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The American Sabbath: An Appeal

THE ground upon which a rational and convincing appeal for the observance of the Sabbath may be made we have sought to indicate in the two preceding editorials. The Sabbath as a memorial of God in both his creative and redemptive activities presents the religious ground of appeal. The Sabbath as the law of man's being in both his physical and mental constitution presents the legal ground of appeal. And it were difficult to say which of these grounds is more compelling. For certainly the moral and spiritual nature of man does not more urgently call for the refreshment of the Sabbath than his physical and mental nature calls for its recurring periods of rest. And when the demands of all these phases of man's being are taken together, the argument for the Sabbath becomes an unanswerable argument.

Our appeal, then, is for the Sabbath as a religious institution and for the Sabbath as a civil institution. The two may be said to stand or fall together. If the Sabbath as a religious institution goes the Sabbath as a civil institution will go with it. On the other hand, if the Sabbath as a civil institution goes, the Sabbath as a religious institution will go also. It is exactly the truth of this position which makes the Sabbath question now the most important question before the American people. If we are not mistaken as to the inseparable relation between the religious and the civil Sabbath, then every other question now before the minds of our people is of far less importance than the question of whether the American people will continue to support with the sanction of both religion and law an institution which so long has been engrafted into the social and political organism of our country.

Religion itself has no surer place in the earth than the Sabbath. With the Sabbath the Christian religion may win the world; without the Sabbath it certainly cannot win the world. Indeed, without the Sabbath religion itself will disappear. Religion can have no more stable hold upon the conscience of the world than has the Sabbath itself. It was in recognition of this truth that Count Montalembert (quoted by the Rev. Dr. W. W. Everts in his superb book, "The Sabbath and Its Defense") said, "There can be no religion without public worship and there can be no public worship without a Sabbath."

If religion shall be preserved in the earth it must be sustained by the teaching of the inspiring truths of which the

Sabbath is the symbol. Only as men are brought face to face with God in the solemn teachings of the Holy Scriptures can hope be entertained that they shall permanently remain religious. They must reflect upon the character of God, upon the activities of God, else they shall lose the religious nature itself. God as the author of the world and God as our redeemer must remain among the thoughts of man, else he will forfeit the very instinct that calls for God.

It is not less true that the teaching of religion demands stated and recurring periods of time. Such teaching can not be left for such times as the caprice of men may suggest. It cannot be relegated to such haphazard periods as man's "convenience" will allow. It cannot be postponed until everything else shall have been attended to. Such periods must come steadily. They must come when the furrows in the field are not yet finished nor the task in the factory yet completed. They must come with a great challenge. They must arrest attention. They must bear as their credentials the divine authority. Such periods regularly and steadily must burst in upon a busy world with all the authority of God. And such periods only the Sabbath affords.

The religious sentiments of the race can be confirmed only by such stated religious teaching. The religious yearnings of the soul can find comfort only by such recurring religious teaching. The aching sorrows of life can be assuaged only by such periodical religious teaching. The dissensions among men can be cured only by such religious teaching. The hope of immortality can be nourished only by such religious teaching. Incentives to holy living and noble reforms can be cultivated only by such steadily religious teaching. Verily, it is true: "There can be no religion without public worship and there can be no public worship without a Sabbath."

The revival most urgently needed among American Christians today is a revival of the religious keeping of the Sabbath. The thing most urgently needed among American Christians today is the strengthening of the religious sanctions of the Sabbath. The civil Sabbath will not tarry long after the religious Sabbath has gone. The nerve of the civil Sabbath will be cut the moment the religious observance of the Sabbath disappears. We cannot expect the world to keep the legal Sabbath if we ourselves do not keep the religious Sabbath. If the religious sanctions of the Sabbath do not constrain Christians to observe the day neither will the legal sanctions constrain those who are not Christians to observe the day.

If religion cannot be maintained with-

out the religious Sabbath neither can free institutions be maintained without the civil Sabbath. The most priceless charter of human liberties is the holy Sabbath. In the very dawn of the race God declared that there should be a limit to avarice and greed. "Six days shalt thou labor and do all thy work!" In the very dawn of human history God proclaimed the dignity and worth of every man—his kinship with himself and his inalienable right to rest and to worship. "In it (the Sabbath) thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates!"

If men will rob their fellows of their right to rest on the Sabbath, we ought to require that they be honest, at least, as to their reasons for doing so. We ought to make them confess that it is their inhuman avarice and greed which impels them to drive their brother men to work on the Sabbath Day. We ought not to allow them to simulate love for workingmen at the very moment they are robbing them of their natural and indefeasible rights. Judas simulated a love for the poor as the reason for his rebuke to a loving heart for her generosity in breaking the alabaster box upon her Lord. The real reason was not that he cared for the poor, but was a thief and bare the bag! So today there are purloiners of human rights hypocritically weeping over the workingmen, but themselves holding the bag!

What do the promoters of Sunday theaters and Sunday picture shows care for the workingmen? Do they care enough for the workingmen to stand for the half-holiday on Saturday? Do they care enough for the workingmen and their daughters to stand for a "minimum" wage? Would they care for the workingmen and their families, or be solicitous about their Sunday recreations and amusements if such solicitations ceased to fill their bags?

Workingmen may suffer themselves to be deceived by such feigned sympathy on their behalf, but the courts of the country are not deceived thereby. And how well the courts understand the underlying motive of the promoters of Sunday theaters and shows is shown in the admirable recent decision of the Court of Criminal Appeals rendered through Judge Harper. The statute prohibits the keeping open of places of public "amusements" for the "purpose" of public amusement on Sunday, and defines a place of amusement "to mean circuses, theaters, variety theaters and such other amusements as are exhibited and for which an admission fee is charged." A

certain promoter of a moving picture show in Fort Worth sought to evade the law by placing a jar where the ticket seller usually stood and in this jar the patrons of the show were expected to deposit their contributions for admission. For this he was convicted and fined. Unless this promoter was a very rare exception among his class he doubtlessly persuaded both himself and others that he was a benefactor of the hard-worked toilers who could attend his shows only on Sunday! But the Court of Criminal Appeals (to which he had appealed his case) failed to discover any such benefaction in his performances and said: "It was not compulsory (the putting of the coin in the jar by the patrons), but if the contributions received on a few Sundays should be too small to pay the necessary expenses of running the picture show, we are satisfied the generosity of the proprietor would fall to a low ebb and the picture show would be closed on the Sabbath."

Rarely has any court exposed so mercilessly the hypocrisy of the promoters of Sunday public amusements who proclaim themselves as the generous benefactors of the "dear people" in furnishing them with avenues of "innocent" amusements on Sunday. "If the contributions received on a few Sundays should be too small to pay the necessary expenses of running the picture show, we are satisfied the generosity of the proprietors would fall to a low ebb and the picture show would be closed on the Sabbath!" Well done, Court of Criminal Appeals! Fine, Judge Harper!

The menace of the Sunday amusement companies to the rights of the laboring men of this country is the most serious menace of the day. It is the cloud that hangs over the horizon of labor and is charged with deadly destruction. The wrong is not in the show itself (if it be an innocent show), but the gross wrong consists in the denial of the natural and indefeasible right to rest the body and the mind on Sunday. And if this right is broken down for one man, the tendency will be to break it down for every man. If this right is surrendered for one occupation, the tendency will be to demand its surrender for every occupation. If the legal sanction of one man's right to rest be broken down, then the legal sanction of another man's right to rest is almost certain to be broken down. The competition of the day, once the law is nullified, will not rest until it is habitually nullified. If Sunday amusements may be kept open for profit, why not the stores and shops as well? The public

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MAN A RELIGIONIST.

By REV. W. H. HUGHES.

When we are told a man is an infidel we, without reflection, jump to the conclusion that he has no religion of any sort. This conclusion is entirely false and deceptive. Every man has some object enthroned in his affections, and that object is his god and the service he renders to it is his religion.

Tom Paine's "Age of Reason" was just as much his religion as St. John's gospel was his. The Creator has impressed upon our natures an intuitive idea of a god, so that every man is a worshiper, and the object of his worship is his god.

Tourists in every part of the world have found no tribe or people, however obscure and ignorant, who did not have some idea of a god and worship. So that we are safe in laying down the following universal rules to guide us in this investigation:

First, man is a worshipping creature and will worship something.

Second, the object of this worship becomes his god.

Third, the character he ascribes to his god is his highest idea of perfection.

Fourth, he seeks to emulate or become like his god.

Therefore, the character of a man's god becomes an infallible key to the character of the man himself. If money is his god, he is a miser; if his belly is his god, he is a glutton; if strong drink is his god, he is an inebriate and sot.

These principles being true are recognized by the Bible. Therefore, God, in order to make man what he ought to be, gave man a complete revelation of his own perfect nature, showing that in our pristine purity we were in his likeness and image; and now he is commanding us to be perfect as our Father in heaven is perfect. And, in order that we make no mistake about the character of the God like whom we are to become, he sent his own Son into the world, veiled in human flesh, so that in him we may see what we must be in order to please him.

It is as natural for man to seek to become like the god he worships as it is for water to seek its level. Hence the first, wisest and best plan to raise men above the beasts which perish is to reveal to his mind and heart a perfect God, and he at once rises to a higher scale of being. Thus when Paul saw on a Greek altar the inscription: "To the unknown god," whom they ignorantly worshiped, he declared: "This is the God whom we preach unto you."

Every man and nation that most wisely and best worship the true God are strongest and happiest. The history of the world will show that wherever the missionary has gone to the most ignorant and wicked pagan nation and succeeded in getting them to renounce their idols and worship the true and living God, in every instance those nations have risen phoenix-like from the ashes and grown into respectable national power. It will not be denied by any man who has any regard for truth that thousands of individuals of the worst character have been instantly converted and become the best of men. While there is not on record a single instance of either a nation or individual who has renounced the Christian religion and has thereby become wiser or better, it is true that every pagan nation which has accepted the religion and civilization of the Bible has put on a new life of prosperity and grown stronger and wiser as a nation. It is equally true that France, the only nation which claimed to be a Christian which ever renounced it and went back to paganism, sank at once into the vilest and most brutal crimes which ever disgraced any nation on earth. They made a bonfire of the Bible and established in its stead the bloody guillotine and a mere pastime of cutting off the heads and shedding the blood of her people. This epoch in the history of France stands out as the vilest, bloodiest and most disgraceful in history, and shows what the world would be if the Bible were blotted out of existence.

Thus the infallible testimony of time and history repeats the great truth of the prophet: "Happy are the people whose God is the Lord." These facts established by history are not accidental, but are

the verdict of the eternal principle of truth and right which must and will finally prevail. It excites a degree of commiseration and sympathy for the bigoted fool who boasts of his wisdom in rejecting the Christian religion. Strange as it may seem, men often glory in their own shame. Dallas, Texas.

THE MINISTRY AS A LIFE WORK.

By REV. ROBERT GIBBS MOOD.

There have just out from the halls of the colleges and universities of America thousands of fine young men, splendidly equipped for life. Some of them have already determined their life work and are entering upon it. Some are yet undecided. Sooner or later there comes to every young man this question which he must answer, "What vocation shall I choose as my life work? How and where shall I invest my life? Where can I make my life count for the most? Shall I devote it to making money, to making fame, or to making men?"

Entrance into any vocation for life calls for the most careful thought that no mistake be made, but there are many reasons why entrance into the ministry calls for more than ordinary deliberation. There are many noble callings in life in which a Christian may serve his fellow men and at the same time be true to his highest and best self. To study the laws of business and how to make money may be a worthy end in life, provided money be made honestly and used wisely for the good of one's fellow men. And so of many other lines of work, but to devote one's life to studying men and to making men—to making moral character—this is surely a calling, than which there is none higher.

And whatever else the Christian ministry may be or may not be, it surely is this—to help men to find and make themselves—and this calling ought to claim the first consideration of every Christian young man of noble mind and high purpose who wants to invest his life where it will count for the most.

Newell Dwight Hillis a few years ago in an address to a convention of bankers said: "Men talk of making millions! You ought to make millions to pay you for not being preachers. I had rather be the humblest preacher in the poorest of Churches pointing men toward life and heaven than to be the possessor of untold wealth."

In a very large and very true sense every vocation in life is sacred if entered upon prayerfully and with a view to doing good and promoting God's kingdom, and what are called secular vocations may be thus transformed by prayer and the guidance of the Spirit into divine callings. The young man who, in determining his life work, seeks divine guidance (and every young man ought to do this) and is thus led to become a physician, a lawyer, a merchant, a farmer, a teacher, should certainly feel that he is in his heaven-appointed work and has been divinely called thereto. In whatsoever vocation he feels that he can do the most to establish God's Kingdom in the hearts of men and in the wide harvest fields of the world, that is the work to which he is divinely called. That is the vocation his life will count for the most. Is not that vocation the Christian ministry? And will not more and more of our best and biggest and bravest young men with red blood in their veins and heroic spirit volunteer for this service? Young Isaiah did not receive the command "Go" until he had first volunteered for service.

A highly-gifted young man, a graduate of one of our great American universities, remarked one day that his mind was clear on one point, namely, that the noblest callings are those which pursue the study of men and life. Said he, "Some devote themselves to insects, others to fish, others still to rocks and fossils and yet others to planets and stars, but none of these appeal to me as do those callings which have to do with human life, human character and human society." This human note is the tremendous thing in our whole conception of the Christian ministry—this making of men or helping men to make themselves men.

Theodore Roosevelt in 1908 in writing

regarding the need of more men to enter the Christian ministry said among other things: "Grave responsibilities rest upon them. Danger and work challenge them to action. Let the challenge be accepted. The work to be done is not easy. No work worth doing is ever easy. The fight for righteousness, the effort to realize the Kingdom of God in this world is fraught with infinite hardships and risks, with the certainty of wearisome labor and discouragement, with danger to all who are feeble and faint-hearted. It is because of this very fact that the best, the most resolute and the most daring spirits should listen to the summons which calls them to the life of effort and conflict. We ask that men of heroic temper undertake the great adventure. We ask it for the very reason that the work thus undertaken necessitates the sacrifice of self interest. Heroic deeds are to be done in this struggle and we ask for heroic men to come forward and do them. The trumpet call is the most inspiring of all sounds because it summons men to spurn ease and self-indulgence and timidity and bids them forth to the field where they must dare and do and die at need. So now the call of duty to undertake this great spiritual adventure, this work for the betterment of mankind, should ring in the ears of young men who are high of heart and gallant of soul, as a challenge to turn to the hard life of labor and risk which is so infinitely worth living."

The call of the world now is for men who can "do things," but it is the call of the strictly worldly. While the Christian ministry does offer great and frequent opportunities for "doing things," still that is not primarily the thought to be considered in thinking of the ministry as a life work. It is first to be something and secondarily to do something. President Wilson has put this thought concisely. Writing in 1909, he says: "When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think they are talking of another profession. Their motive is to do something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man perhaps, to be a physician. You do not have to be anything, nor undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and does not consist of anything else."

In considering the ministry as a life work, perhaps any young man naturally asks, "What will the ministry offer me?" I answer briefly, service. While there have been some famous preachers, the ministry is not the place to seek for conspicuousness before men. While there have perhaps been a few ministers who became rich, none however of my acquaintance, that is of all callings the poorest in which to seek for riches. But if you are seeking for self-sacrificing and unselfish service, the ministry offers that without limit. It means work, hard work, lots of it, frequently unappreciated and misunderstood work, frequently heart-breaking work. But no man who really seeks to serve his fellows stops to consider either as to whether he is appreciated or as to whether he is understood.

Sometimes the drain on your nervous force and on the whole sympathetic system will all but crush you and leave you exhausted, but the joy of bearing in your heart the woes, sorrows, sins and sufferings of others! O, the joy of becoming the "shadow of a rock in a weary land" to men who are fainting and dying in the heat and dust of life's pathway and "a shelter in the time of storm" to men who are being beat down amid the tempests of life!

"Say not ye, there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

May some of you splendid young men have the vision to behold this whitening harvest, may you heed the call for work in these fields and may you have great joy in the reaping!

Sherman, Texas.

THE TRUE BASIS OF BROTHERHOOD.

By PROF. W. F. MISTER.

"It is more blessed to give than to receive."—Saying of Christ, as quoted by St. Paul.

It is strange that the idea of brotherhood is one of the most universally admired, and yet one of the most difficult of realization in actual life. The French Revolution—which might be regarded as humanity's "bloody sweat" in its agony for the attainment of its best self—had for its motto, "Liberty, equality, fraternity—or death." We see there the prominence of brotherhood, however bitter the experience proved in the attempt to reach it. The consummate flower of twentieth century civilization in its ideals, even of those who are skeptical in regard to the power and claim of Christianity, is doubtless the brotherhood of man. Yet in the colossal war struggle of Europe we have the most wonderfully sad comment on the distance of its attainment. Still humanity utterly refuses to relinquish this ideal of the desirableness, the indispensableness to its welfare and happiness of the great principle of the brotherhood of man. It will yet, in its distress and utter disappointment, we believe, turn its face and heart to God, and find that what is so radically implanted can, must and shall be attained.

This article is intended to consider the causes of failure so evident with regard to this spirit of brotherhood, and to seek, if we may, the removal of the difficulties.

Coming at once to the subject of Church brotherhoods, now looming up with such interest and hope, it would be thought these would naturally assume great force and efficiency, since the very essence of Christianity is brotherliness—a brotherliness, too, from no less than a divine source. "He that loveth is born of God"—that is, we look for this love, or brotherliness, as the fruit and proof of the divine birth. But no, if we expect this manifest spirit of brotherhood to spring up naturally and powerfully, even in the Church, we may be disappointed—there is the same human nature to contend with.

Notice a meeting of members to form a brotherhood—what do you see? Perhaps a limited number of somewhat distant, isolated personalities, almost iceed over in the atmosphere of individual seclusion. You know an iceberg sank the Titanic! There is hardly enough warmth and confidence to "get acquainted," much less to form a hearty and powerful brotherhood. I say this not by criticism or reflection, because all are involved in the same category. Yet these are good men, good in heart, good in hope, desiring to be loved—who does not?—desiring, in a sense, to love and serve—if the way could be hit upon, if the spirit could only find motion and action. Why, then, this aloofness, this difficulty of finding life and power, this danger of ineffectiveness and failure at last? In my interpretation it is just that egoism, or selfishness, so characteristic of our poor self-loving, self-seeking temper, which fears almost to speak to another lest not enough be accorded in return, lest our self-estimated superiority and importance be not carefully enough maintained. Let us all be very sincere right along here. If I have hit upon the true difficulty in the case, what can be the greatly desired remedy? If I mistake not, it will be in the complete realization and hearty acceptance of that most remarkable saying of the great Teacher at the head of this article, "It is more blessed to give than to receive." Did you ever think how very much is in that little nine-word classic? Probably the most commonly admired and familiarly quoted, yet least applied in actual life and experience of anything in the language! It is simply a wonderful saying, wonderful as heaven is wonderful, wonderful as its author is wonderful.

I want to try to give what is my conception of the meaning of this remarkable saying. I've been much impressed with it personally for the last few years. Until within that time, if a "confession" is in place, it was hard for me to see at all adequately its real truth or application. Of course I knew it had a grandeur of generosity or heroism in its very incep-

tion or utterance; but for ordinary mortal affairs it seemed difficult to realize its applicability. But I now have an idea that it is the essence of a divine philosophy, and if we could apply it in our personal everyday affairs we would be vastly better off than we are. My idea now is that the great ruin of the world in general is an all-pervading, gripping "selfishness," which constantly cries, "Give, give!" We are so anxious and solicitous to receive; we are so painfully concerned that our lives may be honored and crowned with material success; we are so agonizing for praise and preference; we are so agonizing for the good and luxury and sense enjoyment of the world, that we are made unhappy by this very consuming, all-consuming spirit, which in this way defeats its own ends of personal good and welfare, because nothing can fully satisfy such conscious desires; and also this spirit is not conducive to patience and labor, which alone can give much material success even. Independence and a certain freedom from undue exerting give strength and hope and courage to labor, and these are indispensable to attain the most ordinary success and honorable achievement.

Then the consuming desire to be receiving, however natural and general, blinds us to higher and nobler aims of the spirit to be "doing good," that is, to be "giving," as you may say. And do we not all, perhaps, reflect as little as many, growing as may be our infidelities, do we not all know and feel that in the lofty exercise of an unselfish and helpful spirit is the highest and noblest realization of the best ends of life?

Do we not all admire intensely heroisms of any kind, and delight in reading of its exhibition, either in history or romance? What a dull, insignificant sphere this world would be in the entire absence or impossibility of anything of the sort or anything resembling it! Think of a mother's uncalculating love, devotion and sacrifice for her children and husband, and how the whole world is cheered and enlivened by thought and memory and anticipation of this golden glory of nobility—and what could purchase it or replace it? Yet this is the spirit of "giving," rather than "receiving."

Lastly, all our ideas of what is greatest and most divine cluster about the Lord Jesus himself, who has illuminated the race, as well as placed the lifting arms of loving help about every life, and his whole teaching and example is to do good and communicate, and to love and help and sympathize. So to begin to be like him, or desire in anyway to ever be, implies the giving rather than the poor craving, coveting, grasping, longing and spirit. The reward is to get invaded from heaven itself the peace and joy which can fill immortal wants, and the gratitude of loving hearts, which is the soul's greatest recompense; and the sense of having made things around us, which is superior to all selfishly sought honors that only irritate and incite to greater craving, like the insatiable thirst of the mebrate. Such are a few attempted points on the rich and inexhaustible theme, "It is more blessed to give than to receive."

It is well to notice that it is not said that it is more blessed to receive, but only it is more blessed to give. We do not need to be reminded of the blessedness of receiving; we are full of that—alive to that. And we have cause to be immensely thankful, much more than we are for what we receive. But as we are so filled with desire for more and more, let that remind how much is in the saying, "It is more blessed to give than to receive." That takes us out of self-absorption, and raises to the divinely inspired reflection of what we can and ought to do, to give ourselves to that, and so try to be in some genuine sense benefactors—Godlike and Christlike. There is the great and all-worthy aim, and the results will follow, even as committing the seed to earth's bosom alone can invite the harvest. We cannot tell what we are to receive, often can hardly conceive, much less control, how it is to be sought, but we do know and can control how to contribute, give our best selves always and generously, and the eternal God is pledged that in so doing we shall be blessed, and more blessed than we can otherwise dream.

Think of the great and manifold wants

of our fellow-beings, think of our own great want of spiritual light and power, and then set about doing for God and humanity as much as in us lies. Think of the eternity looming just before us, when as our Savior Christ declares it may be said to us, "Inasmuch as ye did it unto my brethren, ye did it unto me." Think of the really beautiful and unsearchable meaning of this wondrous word of our Lord, "It is more blessed to give than to receive." Try to put this teaching into life and practice instead of resting in mere profession. Thus may we grasp something of the Christ spirit, the Christ love.

This is leatherhead
Dallas, Texas.

WHAT IS MAN?

By REV. E. A. RANNEY

The quality of man's relationships often leads him to paradoxical reflections, and sometimes to opposite conclusions. Man's inherent relationships are twofold. He is related to matter; he is related to mind. He has attachment with the seen and the unseen. At times the visible facts of life predominate his thought process, at other times the invisible world controls his logical deductions. When reflecting on the world, as it appears to the eye, he is often impressed with his own utter insignificance and gives expression to the race-wide and race-long question: "What is man?" And often he drifts on into the sad reflection that he is nothing more than an infinitesimal speck on the plane of creation; just a grain of moss and lying among the overtopping boulders of being; just a tiny spring in the great garden of life; just an insignificant atom of existence so far comprehended by mighty worlds that he is but a negligible quantity in the sum total of universal affairs. David was looking at the world around him when he asked the question, "What is man?" And how natural the reflection as perhaps he stood at night with his shepherd staff and gazed into the starry depths, while sheets of star and moon fell in resplendent glory down the starry depths of the heavens. What a speck, indeed, is man as he stands alone on a broken cliff at night, with valley deep below, and mountains high above, while the heavens stretch away in unending grandeur on and on, into infinity! When the glowing stars into the starlight and a man stands beneath the unadorned roof of the heavens, with continents drifting out on the dreamy wings of imagination, he involuntarily draws a comparison between the eternal height and depth of space, dotted with countless hosts of moving and eye-strangling worlds, and his own poor, puny, tiny self. Yes, we do sink into a awful littleness when we compare our visible self with the towering height and abysmal depth of creation. And when we remember that the science of astronomy has been clarified since the days of David our feelings are unnumbered a thousandfold. We judge that David's knowledge of astronomy was limited. The Hebrews had all the way from one to seven heavens. But we have learned that the heavens are not composed of a big blue dome, and that the sun is not drawn by fiery steeds across the sun-road of the sky. Geographical discovery and mechanical improvement have revolutionized the science of astronomy. The earth is no longer a flat plain, but it is a globe 7927 in its extreme diameter, having 264,544,857,944 cubic miles of content and 198,980,500 square miles of area. Indeed, a very large globe of matter, not supported on the shoulders of some failed god, but swung by invisible cords of gravitation in empty space, spinning on its axis with a rotary motion of 25,000 miles a day, and traveling with an added speed in orbit about the sun at the rate of 1,773,972 miles a day. But if the speed of the earth is terrific and its size ponderous, it sinks to the size of an ant in an elephant when compared to other and more dazzling facts of astronomy. Uranus is eighty and a half times larger than the earth. Saturn is 95 times larger. Jupiter 1283 times larger, while the sun is more than a million times larger than the earth.

And yet notwithstanding the immense magnitude of the sun astronomer tell us that there are worlds—so worlds—still larger than the sun. And when we remember that the universal field of space stretches away in planes of illimitable fields of ether further than the profoundest mathematical can calculate in a million years, then the awful grandeur, the eternal magnitude of the material universe sinks you into almost utter nothingness, and drawing closer around us our infinitesimal cloud of littleness, as whooper again, "What is man?"

Then again the ordinary, the humdrum life we live often leads us to ask the fabled question, "What is man?" And after day life is but a repetition of toil. The same old routine, grand grand grand. With the sun it is work, work, work, with the moon it is work, work, work. The sunsets of it all finally drifts us into a sea of monotony. The light of inspiration goes out and life becomes one long dreary road of drudgery, tramp, tramp, with dreary step; and one night after the continual fatigue of the eternal sameness of things, a voice whispers, "What is man anyhow?"

And sometimes the luxury of life leads to the question, "What is man?" As we advance in our upward knowledge the experiences of youth into a corpse. We look at the sacred granite walls of the mighty mountains, whose layers of stone are archeological records which record the deeds of evolutionary periods in ages unthinkably remote. "Yes," we say, "The mountains are hoary with the age of the centuries." And when we stand in their shadows and bury our head and neck against them, the days of man are three score years and ten that haunting ghost will whisper again, "What is man?"

But, thank God, faith breaks the grip of the world as we see, and the unseen teacher us with a well-nigh atomistic impetus, and breaks the spell of life's luxury, and life's humdrum, and the apparent superiority of nature. And a these warring forces send the departing question into our hearts, "What is man?" we open the pages of Revelation, and with the conquering defiance of a genius, we assert our superiority over the state of earth, the duration of time, and the vastness of creation, and reply, "Man is a son of God." He was made just a little lower than God, and though his body is clothed with the rags of time, his spirit is invested with the garment of the stars. In God man started high. He began his career in the bosom of God. "God-greatest work is not a planet, a shining sun, an other sun, a potent star, a celestial city." His greatest work is man. "To have the blood of a man in your veins is to be decorated with a heritage of being just the price of all worlds and the glory of all angels." And having been made in the image of God let us walk worthy of the hand that made us.

Sherman, Texas.

THE ACHIEVING POWER OF HUMAN EFFORT

By JALNAE BOWEN

Shall we call it enthusiasm, that power of force or spirit, or purpose, which is the life-vein of a man counts for something in the world of men? There are many who would believe enthusiasm, who claim it is but an over-arching emotion that passes away almost as soon as the cause that gave it birth is gone. They claim that as far as the real world of the world is concerned enthusiasm is a negligible quantity that outward manifestations are its only qualitative worth of note. There are others who would have us believe that nothing is ever accomplished or obtained or ever overcome, or obtained or ever reached without enthusiasm; that it must be the moving force that is to make man realize the power to which his nature is to be successfully used, the highway on which all success must pass.

Perhaps such a party is right. It would be the folly of God to try to attribute entirely the success of any man or movement to any one thing. Yet that which some call enthusiasm, which some call zeal, which others call persistent determination, is a mighty factor in bringing

things to pass. We ordinarily think of it as being manifested only by some and achievement, but on the contrary it may run beneath the surface without noise or ostentation. Where was any noise and excitement about Napoleon or J. P. Morgan? Yet who will say their lives were not keyed up to the highest pitch of enthusiasm. For the ones that dominated their lives? On the other hand deep enthusiasm may be indicated by excitement and outward demonstration.

Let an army, officers and privates, be enthusiastic, as to will out in disorganized by the definition, in which that word means only faith and love, and it is already defeated. Let the merchant be enthusiastic and he will lose his trade—straight. Let the farmer grow indifferent and the weeds will take his field, and a mortgage will take his farm. Read the pages of history and you will find that the past has not handed us one rule, or one chance, the name of a single man who was not literally filled with zeal. Study the mighty achievements of men, through which whose entrance of human life has been changed, and see if there has been one whose leader was not to some one called enthusiasm and love, or, at least, fiery, impetuous spirit and undying every effective movement of the past, whether it be in great religious systems, a political moral or religious movement. Witness the various movements of the Texans running through their centuries, the later movements, the French Revolution, anti-slavery agitation, the Lutheran and the Wesleyan movements.

Look of our a far tree being the only cause of failure, as well as the cause of all the noblest of life men, whose character and nobility enable them to higher than that they have attained, who have not reached simply because they are not equipped with a burning purpose.

Many a man who knows he would fail in his own business without a deep-seated zeal, who displays of the different brands of noise and excitement in politics and sport and even in his business, holds up his hands in holy horror at the most magnificent of enthusiasm in religious matters. Yet the very word enthusiasm comes from a Greek word which means to be inspired or possessed by the gods. It is a translation from the Greek word "theos," who is not generally understood even at the end of being called a saint. A saint is a devotee, a child of God. The Kingdom of Christ comes, the laws and power will be null and void, and the one who is not without and without and without. Call the will of eminent men, but from Noah and Moses and David, and Jesus and Paul, Luther and Wesley and Livingston and even Billy Sunday, and then see if enthusiasm ever was possessed and inspired by God to any man in God's movement.

The Christ of Paul, the Christ of Wesley, is calling for enthusiastic men, as well as before. Every form of Christian activity, from the poor to the palace, from business places to positions of leadership, demand God-possessed and inspired men. It is the power with a vision, the Christ manner with a vision who dare things. It is the man who can see through to God when life is hid with Christ in God, when God and the Church can depend on.

Oh, the love of God the mighty streams of the year have brought a beautiful lake which we call our spiritual wealth. "It is not perfect yet." With us of today take on the work, the unbroken land, with a light and holy enthusiasm, that the power there may be had before the lot of our spiritual and then. Let a work that has upon it the beauty of holiness.

Living Star, Texas.

Enthusiasm brings about the mind and soul to the destruction of all that is not God.

Clay the hand that a little higher of movement to break the world that had before it already worked shadows.

You can't say the power range with our hand made the shadow. The working hand range cannot in the dead of night.

Notes From The Field

SAYRE, OKLA.

The Church at Sayre is well into second week of meeting. We are erecting a fine tabernacle and will run indefinitely. Thirty conversions to date. The Jeters are good help. We are praying for a great uplift. Brethren, remember us in prayer. Rains much here and some interruptions of the meeting and of harvesting, but all will be well in the end. W. L. Anderson, Pastor.

BILLIE.

The Lord is with us and the God of Jacob is still our refuge. By invitation of the cowboy evangelist, the Rev. Albert F. May, I came to Billie a few days ago to help in a meeting. Brother May is the son of a noble sire, the Rev. A. G. May, who was for more than sixty years a Methodist preacher in the State of Texas, having come here when the State was Spanish rule. So that the "cowboy evangelist" came of good Methodist stock. Brother Craddock is the pastor here, but his Church is very weak both spiritually and financially. Our congregations are increasing. Some are becoming interested. We are praying for a great meeting here before we pull up our tent and leave. Plenty of rain here. Crops fine and times will be better. We go from here to Paris. J. B. Hickman.

FROM BRO. EDWARDS.

I am now in a meeting at Pontotoc. But for the storms it looks like we could have a great meeting; but it rains and storms about half of the time. Notwithstanding the storms today, Sunday, the 4th, we had two good services and quite a number of professions among the young people. I think this place is as dead spiritually as any place I have pitched battle for my Lord. This is the first meeting I have held in two months. I have had to take my wife to the hospital and have a very serious operation performed. But, bless the Lord, she is rapidly coming to herself and will soon be well, and I wish to thank the many good people for their kind words and cheering letters and the substantial aid rendered by them in this, the most critical hour of our life. The Lord bless them forever. Yours, pushing the battle against sin.—J. D. Edwards, Wagoner, Okla., July 5.

BRIDGEPORT.

Not long ago we attended the revival meeting at Bridgeport. Bro. H. B. Johnson is the popular pastor at this place. He did the preaching, and it was well done. Bro. Johnson knows how to get hold of the people. His excellent spirit has won the hearts of the folk as it has done wherever he goes. Bro. Johnson loves his people and they in return love him. The meeting continued three weeks. The Church received a general uplift and many were converted; several united with the Church. Bro. Johnson serves a pleasant charge. He has a splendid board of helpers. His Church is well organized throughout. He has an enviable opportunity as well as great responsibility working with the young life of the town. A great number of them are consecrated, while lots of them are out in sin and are a great burden to a pastor who is interested in the souls of men. But Bro. Johnson is equal to the task, and together with his splendid Church will bring things to pass. May the Lord bless them abundantly, and give them Bridgeport for the Lord and his kingdom.—Gordan B. Carter.

MCKINLEY AVENUE, SAN ANTONIO

Our revival, which began the fifth Sunday in May, closed last night. The pastor was assisted by Dr. and Mrs. H. M. Whaling, of Austin, Texas. The services were well attended and the members of the Church were deepened in their spiritual life. We feel sure that a better spiritual condition will exist in our midst from this on—less card playing, less dancing, more praying, more Christian work. At the services on yesterday a goodly number of strong men and women were converted and joined the Church on profession of faith. There were thirty accessions to the Church during the meeting, and the only sensation we had was the shock of our unfaithfulness and the thrill of seeing souls brought back to Christ. I never heard better preaching. Dr. Whaling's message had the ring of authority. His words carried conviction. His speech smote the heart and conscience. You cannot listen to him without being interested, arrested. He exposed the hein-

ousness of sin without the use of coarse language. He held up Christ as the one mighty to save and insisted on the necessity of a change of heart. Mrs. Whaling spoke to the women every morning at 10 o'clock. She is a great woman. Her talks on Bible themes cannot fail to accomplish great good. Those who heard her Scripture expositions got a clearer understanding of their duty. "Are you bearing fruit?" These words sank deep into our hearts and many of us began to ask our friends to come to Christ. The results were twofold—first, within; second, with our neighbors. A splendid feature of the revival was the mothers' service held the second Sunday of the meeting at 11 a. m. The Church was filled to its capacity, and not only were the mothers there but also the fathers and sons. Mrs. Whaling's message stirred every heart. It was a service never to be forgotten.—Gaston Hartsfield, P. C.

WEATHERFORD STREET, FORT WORTH.

On July 1 this charge succeeded in raising the last dollar of its indebtedness amounting in all to \$925, and in paying off a mortgage against the church property. The indebtedness against the church was in the form of notes in the bank amounting to \$225 and a mortgage amounting to \$700. The \$225 in notes was paid early in the year. The mortgage, with interest to date, was paid on the 1st. The membership worked heroically to accomplish this task, and in view of the fact that they paid off the mortgage eight months before it was due, they deserve much credit for their undertaking. Since Annual Conference this charge has had one hundred accessions, about one-half of these being on profession of faith. The conference collections are provided for in cash and good subscriptions, and the pastor's salary is paid up to July 1st.—P. E. Riley, P. C.

TAYLOR.

Things are well in this fair city, and the Lord is blessing us in many ways. The Sunday School has not disbanded for the summer, but is forging along with a splendid average attendance. The League holds a helpful devotional meeting every Sunday evening just before the preaching hour. But better still is the fact that we have just closed a good revival, which for two weeks continued with unabated interest, reaching a large per cent of the Church members and many of the unsaved as well. Rev. John M. Neal did the preaching, Rev. W. M. Bowen led the singing, and this scribe did the roasting about. Both the singing and the preaching was up to a very high standard of excellence, and the large attendance from day to day showed a gratifying appreciation on the part of the congregation. Some of the fruits of the meeting appeared in a nice purse for the singer, the preacher and the pianist, a vigorous pounding for the pastor, and some sixty conversions, forty of whom have joined our Church, mostly by baptism. A genuine quickening of the life of the Church and a spiritual awakening on the part of all who attended the services is the universal verdict. We are quite encouraged to press on to the final glorious culmination of "A good year, Bishop."—J. J. Creed.

TEXLINE.

Texline is situated on the Fort Worth and Denver Railroad, just one mile from the New Mexico line and eight miles from the Oklahoma line, in a fine farming country, both in New Mexico and Texas, but the situation is very peculiar on account of the fact that the town is located between two bodies of land on which there are few settlers. Both being cattle ranches have kept this part of the State from settling, but at this time both of these ranches are on the market for actual settlers. As to our Church here, we are not strong in numbers—only about sixty on the roll, and out of that number twelve or fourteen men, none wealthy, and it makes it difficult to handle the situation, as there is no other place convenient to this point, but we are hoping that in the near future that this country will settle up with folks that will be of benefit to the Church. Texline has a nice church building, and it is through the Church Extension Board of Nashville, Tennessee loaning \$1000 that we were able to build this church, and now it will be that in order to hold this building and make it a force in this town our Conference of our people at this place. This

Board will have to come to the Church was launched under the pastorate of Brother G. B. Carter, my predecessor, but was completed since I came to the work. I found a hole in the ground and the brick on the ground and the people discouraged. The Church here is moving along very well at this time. Prayer meeting Thursday night, attended by a few of the faithful. Sunday School in excess of the membership of the Church enrolled and on the last Sunday of June being the last of the quarter, in one of the small classes Hotchie Lawrence answered every question and repeated every golden text and he is just 8 years of age. I hope to report everything in full this fall. Pray for us at Texline.—W. P. Edwards.

A GREAT REVIVAL AT GRAPELAND.

One of the greatest revivals in the history of Grapeland has just closed. Rev. and Mrs. R. L. Flowers, of Waco, Texas, came to us from Groveton, where they had just closed out a meeting with 143 conversions, and were with us from June 8 to 27. We had 121 professions and about 100 will unite with the different Churches. Brother and Sister Flowers are patient, faithful workers who have their hearts in the work of evangelism and their success in winning souls speaks for their effectiveness as no words of men could. They work together and get results. Their financial plans are very agreeable indeed and there is no showing of disappointment over the collection. They are pleasant, entertaining, spiritual and they work hard and earnestly. And they refuse to leave any charge with all of the collection unless the incidental expenses of the meeting have been fully paid. Mrs. Flowers' Bible talks to the children of which she gives a series are very fine; and in our town she held special services for the young women, and also special services for the married women from day to day in which she won nearly the entire band of women to the Lord's work.—H. A. Matney, pastor.

MURCHISON.

Beginning the fifteenth of June and continuing for ten days I conducted a revival for Brother L. E. Green at Murchison. It was indeed a delightful season. The Church was greatly revived and a goodly number were saved. The pastor and the people were loyal to us as the leader and no wonder the Spirit convicted many of sin. We used the "old-fashioned mourners' bench" and many cried for mercy. The Church people of Murchison are a good, loyal and faithful folk. Especially are the young people to be commended for their faithful work. And I here and now prophesy that Murchison is soon to be one of our leading charges. The people are going to help make it the best year in its history. And they deceive us if they are not going to pull together as co-laborers with the Christ until they are in the forefront of the battle. They have much to contend with and it will take sacrifice, but I believe they are "big" enough for the job. The preacher was surprised with a generous pounding while we were there. And in many other ways did the membership show their appreciation of Brother Green's faithful work. We were entertained at the parsonage home. It was home sure enough to us and we shall never forget this stay. Its memory will be sweet all the future of our life. I pray that God may abundantly bless the efforts of this good pastor and faithful Church.—Eustace P. Swindall, Alba, Texas.

MANITOU, OKLA.

We had children's day at Deep Red June 29; would have had it sooner, but the measles got into the community and also by doing that got into the program, too; hence, the delay. A good crowd and dinner on the ground; and, dear editor, you would have thought it was some big town occasion. Bigger crowd than was at Walter, Okla., at District Conference. We are planning for a real revival this summer at Deep Red. We need it so badly at Manitou. At last they have their church done and will soon seat it and be in their own house. The parsonage barn blew down some time ago—done by one of those Oklahoma crooked winds. At same time several small buildings were wrecked in Manitou. Brother Sweet and wife, also John Wesley, the preacher's horse, took in about one and one-half weeks' harvest. Bro. Sweet shocked grain while the horse helped with the binder, and Sister Sweet helped in the house. At DeYoung's Chapel all are in good shape and in fine trim to go through the summer, spiritually. Sunday School is good, and prayermeeting is in fine

shape. Sunday School at Deep Red is in very fair shape—full of interest and good attendance at both places. We have just gone through one of the greatest harvests we ever had; wheat in some places is not so good, all other crops look well, except cotton seems to be in bad shape. I see in the Advocate a picture of our last year's elder, Rev. J. A. Old. He has a one hundred per cent subscription to the Advocate, and Rev. Chas. Armstrong, of Davidson, Okla., has the same. Of course, Charley thinks he is equal to a Bishop, but he is not. He was our pastor about eight years ago, and we love to see the great work go on in our Methodist Church, and see it grow; the great men we have, and able to do the great work there is to do. We love our presiding elder, too; he is a man indeed for the place, and a strong man. Everybody all over the district loves him.—Thomas Dorsey, Steward.

HENRIETTA MISSION.

We are trying to do our work as faithfully as we know how. We are pleased with our charge for this year, though it is not ideal, of course. When we came to it we were impressed with the idea that there was a great deal of work to be done in both the material

viction take hold upon a town in such a manner. Men who had spent years—and even a lifetime—in sin were brought to repentance and came to accept Christ as a personal Savior. There were some 200 conversions and reclamations. The pastors who have been upon this work in years past will appreciate the statement, "This is wonderful." Brother Coale is a master in the pulpit and in handling his audiences. He comes nearer being an ideal evangelist than any man I know in Texas Methodism—and she always has the best—and I am not surprised that Dr. J. E. Brown, President International Federation of Christian Workers, has pronounced Coale and Huston possibly the most successful team of evangelists coming from the South. Christ is made the drawing power both in sermon and in song. Sensationalism plays no part in their work and emotions are never caused to betray judgment. No man can object to his methods and when he is gone your people think of the great Christ of which he spoke and not of the man who spoke. Brother Huston is a great choir leader—retiring and unobtrusive. Some ten days ago my people gave me a month to six weeks' vacation and presented the lady at the parsonage and myself with a \$200 bank de-



OAK CLIFF METHODIST CHURCH. REV. E. R. BARCUS, PASTOR.

On Saturday afternoon at five o'clock, June 26, the cornerstone of the Oak Cliff Methodist Church was laid by Bishop E. D. Monzon. Many of the members and the friends of the Church were present. The form of laying the cornerstone outlined in the Discipline was followed. Brother W. L. Diamond, Chairman of the Building Committee, made some commemorial remarks and was followed by appropriate address by Bishop Monzon. The church will cost around \$40,000, and will be one of the best buildings for the money to be found. This is the third year of the pastorate of Edward R. Barcus, during which time nearly five hundred members have been received. A beautiful \$6000 parsonage stands beside the church; and when this new church building is completed no more attractive charge can be found in our entire Connection.

and spiritual interests of our Church. My people have suffered very heavily from flood and hail in the past two months. Yet we are not discouraged for God is gracious to us still. We have organized two Churches in the last two weeks, with a total membership of nineteen, and prospects for a good increase. At Hurville we have hopes of building a church house of our own sometime soon. At Stanfield we have one of the prettiest little churches that we have ever seen. The Stanfield brothers, ranchmen, sons of one of the honored ministers of our Church, built and furnished this beautiful church at their own expense. Their ranch home is always open to us. Rev. I. N. Crutchfield and Bro. J. A. Crutchfield helped us in a meeting at Stanfield ranch and enabled us to organize a Church and a good Sunday School. "Uncle Ike" preached the old-time gospel with plainness and power. Good seed have been sown which will bring forth much fruit in due season. Brother J. A. Crutchfield sang a number of songs of his own composition with telling effect. It was a pleasure and benediction to have them help us. May God's richest blessings be theirs. We are praying for the work of the Holy Ghost to attend our efforts in all our work. Pray for us as we go into the revival season this summer.—W. H. Vail, P. C.

GROESBECK.

We are in the midst of the greatest year ever known in the history of the Church at Groesbeck. Every phase of the Church life is moving forward and no man in the conference is serving a more unified and democratic organization. The attendance upon the regular services has easily doubled within the past twelve months and the prayer meetings have quadrupled. Last Sunday we closed the greatest meeting ever held in the town. Brothers D. L. Coale and Huston were with us from the third Sunday until the following Tuesday week. It was peculiarly a meeting for men and women. I have never seen the power of con-

posit duplicate with the request that we see the sights upon the Pacific slope. Will be glad to meet any of you pastors who have as generous a folk as this on the Exposition grounds during the month of August.—Eugene B. Hawk.

A REVIVAL AT JACKSBORO.

We closed a fifteen days' meeting at Jacksboro, June 27. Miss Emma Tucker, of Enterprise, Florida, gave the "Bible readings," and Mr. Sherman Caldwell, of Parker County, led our singing. He sings well and is a pleasant gentleman to work with. Miss Tucker says she does not preach, but the fact is it is the very best kind of preaching. She takes up the fundamental doctrines and the important Christian duties, selects the Scriptures bearing directly upon these doctrines and duties, and so enforces and illustrates them that children as well as adults see and feel that the Bible has a message for each one and for all the time. She does not theorize and generalize, as many do, but with faith in the Bible as the Word of God, seeks to show people that it is as well adapted to and as much needed by the men of the twentieth century as those of the first century. The rich religious experiences and Christian duties, selects the Scripture of God are to be enjoyed and practiced by us today as well as those of Paul's day. The meeting was not all we hoped for, but was a great blessing to our Church and to the community. A number consecrated themselves more fully to Christ, and some who had never done so before, pledged themselves to the duty of tithing. Eleven joined the Church by ritual during the meeting.—L. P. Smith, P. C.

IDA CHARGE, OKLA.

This is the Ida Charge, Huzo District, East Oklahoma Conference. It is a new work away up here in the mountains of southeastern part of Oklahoma. They have never had a Methodist preacher to stay with them, but



Eighty-Nine Useful and Beautiful Years of a Long-Time Reader of the Texas Advocate.

On the eighty-ninth anniversary of the birth of Dr. J. L. Isaacs, his friends and neighbors surprised him by meeting and celebrating that occasion with a bountiful picnic luncheon under the shade of the lovely trees in the yard of his quiet and pleasant home. The day could hardly have been more beautiful nor the occasion more delightful.

The birthday cake, on which was placed the proper number of candles, was baked by Mrs. S. S. Dillow. A very appropriate toast was given by Dr. Ewing Hall, which was followed by prayer by our pastor, Rev. Clovis Chappell, then speeches by Prof. Seigler and Mr. McRae. All the program was enjoyed by the guests, who numbered almost as many as his years of age, for all who know this venerable Doctor delight to honor him as an old-time Southern gentleman. His long life has been a blessing and a help to the many thousands of people with whom, as family physician, neighbor, and friend, he has come in touch.

The hero of this little tribute was born in Tuscaloosa County, Alabama, May 19, 1826, but moved from there to Pickens County when a small child. His very early education was obtained in the then fashionable log house school, which was taught by his father. At the same time there was also in attendance the little red-headed, freckled-faced boy, who afterwards became Bishop Hargrove. When school was over they parted to meet no more until the snows of sixty winters had touched and whitened the hairs of both. I have heard the Doctor tell what joy and mutual satisfaction they then found in raking over the dead leaves of their boyhood so "long gone by."

More than sixty years ago Dr. Isaacs began the practice of medicine in Arkansas, serving as surgeon for the Eleventh Arkansas Regiment during the Civil War. After about fifty years of actual practice of medicine he had to retire on account of the infirmities of age. For the past twelve years he has been most devotedly and tenderly cared for by his only son and daughter, who take great delight in anticipating every wish. Their chief aim in life is to make him as comfortable and happy as possible.

The Doctor moved from Arkansas to Texas thirty-six years ago, and for a score of years has been one of the most distinguished citizens of Polk county—distinguished not merely on account of his many years, but because of his wonderful vitality, his remarkable vivacity and strong personality, which draws to him friends; not only those whose hair is almost as hoary with age as his own, but the middle-aged, and the young—even down to the babies. All of these love to go to see Dr. Isaacs for his love, sympathy and kindly interest in our welfare never wanes nor waxes cold. Giving freely of all these, he also gets, and so his life is a blessed and beautiful life.

For many years he has read the Christian Advocates, and they are still among the most beloved periodicals which come to him. Still able to attend Church at times, and still with a memory almost unimpaired, he remains to be an example and a blessing to us all. How happy he is when any of his old friends drop in for a chat of "ye olden times," and how pleasant to know that he lingers with us still with a cheerful outlook on life and a tender sympathy for all its ills, which he has done his share to alleviate. May God continue to shower him with blessings and may his guiding hand lead him even to the brink of the river when he comes to the "crossing of the bar," is the wish of all who enjoyed this afternoon of his eighty-ninth birthday, as well as of the writer.

SALLIE LOVE PEELE.

THE EDITOR AND OUR LEAGUE.

We thank you, Mr. Editor, for your nice little editorial on page 8 in last week's issue of the Advocate. We needed that to help us get before some of our folk the coming of our this year's Encampment. After all our boosting and advertising through the Advocate it seems that some have not yet been impressed that we are really going to have the Encampment this year, and some have not learned when. I received a letter from a dignified presiding elder recently, asking if the League would hold its usual Encampment this year. So, Mr. Editor, your editorial has brought the Leaguers under obligation to you for your write-up.

You know some folks, though not all, will look up and read what the editor and the Bishop writes, and not pay so much attention to other "weightier matters." Well, these they ought to have done and not leave the other undone.

Really, Mr. Editor, I think our League proposition at Epworth-By-the-Sea is a matter the whole Church in Texas should concern itself very much about. You will note that a number of our Bishops and Connectional men are giving considerable notice, time and certainly money to the Junaluska movement over East. That means that our leader believes that such a proposition is valuable to our Church. Now, here is what we face. First, we are too far off to take much stock in Junaluska. We cannot get our young people way over to that side of the world. One of the problems we have had with Epworth-By-the-Sea is that our people say it is so far off. Well, if that is far off, what about Junaluska? And it is Epworth-By-the-Sea or Junaluska. There are but the two with us Texans. But we are at a critical point in the maintenance of our cause at Epworth-By-the-Sea. Through the ten years of its history we have accumulated a little debt on the property, and now the original buildings are about gone, and will have to be replaced if we continue business there. The city of Corpus Christi has built out to and around us, adding another problem of maintenance because of increase taxes. So what are we going to do? The Church on a large scale should speak and act now. They must or we are gone. Just a few of us cannot carry the matter indefinitely. We have a most excellent piece of property there and is ideally located. Every one says it is unsurpassed as a beach in all the world. We are in favor with the good people of Corpus. They have helped us much and stand ready to do more. But the Church must do something on a rather large order now if we go forward; and that something means something in money.

We hope to have a large crowd at this coming Encampment. We need it for more reasons than the help for our young people. Don't interpret this to mean that we are trying to get a big crowd there to get some money. We are not going to take any collection outside of our regular incidental collections. But the voice of the Church of Texas should be given to your leaders in knowing your wishes, and having the assurance of your backing. Indications are encouraging for a great crowd. I am receiving more inquiries than in any year since I have had touch with the work. We need not only a big crowd, we need a representative crowd. We expect our friends and the friends of Epworth to rally to and stand by us this year. On to Epworth-By-the-Sea, August 3-15!

T. F. SESSIONS.

EPWORTH-BY-THE-SEA.

Some More.

Are you planning to go
Where the breezes blow
And the crowd is congenial and gay,
Where the surf flings high
And the boats sail by
On "undertowless" Corpus Christi Bay?

Then get your bath suit, Sue,
And your duck hat, too.
What a great vacation that will be
When we all meet together,
In spite of the weather,
On the beach at Epworth-by-the-Sea.

There "ain't that some poetry" for hot weather? Next? I have been in the briny deep at Epworth lately and you see its effects. You can't help but get poetical and "seraphic" in the atmosphere, especially at this time of the year.

Interest is growing all over Texas in this Encampment (August 3-15) and it looks like we will have an "old time crowd." I have been in regions remote for the past ten days preaching Epworth and helping to organize delegations to not only come but come prepared to fully enjoy the trip and the outing. Everywhere the young folks are saying—we believe we can have a lot better time than we had be-

fore and we are going to try and have it. We can do this and still preserve the "dignity and decorum" of a Church resort. The Dallas gang are organized and at work. They are making a systematic campaign of publicity and visitation to promote interest in Epworth and to enroll those who will go. Mr. J. A. Rogers is Chairman of the Epworth Booster Club and Layton Bailey, care Publishing House, is making reservations for all who want to join them. At Fort Worth, Mr. Rufus Chapman, President of the City Union, with a live committee is making a strenuous campaign to get a crowd even larger than Dallas and they claim that as they have a liver town, their bunch will be the best ever at Epworth. These delegations will leave Dallas and Fort Worth on the Katy Flyer Monday night, August 2, in tourist and standard sleepers, reaching San Antonio Tuesday morning where they will be met by committees from the San Antonio Union and directed to breakfast stations and together with the San Antonio crowd and the delegation from East Texas headed by Bro. McKenney will leave on the San Antonio and Aransas Pass at 9 o'clock for Corpus. I have just spent two days in Bro. S. S. McKenney's section and he with his committee consisting of Bro. Ransley at Palestine, Bro. Morehead at Troup, Bro. Washika at Taylor, Bro. Turrentine at Marshall, and some others are going to see that East Texas makes good his challenge to Dallas last winter—that he would have a larger crowd and a livelier crowd than they. They will leave Palestine on the I. & G. N. evening train Monday, August 2, in special sleepers, reach San Antonio at 7 a. m. Tuesday, and make the day trip with the North Texas crowd to Corpus. All these delegations will be organized—banners, badges, white duck hats, songs, etc., and the very essential "college spirit" will be on hand.

At Houston, Mr. George Moore has charge of the concentration and organization of a delegation from that section. San Antonio with Basil Ryan, the new President of the West Texas Conference League, in charge, a fine representation is gathering and they invite all in the San Antonio territory to meet them and make the trip together. Other towns are organizing and it looks like Bro. Hag's announcement in the leaflet of a "capacity crowd" will be realized. By the way, have you received an information folder? If not, write me or Bro. Sessions or Bro. Hag at once. Even now folks ask me, "Will the Encampment be held this summer?" Spread the news; let all who will, come.

Either of us stand ready to aid you or your party in securing accommodations en route or after you arrive. More later, but some one else must furnish the poetry. Don't bring your jewelry, please. A. K. R.

A BAPTIST TRIBUTE TO A MOST WORTHY METHODIST BROTHER.

By W. A. Jarrel, D. D., Manager World's Purity Federation, Station A, Dallas.

My first thought of writing this was shoved aside by being very busy and by the crowded columns of the Advocate. But, as the thought will not stay shoved aside, here it is:

Recently I spent a Sabbath with Rev. D. F. Fuller, pastor of the Methodist Church, Carrollton. Though an "Old Confed." he is young and full of life and in full sympathy with all the present work of Christianity. He is read up and keeps read up with the progress of all the Church work and with the conditions of things that the Church has to meet. In truth, with a large acquaintance with city preachers, I am sure that but comparatively few of them keep as well "up with the times" as does Brother Fuller. Besides, he is a theologian. By everything that keeps him fresh, young and qualified for the great work of a pastor. Brother Fuller keeps himself off the "superannuated" list. By the way, did it ever occur to the ministry that the Bishop never will assign a man to the superannuated list while in good health, who has kept up with the changing conditions and demands on the pastor? And, did you ever think that, after all, age is not to be measured by years? The angel at the tomb of Christ, though many thousands of years old, if measured by years, is called by the Bible a young man. But I must close this intrusion on the patience of the editor and his readers. Brother Fuller, in liberally himself setting the example of contributing to our great work very much helped as well as being an example to pastors in leading in all good work. But, his wife, like her husband, years have not made her old. Like her husband, she is a noble leader, and a grand character for Jesus Christ. For sending these two noble laborers to their people they should feel most thankful to the Bishop. God has blest these two with children of which they are

justly proud and are thankful to God. When you read the following poem, by Sister Fuller, you can see the secret of her children being such good Christians and you will thank me for here reproducing it:

TO MY SON.

Do you know that your soul is of mine
such a part
That you seem to be fibre and core of
my heart?
None other can pain me as you, dear,
can do;
None other can please me or praise
me as you.

Remember, the world will be quick
with its blame
If shadow or stain ever darken your
name,
"Like mother, like son" is a saying so
true,
The world will judge largely of "moth-
er" by you.

Be yours, then, the task, if task it
shall be,
To force this proud world to do hom-
age to me;
Be sure it will say when its verdict
you've won,
"She reaps as she sowed, lo, this man
is her son."

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

Ours is a religion jealous in its demands but prodigal in its gifts. It troubles you for an hour; it pays you by immortality.—Lord Lytton.

That man is perfect in faith who can come to God in the utter dearth of his feelings and his desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects, and wandering forgetfulness, and say to him, "Thou art my refuge, because thou art my home."—George Macdonald.

When any calamity has been suffered, the first thing to be remembered is, how much has been escaped.—Dr. S. Johnson.

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J. W. BESSON, A. M., LL. D., MERIDIAN, MISS.

July 8, 1915

THE DEATH OF MRS. VIRGINIA A. WILLIAMS.

Mrs. Virginia A. Williams, of Brenham, went away last Monday, June 28, 1915, to receive that star-bedecked crown that has awaited her coming for many years, for she was well beyond the threescore and ten years.

But what a beautiful blessing was her life! I wish that I could tell your readers about her matchless character. I can't. I haven't found the words that could hold the thoughts—it is beyond and above expression.

As honest as eternity is boundless, the thought of other than the truth under all circumstances was not permitted to enter her clear, vigorous, well-trained mind. Having added to her abiding faith that sweet charity that God loves, she rested on the promises in the Bible, and her deeds of kindness are stamped on the hearts of the recipients of her charities. She made no display about it, but went quietly on her way doing all of her full duty, scattering flowers here, yet rebuking wrong yonder.

Upon and around the casket that held her dear remains were lavished by kind, loving friends so many, many exquisitely beautiful flowers, and she loved the flowers, and, as I saw and looked upon the profusion of sweet beauty, I thought how beautiful it all was, but I said to myself that those old Bibles that I have seen her read so many times—that last Bible she used, with its every page torn and stained from her frequent use—I said that would be the most beautiful decoration and the one most loved by her. O, her's was a grand life! I knew her so well, having married her niece, whom she had cared for from infancy, and upon whom she showered the deepest, sweetest and most perfect mother-love that I have ever known of. She went out as she prayed God to let her go—without long suffering, and before she became helpless. Being weary now and ready to retire, God snuffed out the beaconlike candle and she lay down peacefully to eternal rest.

SAM'L J. STYLES, Judge, 23rd Judicial District of Texas, Brenham, Texas.

THE POSTGRADUATE COURSE OF STUDY FOR METHODIST PREACHERS.

By Bishop Edwin D. Mouzon. That was a wise action taken by the General Conference of our Church when the Bishops were requested to suggest a postgraduate course of study for Methodist preachers. Methodist preachers should study good books, not four years only, but for a lifetime.

There is a special reason for choosing each of the four books which we have named for the present year.

1. First, there are two books on the Person of Jesus Christ. "What think ye of Christ?" is the question which more than any other is being asked today. Upon our answer to that question everything hinges. Take the doctrine of the meaning of the death of Christ. If one is uncertain as to the answer he would give to Jesus' question, "Whom do ye say that I am?" then the death of Christ will have special significance to that man. Liddon's book, "The Divinity of our Lord," is not a new book. About half a century has passed since those great lectures were delivered, and for half a century it has been a classic. I suggest that this book be read first. It should be followed by Mackintosh's "The Doctrine of the Person of Jesus Christ." This is a new book and a modern book, written in the light of modern scholarship and from the standpoint of the new learning. Since Liddon delivered his great lectures the science of Biblical Theology has come into being and Historic Theology has to a great extent changed our method of approach. Mackintosh's book falls into three parts: 1. Christology in the New Testament, 2. History of Christological Doctrine, 3. The Reconstructive Statement of the Doctrine. It is hoped that these two books will have a wide reading.

2. "Christianity and the Nations," by Speer is possibly the greatest book we have on missions. Here are the subjects discussed: (1) The Missionary Duty and Motives; (2) The Missionary Aim and Methods; (3) Missions and the Native Churches; (4) Missions and Politics; (5) Christianity and the Non-Christian Religions; (6) The Relation of Missions to the Unity of the Church and the Unity of the World.

We have so often heard that the "crisis of missions" was at hand, that it may make no impression now to say the same thing again. But the solemn fact must be affirmed—Christianity is facing its supreme crisis! It was never more evident than now that without the Gospel of Jesus Christ the whole world is forever lost and undone. It is believed that the broad and statesmanlike discussion of missions which Dr. Speer has given

us will be of great service to our preachers.

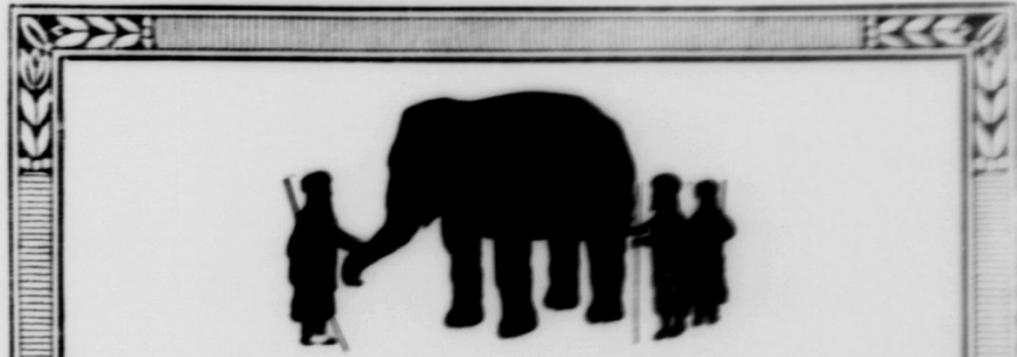
3. The fourth book is Schaff's "Life of Huss." The Evangelical Churches of America are this year celebrating the fifth centenary of the death of Huss. July 6, 1415, he was burned at the stake, his last words being: "Glory be to God on high, and on earth peace and good will toward men. We praise thee! We bless thee! We worship thee! We glorify thee! We give thanks to thee for thy great glory!" At what great price have we obtained our freedom as evangelical Christians? Companionship with this forerunner of the Reformation will quicken the faith and stir the heart of all who read this biography.

Dallas, Texas, June 21, 1915.

THREE GREAT DISTRICT CONFERENCES.

The Secretary of the Pittsburg District Conference, Rev. D. A. Williams, will doubtless write a report of the doings of the conference; but I wish to speak of the last three conferences of the district. I have been a member of the Texas Conference for nearly fifteen years, and have never missed a District Conference or any other gathering in the district with which I was directly connected. I have also in the last five years visited many of the conferences of the other districts. Most of these conferences have been just business meetings with preaching twice a day thrown in for good measure. I do not mean to say that the presiding elders or the preachers and laymen who composed these conferences undervalued the preaching hours. They did not; but they were business meetings. In fact, they are primarily business meetings. But I wish to tell the readers of the Advocate just how, for the last three years, the Pittsburg District Conference has transacted its business. In the first place, I wish to say that there has never been a misunderstanding or an unkind word spoken. I have never seen a body transact more business in the same length of time, and as I look back I feel sure that there are very few things that I would undo if I could. In 1913 we met at Linden, Texas. The elder delivered a stirring address at the opening of the conference, emphasizing the need of divine guidance in our sessions; also that if we would make full proof of our ministry we should let this be to us a Pentecost. From the beginning the spiritual tide ran high. I have never heard better preaching. I can say this, for I tried to preach one morning and the fire broke out, and I did not even get to take my text. People came to the altar and were converted and joined the Church. We left there saying: "I have never seen anything just like it." In fact, we seemed surprised. From that conference we went to our charges, and the district experienced the greatest revivals for years.

Last year (1914) we met at Winfield. The first service there was just about like the last service the year before. We seemed not to have lost our bearings and met expecting the Lord. Shouts were heard at the first service. At every preaching hour from then on the power was manifest. We seemed to get inspiration from these services and transacted business so rapidly that we had time to stop along and hold experience meetings. The last day was the greatest day. There a peculiar thing happened. It ought not to be startling, and yet it was. There were two young men from Hardy Memorial Church, Texarkana, up for license to preach, and one of them for admission on trial. There were to have been three of the boys there for license, but one was prevented on account of sickness in his family. On the last day, in the evening, after we had tried to adjourn and could not, for the Spirit seemed to hold us there, one of the young men from Hardy Memorial asked the conference to join him in prayer for the "immediate" conversion of a friend in Texarkana. We went to prayer. Just at the time we were praying this young man that had been detained and could not be present for license-felt impressed that he ought to go and talk to this young man for whom we were praying. He went. Just as we were finishing our prayer the boy surrendered to Christ. This year we met at Atlanta, and Lewis Nichols and Clyde Goodman both went up for license to preach. Lewis is the boy that went to Clyde Goodman, and Clyde Goodman the boy for whom we prayed. But I must tell you of the recent meeting. We thought the other two were great—and they were—but this was by far the greatest of the three. From the beginning of the presiding elder, O. T. Hotchkiss, had delivered one of the finest addresses I have ever heard of. "Fool-Winning," the fires began to burn. At every service we seemed to get closer to God till the last day, after



The Three Blind Men and the Elephant

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

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

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

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one of the most powerful sermons I have ever heard from Dr. Andrews, of First Church, Texarkana. The scene beggars all description. I have never seen anything like it, and have felt nothing like it for years. We stayed for nearly an hour after the sermon was finished. There was no stopping it. No one that attended this conference will ever forget that hour. Atlanta will always look back to that day as the beginning of better times in their midst. My letter is getting too long, but I feel that it would not be complete in any sense if I were not to try to tell you "who all of this?"

Well, there is just one reason for it. Brother Hotchkiss seems every year to have caught a new and a larger vision. He emphasizes the spiritual needs of the preacher as a preparation for the work to which God has called him, and less nothing get in the way of his operations. Our from this conference will go the spirit that will bring souls and I verily believe, hundreds into the kingdom.

Brother Hotchkiss is finishing up his fourth year on this district. I feel sure that every man, woman and child will bear me out in the statement I am about to make. His work has been hard, but he has met every demand. This he has been able to do, not because he knows more than lots of other men, but because he feels as much as any man. "Justification by faith and the witness of the Spirit" realities with him. We all have confidence in him and are willing to fol-

low him just because he knows he has been called by God. He has been called by God, and the power which he has is the power of God. He has been called by God, and the power which he has is the power of God. He has been called by God, and the power which he has is the power of God.

SEARS' WASHED BATTERIES. Number Two. By Rev. J. A. Scott.

When I wrote my first article on this subject the papers report that one of the prominent ministers of the Western Baptist has had the most men off, which will doubtless speedily address the nation. I have never seen so that learning. Shipping the washing battery which has been washing "out" for some years and known as the "Factor" brand battery.

The following brief from the Nashville Christian Advocate will explain "Factor" brand batteries. It is the only one against the Standard Bible. The highest court of New York State affirms the validity of the part which decided that the Bible and the truth in the statement that Standard was a fraud.

I have often said, just wait a little while and I will show you the greatness of every bad and true and false that fight the Church of God. Come

to that hour the Lord and behold the glory of His Kingdom, and the power which shall then be made manifest to all.

At the time of the great first battle, the Bible and the Standard Bible were called to Standard Bible batteries as a witness. The following account shows that the Standard Bible batteries are the only ones that will stand the test of the Standard Bible batteries. The Standard Bible batteries are the only ones that will stand the test of the Standard Bible batteries. The Standard Bible batteries are the only ones that will stand the test of the Standard Bible batteries.

The foregoing described the Standard Bible batteries as a result of the Standard Bible batteries. The Standard Bible batteries are the only ones that will stand the test of the Standard Bible batteries. The Standard Bible batteries are the only ones that will stand the test of the Standard Bible batteries. The Standard Bible batteries are the only ones that will stand the test of the Standard Bible batteries.

Standard, Texas.

a faith who utter dearth saires, with-on, with the illures, neg-ergetfulness, my refuge, ie."—George

been suffer-remembered scaped.—Dr.

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OUR CONFERENCES.

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

Bishop Lambuth.	
New Mexico, Marfa, Texas	Oct. 6

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

Bishop Morrison.	
German Mission, Fredericksburg	Oct. 20

THE AMERICAN SABBATH: AN APPEAL.

(Continued from page 1)

sentiment which tolerates the robbing of one man of his right to rest will sooner or later tolerate the robbing of every man of his right to rest.

The philanthropists and statesmen of the world have recognized the inescapable logic of these statements. A Sabbath for all or a Sabbath for none! Inconsistency in the non-enforcement of one law will lead inevitably to inconsistency in the non-enforcement of all law. An English representative of labor, in opposing the opening of British museums and art galleries on Sunday, opposed the measure "upon the ground that the resolution could not have any effect but to loosen the ties that now bound us together in defense of an absolute rest one day in seven from all labor."

Charles Hill, at a social science congress in Aberdeen, said: "If the national museums be opened on Sundays all other museums and places of amusement will claim to open also, and an immense staff of persons who now rest on Sundays would be immediately required to work, or run the risk of being supplanted by others. The law must apply alike. All must be required to close or all must be allowed to open on Sundays." The London Quarterly Review said: "If the day is not too sacred for throwing away money, it is not too sacred for gathering it. If some must work or be cast out of bread, others will work for love of gain. Hence when exhibitions are open on Sunday, so are shops." Justice Strong of the United States Supreme Court says: "There is abundant justification for our Sunday laws, regarding them as a mere civil institution, which they are; and he is no friend to the good order and welfare of society who would break them down."

Judge Harper's Decision on the Sunday Moving Picture Show

Judge Harper, of the Court of Criminal Appeals, on May 26, delivered an opinion which, for clearness of statement and convincing logic, will take a high place among the historic decisions of that Court.

The statute construed by Judge Harper was Art. 199, Revised Statutes of Texas (1895): "Any merchant, grocer, or dealer in wares or merchandise, or trader in any business whatsoever, or the proprietor of any place of public amusement or the agent or employe of any such person, who shall sell, barter or permit his place of business or place of public amusement to be open for the purpose of traffic or public amusement on Sunday, shall be fined not less than twenty nor more than fifty dollars. The term place of public amusement shall be construed to mean circuses, theaters, variety theaters and such other amusements as are exhibited and for which an admission fee is charged," etc.

The case under review was the appeal of E. L. McLeod from a decision of the lower court. Mr. McLeod had been convicted in the lower court of permitting the operation of a moving picture show in his place of amusement on Sunday in Fort Worth. He was fined twenty dollars, and appeal was taken to the Court of Criminal Appeals upon the ground that the evidence did not show that an admission fee had been charged. It appears that, instead of charging an admission fee, the appellant had placed a jar in the place usually occupied by the ticket seller and into this jar the patrons dropped their Sunday contributions.

Judge Harper affirmed the case, pronouncing the jar but "a silent solicitor for contributions—pay for admission to the picture show," and saying that "any attempted evasion of the law cannot be countenanced." All good citizens will commend Judge Harper for this position. Any other position would convert both the law and the courts into a hollow mockery.

The decision is further noteworthy because of its puncture of the sham of many modern day promoters of Sunday amusements. The professed philanthropy and generosity of these promoters were respectfully, but none the less scathingly denounced in these words: "But if the 'contributions' received on a few Sundays should be too small to pay the necessary expenses of running the picture show, we are satisfied the generosity of the proprietor would fall to a low ebb and the picture show would be closed on the Sabbath." This statement we commented on in our editorial on the first page and for the present the comment there is sufficient.

The decision is especially noteworthy because of its clear statement of the nature of the offense committed. People have become clouded in their thinking. They say they cannot understand why a show that is not wrong on Monday should be wrong on Sunday. They say they

cannot understand how a mere matter of time affects the morality of an act. Judge Harper plainly shows that the law against public amusements on Sunday is not based on any such ground. The law is based on the ground that such Sunday performances require the labor of certain men or women and that such men or women are being deprived of their right to rest on Sunday. The offense of the Sunday picture show is that it deprives employes of their natural and indefeasible right to rest on Sunday. The State is charged with the responsibility of conserving the physical and mental health of its citizens, and because unnecessary Sunday labor is hurtful to both the State prohibits it.

How long will American men and women continue to seek their recreations and amusements at the expense of the physical and mental well-being of their fellows? When the strong men of David broke through the lines of the Philistines, in jeopardy of their very lives, in order to bring their captain water from the well of Bethlehem, David would not drink of it. He pushed it from his lips saying, "Is not this the blood of the men that went in jeopardy of their lives?" And yet American men and women of the twentieth century are still willing to derive their amusements at the expense of their fellows who thereby are denied the right to rest on the Sabbath! Is not this drinking the blood of men whom we compel to go in jeopardy of their physical and mental strength? And is this Christian? Is it noble? On the contrary, is it not unchristian and ignoble?

Judge Harper in his decision in the case under discussion has certainly rendered the people of Texas a most timely service in his clear statement of what is the law in Texas concerning Sunday moving picture shows. Again and again have we heard the intimation that the Legislature has delegated to the cities of Texas the right to determine by city ordinance whether or no there shall be moving picture shows on Sunday. The Judge's statement is so clear and the subject is so timely that we give his words as they appear in the Dallas News under date, May 27:

"Since this court construed the Sunday law as prohibiting the operation of moving picture shows on Sunday in ex parte Lingelfelter," said Judge Harper, "a session of the Legislature has convened and passed. During its session a bill was introduced authorizing cities to permit moving picture shows to be operated on Sunday if they so desired, it being House bill No. 182, and it was overwhelmingly defeated by a vote of 72 to 43, thus making it clear that it was not the intent and purpose of the Legislature in enacting the Sunday law to permit moving pictures to be operated on Sunday."

Law, let it be said again and once for all, is the highest symbol of civilization. If law is struck down, civilization goes with it. There is but one position good citizens can take in the matter of the enforcement of law. They must stand unflinchingly for the dignity and the sovereignty of law.

A Departure in Our Advocate Work

The publishers and editor of the Advocate are constantly thinking of ways by which our Conference Organ may extend its usefulness in its great field of Texas, Oklahoma and New Mexico. The editor has recently come from the busy pastorate and has constantly sought to conduct his work in his new office from the viewpoint of the daily problems which confront our pastors and our laymen in their fields of labor. His own need as a pastor, he hopes, will enable him to appreciate the needs of many other pastors. The problems of his own official boards and congregations, he trusts, will be the medium through which he looks at those of other of-

ficial boards and other congregations. The Church newspaper can, we believe, greatly aid both pastors and laymen in bringing before them the timely and current themes of our day. It has occurred to us, therefore, that if some means could be devised by which the themes of the newest and greatest books could be discussed in our columns by our maturest writers, giving liberal excerpts from and accurate references to, our great books and their authors, a great boon would be extended to our readers. The Advocate in this way, we hope, can add to its present excellencies by establishing a kind of Extension Teaching Department of the University itself.

It can thus be made an intellectual exchange for the newest and best thought of the day.

In accordance with this idea we have completed arrangements between our Publishing House and the publishers of the Advocate by which the best books of the Publishing House may be presented to our selected writers, without cost to them, and the Advocate and its readers profit by the mature discussion in its columns of the great themes of these books. The faculty of the Theological School in Dallas is co-operating in assisting us in the selection of books. The themes to be discussed will be selected with especial reference to our present day problems in our great Southwest. We desire practical efficiency rather than technical discussion to be the aim of our writers.

It will require a month or six weeks for the selection and the securing of books and the selection and appointment of those who are to discuss them. We should be pleased to hear from our readers any suggestions they may care to make with reference to the proposed departure. In the meantime we expressly desire that our brethren who have so generously contributed to our columns in the past will continue to write. The Advocate would seriously fail in its mission as a people's religious journal without the continued contributions of the brethren who write upon their own suggestion and reflect the needs of their own fields.

MAJOR W. M. WALTON.

Major W. M. Walton died at his residence in Austin last Thursday morning, July 1. His death removes one of the most remarkable men of the State. During our seven years' pastorate in Austin we became greatly attached to Major Walton and his good wife, at whose funeral we officiated in June, 1914. Major Walton moved to Austin in 1851. He and Mrs. Walton were married in 1854. Mrs. Walton, at her death, was perhaps the oldest member of Tenth Street, now called the First Church of Austin. The Major, as we remember, joined our Church considerably later than Mrs. Walton. In their home, however, was personally known every pastor who has served this Church since 1854. When we had occasion to study the history of our Church in Austin, we found that both Major and Mrs. Walton knew personally our pastors who had served during the past sixty years.

During our first pastorate, 1900-03, Major and Mrs. Walton were with an independent Methodist Church organized by a former pastor. However, they had returned home when our second pastorate began in 1910. They both were Methodists, they believed the doctrines of the Bible as emphasized by Methodists, and were not long in discovering that the place for them was the Methodist Church of evangelical faith and experience. In no home during the four years of our pastorate were we found oftener than in the home of these dear friends. That they are now again reunited in the home, from which they shall never be called on to leave, we do not doubt. Next to his Savior Major Walton will have his wife to thank most. Through his Savior and his wife, we firmly believe, he has reached home. A marvelous physical constitution, massively endowed in brain, the equal of any man who ever stood on the hustings in Texas, without a superior before a jury, as courageous as a lion, but always devoted and tender toward his wife, the dear old Major, after 83 years, is now at home!

We found Major Walton usually on the right side of all moral questions. He was a staunch prohibitionist, he helped in the recent moral cleansing of Austin. Though more than eighty, he was an appreciative listener in the sanctuary and a regular attendant. He was easy to preach to. He trusted his pastors as simply as any man we have ever known. Though prevented

from the practice of his profession in the courthouse, because of the effects of a stroke of apoplexy received some years ago, his home was a mecca for the lawyers. His opinions were eagerly sought and all recognized that Texas had not known a greater in the field of criminal jurisprudence. He was respected and loved by as many people, perhaps, as any other man in Austin. To the one surviving daughter, Mrs. J. J. Parmele, we confess our deep personal bereavement in the going of her great father. Blessings upon the memory of Major and Mrs. Walton!

FIRST CHURCH, FORT WORTH.

In fulfillment of a long standing engagement we were permitted to spend Sunday with our First Church people in Fort Worth, Rev. Hoyt M. Dobbs, pastor. Twenty-three years ago we were recommended by the Quarterly Conference of Mulkey Memorial, Dr. W. L. Nelms, presiding elder, for admission on trial into the Northwest Texas Conference. We had the privilege of preaching a number of times from the pulpit of First Church while the congregation worshipped in the old building on Fourth Street. Not until last Sunday had we faced the congregation in the present great building. And it is a great building. The entire auditorium, including the Sunday School room, is said to seat more than two thousand people. This magnificent structure was begun during the pastorate of Dr. Alonzo Monk and finished during the pastorate of Rev. H. D. Knickerbocker. A nobler plant is not to be found in Texas Methodism.

Rev. Hoyt M. Dobbs, after spending four years at Central Church, and one year at Troost Avenue, both in Kansas City, was transferred to the Central Texas Conference and stationed at First Church last fall. During the few months of his pastorate he has received 175 members into his great Church. The membership now numbers fifteen hundred and pays its pastor \$4000, and furnishes him a beautiful home. The Sunday School enrollment is 650, and the Epworth League has a membership of fifty. The woman's work is well organized. The Church is organized for efficient service in the realms of evangelism, missions and social service. The Committee on Missions was installed along with the Official Board and has in hand a thousand dollars of the three thousand assessed by the Annual Conference.

Dr. Dobbs came to Fort Worth and Texas a comparative stranger to our people. He has worked modestly and noiselessly among us, but the unobtrusive manner in which he has labored has not affected the efficiency with which he has done his work. That by his life and preaching he has gripped his Church and his city there is abundant evidence. Despite the rain and wind a fine congregation gathered for the 11 o'clock service Sunday and at night the Church was well filled. We were disappointed in not meeting our good friend, Judge I. W. Stevens, who had been called out of the city. First Church is as representative a Church as we have in Texas. We were delighted to be with its membership again.

CHAPLAINS FOR THE ARMY AND NAVY.

Through the influence of the Federal Council of Churches of Christ in America the Congress of the United States has made provision for double the number of chaplains who are at present in our navy. Secretary Daniels has already appointed five or six new acting chaplains, and is seeking through the Council of Churches for additional men. The Churches of America are urged to make the chaplains of the army and navy feel more sensibly that the Churches recognize their work as a vital part of the work of the kingdom. All inquiries concerning this important work should be addressed to Dr. H. K. Carroll, Washington, D. C.

ANGELS' VISITS.

Recently the editor's office had two such visits. One was in the person of Rev. J. F. Sherwood and the other in the presence of Mrs. Martha E. Ragsdale.

Rev. J. F. Sherwood is a superannuated preacher of the North Texas Conference. He was our pastor when we were a student at Central College, Sulphur Springs. We had gone to Central with the eagerness of a new conversion still in the possession of our soul. Brother Sherwood discovered it. He knew us boys better than we knew ourselves. He interpreted the call to preach of more than one boy. He urged us to apply for license to preach. He could have saved us the humiliation of failure at the examination had he told us upon what we were to be examined. Nevertheless, he did the most important thing, and for his pastoral care we have never ceased to bless him.

Brother Sherwood, sweet in temper, confirmed in faith and radiant with a blessed hope, was in to see us. One such life is worth a whole seminary of men who doubt the absoluteness of Christ or the finality of the Christian religion. Mrs. Martha E. Ragsdale is the daughter of the late Dr. J. W. P. McKenzie—"Old Marster." She told us of her father's conversion, and of his call to be a missionary to the Indians in the territory now occupied by the State of Oklahoma. At the time of his conversion Dr. McKenzie was a teacher in Maury County, Tennessee. Neighbors had come to visit his home. There was music and some dancing. Suddenly the teacher arose and left the room. His wife found him at the back of the garden in prayer. She had to return without him and to apologize to the visiting friends for his abrupt departure and his refusal to return to the room. Dr. McKenzie saw and later confessed that his course was leading his family to "hell." The next Sunday morning the pastor failed to open the doors of the church and was about to dismiss the audience, when teacher McKenzie rose and asked if he had not forgotten something. The preacher was confused and answered, "No." The converted teacher made him see. The doors of the church were then opened, and to the amazement of all, Dr. McKenzie and his wife joined the Church. This was about 1836. As Sister Ragsdale related the story of this conversion, the labors in the Indian Territory, the arduous work of teaching, from first to last, from three to five thousand students, we felt that an angel had visited us. Were we wrong?

PROF. JOHN H. KEEN.

The election of John H. Keen to the Chair of Philosophy and to the Deanship of the College of Liberal Arts in Southern Methodist University has been announced.

For seven years we were the pastor of John H. Keen in Austin, where he was first student and then instructor in the University of Texas. He was adjunct professor of philosophy in the University of Texas at the time of his election by the trustees of the Southern Methodist University to the positions named. We watched his growth while in Austin. He is remarkably free from pedantry and professionalism. He knows philosophy profoundly and is able to make it a subject of popular interest as few men we have known. His Epworth League addresses while President of our First Church League always drew large crowds and these addresses were but clarified statements of the deepest and best to be found in philosophy. We felt safe when we could leave our pulpit with him in our absence. And the crowds did not diminish on such occasions.

The importance of right men for the professorships in our institutions is a matter of grave concern to our Church. In these days of materialistic doctrines and ultra socialistic

teachings the concern grows deeper. In these days when the ties that bind our schools to the Church are little respected by numbers of teachers all too large, the Church's concern deepens. In these days of hurtful latitudinarianism in Christian beliefs, we are troubled about some teachers in many of our schools. It is a pleasure therefore, to be able to commend Prof. Keen for the position to which he has been elected in Southern Methodist University. Prof. Keen for the present year will be visiting lecturer in philosophy in the College of the City of New York, for which work he had previously been engaged. He will begin his work at S. M. U. in September, 1916.

THE TRAFFIC IN DEGREES.

Recently we had a communication from our Assistant Secretary of Education on the traffic in college degrees. In the course of his remarks Brother Hogan said:

"Frankly, this practice of selling degrees should have been abolished years ago. After all that has been said and written about educational honesty, after all the efforts that have been made to protect the name and value of degrees—academic and honorary—of standard institutions, it seems incredible that in this good year 1915 there should still be in this enlightened land college men, so greedy of gain on the one hand, and teachers and preachers so desirous of appearing a few capital letters to their names on the other, as to make profitable the continuance of this traffic in degrees. But, however incredible it may seem, there are still in the United States so-called colleges and universities which with but few, if any, resident college students, with practically no library or scientific equipment, with a faculty of one or two men, and with no endowment whatever, are offering, for courses taken in absentia, not only the A. B. and B. D. degrees, but even the M. A. and Ph. D."

A degree from even a reputable college is of smaller value than some people imagine. The pride with which the honest student receives his degree from his Alma Mater is pardonable. But even he will find that the prosaic world will not ask often to see his diploma. About the only thing concerning which his fellows will ask is whether he has the substance of which the degree is the symbol. Is he efficient? Can he do the work? Your future charge, dear brother, will not inquire whether you are a B. D. or D. D., but the question will be, Can you really preach?

As to the hankering after meaningless degrees, that is both dishonest and abominable.

TWO BOOKS ON THE SABBATH.

In our recent discussion of the Sabbath we have made reference to the "Critical History of Sunday Legislation," by Dr. O. H. Lewis, and "The Sabbath and Its Defence," by Dr. W. W. Everts. We have merely outlined in our three editorials the Sabbath question. The fundamental importance of this question makes it very desirable that both preachers and laymen should furnish themselves with the best arguments. The Sabbath Question will take an increasingly large place in pulpit discussion in the days which already are at hand. The pastor or the layman who cannot give a rational and convincing argument for both the religious and the civic observance of the Sabbath will find himself in great distress.

The entire Church deeply sympathizes with Dr. O. F. Sensabaugh, presiding elder of the Dallas District, and his family in the great distress that has befallen them. Whatever the facts may reveal in the case of his son-in-law, Prof. Frank Holt, the deep sympathy of the Church will remain, and will but deepen with any increase of distress. The Advocate joins with their hosts of friends in praying for guiding and keeping grace for the entire family. Such sorrows have befallen the best of our homes and many a noble family has been called upon to endure what it would not have chosen and does not deserve. The almost unavoidable inter-relationship between the happy and the unhappy in this world makes us all wonderfully kin.

PASSING OF REV. W. L. HARRIS.

Bro. W. L. Harris (Uncle Levi), of the Northwest Texas Conference, has been gloriously transferred from earth to heaven. It came not suddenly, for he had suffered intensely for two long years. Slowly dying of cancer all these days, he bore it without a murmur, and passed over on Saturday morning of June 12, 1915, at seven forty-five at Calallen, Texas. It was a triumphant death. Bro. Harris was born near Ringgold, Georgia, October 12, 1845. These seventy years were spent in devotion to the Lord he so much loved. He gave to the Church a rich legacy. To Methodism he has left three preacher sons who are a blessing to the world. They are: Rev. W. H. Harris, of Dawson; Rev. Geo. F. Harris, of Calallen; Rev. W. L. Harris, a local preacher of Killbuck. He also leaves two daughters who are a grace to the Church he so long served. One by one the veterans are crossing over. Brother Harris has gone to that land where there is no pain and where sorrow never comes. A suitable memoir, prepared by Bro. Gasaway, who knew him so well, will appear in an early issue of the Advocate.

DR. JAMES W. LEE.

The veteran presiding elder of the St. Louis District, Dr. James W. Lee, keeps up his reputation as one of the "boss money raisers" of the Church. At present the University Methodist Church of St. Louis is erecting a \$7,000 chapel, which is to be a part of its proposed \$100,000 building. Ten thousand dollars were needed as an immediate payment on the project last week. After a fifteen minute interview Dr. Lee secured the amount from a single friend of the enterprise. The press dispatches say Dr. Lee has been instrumental in the erection of eight churches in St. Louis and in the raising of the enormous sum of quite two million dollars. It must be said for the laymen of St. Louis, however, that their number contains men of the widest vision as well as the longest purse. And Dr. Lee, be it further said, has helped make the men of St. Louis better than raising money is making men. Better still, if one can do both.

A FAR REACHING DECISION.

The Supreme Court of the United States in recently affirming the conviction of young Caminetti now clears the way for the punishment of every one who takes a woman across any State line for immoral purposes. The Department of Justice until now has given attention to "commercialized" vice; that is, the vice engaged in for profit. A new standard has been set by the Supreme Court. With or without commercial profit the act in question is a violation of the United States law, and all clues to such acts should be promptly reported to the Department of Justice, Washington, D. C. We must now begin in earnest the fight for our national preservation.

A NEW CONSCIENCE ON AN ANCIENT EVIL.

The ninth International Purity Congress will convene in San Francisco, July 18-24. The themes discussed will be of national importance. "Children of Our Nation and the Face to Moral Purity," "The United States Government and the White Slave Traffic," "Protection of Girls," "The Twentieth Century Home Versus the So-Called New Morality," "With the Red Lights Out—The Example of Portland," "The Value of Personal Purity Ideal," "The Lessons of History," and "National Home Building" will be among the themes discussed. The national leaders of reform will be present. Hon. Hiram Johnson, Governor of California; Hon. Clifford G. Rowley, Dr. Chas. F. Aked, Dr. David Starr Jordan, Bishop Edwin H. Harbes, Hon. Robert C. Root, and Hon. Edwin C. Dinnwiddie will be among the speakers. The congress is one of the bright signs of our time and means exactly what our caption says. A

new conscience on an ancient evil. Are we interested? We should be when it is remembered a large percentage of the victims of impurity comes from our small towns and rural sections.

PERSONALS

Rev. J. F. Sherwood, of Terrell, made us one of his welcome visits this week.

Rev. J. M. Tisdal, of Greenville, frightened our office with one of his cheerful visits this week.

Rev. C. C. Williamson is having a very pleasant year on Terrell charge, West Oklahoma Conference.

Rev. E. F. Bryant, of Commerce, left Monday for a twenty-five days trip to Colorado and California.

Rev. J. T. McBride and wife, of Lindsay, Okla., are justly proud of the new baby girl which arrived at the parsonage last week.

Rev. E. I. Hall, of Sherman, was in Dallas the past week and did not forget the Advocate for which he used to be a very active worker. Though not now in the active work, Brother Hall is preaching nearly every Sunday and doing much good work besides.

Rev. J. M. Perry, of Midland, has been laid up with a strained limb for four weeks, but goes on crutches on Friday to his pulpit.

Rev. W. E. Andrews, of Warrick, was in Dallas this week and came to see us. He carries sunshine wherever he goes and we are always glad to see him.

Rev. E. M. Nelson is closing out a very successful quadrennium at Cement, Okla. Brother Nelson is a very popular preacher and a wise leader of his people.

Rev. T. W. Armstrong is making substantial progress in Anadarko Station, Okla. Brother Armstrong at the helm Anadarko will not be known long as a "mixed wheel."

Rev. Moss Weaver and wife spent last week at Sulphur, Okla., attending the Methodist Assembly Encampment. Brother Weaver is presiding elder of Chickasha District.

Rev. J. F. Holmes, of Rockwall, always comes to see us when in Dallas, and we are always glad to see him. He has a good Church and a good people and he is delighted with his charge.

Rev. A. P. Hightower, of Fate, called this week. Brother Hightower is a thorough, conscientious worker and always brings up a good report for the Advocate as well as other Church interests.

Rev. F. E. Wheeler, of Nocona, was a welcome visitor the past week. He announced at the door that he had no money or subscribers for us this time (he usually does), but we were glad to see him anyway.

Rev. E. T. Francis writes us from Collins that his father is seriously ill with typhoid fever and his condition grows more grave each day. Brother Francis asks an interest in the prayers of his brethren.

Rev. W. H. Brown, of North Texas Conference, was in our office this week. He had just closed a good meeting at Inport, where they had several conversions. His next meeting will be at Calvin, Okla.

Brother R. E. McGlamery, of Eliasville, Young County, accompanied by his niece, Miss May McGlamery, visited the office this week. They were en route to East Texas on a visit to friends. The Advocate appreciates their visit.

Rev. F. E. Faust, of Magdalena, New Mexico, passed through Dallas on his way home from a visit to Alabama and called on us. It is rare that we have the pleasure of meeting our New Mexico brethren and we enjoyed meeting Brother Faust. He is the son of a Methodist preacher and of a Methodist family for five generations.



REV. R. E. GOODRICH, St. Luke's Church, Oklahoma City. Brother Goodrich is making a contribution for the Advocate and sends thirty-three subscribers as a birthday gift with "love to follow." He writes: "I am putting a little contribution and am gratified at the amount of success that has already come."

OUR CHURCH NEWS

Dr. Giddens, for nearly forty years Professor of Greek at Johns Hopkins University, now eighty-three years old, has resigned.

Henry E. E. Stone preached in Berkeley and San Francisco Sunday, July 4. He sailed for Australia and the Orient yesterday, July 7.

Shantung University (Presbyterian) at Tientsin, China, in its career of fifty years has never graduated a student who was not a Christian. Its enrollment is now six hundred.

The Unitarian Church reports losses in the number of ministers and churches as compared with 1911. Their membership in the United States is only 28,542.

Dr. John Clifford, one of the best-known Baptist preachers of Great Britain, has decided to retire from the pastorate of Westbourne Park Church, London, after serving that Church fifty-seven years.

The Foreign Mission Journal, published by the Southern Baptists, states that there is one man who lives on one-tenth of his income and gives one-tenth to the support of the Gospel. His income is about \$10,000 a year.

Rev. H. Fay Mills, after having been affiliated for something like sixteen years with the Unitarian Church, is returning to the orthodox faith. In the Advocate Chicago he gives his reasons for such return, the opening statement of the article which appeared in the Advocate of last week being as follows: "I have grown spiritually and theologically, until I now heartily believe in the deity of Christ, the unique spiritual revelation and authority of the Hebrew and Christian Scriptures, and the other essential teachings of the orthodox Christian Church."

Bishop Candier has announced the selection of Dr. John S. Fraser, of the Alabama Conference, as Financial Commissioner of Emory University. Dr. Fraser has accepted the position, and Bishop Kilgo has confirmed the appointment.

The new building of the Bible Institute in Los Angeles cost \$1,500,000. The structure is thirteen stories high and contains nearly 700 rooms for lodgers, an auditorium that seats 4200 persons and accommodations for school work.

The Rev. S. Townsend Weaver, a former member of the Des Moines Conference, now living in Washington, D. C., and connected with the Foundry Methodist Episcopal Church, has been appointed Financial Secretary of the American University.

The Next General Conference of the Methodist Episcopal Church, that meets the coming May, will have a number of very important questions to consider and to decide. Already the official organs and their correspondents are beginning to "consider." Among the topics that are looming up above the horizon, the following may be mentioned: Bishops for Races and Languages; the Limit-

The Sunday School

DIVISION OF THE SOUTHWEST

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

THE MISSIONARY MESSENGER AGAIN.

"You told me that the Sunday School Board of our conference had paid for the Missionary Messenger for every school in the conference, and that every superintendent ought to be getting it. I got about two bundles, and no more came. We want them."

So wrote a superintendent to the Oklahoma editor, which gives a chance to say another word or two about the Messenger:

1. The first word is that this brother should have gotten only the "two bundles" up to the time he wrote. In each bundle there are nine leaflets, three for each month during the quarter. This brother is not the only superintendent who has overlooked the facts stated above.

2. These leaflets contain much valuable information, besides the monthly program. The greatest hindrance heretofore in the observance of the missionary day has been the preparation of the program. Now, it is furnished ready to hand by our General Board of Missions. It is always fresh, appropriate, up-to-date, inspiring. No school now has any excuse for not "regarding the Sunday School as a missionary society," and making it so in fact.

3. The use of these programs will not only facilitate the preparation for a monthly missionary service, but will increase interest in missions and enlarge the offerings. Here is the record of one school for five months, the first two months without these programs and the last three with them: \$1.59, \$1.40, \$6.02, \$7.45, \$6.26. That same school is now supporting a student in Soochow University, and an evangelist in the Huchow District in China.

4. The last word is to the superintendents, especially when you receive the "bundle" for this quarter, do not throw it in the waste basket, but turn it over to the chairman of your missionary committee. See that a program is prepared, that it is used for the opening service on the last Sunday morning of each month.

DUBLIN DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE.

The Sunday School and Epworth League Conference of the Dublin District, Central Texas Conference, met at Hico June 29 and lasted through the morning of July 1. When Rev. Ernest Lloyd, former President of this body, was removed from the district last conference the presiding elder appointed Rev. Barnes Knowles to take his place, and the gathering we are discussing was held under his leadership and that of his genial and efficient presiding elder, Rev. S. J. Vaughan. The program had been carefully arranged and covered every phase of Sunday School work. In fact, if we were to offer any criticism at all we should say that too much ground was covered by the program to admit of thorough treatment of any phase of Sunday School work. But the program was made for the conference, and not the conference for the program. Under the wise manipulation of Brother Knowles and Brother Vaughan matters of lesser importance were passed over hurriedly or omitted altogether, but subjects of vital interest were dwelt upon, emphasized and stressed until points of importance were made so plain that the duller vision could not fail to see them. There were so many good addresses that the limits of space forbid the mention of speakers. Every

speech hit the mark, and spice was injected into the program by two lively debates which had been arranged for by the chairman. The Divisional Secretary was given more than a generous share of the time. Up to the time of his departure on the night of June 30 a hundred and fifty-nine visiting delegates had reported at the desk of the Secretary. Who can beat that? Other visitors were W. E. Hawkins, Conference Field Secretary; Rev. E. R. Winfield, President of Meridian College, and Rev. Ernest Lloyd, of Meridian Station. Being called away before the close of the conference we failed to get a list of the officers for next year, but that information, along with other news of the conference, will doubtless be furnished by some one in the Dublin District. Brother Vaughan is alive to all the interests of the Church and much in favor with all classes.

OKLAHOMA NOTES.

Rev. C. F. Mitchell, presiding elder of the Mangum District, informs the chairman of the Sunday School Board that he thinks every charge in his district will observe Children's Day this year. Many of the schools have already done so.

That makes four of the five districts in the West Oklahoma Conference headed for the goal. Bro. Mitchell is diligent in looking after the Sunday School interests of his district, and we are glad to have this hopeful word from him.

Rev. M. L. Butler, Broadway, Ardmore, writes: "Observed Children's Day last night. Followed the program as sent out by the Board. Have never seen a better rendered program. The people say that it was the best service of the kind ever held in Broadway. Offering \$13.05."

The shoe is made to fit the foot, and not the foot to fit the shoe. So the New Graded Lessons are made to fit the needs of the child. The lessons have been selected, not to teach history, but to teach religious truths that will aid in the spiritual nurture of the child in each stage of his development.

Those who contemplate putting in the New Graded Lessons in October of this year, ought to begin now the preparation for same, by getting the books and literature to be used, and studying them very thoroughly. One reason that some fail is that the system is adopted without getting into its merits, and studying its plans. We hope many of our schools will put in the system in October. We suggest that not more than one class in each department be introduced at the beginning, unless you have a sufficient number of trained teachers with whom to begin. Try it.

GOOD NEWS FROM MT. SELMAN.

We have been making progress in Sunday School lines under the leadership of our wide-awake pastor, Rev. C. M. Kennedy, and our energetic superintendent, Brother B. C. Coe. We have just closed a "Red and Blue Contest" for new members, which resulted in the exact doubling of our membership—and a social on the church lawn. We observed Children's Day the third Sunday in May, using Mrs. Hamill's "Children's Carols." Offering five dollars and twenty cents. I am glad to say that the interest is holding up, and we are praying for greater things through Christ.
MRS. A. N. SHAMBLIN.

Epworth League Department

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

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

Central Texas Conference Epworth League, September 3-5.

Have you secured your tent on the water front for the coming Encampment? If you haven't, you would better attend to it at once, for they are going fast.

Below will be found a report of the annual session of the West Oklahoma Epworth League Conference. We are

glad to hear from this conference and welcome them to our columns. We should like to hear from the assembly just closed at Sulphur. We are sure it was a time of great good to those who attended.

Miss Jessie Young, retiring Superintendent of the Fourth Department of the West Oklahoma Epworth League, is to be in Texas next winter as a student in our State University. The University League will welcome her and put her to work with them, no doubt. The fame of this League for its use of the students of the University has gone abroad and the good that it is doing in holding young peo-

ple true to the home Church training cannot be estimated.

A FUNNY THING.

This morning three important letters came in my morning mail. The first one I opened contained this query: "What did they ever do with the Epworth League property at Corpus?" In the second letter was this inquiry: "Have the Epworth Leaguers abandoned their Encampment proposition at Corpus Christi? If not, will they hold forth this year, and what time?" Each of these inquirers is a prominent preacher in Texas. Now, the third letter is the worst of all. It was written by a prominent school man in Texas, but let it be understood that he knows all about the League and its work and especially about the Encampment. The point in his letter is what a whole bunch knows, or rather don't know, about the Encampment at Corpus. But here is a part of his letter: "I have just been to the District Conference, and the preachers were inquiring about the Epworth Encampment. Had you not better put a standing announcement in the Texas Advocate?"

Now, the fact about the matter is we (the Leaguers) have a half-page in Texas Christian Advocate every week, and with the exception of one week when an accident happened to the plant, that half-page has not failed to appear in each weekly issue. In that space we have discussed our League work and plans, especially those of our Encampment for this year; and standing at the head of this League space, has stood for months the announcement that our Encampment would meet this year August 3-16.

We were thinking that we had all the preachers excited over what they were going to have at this year's Encampment, and we thought that every League had its delegates already elected and pining for the time to come for them to start to Epworth-by-the-Sea.

But what about my subject? What is it that is "A Funny Thing?" O just this: The preachers don't read the Advocate! T. F. SESSIONS.

WHY I AM A LEAGUER.

I am a Leaguer: First, because a friend insisted that I join. Second, because after I once entered into the spirit of the League I enjoyed the work. Third, I believe I am better in some respects than before. Fourth, because of the training I get in the League. Fifth, it puts before me high ideals which I try to live up to. For these reasons I hope always to be a "Loyal Leaguer."

BY A DECATUR LEAGUER.

(This was one of a number of papers turned in during a contest held in the local chapter of Decatur. — E. P. T.)

THE WEST OKLAHOMA EPWORTH LEAGUE CONFERENCE.

The West Oklahoma Epworth League Conference convened in Mangum June 7-10. There were about fifty delegates present and many others were kept away by the floods which prevailed in the country at that time. Dr. Parker, who had been with the North Texas Epworth League Conference, was delayed by washouts and did not reach Mangum until Tuesday afternoon, but the program was carried out as nearly as possible anyway. When Dr. Parker arrived he was introduced to the Conference, and during the rest of the conference, he conducted the institute work which was of much benefit to all Leaguers present.

Among the inspiring and uplifting addresses given during the conference were, "Prayer and Missions," by Rev. T. Edgar Neal, of Purcell; "Stewardship of Means and Life," by Rev. B. M. Nelson, of Cement; "The Missionary Agencies of Our Church," by Rev. C. F. Mitchell, of Mangum.

Mrs. G. R. Wright, of Headrick, was present and conducted the Junior League Institute in an able and enthusiastic manner.

Rev. J. A. Old made a statement in regard to Rev. W. S. Burns and Rev. Steward, two preachers of our conference who are suffering with tuberculosis. An offering was taken for them and the Secretary was instructed to write them letters of sympathy and encouragement.

The conference appreciated very much the telegram of greetings which was received from the North Mississippi Epworth League Conference, in session at the same time.

Dr. Parker presented the work of the Congo Mission in Africa in his helpful and inspiring manner, and, after a special prayer for our missionaries, the sum of \$500 was pledged for the Congo Mission by the West Oklahoma Conference.

The reports of delegates from the

various Chapters showed an increase of membership over last year, also an increased number of Bible Study and Mission Study Classes. The delegates were very prompt in attendance upon all meetings and went home full of inspiration for the new year's work.

The following officers were chosen for the coming year: President, Rev. T. Edgar Neal, Purcell; Vice-President, D. D. Duskin, Guthrie; First Department, L. Z. Brown, Marlow; Second Department, J. Hardin, Olustee; Third Department, Emily Davis, Sayre; Fourth Department, Dixie Young, Mangum; Secretary-Treasurer, Garrett L. Bolyard, Lindsay; Junior Superintendent, Mary Patterson, Oklahoma City.

DECATUR DISTRICT CONFERENCE.

The eighth annual session of the Decatur District Epworth League Conference was held in Chico, Texas, June 11-13, 1915. About sixty delegates were in attendance from outside of Chico. All the services were well attended. The opening service on Friday evening consisted of a devotional service, followed by welcome addresses, responses, a reading and a get-acquainted meeting in the form of an autograph contest at the conclusion of the program. Each Leaguer was provided with pencil and card, and was asked to shake hands with as many people as possible in twenty minutes, and get their signatures. Saturday's session was devoted to discussions of the departmental work of the League. Reports were made of work done in the local chapters during the past conference year. Also there were several readings, musical numbers and special talks by prominent Leaguers of the district. Saturday evening's session, after committee reports were read, was devoted to a diversified program of a literary and musical nature, the object being to emphasize the Third Department of the League in a practical way. Miss Norwood Wynn a former Texas Leaguer, and now engaged in missionary work among the Mexicans of Texas, delivered the principal address of the evening. A demonstration, showing how to win a young man to the League, was given by the young men of the Decatur League.

On Sunday morning Presiding Elder S. C. Riddle preached an inspiring sermon to the Leaguers. The conference closed on Sunday afternoon with a stirring jubilee service. Many Leaguers talked effectively about how the conference had helped them, and expressed a determination to be better Leaguers. A spirit of enthusiasm prevailed at all the meetings. We believe we have the best District League Conference in North Texas, and are proud of it. The next conference will be held at Decatur.

OUTLER D. GOSE.

JACKSONVILLE DISTRICT AND EPWORTH.

East Texas in general, and the Jacksonville District in particular, is being organized for an aggressive campaign in the interest of the Summer Encampment at Epworth. It is being planned to charter a special car to leave Jacksonville, going through to the Encampment grounds. This will be joined by delegates from other parts of the State, all going together to Epworth. At our District Conference a committee, representing various parts of the district, was appointed as follows: Revs. S. S. McKenney, P. T. Ramsey, T. R. Morehead, J. B. Turrentine, G. L. Taylor, and J. C. Carr. The special work of this committee will be to canvass the different charges, reporting to the central committee at Jacksonville the names of any who may be interested in the trip, so that they may receive literature bearing upon the subject and (if possible) be enlisted as delegates. If there be any in this territory who are interested and would like to have fuller information concerning the plans, please address the Chairman, Rev. S. S. McKenney, of Jacksonville, or Mr. T. E. Acker, Secretary, at same address.

S. S. MCKENNEY, Chairman.
Jacksonville, Texas.

THEY CALL HIM "DOCTOR"

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Woman's Department

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

AN INTERNATIONAL SCHOOL OF MISSIONS.

For four years in ten-day sessions the Methodist women had met and studied missions in the Methodist Dormitory at Denton.

This year a call was made that all Texas women might come to share with them these blessings, privileges and opportunities. Seven operating bodies responded and the session was held at the dormitory.

The Bible, the Mission Study books selected by the Committee of Home and Foreign Work were studied and many interesting addresses were delivered.

The dormitory, located near the College of Industrial Arts, presented an opportunity to attend this college and receive instruction in household economics. The session was helpful and inspiring.

The officers elected for Interdenominational School of Missions: Mrs. I. P. Smith, of Jacksboro, was re-elected President; Mrs. W. B. Preston, of San Marcos, Vice-President; Mrs. J. C. Reed, of Fort Worth, Recording Secretary; Mrs. Geo. Nies, of Fort Worth, Recording Secretary, and Mrs. John R. Cushman, of Fort Worth, Treasurer.

The committee chairmen elected were: Mrs. W. B. Preston, Chairman Program Committee; Mrs. John Hanna, Dallas, Chairman of the Publicity Committee; Mrs. W. H. Hurlbut, of Friona, Chairman of the Literature Committee; Miss Mabel K. Stafford, of Dallas, Chairman of the Young People's Committee; Mrs. J. V. Brewer, of Fort Worth, Chairman of the Finance Committee.

The Northwest Superintendents of Social Service will make their next reports to Mrs. Ben Hardy, Seymour, Texas. She takes Mrs. J. B. Smith's place as Conference Superintendent of Social Service. Take this address and please remember that Mrs. Hardy is ready and waiting to get in touch with every Auxiliary Superintendent of this department. Write her and see. Of course you read the Advocate and the Woman's Page first of all, but before the end of the quarter you'll forget this unless you make note of it. Mrs. Hardy is letting you know who she is, and where she is; could you tell her your name and give her your address? We will have some splendid literature for a good program on Social Service for our September meeting. You want the literature and to make plans for that meeting. Just tell her who you are and you'll get these leaflets.

NOTICE.

Mrs. Moss Weaver, Chickasha, Oklahoma, has been appointed District Secretary of Chickasha District, West Oklahoma Conference, of the Woman's Home Missionary Society.

NAPLES AUXILIARY.

The Naples Auxiliary of the Woman's Home Missionary Society consists of about thirty members. We meet every Monday at 4 p. m. Two meetings each month are devoted to business, one to Bible Study (at present we are studying St. John), and one meeting to the program from the Missionary Voice.

We sent one delegate to the annual meeting at Tyler, also one to the district meeting at Texarkana in June. Both came back to us with new inspiration.

Our efforts for the past year have been directed to the payment of our new pews, which, with the help of the good people of the town, are now paid for with the exception of a small amount borrowed from the Sunday School. We hope to pay this back in the near future.

Our President, Mrs. Kneiff, is a devoted Christian worker, often neglecting other duties to carry on this work. MRS. I. M. DAVIS, Publicity Superintendent.

BONHAM DISTRICT.

Two "all-day" meetings have been held in the Bonham District. The first was at Bonham, June 23, the other at Honey Grove, July 30. The district was divided in two parts, so the auxiliaries could have access to the one most convenient. Both meetings were a success. On account of rain some of our societies were not represented, which we regret very much. We have never had more enthusiastic meetings in the Bonham District. A fine program was rendered, bringing out every phase of our work. Miss Lella Roberts, our returned missionary from Mexico, gave most excellent lectures. Mrs. J. W. Reed, our First Vice-President, most inspiring talks on "Our Young People's Society."

Bonham District counts itself fortunate in having these fine women in its bounds.

Our pastors assisted in every way, and our presiding elder entered in with his whole soul. I wish every District Secretary had a "missionary" presiding elder like Brother Young.

Taking all things into consideration, these meetings were a spiritual feast, a getting close together council, and understanding more about our work.

Lunch served in the church brought out the social feature of the day. We pray that God will greatly bless our efforts. MRS. GUS STEGER, District Secretary.

NORTHWEST TEXAS.

The fires of the wide campaign that were arranged by the Missionary Council of our great Church in the interest of the Woman's Home Missionary Society are now kindled and burning all over the Northwest Texas prairies. We are planning the work and writing the vision, trying to make it plain. It is great to be a Methodist woman or child; to be a member of the Missionary Society. We have an unprecedented opportunity in having a part in the greatest enterprise of our day and generation. What duties and obligations are the women's of Methodism stand between them and this great privilege. What better plan have we as Christian women for saving the world? We should never forget that

it was for this very purpose that God saved us. Dare we to go up to meet our God till we have done our utmost to save the world? What shall our answer be? We are not asked to go alone. "Lo, I am with you to the end." "Will give my angels charge over you." It almost startles us when we recall the vast number that are unsaved. We are pleased to do our best that they hear of our Christ. In the foreign field we have obligations ourselves to carry the gospel to 2,000,000,000. Here is an army almost equal to one half the population of the United States awaiting us. Of this number more than 20,000,000 are Christless women and children, who are dependent upon the Christian women of the Church, who depend upon the women who belong to the Missionary Society. There are 19,000 churches in our branch of the Christian Church; only 1000 of these have an Auxiliary. Does God excuse the 12,000 who have no plan? No. Neither does He excuse as individuals the 1,200,000 women and children of the Church who take no part in this great work. What will be your excuse to God in the awful day of judgment for failing to aid by your presence and means in the great work? If you would only come with us and study the wonderful word of the non-Christian world and the danger that comes to our own American ideals from the adoption of heathen religions, you would no longer be at ease in Zion. If you have the heroism and patriotism that should characterize a Christian you will hear the call to war whose end is peace, buckle on the armor and march with us victorious into the presence of our King. With all of my soul I appeal to you women of the Northwest Texas Conference.

MRS. G. S. WYATT, Assistant Superintendent of Study and Publicity.

GLENROSE CAMP.

The camp for girls of the Central Texas Conference at Glenrose in August, is expected to be well attended. Two parks will be available for the girls, each with flowing water and plenty of shade. Resting and bathing facilities at Glenrose are excellent and reasonable rates for board will be charged. Those who intend coming into camp should notify Mr. G. I. Dand at least two weeks in advance of the camp opening.

NAVASOTA DISTRICT W. M. S.

The annual meeting of the Navasota District W. M. S. was held in Corsow June 21 and 24.

Brother Shelties conducted the opening devotional exercises in a most helpful manner.

The district was well represented and we had a most instructive meeting from beginning to end. Our District Secretary, Mrs. Hazles, presided, and gave her message in a forcible manner. Mrs. Mills, Miss Hill and Miss Jones, our conference officers, were with us and contributed largely to the instructive program. These ladies came to us full of information and zeal for the great cause for which we labor.

Miss Holland, fresh from Scarritt, gave us some most instructive Bible study and talks on the Scarritt Bible and Training School, from which she was now as a missionary. She told us how the foundation was laid ever being in the heart and mind of our beloved Miss Belle H. Bennett. Located as it is in Kansas City of known inhabitants, the opportunity for beginning mission work is open before them, among the many classes of people living there.

The "Helping Hand Mission," located in the slums is indeed a haven of rest to many a poor sin sick soul who chances in and often goes away helped and rejoicing in a Savior's love.

The Jewish Mission also there is conducted by a rabbi, whose prayer is that "Ancient Israel" may be brought back to the fold. The "morning watch" held each morning is that time when the students may spend those early hours in communion with their Savior, prepared for what the day may bring forth.

The need of the school is young lives for Scarritt.

Mrs. Hill discussed the budget plan for finance in a most helpful manner, pointing out the fact that this budget plan is used by Congress, the city of Houston and many successful banks and business houses. Our twenty-five cent plan is a step in this direction. God's instructions to us are "On the first day of the week, lay aside as God hath prospered you. This plan keeps down items of expense, makes the student carry the weaker cause, study the Bible and needs of each, have collection and proper disbursement. You are interested in what you put your money in. The plan sustains interest, promotes prayer, enables all to contribute more and enables continued support. Miss Jones gave instructive talk on

the books prepared by all Protestant Churches for the benefit of all departments of our missionary work. We were disappointed not to have Mrs. Hazles and Myers with us to present their phase of the work.

The ladies of Corsow Auxiliary served refreshments Wednesday evening and provided autos for a ride over the city Wednesday afternoon. Thursday afternoon the meeting adjourned all feeling inspired for the time spent in attendance upon the splendid district meeting.

MRS. S. K. HAYLEY, Sec.

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 faint for household duties, social pleasures, or daily enjoyment, write and tell me how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand woman'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 10 cents a week. It is your suffer from weakness, general debility, nervous 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 sure cured, or 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 many ailments (headaches, irregularities, headaches, and lassitude in young women) and restore them to plumpness and health. Tell me if you are worried about your Gynecology. 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 great offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers post-paid. To save time, you can cut out this offer, mark your feelings, and return same. Send today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 SOUTH BEND, IND.

I chatter, chatter, as I flow,
To join the brimming river,
For man may come and man may go,
But I go on forever.

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Remember when you see we will, both together, give you a 25-year warranty against any defect in the piano. We will send you one of our new Sweet-Toned Epworth pianos, and you may keep it for a full month, a free trial, in your own home or church. If at the end of 10 days you find it to be one of the most pleasing, economical and beautiful pianos you ever saw or heard, and want to keep it at the nominal \$100.00 price, you may do so on absolutely your own easy terms. If not satisfied, return it at our expense. No obligation whatever to keep it. No freight. No money down. Just send your name now on the coupon below, or write us a postal or letter, and we will mail you our beautiful literature, including our new Sweet-Toned Epworth Piano, and our 25-year warranty against any defect in the piano.

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IF you will, please return this coupon to the nearest Epworth Piano or Organ store, or to the nearest Epworth Piano or Organ store, or to the nearest Epworth Piano or Organ store.

Around A Certain Sewing Circle

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



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

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

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THE PASSING DAY

THE WAR.

The continued advance of the Austro-Germans on the Russians in Galicia and their determination to drive them out of that country and put an iron band around Warsaw, the Polish capital, together with the return of the Germans to the offensive in Belgium and France form the most interesting features of the European war the past week. For many days the French were forcing the issue in the territory north of Arras, but the Germans have now assumed the aggressive. The Germans have also taken matters in hand in the Argonne and have captured a large number of officers, men and machine guns.

Little is known of the effect of the Italian campaign against Austria, though reports indicate that Emanuel's troops have gained nearly ten miles of the enemy's stronghold and are pushing the Austrians back along the entire front. German aviators and submarines have been active above and below and have wrought much damage at sea and on land. Several English vessels, both naval and merchantmen, have paid tribute to the missiles fired by his Teutonic Majesty's undersea fighters. Rumors of peace have been heard, but there is yet no apparent desire on the part of any of the belligerent nations to treat for peace. In fact it is more likely that the war will be continued at least as long as there is material to draft into the fighting lines.

President Wilson is now taking a short rest from worries at the summer executive mansion in the New Hampshire hills. It is thought that he felt assured of a satisfactory reply from Germany to his second note, but the tentative draft of the Kaiser's reply submitted to Ambassador Gerard Tuesday will not be satisfactory to this nation's Chief Executive. After careful examination of the contents of the proposed note as outlined by Ambassador Gerard, which coincides with Berlin press dispatches of the last few days, high officials are practically agreed that the United States cannot without sacrificing important neutral rights express its approval of the German proposals in their present form. The draft was shown to Ambassador Gerard with the idea of eliciting from him an expression of opinion, and he promptly asked for instructions from Washington as to whether the United States could make concessions. President Wilson has been advised of the situation and the impression obtained was that the American Government probably would instruct its Ambassador within a day or two to decline to express any views until after the formal reply is delivered to him.

England, too, is yet to be heard from. What reply Great Britain will make to Uncle Sam's protests is of course problematical, but a "long way to Tipperary" is a serious rupture between Uncle Sam and John Bull.

The Mexican situation is today the most difficult the President has to deal with. There appears no solution of the problem. Villa, Carranza, Zapata and other revolutionist leaders do not seem anxious to get together on any basis satisfactory to all. In the meantime fighting continues in the sister republic and General Huerta and five of his officers are in the El Paso county jail, having been arrested the second time and locked up because of inability to furnish \$15,000 bail. The escape of General Orozco from El Paso, after giving bail, may have been the real reason for Huerta's second arrest. The matter of a few thousand "pesos" count for nothing with Huerta as against his wish to get into the scrap in Mexico again. It is more than likely he will be removed to Fort Bliss and interned, as it were, in the bull pen for an indefinite time. Villa wants the General and has made a requisition on Governor Ferguson for him, but the requisition will not be honored, as to honor it would be tantamount to recognition of Villa.

Approximately 53,863,383 bushels of grain were exported from New Orleans during the twelve months ending June 30. This breaks all previous high records by 25,000,000 bushels.

In Kansas City last Sunday two hundred and twenty new citizens of the United States sang "America" and other patriotic songs and saw motion pictures depicting scenes of the early history of this country.

Of the \$79,828,675.27 income tax collections for the fiscal year just closed, individuals paid \$41,911,492.13; and corporations paid \$38,917,273.14. Treasury Department officials estimated that the collections would reach \$80,000,000. Texas, Oklahoma, Arkansas and Louisiana paid a total

of \$2,118,671.30 as follows: Texas corporation tax \$522,636.16, individual \$425,631.57; Oklahoma, corporation \$272,203.26, individual \$133,685.76; Arkansas, corporation \$89,149.52, individual \$38,177.09; Louisiana, corporation \$16,364.74, individual \$309,813.29. The total receipts were about \$5,500,000 more than for the previous fiscal year.

More than 150 cadets of the agricultural school of the A. & M. College are at work in the grain fields of Oklahoma, Kansas and Texas. A number of the horticultural students are at work in the orchards in Arkansas and three students are going to California to work in the large orchards in that State.

B. Youngblood, director of experiment stations, and J. E. Boog-Scott, of Coleman, members of the governing board of the experiment stations, will visit Wednesday the San Angelo country to look over proposed locations for the Angora goat breeding experiment station. The Thirty-fourth Legislature appropriated \$5000 for each of the next two years for the support of this station.

During the last twenty-five years American Cottonseed products have increased in value from \$20,000,000 to \$136,000,000. According to the United States Department of Commerce the cotton fields of the South have to a great extent replaced in the economic system of the country the olive groves of the Mediterranean district. Cottonseed oil is a first-class edible product and cottonseed cake is valuable for fattening cattle.

The share of the United States in feeding the world, a task vastly increased by the European war, was disclosed in statistics of the Department of Commerce. Foodstuffs valued at \$724,000,000 were exported during the eleven months ending June 1. This was the principal factor in the Nation's billion-dollar foreign trade balance. The effect of the war is seen in the enormous increase in the value of foodstuffs compared with exports for the same eleven months a year ago, when the total was \$443,000,000.

The first laundry to be installed on a battleship of the United States Navy was installed on the Texas and it has proven so successful that they will be installed on all battleships of the navy. Heretofore the men have been doing their washing individually, which brought about an unsanitary condition on shipboard. Since establishment of the laundry the men are charged 40c per month, irrespective of the number of pieces of clothing, and the venture is a financial success.

The Liberty Bell, escorted by three regiments of Pennsylvania National Guard, left the Quaker City Monday on its journey to the Panama-Pacific Exposition. The trip through Kansas and Missouri on Thursday, July 8, will be of special interest, as on that day one hundred and thirty-nine years ago, and not July 4, as popularly supposed, the old bell actually proclaimed the Declaration of Independence, which was adopted on July 4. The return trip next November will be through some of the Southwestern and Southern States.

According to a statement issued by the Executive Committee of the Southern Cotton Association and signed by J. H. Connell, president, that association will take a part in the Texas Bankers' Warehouse Campaign. The statement says the association will endorse the plans of the Texas Bankers' Association, which has asked that warehouses be built at this time in order that they may be ready for the coming cotton crop. It is the desire of the association to hold spot cotton off the market until such a time as it can be put on the market at a reasonable rate of speed.

Vice-President Webb of the Katy has issued an order forbidding trainmen and other employees from smoking while on duty. The no-smoking order, according to Mr. Webb, is the result of carelessness on the part of employees in the past. The railroad company has been forced to pay large claims because some neglectful brakeman flipped a cigarette butt into a pile of rubbish in the corner of an empty box car. Numerous fires have been traced to the cleanings of a pipe, a cigar or cigarette butt. Mr. Webb says, and for this reason the order has been issued.

The Prison Investigating Committee appointed by the Senate of the Thirty-Fourth Legislature to investigate conditions existing in the penitentiaries of the State have suspended operations for ten days to allow compilation of data, etc. At this time the investigation committee has visited Rusk, Huntsville, Harlem, Imperial

Farm, Clemens Farm, Goree and Wynn Farms. There are a few other farms to be visited and then it is very likely that the committee will return to Rusk for another period. Twenty-five days have been used in investigating the conditions at those places.

Major W. M. Walton, better known as "Buck," at one time Attorney General of Texas, died Thursday at his home in Austin as he was seated in a chair, heart failure being the direct cause of his death. Major Walton was born in Mississippi, but moved to Texas and took up his residence at Austin in 1851. He served with distinction in the Confederate Army during the Civil War. He is survived by one child, Mrs. J. J. Parmelee. His wife, whom he married in 1854, died one year ago at Austin. Major Walton was 83 years of age at the time of his death. He was noted as one of the greatest criminal lawyers in Texas.

On Monday, in Paris, the Annual Independence Day pilgrimage of Americans to the tomb of the Marquis de Lafayette took place and was honored for the first by official participation of the French Government. President Poincare and other officials were present. H. Cleveland Cox, a delegate of the New York State Society of the Sons of the Revolution, draped the tomb with the Stars and Stripes and deposited on it flowers and a wreath. William Graves Sharp, American Ambassador to France, spoke briefly, alluding to the sympathies of Americans for the "Nation that gave birth to so noble a figure as Lafayette."

The Texas Bar Association held its thirty-fifth annual convention at San Antonio last week. For the ensuing year John L. Dyer, of El Paso, was chosen president; Frank C. Jones, of Houston, was elected vice-president; John W. Kincaid, of Dallas, was re-elected secretary, and William D. Williams, State Railroad Commissioner, was retained as treasurer. As directors the following were the unanimous choice of the convention: C. K. Lee, of Fort Worth, chairman; Cecil Smith, of Sherman, Claud Pollard, of Kingsville, W. C. Morrow, of Hillsboro, and James D. Walthall, of San Antonio. The board of directors will select the convention city for 1916.

Vice-President Thomas A. Marshall has been threatened with death in more than a dozen anonymous letters which he has received during the past few weeks. Mr. Marshall said to newspaper men at St. Louis that the threats came to him at Washington. He added that as he was more or less a fatalist, he did not notify the Secret Service Department. Mr. Marshall said he had no fear of death, but that he naturally was startled when he learned of the explosion at the Capitol. He did not believe there was any special significance in the fact that the bomb which was exploded in the reception-room of the

Senate Chamber had been placed within a few feet of the Vice-President's desk and had damaged the doors leading to his room.

An effort is being made to prevail upon the next Congress to pass an appropriation for the development of the Southern National highway from Washington and Oremhead City, North Carolina, to San Diego, California. This proposed road starts in the East with two branches. These join at Durham, North Carolina. At Salisbury the road forks again and does not merge again until El Paso is reached. The Southern branch passes through Atlanta, Montgomery, Mobile, New Orleans, Houston and San Antonio. The other route is via Knoxville, Nashville and Memphis, where a loop, running off to Chattanooga and crossing the Mississippi, passes through Little Rock, Dallas, Fort Worth, Weatherford and Abilene, merging with the other branch at El Paso.

Nearly a million acres of land in Fallam, Hartley, Oldham, Deaf Smith and Parmer Counties, together with town lots in Texline, channing Farwell and Bovinia were transferred last week from the Capitol Freehold Land & Investment Company, Limited, of London, England, to Francis C. Farwell, Hobart C. Chatfield Taylor and Geo. Findley, the consideration being \$4,736,000. The land conveyed is a portion of the 3,000,000 acres granted by the State of Texas to the Capitol Freehold Company for the construction of the State Capitol, and comprises all of the original grant from the State except lands heretofore sold.

A very delicate and most difficult operation was recently performed in Dallas by Drs. W. D. Jones and H. B. Decherd, who, with the aid of an X-ray machine, removed a 50c piece and a 25c piece from the alimentary canal of Paul Deaton, an 8-year old boy who was brought to Dallas from Pittsburg, Texas. The boy had placed the coin in his mouth and then attempted to "skin a cat" on a horizontal bar. He swallowed the coin, which lodged halfway to his stomach. As soon as he was taken to Dallas Drs. Jones and Decherd were called in and they, through the aid of the X-ray machine, located the coins. They then caught the coins with instruments and removed them. The boy suffered no pain and was able to be taken home at once by his parents.

General Porfirio Diaz, ex-President of Mexico, who has been an exile for several years, died in Paris, France, last Friday. His wife, his son, Colonel Diaz, Jr., and his wife were at his bedside when the end came. General Diaz ruled Mexico for thirty-five years. Two tragic circumstances marked the death of the exiled ruler. Owing to the troubled state in Mexico it has been judged impossible to send the

body home with all that ceremony which would have befitted one of the greatest figures in Mexican history, and further, Colonel Porfirio Diaz, Jr., has tried in vain to inform his sisters, Senora Ignacio de la Torre and Senora Uincon Gallardo, who are now in Mexico, of the death of their father. His funeral took place at Paris Tuesday.

METHODIST NEWS BUREAU.

The Book Committee and Publishing Agents, acting under the instructions of the General Conference, have provided for a Methodist News Bureau. This bureau will send out to all of the Church papers such items as will be of general interest. It is expected that these items will be sent by individuals in every part of the Church. Perhaps not all items sent will be used, but our Connectional officials, school representatives, evangelists, presiding elders, pastors and others will confer a favor on those having in charge this work by sending in the items of general interest, to reach us not later than Friday of any week. Address Methodist News Bureau, 810 Broadway, Nashville, Tennessee.

Hurry is the mark of a weak mind, dispatch of a strong one—Colton.

EPWORTH Encampment

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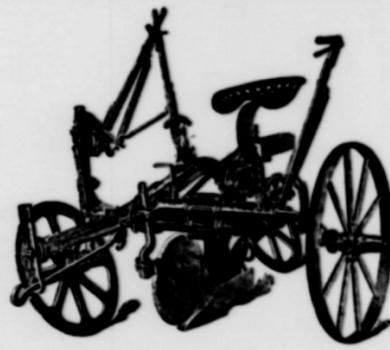
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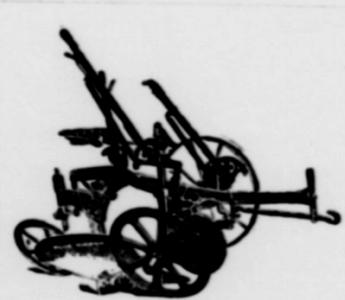
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Obituaries

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, 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.

FIELDS.—L. T. Fields, better known as Uncle Turner, died at Brownwood, June 23, 1912; was brought back to Grovesnor and buried in the Fairview Cemetery June 24. He was born in Louisiana, October 10, 1831; moved to Brown County in 1895; was a Methodist minister. He leaves two sons and two daughters, a host of grandchildren and great-grandchildren. A FRIEND.

EZZELL.—Margarette Ezzell departed this life June 17, 1915. Just a few months she stayed here, but a comfort to her father and mother, D. F. Ezzell. The former home was Keene, Texas. Sad to give up the child, but the Lord knows best. We laid her to rest in the Kiwanis cemetery to await God's call. We pray that this death will cause the family to know more their relation to God. L. D. SHAWVER.

SIMS.—Mabel Alegra Sims was born December 1, 1912; departed this life at Krum, Texas, June 25, 1915, and was laid to rest in the Krum Cemetery. She was the little daughter of W. M. Sims and wife, Lude Sims, and the delight of the entire family and all that knew her; very bright and very kind and of sunny disposition. Oh, how she is missed in the home, yet we know God said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She suffered and God took her for she is a great treasure in heaven. May the blessings abide with the family in this sad hour. May the ones not ready to meet God, prepare at once. Lord bless the family. L. D. SHAWVER.

WALLACE.—Frankie Juanita Wallace, baby daughter of Rev. J. E. Wallace and wife, of Anahuac, Texas, was born November 26, 1912, and died June 26, 1915, and we buried her in Anahuac Cemetery last Saturday. This sweet, beautiful child came into the home of Brother Wallace and smile and cooed and grew and walked and talked and blessed the home and soul and died, she brought sunshine and no shadow. Her happy little spirit made for her a welcome wherever she went. She lived long enough to put to work a ministry which shall go on and on for good. O what would this old world be but for the ministry of little children and these dead ones. Now they preach to the circles they have blessed and left! I have seldom or never seen a community so moved by the funeral of a little child as at the burial of little Juanita Wallace. Heaven is nearer to your home, my dear Brother and Sister Wallace, than it ever was before. She is beckoning you to come. E. W. SOLOMON.

McGEHEE.—T. L. McGehee was born in Alabama, December 18, 1842; married to Miss Annie James, Macon, Georgia, in 1862; and came to San Antonio, Texas, in 1883, and lived there until after the death of his wife, in 1909. The past five years he has made his home with his son, L. M. McGehee, now in Sour Lake, Texas. On June 10, 1915, death claimed him. He leaves a son and daughter, Mrs. Maud Dosssett, two grandchildren, Lammie and Thomas Dosssett, of Dallas; one granddaughter, Mrs. Annie Delaney, of Elmore, Texas, and one great-grandson, Alvin Delaney. Although the summons was expected at any time, yet we are sad. Never did a truer man live—his lifetime soldier of Jesus Christ, faithful, loyal and brave. He was a quiet and useful man. He loved the cause of his Master above all things. I was with him often during his last sickness. He was a good man. He lived the life of the righteous and died the death of the same. He left this testimony that heaven was his home. All that could be done was done. God bless the faithful son and daughter and may they at last be gathered to the home of the father and all the loved ones. J. W. CULLEN.

BARRETT.—William Jasper Barrett was born in South Carolina, December 2, 1850; came to Texas in 1860; was married to Miss Rosalita Cade January 17, 1878; died May 29, 1915. I was his pastor for 18 months. He found him not a one-sided man. He so blended grace and good qualities as to make the traits and characteristics which distinguish as worthy Christians. He approached the ideal in his domestic life; he and his faithful wife who was both his helpmeet and companion, inhabited in common that sacred spot called home. In such a home the devoted parents reared a loving and dutiful family. He was honest both with himself and with others. He took great interest in the affairs of the community in which he lived. He made no play for public favor, but moved always in the direction of what he conceived to be his duty; he was a silent man, the silent forces of nature are the most powerful. So this silent man by his life exerted a powerful and uplifting influence for good in the community where he lived and patiently worked and died. Bereaved ones, emulate his noble example and some day we shall meet him where God shall wipe away all tears. His Pastor, A. E. BLOUNT.

BARTON.—Mrs. John Barton (nee Miss Mattie Smith) was born November 18, 1875; died at a local infirmary, Austin, Texas, April 4, 1915. She was the daughter of Mr. and Mrs. T. J. Smith, of Goodman, Bastrop County, Texas. She was happily married to Mr. John Barton, December 22, 1897. To this union were born five children. Her oldest son went home to live with God and the redeemed when five years of age. She leaves three little boys and a little girl and a broken-hearted husband. She had the joy of seeing two of her boys members of the Methodist Church. She did not have the pleasure of seeing her husband in the Church, but we trust that he may soon see his duty and take up the work which she loved so much. He is a noble-hearted man. Sister Barton's home was the preacher's home. She loved the Church and bore her part bravely. She was an organizer at old Colorado Chapel. We don't see how we can do without her; but the good Lord needed her in his building above—"A house not made with hands, eternal in the heavens." She leaves three brothers and four sisters, and an aged father and mother. May the good Lord comfort this grand old man and his wife in their declining days, and we pray God that the mantle of her consecrated life may fall on those who were so dear to her. W. R. KEATHLEY.

GREER.—James Greer was born at Jackson, Tenn., April 15, 1853; departed this life at Stony, Texas, April 27, 1915, was buried at Krum, Texas. He professed religion in early boyhood and united with Presbyterian Church, but later joined the Methodist Church, of which he was a member till the last. He came to Dallas County in 1870. Here he married Miss Alice Rippy, April 2, 1885; in 1887 he moved with his family to Denton County. A few days before he died he said: "All is well if I go or stay. The best of all, my children are going to meet me in heaven." He has outstripped us a few days. How sad we are that he has gone, but God knows best. His wife and two sons survive him. May they ever put their trust in God. L. D. SHAWVER.

STAPP.—Mrs. Oliver Holden Stapp (nee Robinson) was born in Pike County, Missouri, September 21, 1824; died March 25, 1915, at Terryville, Texas. At fourteen years of age she professed religion and united with the Methodist Church and for more than 76 years her journey has been with the people of God. Mrs. Stapp was married May 25, 1845, and was the mother of ten children, two of whom survive her. The associations of pioneer life caused her to develop that larger, globe-beating, hospitality so common to early Texans—and no doubt her early frontier life caused the mould of her character to be cast in largest terms. Two dates mark the bounds of her earthly pilgrimage, but he who prepares us for the more abundant life, has a calendar in our hearts, and eternity alone can measure the bounds of her dwelling with God. A. GUYON.

AARON.—M. Aaron was born in Rankin County, Mississippi, November 18, 1857, and passed to his reward May 15, 1915, at his home near the old Bexar community in Bexar County, Texas. In the absence of the pastor, Rev. L. F. Heckmann, L. D. preached the sermon and conducted the funeral at the Bexar Baptist Church. In 1865 Brother Aaron was married to Miss Arena Murray. In 1866 he united with the Methodist Church and continued to manifest the same loyalty to and love for the cause of his Confederate service during the war. He was acquainted with many of our oldest preachers, and they often found a resting place in his home during their arduous labors of years gone by. He had been in poor health for several months and was not permitted to attend services, but his faith was strong and the end came peacefully. To his widow and six children, Chilly, John, Will and George and Meslames Lenora Dugosh and Cora Kalka we extend our sympathy, and commend them to the Father of us all. J. FISHER SIMPSON, Pastor.

DUNKLIN.—Mrs. Mary Elizabeth Dunklin (nee Romms) was born at Bellview, Rankin County, Texas, December 24, 1858, and departed this life at her home a half mile from the place of her birth, May 30, 1915. She was married to R. N. Dunklin June 2, 1880. Their home was blessed with ten children, five boys and five girls, all of whom are living save one boy who four years ago preceded mother to the glory world. Sister Dunklin was converted and joined the M. E. Church, South, at the age of sixteen, and lived a faithful, consecrated life until God called her from earth's toils to her heavenly reward. For two years she has suffered great affliction, but like her Lord, she bore it without a murmur. She was loved for her worth, kind, gentle, patient, and long suffering, yet bold to stand for the right. An aged mother, a devoted companion, nine children and many friends and loved ones are left to weep at the parting of the way. Her remains were laid tenderly to rest at Bellview on May 31, there to await the resurrection. Her Pastor, A. J. McCARY.

CRAWFORD.—Mrs. Effie Crawford (nee Couch) was born in Texas on August 12, 1881, and was called up higher March 17, 1915. She professed Christ as her Savior at nine years of age and has been a faithful follower of him ever since. She spent a few years in the noble work of teaching, during which time she served the Church as an organist of one of the Churches in Tyler, Texas. She had been married to Brother G. A. Crawford, of Coryell, Coryell County, Texas, just nine years, when God called her home. She leaves a husband, a baby girl, a father, mother and four sisters, and five brothers. She was a patient sufferer (enduring the pangs of death itself) for a long year before God called her home. She never complained, but was serenely calm, trusting implicitly in the goodness of God. In talking to her faithful husband about approaching death she said the thing she regretted about leaving so soon was that she had to leave the precious things without a mother. May our heavenly Father comfort the Christian husband and relatives and His angels be the little child's guardian throughout life. W. R. GILLELAND.

HARRISON.—Mrs. Elizabeth Harrison (nee Sawyer) was born May 12, 1837, in McNairy County, Tennessee; moved with her parents to North Mississippi in early childhood. The parents died soon after reaching Mississippi. She was reared by her father, Dr. Sawyer, of Marshall County, Mississippi. She was converted in childhood and joined the Methodist Episcopal Church, South, and remained a faithful and consistent member of the same till the day of her death, which occurred June 15, 1915, in Commerce, Texas. She was 78 years old; was married to W. R. Harrison, of Tiptah County, Mississippi, in the year 1854. There were born to them thirteen children, of whom three, with the father and husband, preceded her to the other world. Her funeral was conducted by her pastor, Rev. R. E. Bryant, and assisted by her former pastor, Rev. J. B. Adair. We laid her to rest in Sonora Cemetery beside her husband, to await the coming of the resurrection, when we shall see her again. We feel so lonely without mother, who has been with us so long. Her last words were: "My time has come like it's coming to you all." Her son, W. L. HARRISON.

ROBERTS.—On June 9, 1915, Mrs. Laura E. Roberts (nee Stiles) was translated from the visible Church to the triumphant. Sister Roberts was born November 2, 1850; was converted and united with the Methodist Episcopal Church, South, when twelve years of age, and ever remained a loyal, faithful member of the same. In 1873 she was joined in marriage to Mr. Wood Roberts. Eight children were born of this union, six of whom are still living. She was an affectionate wife, a devoted and tender mother, a kind and sympathetic neighbor and, like Dorcas of old: "This woman was full of good works, and alms-deeds which she did." Perhaps no higher tribute could be paid her than to say she was the friend of little children and of whom ways happy in her home or her presence. She died at the old home in Stonewall County, near Peacock. To the bereaved husband, children and friends we would say, though there is a vacant place in the home, in the community and in your heart, she is happy, and while she cannot return to you, such is the goodness and mercy of God that you may again be reunited, where sorrow, pain and death cannot enter, and where parting will do no more. O. M. ADDISON.

WAXAHACHIE BROTHERHOOD. The Brotherhood for the Waxahachie District was organized at the Preachers' and Laymen's meeting at Red Oak. The plans laid, while simple in execution, were broad in reach: 1. Get-together plans for preachers and laymen. 2. "Win-One" campaign, every member at work. 3. Relation of pastor and laymen to the revival. 4. Financial plans for the district.

Working out these plans we had our second meeting at Waxahachie, where all worked together in peace and harmony for the "good of the order." It is unnecessary to state that the kindness of each of these places was very great and their hospitality unbounded, and to these pastors and Churches we are debtors. Our third meeting was with the Midlothian Brotherhood, convening in the Methodist Church, June 17, Brother Horace Bishop, presiding elder of the district, in the chair. After the opening exercises he introduced W. B. Wilson, Agent for S. M. U. Brother Wilson is well trained in Brotherhood work, being with us from the organization and understands this is "no time or place" to take public collections; but he brings to us each visit a fine Brotherhood talk, yet I saw him arming some of the brethren around, and I half suspect he was "working the circle." Come again, Brother Wilson. You are a charter member.

Brother Farles, past his four-score years, with voice clear as a bell, sang us some of the "old songs" that welded the tie that united our hearts in Christian love. May the "Lord bless him" and some day may he be exalted to the heavenly choir and help sing the "songs of Moses and the Lamb." We also had with us W. H. Crawford and wife, a supernummate of our conference, a "war horse that still sniffs the battle." Through a long itinerant life he has "preached the Word in power and demonstration of the Spirit," gladdening the hearts of thousands and helping many to the glory world. He now lives in a "supernummate home," the gift of the good people of Midlothian, for they abound in good works. They love him and his good wife, who has followed him through a long itinerant life. The brothers say they are well paid for their financial outlay in this home in the godly walk, inspiring talks and fervent prayers of this "man of God." Would it not pay Waxahachie, Ennis, Ferris and some other places in the district to follow the example of Midlothian? Brethren, "think on these things." But back to the work. We are brothers. Brother Bishop talked like a layman and acted like a layman. "A trick some presiding elders can't turn." Without any special program the preachers talked like laymen; the laymen talked like preachers. A happy blending of good fellowship.

While we introduced the next brother and listened to his earnest talk, about 11 o'clock I noticed the good sisters were very busy just outside the church and in a short time dinner was announced. Just in front of the church, under the shade of the trees, was a long table loaded with the best the land affords, prepared by loving hearts and tender hands. As I watched the ministrations of these good women I thought of the lines of Hetty Bowman:

"My Master and my Lord! I long to do some work, some work for thee; I long to bring some lowly gift of love For all thy love for me."

After dinner an hour was spent very pleasantly meeting friends and getting acquainted, while the good sisters worked on in "merry mood," pinning flowers of artistic colors on the lapels of our coats. The good women! May the Father of us all reward them according to their merit. We have a Sisterhood in the district. We assembled again in the church. Enthusiastic talks were made by a number of brethren, also a number of saintly women made excellent talks, in which was manifested the love of God and their interest in the Church, interspersed by singing some of the "old songs."

Brother Gaines, who has been sick quite a while, was with us. We were rejoiced to meet him again. The mention of his name "spreads perfume in the air."

A committee was elected to name the place and set the time for our next meeting.

A vote of thanks was given Brother Irvin and his good people for their "hearty welcome and unbounded hospitality."

The note that sounds dearest in our Brotherhood is, "We are brothers," announcing a common Father of all

mankind and one grand spiritual ideal in remembrance to him. In closing I might whisper, We have no presiding elder in this district except in "name and office." Brother Bishop is a brother and has so woven himself into the work of the Church in this district and into the lives and homes of us all until we all call him "brother," and we "stand by our kind." Bishop McCoy, if it suits you, we would be pleased to keep him a quadrennium.

Our parting hymn was sung, the glad hand of good fellowship and brotherly love was given, the benediction pronounced, and we went to our homes strengthened by the bonds of union in our Brotherhood. This scribber was elected without notice at the close of the session to write up our third meeting. My friend Oscar True, in company with Brothers Irvin and Newton, gave me "safe conduct" from Midlothian to my parsonage home at Britton in his elegant auto. Thanks. S. B. SAWYERS, Sec. Britton, Texas, June 22.

WELCOME ADDRESS. Delivered By Dr. P. H. Callahan, Mayor of Llano.

Gentlemen of the Lampasas District Conference:

As chief executive of our beautiful little city, it becomes my duty, and a very pleasant one it is, to bid you welcome in the name of the city and to assure you that the most cordial hospitality of our hearts and homes is yours.

It is a gracious and beautiful custom which brings me here, in which the best and noblest instincts of a people, as of an individual, find utterance, and should therefore be kept free from the conventionalisms which we so often meet in the unthinking etiquette of the world. And I wish to assure you, at the outset, that the city of Llano, although she observes a form which has been prescribed by courtesy and customary etiquette, means every word she says, as in the person of her representative she bids you cordial welcome within her gates today.

When Godfrey, having brought his Crusaders through many storms and scorching suns, at last caught sight of the city of Jerusalem, with its domes and minarets glowing like great opals beneath a sapphire sky, he turned to his followers and exclaimed, as his face kindled with a lofty religious enthusiasm, "Who would not fight for such a city?"

Brethren, while you enter a city today that is well worth fighting for—a city beautiful for location, distinguished for her noble men and nobler women, her Christian Churches and religious atmosphere and influences, and widening every day her commercial and industrial enterprises—unlike Godfrey you do not have to fight to gain admission here. The drawbridge falls, the gates unbar themselves, that a Christian city may worthily welcome the representatives of the "Prince of Peace."

However, we cheerfully grant, that in a certain high sense, you are soldiers or crusaders, not battling to recover the sepulcher of a dead Christ, but to spread the spirit and principles of a living Christ to earth's remotest bounds, and as such we are glad and proud to welcome you today.

There is much in common between the minister of the Gospel and the soldier on the field—the constant necessity for exertion; the generous indifference to personal suffering; the large-hearted sympathy with the experience of every comrade; the sense of being a unit in a vast organization, a serried host, moving steadily forward to victory; the instinct of discipline in complete harmony with the instinct of personal sincerity and courage—all these features of a soldier's life make it a fitting symbol of the minister's career and character. We welcome you then today as soldiers of the cross.

Behind you may be heard the tramp of victorious armies, but they are shod with the gospel of peace and accoutered with the girdle of truth, the breastplate of righteousness, the sword of the Spirit and the helmet of the hope of salvation, and the banner that waves before you is the unfurled and unconquered banner of the kingdom of Christ, the blessed banner of the cross.

We welcome you as a sort of advance guard of the great army of Methodism, which today stretches its serried ranks from the rising to the setting sun, and raises in almost every land the stars look down upon the thrilling battle shout, "The world is my parish!"

Your coming should be an occasion of inspiration to all our people and you should have the "awing of conquest in your tread," for that has been the habit of the Methodist warrior from the beginning.

What social prophet of the eighteenth century would have dared the prediction that the "Oxford Holy Club" in less than two centuries would revolutionize England and half the world?

At the time that John Wesley arose the life of the English people had sunk down into a sort of venerated barbarism. Religion was laughed at; righteousness was obsolete; debt-paying was out of fashion; gambling, drinking, cock-fighting and dueling were the accomplishments of a gentleman, while an applicant for a curacy or parish in the Church of England could have no better recommendation than that he was a good fox hunter and a three-bottle man.

And yet in that dark period this man arose, and with the help of his coadjutors in a few years produced a change as mighty as that from mid-night to the full blaze of noonday. His work absolutely revolutionized the moral life of the English people.

How is this wonder of history to be explained? Some have tried to explain it by the genius of John Wesley. They have said that he had chosen a secular career the results of his life work might have surpassed those of Cromwell and of Richelieu. But this explanation does not meet the exigencies of the case. That John Wesley was a genius no man doubts, but the forces which he brought to bear upon the world were by no means chiefly intellectual. We know what intellectual forces are and they by no means explain the magnitude and peculiar character of the results which followed John Wesley's labors. The true and sufficient explanation is to be found in the words of John Wesley himself, "The best of all is, God is with us."

Nothing save the inspiring and revolutionizing power of the Divine Spirit can account for the Pentecost in which Methodism found its birth and which has accompanied it in its history. This has been the glory of Methodism and is the pledge of her victory, as long as the followers of Wesley can say, "The best of all is, God is with us."

Methodism today needs no startling novelty. No sensational innovation, nothing artificially forced into the conditions and manifestations of her life. She needs no new Gospel, no new evangel. The old truth is just as vital and just as mighty now as in the days of the Wesleys. She needs no new organization. Her machinery is as effectual and efficient now as ever. Her doctrines are evangelical, her ordinances are suited to the religious needs and aspirations of the people. She has all the elements of great and ever enlarging success. The only thing she can need is more of the life that made her mighty at the beginning. She needs only to be able to say, with faith and enthusiasm, as she enters into battle, "The best of all is, God is with us."

Brethren, we bid you a most cordial welcome into our city and devoutly hope that your coming may prove a blessing to all our people.

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

To the Presiding Officer and Members of the Lampasas District Conference, M. E. Church, South, in Session at Llano, Texas:

We, your Committee on Sunday Schools, beg leave to submit the following report, which we make after hearing the reports of the various pastors, superintendents and laymen present on the State of the Sunday Schools in the district:

1. From the reports of the pastors and superintendents it appears that they are fully alive to the interests of the Sunday School work in the district and truly appreciate and are endeavoring to emphasize its importance in and relation to the welfare of the Church and the progress of Methodism. This spirit on their part we praise here to approve and applaud.

2. The Sunday Schools of the district appear to be in good condition and all of them are in a progressive state, and especially so in the stations, the Sunday Schools at some of which places are becoming so thoroughly organized and with such large attendance, soundness of teaching and efficiency of instruction spiritually and otherwise as to render them, in our opinion, the strongest factors in the moral uplift of the communities where they are.

3. The Sunday Schools, however, of the circuits and in the rural sections, though doing very well and have the earnest prayers and efforts of the pastors and superintendents, yet are laboring under difficulties of one nature and another. Some need buildings, some need facilities for instruction and teaching, others need devout persons to officer and superintend them. As to those difficulties we can only say that they are, in a sense, necessarily incident to the con-

itions always to be found in the rural districts, and are to be met with and reduced, like difficulties in the way of all religious effort, by prayerful study, eternal vigilance and persistent and enthusiastic diligence. And, as a consolation, we desire to call attention to the fact that even in the stations and in the larger Sunday Schools here are difficulties incident to their environment which are putting pastors, superintendents and officers to the supreme test to overcome.

4. Recognizing conditions may exist to justify organization of Union Sunday Schools (and we note the existence of some of them in the rural sections of the district), or perhaps to justify their continuance as union for a while when so found, yet we think, and it is the solemn delivery of the signers of this report, that these schools should be made strictly Methodist at the earliest possible moment, and that, while no abrupt course should be taken, yet there should, in our opinion, be a sensible assertion of the proposition of their being made Methodist and the highest degree of tact, vigilance and industry exercised to that end at once. We should be careful lest, in indulging a spirit of liberality toward individual opinions and personal views, which is generally behind the organization of Union Sunday Schools and a continuance of them, we encourage the existence of a state of sentiment which will not, of itself, improve or lead to a change to Methodist organization, but will ultimately require an assertion of Methodism and its principles and policies and the stroke of careful tact above mentioned, and the quicker we get at it the better.

5. We find that where conditions are at all favorable the Sunday Schools are observing the suggestions of the Discipline as to their organization, being made missionary and observing Children's Day and other special days, etc. This we commend, because the provisions and requirements and even the suggestions of our Discipline upon the Sunday School work and in every other work as to what we should do, how we should do it, and even when we should do it, should receive the highest degree of consideration. If we depart in one particular from the Discipline, yielding to difficulties arising from unusual or peculiar conditions, we will have a tendency to depart from it in others, and the habit will grow on us.

6. We desire to encourage the building of houses of worship in our rural sections at proper places, although they may as a result of difficulties be small, yet they will be ours—and the home of Methodists—and will add largely, we think, to reduce the difficulties of Sunday School work in such districts. A Methodist church in the community neatly constructed and properly kept and finished, even though it be of small proportions, is a silent messenger teaching Methodism in the hours while we sleep and in the days while we are awake. Respectfully submitted,
WILBURN OATMAN,
J. F. SCOTT,
For the Committee.

ECHOES FROM THE SERMONS PREACHED AT THE OKLAHOMA CITY DISTRICT CONFERENCE.

A conspicuous feature of the recent session of the Oklahoma City District Conference was the preaching of the Word. I had almost termed it the most conspicuous feature; but the conference was, in every respect, so remarkable that one hesitates to hazard comparisons. In recent years the District Conference has been so shortened, lasting usually from a day and a half to two days, that there is not time for much preaching, and it has seemed to the present writer that, as a consequence, the District Conference occasions have ceased to bring us the good number of inspiring gospel messages which used to make them a kind of mid-year Pentecost to the hearts of pastors and laymen.

But the Oklahoma City District session this year was wisely planned to allow ample time for public worship and for the expounding of the Scriptures. The conference began on Thursday, May 27, and extended over the fifth Sunday. There were two preaching services each day, and such was the character of every sermon that each of these sermons lingers in the memory as an epochal experience. More than once, as we were leaving Purcell, I heard the words, "This conference has greatly enriched my spiritual life. I shall return to my work a better and a stronger man."

The opening sermon of the conference was preached by Brother C. K. Proctor, our pastor at Guthrie. He is one of our younger preachers, and has but recently joined us in Oklahoma. But he brings to the work of the ministry rare gifts and an unusually thorough equipment. Grad-

uating from Trinity College, that school which has contributed so many illustrious figures to the Episcopal College of Southern Methodism, at the age of nineteen, he subsequently pursued studies in theology, first at Vanderbilt, and later at Union Seminary. He also possesses those native endowments which go far toward the making of an effective preacher, and his conference sermon proved him to be one who knew the Lord and had been divinely chosen to the preacher's vocation. Brother Proctor gave us an exposition of Caleb's famous challenge to the hosts of Israel, upon his return from spying out the land of Canaan. "Let us go up and possess it, for we are well able to overcome it." The discourse was an eloquent appeal for the undertaking of larger things for the future in each individual life. In a swift and masterful survey, the preacher reviewed the course of human history, showing how the hand of God through the centuries had led mankind forever onward to higher achievements. From the obscure beginnings of the Stone Age, the race advanced to the Age of Bronze. From the transient life of the Nomadic wanderer, man followed the path of progress to the building of a permanent home and the cultivation of the arts of civilized life.

From the crudities of Fetichism and the darkness of Polytheism, humanity was brought to the truth of Monotheism, and then slowly but steadily, under the guidance of Israel's prophets, was led to ever loftier and more satisfying concepts of God until at last, through Christ, came the climactic revelation of the supreme truth of religion, "The Fatherhood of God." The hand of God that has led the race from the low levels of prehistoric ages to the magnificent achievements of the Twentieth Century, shall surely lead us onward to a future beyond our utmost dreams. Such was the hopeful thesis of Proctor's discourse. God has only begun to reveal the possibilities which the coming cycles hold for humanity. The greatest poem remains to be written; the finest masterpiece of painting and of sculpture is still to be given to the world. The greatest drama is yet to be written, and the ultimate symphony of perfect harmony has not yet been composed. God's call to those who stand at the threshold of life today is, "Go up and possess this golden future which the narrow holds in keeping for each individual who will dare, in the splendid heroism of faith, to follow the divinely-led." The sermon concluded with the impassioned exhortation of the aged Ulysses to the comrades of his long voyages, as conceived in the master music of Tennyson's verse. It was a stirring call to a life of larger service and usefulness, and was couched in pleasing form and choicest diction. Supported as it was, by the charming personality of the gifted young prophet from whose heart it came, it thrilled the hearts of all who heard it, inspired new determinations and reviving withered hopes. It left one wondering if Trinity College is not destined to supply some day at least one more General Superintendent for our great Church.

At the evening hour on Thursday, the preacher was Brother R. E. Goodrich, the beloved pastor of Oklahoma's largest Methodist congregation. His theme was "Christ, the Sufficient Answer to Humanity's Deepest Needs." The text was, "I am the truth," and the sermon studied profoundly that abiding discontent of the human heart which is due, as Carlyle so suggestively remarks, "to man's greatness." Because man is great, he cannot endure the fetters of sin; he rebels against his moral and intellectual limitations, and cries out for some means to gain freedom from these restraints which are so irksome to his godlike nature. This liberty, which all men crave, is only to be found through the truth. But what is truth? It is not the guidance of conscience, for conscience is often in error. Nor is it the accepted dicta of the science of any age; for the scientific certainties of one age are proved fallacious by the students of the next. Truth is the agreement of inner thought with outer fact. But this definition of truth involves a personality, a perfect personality, such as is only found in Christ.

Therefore, the Master said, "I am the truth." And this Christ, this incarnate truth, is also to satisfy man's deepest needs, to free him from his sin and from the limitations which circumscribe his existence, and lead him onward, in time and eternity, to the attainment of his most cherished ideal. The sermon was passionately eloquent, and combined close and careful thinking with deep spiritual fervor. It was akin, in content and spirit, to the pulpit utterances of Schleiermacher, and found its basis, as Schleiermacher's discourses so often did, in the fact of man's dependence upon God. It left upon the congregation that gracious indescribable atmosphere of prayerfulness

which I sometimes think to be the surest token that a sermon has found its mark, and accomplished the purpose of the Divine Spirit which inspired it.

Friday morning, Dr. Bradford was God's spokesman at the 11 o'clock hour. And he found our hearts and lifted us to new heights of vision with his sermon on "The Centrality of the Cross." Dr. Bradford intimated that the sermon was something of a favorite with him, and had been over-used of late. But though it was a great deliverance, this writer well knew that it was not beyond the high level of his ordinary preaching. Two years I sat, as a high school boy, in old Youth Street Church at Austin, hearing him twice each Sunday, and always it was the same rich Gospel of power, the same winsome presentation of the Christ who grieves over sin and loses the sinner, the same passionate hatred of institutionalized vice and the same zealous exaltation of righteousness and truth. Thank God that this well beloved pastor of my school days, has become, through the Texas Advocate, the pastor of my brother pastors and of me.

Friday night, Brother W. L. Butler, our pastor at Broadway, Andrews, was with us, and represented in a telling sermon, the interests of the Board of Missions. Brother Butler's preaching is always effective, and is uniformly attended by manifestations of the Divine presence.

The Saturday morning sermon came to us straight from the heart of our national Sunday School Secretary, Brother E. M. Hightower. It was, of course, a plea on behalf of the most important department of the Twentieth Century Church, the Sunday School. The preacher gave us, incidentally, a most suggestive exposition of Paul's familiar injunction to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Though not a sermon in form, there came to us also on Saturday morning another message which was a sermon in the profound impression which it produced. It was the discussion of Christian Education by our Conference Secretary of Education, E. E. Welch. Since 1907, I have been hearing his Conference Board's representatives speak for this cause, and let me say it, for it should be said, Welch's address was the most vital and fundamental discussion of the kind which I have heard in all these years. Though manifestly expository, as regarded its form, its sentences flowed with a vivid and beautiful eloquence, and the conclusion, an impassioned appeal for the giving of Christian training to America's youth, set the heart aright with renewed enthusiasm for the vast educational enterprise of the Church.

The Saturday night hour at District Conference is usually reserved a difficult time for preaching. But Brother S. V. Mizoud, our pastor at Perry, discarded this tradition by making the service of that hour one of the greatest of the conference. Mizoud is another of our younger men, trained at Emory College, Georgia, and at Vanderbilt. His theme on this occasion was, "The Inward Evidence for the Unity of Christ," and it will be remembered that old Dr. Samuel Wesley, on his dying bed, declared to Charles and John that the inward evidence is the supreme proof. Speaking from the text, "Come and see," the preacher showed that Christ had ever invited the freest investigation of his claim to be the incarnate Son of God. The method of investigation which is accessible to all is the test of Christ's ability to meet the requirements of man's own nature. Christ does meet these requirements by putting the soul in touch with God, and opening the way to a life of usefulness and service. Any man may prove to himself the deity of Jesus by giving his life into the keeping of Christ and simply observing the experience of power and the new powers for service which his regenerate life will then reveal. It is cheering, in these days, when the charge is abroad in the land that our younger preachers of secondary training are tainted with criticism, to find one of these young preachers basing his faith in the Divine Person of Christ, upon the good old time Methodist doctrine of the new birth and the witness of the Spirit.

"Let us arise and build," was the text of our presiding elder at the 11 o'clock hour on Sunday, and though I have heard him preach many times before during the six or seven years since his coming to Oklahoma, never before has he equaled the great discourse which he gave us upon this occasion, and yet he always preaches with power and effectiveness. But there was a pervasive dynamic spiritual atmosphere that morning at Purcell, begotten, I think, of the days of prayer and meditation through which we had just passed, that conduced to liberty in preaching, and the content of Brother Wilson's message, beside,

was of a nature to call forth a preacher's best. After sketching, by way of introduction, the difficulties under which Nebemiah began the rebuilding of the walls of Jerusalem, placing special emphasis upon the opposition of Sanballat, the preacher pointed out that the militant Church today faces an organized opposition like that which hindered the re-establishment of Zion in the times of Nebemiah. There is the modern Sanballat of the liquor traffic, conscienceless, wealthy, strongly entrenched, and at its side, the cigarette industry, cheap and insatiable, yet capable of working ruin in thousands of lives. Here again is the Sanballat of big business, heartless, craft, unscrupulous, and in its side, the flippant Tohiah, the modern cold drink vendor, scornful and flagrantly violating the Christian Sabbath. These and many like foes of the cause of righteousness were arraigned in a scathing and impassioned manner. Their combined strength was frankly recognized, and the question was asked, can the Church overcome this organized antagonism. If she shall fail to do so, the home life, the public institutions, and the moral ideals of our Christian Nation are lost. But Brother Wilson has faith in the Church's power to triumph if she will follow the example of Nebemiah and his co-laborers. 1. There must be in the heart of every Churchman a solemn sense of his own obligation. 2. There must be a co-operation between the workers in the great cause. 3. A spirit of sacrifice must possess each life. 4. There must be readiness to obey the will of God. Given these elements, and no power of earth can resist the triumph and advance of the Christian forces of the Twentieth Century. It was a sermon to set the followers of Christ to serious thinking. It portrayed so vividly the dangers which must be encountered, but it gave assurance of ultimate victory, and hearts of earnest workers for the hastening of the Church's final triumph bowed from many eyes during the closing prayer.

It was the privilege of this writer to deliver the closing message of the conference on Sunday night, but I realized that the preaching had gotten beyond my depth, and so made no effort to sermonize. We talked another of our need for a vision of our Lord which would lead us inspiration for the work of the summer which lies before us. And the Lord was with us and revealed Himself unto us in that closing hour of the conference. But I repeat that I did not preach. I was fortunate in knowing that I could not. Looking back on the sermons that had gone before, I felt a great deal like the old Irish lady of whose you may have heard. "One evening in Dublin, an Irish preacher had come in to confession. "My son, what are you?" said the priest. "Ah, father, I'm an atheist," was the reply. "And what does that mean?" asked the priest. "Just wait till we've finished, and I'll show you," replied the penitent. So when the confession was done, the preacher stood before the confessional, and turned several lips and handsprings to illustrate the facts of an atheist. The next penitent to approach the confessional was an old woman, well on in her sixties. "Ah, father," said she, "if that's the penance you're havin' put do this mornin' I'm afraid I never can do it." And such was my feeling when I fell to my lot to follow the preachers who had contributed so largely to make the Oklahoma City District Conference an occasion of soul growth and spiritual nurture.

WILLIAMORE KENDALL,
Arcadia, Okla.

DRAGGING.

By Rev. H. S. Satterfield.

Many legitimate undertakings that are well planned and might be executed with dispatch fall far short of what the promoters expected, because they are allowed to drag. Folks so often plan, but fail to work the plan. Everyone who has had anything to do with good government leagues, good trade clubs, merchants associations and other public enterprises, know how true this is. Those who are made responsible for the execution of adopted plans just let the thing drag, and where is the Church that is not suffering because the work in its various departments is allowed to drag? This is one of the greatest sins of professing Christians, letting the work of the Church drag. The preacher can't meet his grocery bills because those responsible for the Church finances let that drag. The Sunday School moves at a poor, dying rate, just dragging along. Enthusiasm dies out and the special work undertaken by the Missionary Society fails because it was allowed to drag. Fail comes, the preacher must move, because he has allowed his work to drag. There is a golden crown awaiting the one who never lets the work of the Lord drag.

Pauls Valley, Okla.

RESOLUTION ON DANCING EVIL.

The following is the resolution in full passed by the Ministers' Alliance at its meeting recently on the subject of dancing in the public schools:

Whereas, We believe that the mingling of the sexes in dancing is corrupting to society, and

Whereas, We know that it is detrimental to the cause of Christ, the uplift of good morals and purity of character in life, we do therefore most earnestly protest against its being practiced in the public schools of our city, where hundreds of children are permitted and requested to participate in it, who have parents who utterly oppose the dance on the ground of its evil influence.

And we earnestly request that the proper authorities have dancing eliminated from our public schools and also from entertainments that may be held under their auspices.

A committee was appointed to present the resolution to the School Board and this will be done at the next meeting. (Houston Chronicle, June 15, 1915.)

REPORT OF TREASURER OF TEXAS CONFERENCE OF COLLECTIONS FOR THE MONTH OF JUNE, 1915.

- Beaumont District.**
Beaumont, W. W. Thomas, Don. Miss. 47.00
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- Waco District.**
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SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 219 S. Dearborn St. Chicago, Ill.

OUR CHURCH NEWS

(Continued from page 9)

ed Episcopal Veto; the Residential Area System; the Plan of Retiring General Superintendents for Age; the Unification of Methodism; Equalization of Ministerial Support; Reform of the District Superintendency; Revision of the Ritual. That conference numbers eight hundred members, and is the strongest Methodist body in the world.

The Canadian Presbyterian General Assembly at its recent session decided by a vote of 368 to 74 to proceed with negotiations for union with the Methodist and Congregational Churches. Last year the vote on a similar proposition was 286 to 109.

Bishops Wilson, Hoss, Candler and Lambuth have been secured for lectures in the new Department of Missions, which is to be established in the Candler Theological School, Atlanta, Georgia. Besides these Bishops, some of the secretaries will also deliver lectures.

The New York Tent Evangel opened its thirty-sixth season on June 27. A tent forty feet larger than before was pitched on West One Hundred and Twenty-fourth Street, and at the services such prominent preachers as Dr. A. C. Dixon, F. B. Meyer, J. Wilbur Chapman and H. M. Wharton will be heard.

Dr. G. Campbell Morgan, on account of his physical condition, has resigned his pastorate of Westminster Congregational Chapel, London, and will devote himself to Bible conferences in England and America. Dr. J. H. Jowett, pastor of the Fifth Avenue Presbyterian Church, New York, has been called to succeed him.

From the Christian Advocate we gather the following: "It will be pleasing news to our people that Bishop R. G. Waterhouse has continued to improve in health during the past few weeks. He was able to leave Bristol, Virginia, Monday of this week for his home in California, his physician believing that he was strong enough to undertake the journey."

Fifty years ago, July 5, William Booth preached his first sermon to outcasts of London. With a great yearning to reach the poor and the unfortunate, as well as the wicked of the metropolis, he went down to Mile End Waste, the most abandoned part of the East End of London, and there front of the Blind Beggar Public House—a plain, ordinary, low down saloon, as we would call it in this country—he sang, drew a crowd, and proclaimed the Gospel. Out of that service grew the Salvation Army formally organized in 1878, with its world-wide constituency.

In honor of the late Mrs. Ellen Wilson, wife of President Woodrow Wilson, a band of Southern women, who knew of her deep interest in the mountain people of the Southern States and her untiring efforts to secure for them better educational and religious advantages, have undertaken to perpetuate this work which was so close to Mrs. Wilson's heart through a fund to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth." In accordance with President Wilson's wish, the fund will be available for all worthy students attending any Christian school, without reference to denomination.

What is intended for a Nation-wide movement for the amelioration of the conditions of the Jews all over the world, particularly those in countries of Europe now at war, was inaugurated recently in New York with the organization of the International Jewish Emancipation Committee. Speaker Champ Clark was elected president of the committee, and most of the officers and others prominent in this movement are Gentiles. With the peace negotiations which will come with the ending of the war will be the opportunity of the Jews to secure their civil and political rights in countries where they are now oppressed. The United States Government will no doubt have an important part in the peace negotiations, and to our Nation the Jews look for the help needed at this time of their opportunity.

They tell you that habit reconciles you in time to many unwelcome things. Let us not trust to this alone. Custom, indeed, sweetens the rugged lot when the cheerful soul is in it; it does but embitter it the more when the soul stays out of it.—James Martineau.

FROM SOUTH CAROLINA.

By Rev. S. A. Steel, D.D.

Your exhaustive and conclusive editorial discussion of the Vanderbilt case has doubtless convinced your readers that whatever the institution may have been to us in the past, we can no longer be loyal to the Methodist Church and support it. Since they have turned us out, we ought to quit and not hang around the premises. What puzzles me is how the Bishops can be "loyal," and continue to appoint men to Vanderbilt. I heard one not given to hasty speech say recently that the General Conference ought to have them up if they go on doing it. I don't know about that. A rather large latitude seems to have been allowed, and wisely allowed, in the matter of appointing men to work outside of the regular lines. The difficulty arises out of the exceptional and hostile attitude of Vanderbilt University to the Church that founded it. The papers report that at the recent commencement exercises President Webb, of Randolph Macon College, in his address re-affirmed the "loyalty" of Vanderbilt to its original ideals and to the Church that founded it. Such "loyalty" may be in keeping with the ethics of the verdict that deprived the Church of its rights, and the scandalous way in which Chancellor Kirkland and his students celebrated their victory by dancing "the Bishop's Squirm" on the campus. But the Church has nothing to expect from such "loyalty."

I had written this far when the July Methodist Review was laid on my desk. I ceased writing to taste Dr. Alexander's intellectual "Spread." It is up to its own high standard. Several of the articles are dated "Nashville." I suppose they are good, but I have ceased to enjoy what comes from Nashville, unless I know the writers. I passed these articles by, seeing the name of Lee in Professor Dyer's article on "A Man." I read a few paragraphs. If Professor Dyer had intended to be ironical, he could hardly have hit on a more appropriate subject, or treated it more successfully. The idea of a professor in Vanderbilt University combating "commercialism" is transcendently inconsistent. Why, Vanderbilt stands for money before manhood. It sold out to Carnegie, bartered its manhood ideal for gold, put coin above character, and announced to all the world that it stands for material things. Any message from Vanderbilt now, involving a matter of morals, is discredited by the fact that the institution repudiated the truth in order to get money. It took the left hand at the forks of the road. I am glad Dr. Alexander is going to Dallas. I hope all our men at Vanderbilt will get away from the concern that hung a Bishop in effigy and insulted the Church that founded it. Our eyes are now on Dallas and Emory. As I see it this is an age of unsettling. Everything is being upturned. Things are being "shaken." The very foundations are being assailed. I have that firm faith in the ultimate triumph of the truth which enables me to believe that a better and more stable order will come after the revolution has passed. What we need now is the steadfastness that can stand the shock and not waver, as Vanderbilt did, when the test of fidelity to fundamental truth comes. All is quiet along the Conzaree. We have here in South Carolina the South Carolina Conference, the Upper South Carolina Conference, and Washington Street Church, of which last I have been pastor for nearly three years. It is one hundred and twelve years old. Bishop Capers is buried under the pulpit. Sherman burned it, out it leaped from its ashes into larger life, and is, perhaps, our leading Church in the State. It is very conservative, yet when it does move it goes. I never served a more delightful people, or lived in a more delightful community than Columbia. There is a spirit of progress and civic improvement that seems to be permeating all classes of people, and is making itself manifest in splendid highways, scientific agriculture, beautiful homes in town and country, and a general desire to put South Carolina in the front rank of American Commonwealths in everything good.

Columbia, S. C.

Good counsels observed, are chains to grace; neglected are halters to strange, undutiful children.—T. Fuller. Never write on a subject without having read yourself full on it; and never read on a subject till you have thought yourself hungry on it.—Richter.

When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.—Pope. The Bible is a stream wherein alike the elephant may swim and the lamb may wade.—Gregory the Great.

District Conferences

(Continued from page 13)

Secretary of the Theological Faculty of the S. M. U.; Rev. J. D. Scott, representing the Mission Home and Training School, San Antonio; Rev. G. F. Winfield, President of the Meridian College, Rev. J. N. McCain, representing the Orphans' Home. These brethren made speeches in behalf of the institutions represented by them, and all made encouraging reports.

The preaching and devotional services at the conference were of a high and helpful type. Rev. T. N. Lowery, one of our best and most successful evangelists, preached Wednesday morning. His message was plain, practical and pointed, and full of sympathy and pathos, several times touching the hearts of the congregation and bringing tears to their eyes. The tide of religious fervor and feeling must have reached its highest point during this service. Brother Lowery is a great Gospel preacher.

Many interesting reports were read, and good resolutions adopted by the conference, all of which would look good in print, but time and space will not allow it.

Delegates to the Annual Conference:

- GEO. W. BARCUS.
- J. I. CAMPBELL.
- D. HOLVEY.
- WM. LAMBDIN.

Alternates:

- Rev. C. V. Bailey.
- W. B. Stanford.
- U. S. Warren.

Geo. W. Barcus was elected district Lay Leader.

Among the many things enjoyed by the conference, including the kind treatment of the good people of Mart, and the untiring efforts of their faithful pastor, Brother C. E. Lindsey, in looking after the comfort of everyone, nothing perhaps brought more real joy and delight to the brethren and all others, than the presence of our faithful and efficient presiding elder, who, by the hand of providence, had been brought through a severe spell of sickness, and permitted to continue a loving and faithful service for the Master. This fact brought great delight to all. Brother Whitehurst presided over the conference with his usual executive ability, and did not allow a dull moment.

The next conference will go to West. R. F. BROWN, Secretary.

EL PASO DISTRICT CONFERENCE.

The twenty-fifth session of the El Paso District Conference convened at Tularosa, New Mexico, April 12. Rev. H. M. Smith, our new but efficient presiding elder, laid bare his heart and plans to the conference. He emphasized the importance of the spiritual side of the conference and all who were present went away feeling that it was good that they were there. In fact, the conference was a spiritual feast from the beginning to the end. Much time was devoted to prayer and the preaching of the Word, and as a result of it, fifteen were added to the Methodist Church and some to the Baptist Church of Tularosa.

The opening sermon was preached by our big-hearted and sunny-faced pastor of Alta Vista Church, Rev. W. H. Duncan.

The conference was well attended by preachers, laymen and good women of the district.

Judging from the reports of the pastors the district is in splendid condition. Several good revivals have been held which resulted in many additions to the Church, one new \$16,000 church has been built, parsonages repaired and finances in good condition.

There were none of our connectional men present, but the preachers and laymen of the district saw that every department of our Church work was presented to the conference.

Rev. Geo. H. Givan, Conference Missionary Secretary, was present and gave us a splendid message, which all enjoyed. The missionary program, which he had arranged, was very helpful, inspiring and educative.

The laymen's work was well presented by District Lay Leader, Mr. G. L. Jones. All who know of the character and ability of Mr. Jones know that this important work was well presented.

The good women and their important work was not overlooked, as there was an hour set for the presentation of this work, and Mrs. I. J. Ayers, of El Paso, Texas, in a very touching and inspiring way told of the work the women were doing in the district.

The following were elected as delegates to the Annual Conference:

- G. L. JONES, El Paso, Texas.
- W. U. CARRE, El Paso, Texas.
- I. J. AYERS, El Paso, Texas.
- W. M. SANFORD, Alpine, Texas.

Alternates:

- A. F. Menger.
- J. E. Anderson.

Rev. E. D. Lewis and his good people did everything possible to make our stay in their midst a pleasant one, and all present went to their homes feeling that this had been a most pleasant and profitable District Conference.

The next District Conference will be held at Van Horn, Texas.

J. C. JONES, Sec.

A NEGLECTED OPPORTUNITY.

By Rev. A. J. Weeks.

There are between six and seven hundred Methodist students in the University of Texas this year. Not all of these are actual members of the Methodist Church, but in the classification according to denominational preference these hundreds are classed as Methodists. This gives us a larger constituency in the student body than any other Church has.

These splendid young people come from our best homes, and will be useful and influential citizens of this State in this generation. We have not been altogether unmindful of their religious welfare in the past. The University Methodist Church is located just across the street from the University campus. The present fairly adequate building was made possible by help given by our people outside the city of Austin. Brother Shuler, the pastor, is preaching to hundreds of the University students every Sunday. He is popular with them and the Gospel he preaches is reaching them in transforming power.

For several years many of us have felt that the Methodist Church should undertake a more extensive and intensive work at the University. So far as I know all agree that this can best be done by the establishment of a Bible Chair adjacent to the University and open to its students. This undertaking has been postponed from time to time because we have had such heavy obligations, educational and missionary, upon us that we have hesitated to assume any others.

Other Churches have seen this inviting field and have entered in. At least two of our sister Protestant denominations have been on the ground several years with good equipment and capable men in charge. The Roman Catholics have a splendid plant there, well located and in charge of one of their most astute teachers. Southern Methodist University must be opened and equipped and endowed. Southwestern must be maintained and enlarged and endowed. The many other less pretentious institutions must not be neglected.

Let us not forget, however, that the fulfilling of one obligation does not excuse the neglect of another. Let our people keep this important opportunity before them. Four of the conferences endorsed this movement last fall and appointed a Board of Trustees with authority to begin it as soon as possible. This board held a meeting in June and made plans by which we hope to begin the work this year. We must have the support of our Methodist people.

Yoakum, Texas.

LOOK UP.

There are times in the experience of every person when in dire distress he knows not whither to turn. In our sorrows, in our distresses and perplexities, oftentimes it seems as though nowhere upon earth can succor and help be found. There are moments in human experience like the times of earthquake and great convulsion in nature, when all the foundations upon which we have rested are shaken. When the great traveler Baron Humboldt was journeying in South America there came one day a sudden stillness in the air which seemed like a hush over all nature. But that was followed by a fearful convulsion of the earth, which made

all hearts quake. And Humboldt tells us that the earthquake within his soul was as great as that in the world without. All his old views of the safety of the earth were destroyed in a moment. Should he fly to the hills for help? The mountains were reeling like drunken men. The houses were no refuge, for they were crumbling and falling, and the trees were overthrown. Then his thoughts turned to the sea; but, lo, it had fled. Ships which just before were floating securely on its surface were now left rocking in the sands. Being thus at his wit's end, he tells us, "he looked up, and observed that the heavens alone were calm and unshaken."

So in human experience there come times when there seems to be absolutely no human help, when we can do nothing but look up, and abide in loving trust in Him who "abideth forever."—Lutheran Observer.

John 3:16, is worth more than all the accumulated sacred books of the East.—J. N. Fradenburgh.

North Texas Female College

KIDD-KEY CONSERVATORY

Sherman, Texas

Making beauty useful—that is an object in the special education planned for girls by Mrs. Lucy A. Kidd-Key, pioneer educator for Texas women and founder and President of the North Texas College and Kidd-Key Conservatory at Sherman, Texas.

The arts play a large part in the education of girls under the Kidd-Key plan. Mrs. Key believes in such education for girls that will preserve and develop their instinctive love of the spiritual and the aesthetic. She believes that women need something in addition to the strict academic education accorded to men. In woman, with their finer natures, artistic sensitiveness, and instinctive spirituality, are kept alive the fires of beauty and truth.

In her large college and conservatory at Sherman, during thirty-eight years of work, study, and personal development, Mrs. Key has constructed a plan for the education of girls under ideas of womanhood.

This plan is a new departure in education. In all other colleges and institutions, women are taught to equal and rival men in their paths of educational pursuit. Mrs. Key teaches her young women to go their own way as women. Her academic training attains the standard set in both men and women's colleges for the education of youth. But along artistic and aesthetic lines she goes much farther.

Mrs. Key makes music, art, expression and literature an integral part of a girl's education. She does not make these things available merely as elective accomplishments.

Those interested in the Kidd-Key plan of education may obtain further information by writing to Mrs. Lucy A. Kidd-Key, Sherman, Texas, and securing from her in person outlines of courses available in her institution. The Kidd-Key College is the largest institution for the exclusive education of women in the Southwest. It is the cultural center for women in this section.

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