

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-06 JACKSON STREET

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

Volume LXII

DALLAS, TEXAS, THURSDAY, AUGUST 12, 1915

Number 1

## "Through Faith"

**T**HE Holy Spirit instructed the author of Hebrews to say "through faith we understand that the worlds were framed by the Word of God." All understanding of God, of the origin of the universe, of the creation of man, of the origin of the soul, of revelation and of the origin of sin must be by faith, for the simple reason that they all lie outside the horizon of man's knowledge. Science can deal only with phenomena because it is knowledge acquired by observation, experiment and correct thinking. So that science cannot go back of those things or phenomena to which a proper test can be applied. Therefore, whenever science makes a declaration concerning the origin of man that varies from the account given in Genesis, the only reasonable thing to do is to place the scientific account beside the Mosaic account and ask which is the more credible. It is said that the first chapters of Genesis do not teach science. That is absolutely true. But it is equally true that no treatise of man on Creation is teaching science. The Genesis account proposes to be a revelation concerning God and creation, and it is by revelation alone that we may rightly learn of the beginnings. Science cannot reach them. "Through faith" in the divine revelation "we understand."

## Seeking The Old Way

**T**HIS is a progressive age. The world is moving forward and upward with increasing rapidity. The man who lived fifty years ago can scarcely realize that such marvelous changes have transpired in half a century. The commercial world has been revolutionized. What a wonderful advance has been made in science. The inventions and discoveries have seemed supernatural. The Church has gone forward by leaps and bounds in material prosperity and social reforms. She has kept pace with the progress of the age (and we fear too much with the spirit of the times).

The cry (especially among the older preachers who saw the trend of the age) has been back to the old way. We have not interpreted this slogan to mean less progress materially or socially. Who does not rejoice in better houses of worship, colleges and universities, orphanages, etc., or in social reforms and progress in the Church? Where is that individual who would deny the Church the right and privilege of progressiveness?

But the time has come when we hear not only from the preachers, but from our best, most loyal and most progressive laymen. "Let us return to the old ways, the old-fashioned gospel."

After a week's jostling with a cold

business world, they come to church on Sunday to welcome the plain, simple gospel truth. Society affords enough frills and feathers; they are hungry for a message warm with life and love, a gospel that comforts saints, builds up believers and causes sinners to tremble.

Does the gospel we preach produce conviction of sin, and does that conviction result in conversion and the new birth? If not, then a return to the old ways will not be amiss.

In our own observation and experience we have never witnessed a great revival where there was not first a great conviction, and such a conviction comes as a result from the pulpit without fear or favor. We have heard but few sermons in recent years on such themes as "Sin," "Conviction," "Hell," "The Judgment," "Conversion," "Sanctification" and "Witness of the Spirit." These were the favorite themes of our fathers, and they laid the foundation of Methodism. Are we building faithfully, wisely and well on that foundation?

During the spiritual dearth some years ago, a meeting was called for the pastors and presiding elders of Texas to meet in Fort Worth, Bishop Galloway presiding. In his great message at the morning hour he said: "My brethren, let's return to the old way, preach on the terrors of the law, uncap hell if necessary and let sinners smell the fumes of the infernal regions." You will remember that a great revival wave followed.

Let us return to the old ways, preach the fundamentals. Let the messenger be on fire with holy zeal, with a mighty passion to save, with a message from the skies, and then preach it, believing and knowing "That the gospel is the power of God unto salvation."

## The Scientific Test

**V**ERY SCIENCE must have tests by which right conclusions may be reached. The science of chemistry conforms to this law. A very simple illustration is the test for acid or alkali. To determine if a liquid is alkali or acid, place in it a piece of litmus paper. If the liquid is acid the paper will turn red. If alkali, the paper will be blue. This is a physical test. In the higher realm of intellectual research, say in the search for origin of man, the evidences are taken and the logical test is applied. Evolution is proven if the link between man and the lower orders can be found.

The test is the link. It has not been found and the longer the search is continued the more hopeless is the undertaking.

Yet it is said evolution is true, although it failed when the test was applied. Thus the scientific people show themselves most unscientific, because they accept as

true a matter which fails to respond to the scientific test of its kind.

That was a strictly scientific test applied by Elijah on Mount Carmel. The King and the people had gone off after Baal worship. On Carmel there were four hundred and fifty priests of Baal and one prophet of the Lord. The people were with the priests of Baal. Elijah proposed a scientific test and the people said it was a fair test, so the priests of Baal had to accept. The people looked on while Baal failed to respond to the test, but when Jehovah responded to the test the people exclaimed with one voice, "Jehovah, he is God!" That was a strictly scientific test and the people had a knowledge of Jehovah by its application.

## A Christian's Words

**C**HRISTIAN man or woman has laid aside sin and unrighteousness in deed and in word.

1. His language is to be the language of purity always.

Impure speech comes from an impure heart so that "by thy words thou shalt be justified" or "by thy words thou shalt be condemned." Obscenity of any kind is unbecoming a Christian, for he has enlisted on the side of the Spirit against the flesh.

Obscene thoughts or words denote the mastery of the flesh, hence stories with carnal and sensual contents should neither be told nor listened to by those who claim to be walking in the spirit of Christ.

2. His language is always to be reverent towards God.

The commandment, "Thou shalt not take the name of the Lord thy God in vain" has no exceptions.

A very profane man, when remonstrated with, said, "I don't mean any disrespect to God when I swear," but any one knows that he is violating the commandment that protects the sacredness of God's name.

A Christian makes frequent use of God's name.

Is he guiltless because he disclaims any intended disrespect?

A member of the Church, and perhaps even a preacher of the Gospel, will relate a funny anecdote that is spiced with profanity, and he brings into his relation of it with full force the profaning of God's name.

Does the fact that he is telling a yarn grant him an indulgence as to taking the name of God in vain?

To the thoughtful Christian it is not proper to indulge in language, even in jest, that would be wrong to use in earnest.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

## Sunday School Teachers

**O**UR Church is going to reap a harvest of disappointment and disaster unless proper care is taken with regard to the people who are to teach in the Sunday Schools.

Many who have taught in them during the past and are teaching now have rendered valuable service and their work is highly appreciated.

But we come now to a new and critical period in the teaching of our young people in the Sunday School. We are being better equipped for such teaching and a regular graded course of study puts the work on the basis of any other school so far as the order of teaching is concerned.

The Sunday School has grown to such dimensions and of such importance that its influence must be taken into account when we consider the Church of the next generation.

In other words, the teaching and the example set before the children of this day by the teachers of the Sunday Schools will largely decide the faith and life of the Church of tomorrow.

Hence it is important to know what the faith and the life of the Sunday School teacher stand for in the Church of today.

It is needed also to know whether the Sunday School is laying stress on the fundamentals of Bible teaching or is giving attention to the incidentals and non-essentials.

The purpose of any book must be understood if it is to be taught rightly. The purpose of the Bible is to reveal God in the redemption of mankind through his Son, Jesus Christ; to reveal man's sinful condition to himself so that he may find salvation in God's way.

Now the Sunday School teacher, who is to train our children aright, must know experimentally the purpose of the Bible by a conscious realization of its truth in personal salvation.

With this correct faith there must be joined a life of loyalty to Christ so that the Sunday School teacher will both instruct the children in Bible truth, and show them how to live a consecrated life.

Suppose the army of Sunday School teachers are inculcating into the minds of the young people notions antagonistic to the plain Word of God, what may we expect as a legitimate result?

Suppose this army of Sunday School teachers are instructing the children to disregard the rules of the Church and to abandon themselves to wordiness, what results will inevitably follow in the Church when these children grow up?

The Sunday School teacher should stand for the Word of God as the rule of faith and practice and should seek to train his pupils to love and obey it in all things.

# The Fearful Accountability Of The Preacher

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

In the Advocate of recent date I published an article on the absolute necessity of every adult being born again, or regenerated, as a foundation or beginning of a Christian life, in which I referred to the reasons in the matter.

At that time I thought that it would be the last article I would ever inflict upon the readers of your splendid journal. But, as the new birth is practically the most important feature in the Christian life, without which Christ says no man can see the Kingdom of God, and which involves a double responsibility upon the ministers of the Gospel, a preacher friend insists that this double responsibility of the preacher should be more fully developed before the subject is finally dismissed. Hence this supplementary article.

This responsibility of the preacher is too far-reaching and fearful for human mind or pen to settle. Hence we let God, who is our Judge, speak for himself. His statement to Ezekiel, who was a preacher, authoritatively settles this fearful question. His statement is so clear and unambiguous that the most simple cannot misconstrue it. He says: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:7-9.)

These words of the Almighty authoritatively settle this question, and some others about which men dispute. It fixes the fact that the preacher is called, or selected, by God himself, in these words: "O son of man, I have set thee a watchman unto the house of Israel."

Second. The message is not his own, but the words of God by whom he is sent: "Thou shalt hear the words at my mouth, and warn them from me."

Third. The preacher is not unconditionally responsible for his success: "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

If he, with the higher critics, selects that part only that is pleasant, the sinner shall die in his sins, but his blood will God require at the hands of the preacher. Evangelic repentance is a bitter cup. But Christ says, "Except ye repent, ye shall all likewise perish." And he also says, "Except a man be born again, he cannot see the kingdom of God." Now, with these declarations of Christ before him, and the fact that he will be held responsible for the death of the sinner if he fail to declare the whole counsel of God, how any preacher can be content to persuade people, and especially unsuspecting and confiding children, to join the Church with no repentance, or the new birth, leaving them under the false idea that in joining the Church and taking its vows they are now ready to live a religious life, I cannot understand.

If simply belonging to the Church will save men, we would do well to unite both Church and State, and by Constitutional amendment take the whole Nation into the Church. But religion is personal and not National. It is not conventional, but personal and spiritual. The whole Hebrew nation were once members of the Church. They every one carried the external marks in his flesh, as established by the Almighty with Abraham. And yet they were the worst enemies of Christ. They falsely accused him, illegally condemned him, and wickedly crucified and put him to death. This demonstrates the fact that the worst of men may belong to what we call the Church.

Hence, the preacher who emphasizes joining the Church above the importance of the new birth may bring into its communion the worst of men, and thereby make our worst enemies those of our own household. One moth inside the hive can do more harm than a hundred outside. This is equally true of the Church. We had better let wicked men stay out of the Church than to make a special campaign to get them in without a change of heart. We sometimes read of campaigns for Church members, followed by a flourish of trumpets, announcing that hundreds have been corralled into the Church, but not one word about their

being converted, or born of the Spirit, in an early day in Texas the cowboys would get together and agree to make a drive for what they called maverick, which were cattle that roamed the prairies without marks or brand and did not belong to any of their herds. When they got them together they, without law, proceeded to mark and brand them in the mark and brand of their different herds. That came as near making those cattle the honest property of these parties as simply joining one of the different denominations of the day does of making a true Christian.

We have seen that religion is not National; neither is it hereditary. While none will ever be damned for the sins of his parents, so no child will ever be saved because his parents were religious. The two sons of the patriarch, Isaac, were both born in sin like every other man. Jacob, the surplanter, personally repented and wrestled all night with God for pardon. He prevailed and his name and heart were changed from Jacob, the surplanter, to Israel—the man who prevailed with God. Esau never repented and, although the birthright was his, God says, "Jacob have I loved, but Esau have I hated." So the child of the best of men must be born again or he cannot see the kingdom of God. Unfortunately, sometimes the worst of men are the sons of the best of parents. Hence, Christ makes the sweeping declaration to Nicodemus: "Except a man be born again, he cannot see the kingdom of God."

Hence, Paul said to his son in the

## Our Educational Work is Now Missionary Work Also

By BISHOP W. A. CANDLER, Atlanta, Georgia

In a letter from a war correspondent in Europe, printed in one of the leading papers of the United States, appeared recently the following statements:

"University men in England were among the first to enlist; in fact, some of the famous old institutions of learning are now almost without faculties or students. The same may be said of the great Continental schools."

The statements are most significant, and show that the educational center of the world has shifted from Europe to America. It must continue for years to come, if not for all time. No more important and far-reaching consequence of the European War has come to pass.

Years ago Judson made his famous declaration concerning the immeasurable importance of American colleges as missionary plants. What he said then is far more strikingly true now.

Students from Latin-America and the Orient who have been accustomed to attend institutions of learning in Europe cannot now find in European universities that which they have sought in former years. Faculties have been depleted and resources consumed. Hence foreign students will look rather to the United States than to Europe for institutions in which to acquire the learning they desire.

At this time thousands of students from Oriental lands are in American institutions. It is said that something like 15,000 Chinese students are now attending colleges and universities in the United States. It is impossible to say what may be the numbers from other lands; but we may be sure the proportion is equally as great.

Unfortunately most of these students are attending institutions, the atmosphere of which is distinctly unfriendly to evangelical Christianity. Liberalistic educational establishments in the United States have been more richly endowed and equipped than have the colleges and universities of the Churches. Hence these foreign students flock to the schools of liberalism.

When they have returned to their own lands they will be obstacles in the way of our missionaries. The power to our investments in missions will be greatly reduced, unless more of these foreign students are drawn into evangelical institutions; and this cannot be done if the institutions of the evangelical Churches are not made speedily as strong as the strongest of the secular institutions.

It is impossible to have colleges and universities that will serve the needs of evangelical Christianity, unless the Churches erect, endow,

ministry: "Take heed to thyself and to the doctrine." Here this double accountability is again suggested. He must, in common with all men, look to his individual accountability, and in addition thereto, to the doctrine that he preaches, with the assurance that by so doing he shall have the double pleasure of saving both himself and those who hear him. Paul, in giving this advice, lets us know that he practiced what he preached. He says: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

I have thought the description Christ gives of the Judgment, in the thirteenth chapter of Luke, was a warning to both the preacher and Church member who fails to have the leaven of the new birth, and trusted to the forms and ceremonies of the Church to save them. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Such a disappointment will be indescribably awful, and without remedy.

In view of these facts, and many others which might be mentioned, we preachers might, with profit, often repeat to ourselves:

"How careful, then, ought I to live! With what religious fear! Who such a strict account must give For my behavior here!"

own and control such institutions. States cannot make the educational establishments required for this purpose, and irresponsible boards (miscalled independent) will not, only the Churches can and will.

In this matter Southern Churches have peculiarly weighty obligations. The South is pre-eminently the home of evangelical Christianity in the United States. The degenerate forms of rationalistic religion have not been able to take root in our section. Southern Churches, therefore, can make evangelical institutions of learning more easily than can the Churches of other sections. The atmosphere of the South is exceedingly friendly to the growth of such educational enterprises.

And the Methodist Episcopal Church, South, ought to take the lead in this high matter. Our numbers, resources and prestige enable us to do it. We can do a work in our colleges and universities now which will promote evangelical Christianity to the ends of the earth for centuries to come. On the other hand, if we neglect our educational enterprises we may lose an opportunity that will never return.

In Latin-America especially we may do a great work whereby Methodism may be powerfully propagated throughout all the countries south of us. Students from Mexico, Central America, the West Indies and the northern parts of South America would prefer to attend universities in the mild climate of the South rather than to enter universities in the colder regions of the North, provided they can find equal advantages in our section. Herein is a great missionary opportunity and obligation. What will we do with it?

All these facts and considerations should receive the careful attention of our preachers and people, especially the former. Preachers in charge have been accustomed to emphasize the cause of missions; and in this they have done well. But they have been accustomed to give their educational collections a second place. Whatever reasons have existed in former years for such discrimination in favor of missions and against education do not now apply. The situation by which the Church is confronted in both our own and other lands makes our educational work most emphatically missionary work. The mission cause must suffer and suffer seriously, if our educational institutions are not improved very much and very soon. This fact is too obvious for discussion or misunderstanding.

It is to be hoped, therefore, that our

preachers will bring up their educational collections in full, if possible. At any rate, no discrimination should be made against the cause of education in distributing the money raised on the usual assessments.

Secularism in education, prevailing in the United States with dominating power during the next decade, means the hindering of missions in all the lands to which American missionaries are sent. The educational question, therefore, for the present, at least, is the supreme issue before our Church.

### LAKE JUNALUSKA CORRESPONDENCE.

Rev. E. Hightower.

When the time came to send in the matter for the Sunday School Department the editor was sweltering along the Gulf Coast on the way to the annual meeting of the General Sunday School Board, which took place at Lake Junaluska, N. C., July 22, 1915. It was too hot to think, and the editor yielded to an indolent inclination and gives the readers of this department a rest. When we awoke on the Southern Railway somewhere below Spartanburg, S. C., on the morning of July 21, it was decidedly cool and the necessity of heavy raiment was very apparent. For several days after our arrival at Lake Junaluska, via Asheville, Palm Beach and the like were out of the question and a little fire would have been quite comfortable. But, at this writing, a warm spell is on and it feels a good deal like Texas in July. Here in Junaluska they boast an elevation of twenty-six hundred feet, and a native looked horrified when told that Clovis, N. M., on the Staked Plains, is forty-four hundred feet above sea level. It is hard for the natives hereabout to believe that any mountains are higher, any valleys deeper, any lands more fertile than those in this region. Only today a lady told us that she had been reliably informed that all the citizens of Texas who had been prominent in its history were either from North Carolina or were closely related to North Carolinians. They have some peculiar tricks of speech in these mountains. A native approached a group of visitors the other day and told of a sick woman in the neighborhood who had "telegraphy," and wanted help. We tried to make him believe that the woman had pellagra, but he reiterated that she had "telegraphy." She got help. Another native was explaining the unusual fertility of his "farm," comprising about two acres, and he said "he had built it up by plowing in all the literature he could find." He meant "litter." We wondered what effect some "literature" that has appeared in the Sunday School Department would have on land. But enough.

The Sunday School Board was well attended, only three members being absent. All these, Doctors Godbey and Few and Nichols, were detained by the illness of their wives. Under the skilled leadership of Bishop Atkins the Board took much important action, whether wise or otherwise time must determine.

One of the most important items transacted was the election of a Superintendent of Teacher Training to succeed Dr. Hamill. There was no outstanding man in sight for the place, and up to the time of considering the matter it seemed to be the opinion of a majority of the Board that the election of such officer had better be deferred until next year, leaving the work meantime under the control of the Corresponding Secretary. But after some discussion and advice from the President of the Board it proceeded to ballot for a Superintendent of Teacher Training. At first the balloting was widely scattered, but it gradually narrowed and finally a majority of the votes were cast for Rev. John W. Shackford of the Virginia Conference. Mr. Shackford is a graduate of Vanderbilt University, was at one time connected with the Missionary Training School at Nashville, and at the time of his election was a pastor of one of the Churches in Richmond. He is a scholarly, modest and affable gentleman and we believe no mistake was made in his election. He is a son-in-law of Bishop Atkins. Last year the Board created five Sunday School Divisions for the home Church and two more for our mission fields. Three of the home divisions had been supplied with Secretaries—Mr. J. M. Way for the Atlantic Division, Mr. A. L. Deitrich for the Middle Division and this editor for the Southwestern Division. At this meeting of the Board division lines were somewhat re-arranged. A new division was created to be known as the Western Division to be composed of the Los Angeles and New Mexico Conferences. This action removed New Mexico from the Southwestern Division. Enough Divisional Secretaries were elected to go round and

the assignment for the next year is as follows: Atlantic Division, J. M. Way; Gulf Division, A. L. Deitrich; Middle Division, C. J. Nugent; Southwestern Division, E. Hightower; Western Division, C. P. Moore; Northwestern Division, J. E. Squyres. Way, Nugent and Deitrich are laymen; the other three are preachers. The Board gave out that in each case it aimed to find the man best suited to the work to be done. The addresses of the Divisional Secretaries will be, J. M. Way, Spartanburg, S. C.; C. J. Nugent, Jr., Louisville, Ky.; A. L. Deitrich, Meridian, Miss.; E. Hightower, Georgetown, Tex.; Rev. C. P. Moore, Oakland, Cal.; Rev. J. E. Squyres, San Francisco, Cal.

The Board also appointed a committee on training courses consisting of E. B. Chappell, C. D. Bulla and J. W. Shackford and directed them to prepare new courses for teachers to study and to eliminate Legion of Honor Training Lessons from the course. This committee hopes to have new courses ready in a short time.

This is the first time the Texas editor has seen this new General Sunday School Board in session, and his impression of its spirit and ability are most favorable.

When this is penned the Conference of Chairmen and Field Secretaries is in session. To this conference, which came into existence by efforts of Dr. Chappell five years ago, is largely due our new Sunday School law and forward movement in Sunday School work. At this session it decided to go into permanent organization and become a self-perpetuating body. A committee on constitution was appointed yesterday of which this editor was chairman, and this morning it reported and its report was adopted. By bringing together all the Chairmen of Conference Sunday School Boards and all field workers, and bringing them all into contact with our general officers, this conference both creates light and generates heat. It is a good thing. Mr. J. M. Way is temporary Chairman and Rev. W. J. Moore, of Oklahoma, temporary Secretary.

The Chairmen's Conference will be followed by a Workers' Council, of which we will say more next week.

### Conference of Sunday School Chairmen and Field Secretaries.

This conference, organized at Nashville five or six years ago by that astute Church statesman, Dr. E. B. Chappell, has been a very important factor in starting the forward movement in Sunday School work that is now taking shape all over our Church. Its committee on Sunday School Legislation formulated a law which passed the Sunday School Committee of the General Conference and the General Conference itself, with only a few minor changes. At this session it raised another Committee on Legislation, of which John R. Pepper is Chairman, which will study closely the workings of our present law in order that any needed changes may be suggested to the next General Conference. Since brethren are already presenting memorials to this body concerning changes in the present law such a committee seemed necessary to put such memorials to sleep, if for no other reason. It was raised at the instance of this scribe.

The sessions of the conference were well attended by members this side of the Mississippi. The cost of getting to Junaluska kept most of the members west of the Father of Waters at home.

The conference decided to become a self-perpetuating body by the adoption of a constitution and the election of officers. The editor wrote the constitution and it provides that the conference may fix the time and place for its annual meeting. The Executive Committee is composed of the officers of the conference, together with the Sunday School Editor, the Superintendent of Teacher Training, the Superintendent of Wesley Bible Class work and the Corresponding Secretary of the General Board. This gives the officers of the General Board a veto power, since the Executive Committee has plenary power when the conference is not in session. Plans for next year's meeting were left to the Executive Committee, which means that the conference will probably come to Lake Junaluska again. Mr. J. M. Way, of the Atlantic Division, was elected President; Rev. C. H. Greer, of Kentucky, Vice-President, and Rev. W. J. Moore, of Oklahoma, Secretary-Treasurer.

The above conference was followed by the Conference of Sunday School Workers, which is now in progress. This last meeting is fairly well attended by earnest seekers after more Sunday School light. The presence of Bishop James Atkins, honored Chairman of the General Sunday School Board, and also that of Dr. Chappell, Dr. Bulla, Mrs. Hamill, Miss Kilpatrick and such experienced



# Notes From The Field

## CHATFIELD.

Revivals closed. Eighty conversions and sixty additions. Rev. J. D. Karsell, the junior, is a dandy. He helped me in two meetings. I lack a little of having my collections subscribed, but I am working.—B. F. Kibrow.

## DENISON.

Everything is promising for the future in Denison. Preachers working hard with good results. Brother Atchley will begin a tent meeting September 1 on the south side near the fire station. Everybody pray for a great meeting.—J. M. Holt.

## PRAIRIE DELL.

We closed last night one of the best meetings for years at this place. Rev. W. M. Bowden doing the preaching, the pastor and his daughter in charge of the music. Fifty-two professions, thirty or more reclamations, thirty additions to the Church, old grudges settled, etc. To God be the glory.—E. R. Patterson, P. C., Salado, Texas, Aug. 9.

## MT. ENTERPRISE AND CARO.

We closed one of the greatest meetings at Calidonia last night that we have had thus far on the charge. The community was stirred from center to circumference. We had thirty-two additions to the Church, twenty-eight on profession of faith, four otherwise. Baptized six infants. We had the best corps of personal workers in the Texas Conference, led by Sister Sanford.—L. H. Mathison, Pastor.

## CLARKSVILLE CIRCUIT.

I have held two meetings on the Clarksville Circuit at Bethel and McCoy. I was assisted at Bethel by Rev. J. C. Williams. The Church was revived. Had about twelve professions and ten additions to the Methodist Church. At McCoy I was assisted by Rev. Rex B. Wilkes. The Church was greatly blessed. Had thirty professions and twenty-one additions to the Methodist Church. Will begin another meeting next Sunday at Liberty.—W. A. Puckett, P. C.

## DEPORT.

We have been very busy with our work at Deport. The Church has made a most wonderful development this year. The Sunday School has now an enrollment of 285 with an average attendance of 185. We have received eighty members into the Church this year, sixty-eight of them on profession of faith. We have just closed a revival at Hoover, an evening appointment that we have been looking after. We had a great revival there. There were twenty professions. We are happy in a successful pastorate. Pray for us.—Minor Bounds.

## SMITHVILLE.

We are having a splendid year on this delightful charge, with as fine people as any man ever served. We have not had the great ingathering of members as last year, but the interests of the Church have moved steadily onward. We have received twenty members at regular services, seven of these on profession of faith. Have just closed a nine days' meeting, at a side appointment, with several conversions and additions. It was a splendid meeting for the place, with conditions we had to meet. The annual report will show up well.—F. A. White.

## REDWATER CIRCUIT.

A great revival at Concord. Our revival meeting began at Concord, July 15, and closed August 1. One of the greatest revivals in the history of Concord. Brother G. M. Yearwood did the most of the preaching. God gave him power to preach the Gospel in its purity and it reached the hearts of many. The Christians were made to see their duties more than ever before and sinners were convicted of sin and many turned to God. Brother A. A. Kidd came from Mt. Pleasant on Thursday night of the first week and preached three great Gospel sermons. He told us some great truths that we will never forget. Then Brother Yearwood did the rest of the preaching. God gave him great power and the Church was revived from the beginning and the interest grew until the close. A great number reclaimed and converted. Don't know exactly how many. Brother Yearwood said, as near as he could tell, was 146, and nineteen added to

the Church. Brother and Sister Yearwood are loved by his people. He is a great power in the pulpit and his wife is a great help. We are so glad to see so many of the young people come out and take their stand for God, and older ones, too. Brethren, pray for us that others may be brought into the kingdom of God and that we may fight the battle until the Master says, "It is finished, come up higher."—W. D. Grimes.

## BELFALLS.

We have just closed a great revival at Belfalls. People pronounced it the greatest meeting the town and community ever had. There were only about twenty or twenty-five conversions, but it meant so much to the Churches. We have only had a Church there for a year. We organized there last summer with Brother W. E. Caperton doing the preaching. Brother J. T. Bloodworth and wife were with us in the recent meeting. They cannot be beaten. We began Friday night with them in our meeting at Oenaville. Prospects are fine for a great revival. Pray for us that old Oenaville may really be awakened.—Early S. Cook, P. C., Oenaville, Texas.

## WISTER, OKLA.

I began a meeting at Cameron, Okla., July 29, and closed Sunday night, August 1. The people of Cameron say it was one of the best meetings the town has ever had; the whole town has been stirred as it never has been before. Twenty conversions, twenty-five backsliders reclaimed, seventeen joined the different Churches. One among the best meetings I have ever held. I feel very much encouraged for Cameron. At the close of the meeting the people made a freewill offering that was highly appreciated and secured the most of the conference assessment. All of the people worked in harmony in the meeting; the writer did the preaching, twenty-five sermons. The Lord was with us in power.—J. A. Grimes, P. C.

## VAN ALSTYNE STATION.

Our meeting closed last Sunday. Visible results: Church strengthened in faith and working capacity and twenty-five accessions, making a total of fifty-four since conference. We were ably assisted by Rev. Albert C. Fisher and wife, of Fort Worth. Mrs. Fisher is a real consecrated musician and a real artist at the piano. Fisher is not only very efficient in chorister work, but he is also a preacher. I know of no reason why he should not be holding meetings, for with the help of his good wife there is no reason why he should not succeed. Then, too, he is a specialist with the children and young people. We are now at Savoy assisting Brother Davis and earnestly request the prayers of friends for the meeting.—W. C. Howell.

## WINFIELD CHAPEL.

We began our meeting at Winfield Thursday night, July 14, and closed Thursday night, July 21. We had a great meeting. Brother T. E. Bowman, of Winters, did the preaching. There is none like him; a true preacher of the Word. Nothing excitable about him. He preaches a straight Gospel. Church members were revived, backsliders reclaimed and sinners converted. All in all, eighteen conversions, fourteen additions to the Church. Several will go to the Baptists. The best meeting in years, so many of our people say. We are serving a fine set of people. We are determined to do more for God than we have ever done. We are expecting a great year. To God be all the praise. We have only done that which is our duty to do. Pray for us.—W. G. Gwaltney, P. C.

## MALLEN AND MERCEDES.

These lower Rio Grande Valley towns are twenty-one miles apart on the Brownsville & Mexico Railway. These towns are but six years old. Bro. C. W. Godwin who was translated just after last conference laid the foundations at MalLEN. At last conference the two appointments were made half stations. During the year there has been good advancement at both places. The Sunday School's have doubled in attendance. They are fortunate in having splendid superintendents, viz.: R. H. Osborn at MalLEN and J. C. Olson at Mercedes. We have just closed two weeks of protracted meetings at MalLEN. The pastor was assisted by the local Church. The interest grew from the first. Very large audiences

greeted the preacher each evening. Results: The Church membership has been greatly heartened and blessed, twenty-eight have been added to the Church. On Sunday, August 1, a class of thirteen were baptized by immersion. The attendance at Sunday School last Sunday was 119. We have to contend with many things peculiar to the Valley proposition among which is an unfinished and inadequately seated church building, but we are hopeful and expect to report in full at conference. This will be the first year that this work has been on a self-supporting basis.—W. J. Brient.

## REDWATER.

Our first meeting for Redwater Circuit was held at Concord, beginning July 15, and closing August 1. The interest was good from the very first service. Results: One hundred and forty-six conversions and reclamations. A good number joined our Church. Many will go to the Nash Circuit. The writer, getting a fall, caused help to be called for a day and night. Rev. A. A. Kidd came and preached three fine sermons. Everybody fell in love with the Kidd. Some of our boys and girls wanted to know what show he got loose from. Brother Kidd said he was just out of the biggest thing he had ever had in the way of a meeting. But let me tell you, Kidd jumped right into the middle of the hottest meeting he ever found in a country Church. The Lord came in great power and the devil skipped out. We start our meeting in our new church at Redwater August 7. Pray for us.—G. M. Yearwood.

## EMMETT CIRCUIT.

Jones' Ranch, one of the points on Emmett Circuit, will never forget the ten days' meeting conducted by Bro. J. E. Matlock, of Frost. He did not use excitement, he worked no tricks, but he depended upon the power of the Spirit of God, and declared against sin as fearlessly as a lion. It was wonderful how well the people came out in spite of it being harvest time. One day the thrasher came so near the brush arbor that it was at work on one side of the branch, while Bro. Matlock was preaching to one of his largest morning crowds of the meeting. There were over twenty-five conversions and reclamations and fourteen additions to the Church, most of whom were adults. Not only the Church, but the entire community was built over religiously. God is blessing us on Emmett Circuit and we rejoice in the work among our beloved people more each day.—W. E. Hawkins, Jr.

## THORNTON MISSION.

It was my good fortune some two weeks ago to be appointed to Thornton Mission to fill out the year for Rev. C. E. Statham, who had to quit on account of bad health. The people hated to give him up and it will be hard to fill his place in the true sense of the word. Upon arriving here I found a fine meeting going on at Steel's Creek Camp Ground, conducted by Brother Burton, the popular pastor at Bighill charge. There were some twenty-five conversions and several additions to the Church. For the past ten days we have had Brother T. J. Beckham, of Gainesville, with us in a fine meeting at Thornton, out of which have come several conversions and eight additions to our Church. The singing was led by Brother Gillis, of Kosse, and these people believe in singing as a part of the worship of God. Crop conditions are not the best in the world, but we hope to bring up our collections in full.—C. M. Montgomery, P. C.

## TRINITY CHURCH.

The revival campaign is on with us on the Gatesville Circuit. On Sunday morning, July 25, we began our meeting at Trinity Church, better known as the new Church. Brother G. F. Winfield, President of our Meridian College, was with us and did the preaching. Any one that has ever been in a meeting with Winfield knows now well it was done. He says he don't know any other way to preach than like he was killing snakes; and he killed them, too. He began by getting the members revived, and when that was done he began preaching to the sinners. He very forcefully showed sin in all its hideousness, and then showed the one place of refuge. Winfield is not a dried-up preacher just because he is at the head of one of our schools, which proves that our Connectional brethren can hold meetings. Winfield has a passion for souls. Not only does he plead for souls to come to Christ from the pulpit, but he goes into the homes in the evening and morning, pleading with them. He liked to have worked this preacher to death. He never seems to tire. We ran nine days and closed on Monday night. We

had forty-four or forty-five conversions; received seventeen into the Methodist Church, fifteen on profession of faith. We will get several more and Baptists will get several. Winfield on last Sunday morning took collection to lift some notes on the church. He raised two hundred and fifty dollars, mostly cash, so that leaves us owing only three hundred dollars on the church. We paid Winfield forty-five dollars for his services. There is only one Ted Winfield. He was born in this county. His first pastorate was about seven miles from this place. The Church is greatly revived and strengthened. They pounded us severely in the spring, but we got over that and are willing to take another. We give God the glory and praise in all things.—W. G. Gwaltney, P. C.

## TELL.

Rev. Etticus Burns, of Quanah, came to Tell the fourth Sunday and remained until the first Sunday night. We held two services daily. The ladies held prayermeeting in some one's home in the afternoon at 4 o'clock. We held our third Quarterly Conference Saturday, the 31st of July, with Bro. Burns as elder. We had a fine conference. Our congregation had grown to such proportion by the second Sunday we had to divide it. Bro. Burns met the men Sunday morning in the auditorium of the school building and this scribe preached to the ladies at the Methodist Church. Each building was taxed to its limit. Each of the preachers took a missionary collection. The ladies subscribed \$30 and the men \$45. Our people seemed glad of this opportunity. We gave an opportunity for Church membership at the close of the service and received a class of nine. Bro. Burns failed to do likewise, but said he would finish his part of it Sunday night. So I am at Highpoint, coming here Sunday evening. Having fine congregations here. The outlook for Tell Charge is bright.—J. W. Griffin.

## KNICKERBOCKER-SHERWOOD CIRCUIT.

Have been assisting Rev. Dow B. Beene in a revival meeting at Knickerbocker on Sherwood Circuit the past ten days. Old settlers say it was the best revival ever held at that place. Only a small neighborhood, but the folks came from eight and ten miles around. The meeting was held in a brush arbor on Dove Creek, one of the most beautiful picturesque places for a revival meeting we have ever seen. About twenty conversions and the Church wonderfully revived. I also had the pleasure of baptizing six infants. Brother Beene is building a new church at Mertzon, the old one having been blown down by the recent storm. Beene is a hustler. He has been making a regular hand as a carpenter, and the church is rapidly going toward completion. Beene is not only an A. M. and A. B. from Vanderbilt University, but a preacher and a church builder as well. He is in great favor with all the people. The presiding elder, Rev. F. B. Buchanan, is doing the work of his life on the district and is much beloved by both preachers and people.—A. B. Davidson.

## REVIVAL AT CHANNING.

Our meeting closed several days ago running two full weeks. It was considered the best revival for Channing in several years; twenty-five names were added to our Church enrollment and two babies baptized. The Church is greatly revived. To God be all the praise. Rev. B. J. Osborn, of Dumas, did most of the preaching. His preaching was practical and heart-searching and delivered with great earnestness and power. His work among us will abide. Our people were so well pleased with him. At the close of the meeting that scholar, philosopher and silver-tongued orator, Dr. Earnest E. Robinson, our presiding elder, came down from Amarillo and preached four of his great sermons to the delight of all. The Sunday School is a good one, with good cradle roll, fine Home Department, and all classes organized and doing real organized class work. They have their special names, mottoes, pins, certificates of registration, regular business, devotional and social meetings, and the committees are doing fine work. One class on July 3 sold \$72 worth of ice cream, lemonade, etc., in order to have money to use for purposes of charity. Mrs. C. H. Farwell is our loyal and efficient superintendent. Mrs. B. L. Nance, Superintendent Home Department, which is the best I have ever known to its numbers. At Hartley, our other preaching place, every person in town except two section hands belong to the Sunday School. Organized class work did it. The people at both of my preaching places are certainly kind

to the pastor and his family. Aside from the pounding when we first came—well, in fact, they just keep pounding us with such good things as chickens, eggs, butter, milk, fruit and vegetables—canned and fresh—beef, pork, (more than a shoulder one time), three pigs and so on, besides they keep the phone rent paid up and keep the parsonage furnished good enough for a king. Who would not love such a people? Pray that we may be a blessing to them.—B. L. Nance.

## REVIVAL MEETING OF TWO WEEKS CLOSED AT BRUCEVILLE.

Bro. Humphrey Lee, of Ferris, though only a young man, did the preaching for two weeks twice a day, except two sermons, one by Dr. Boaz and the other by Bro. Lee's father. Every sermon was thoroughly prepared, using simple but very carefully selected words, expressing the most facts with the very finest words possible, using largely new illustrations but short and true applications were really seen and affected his very large audiences without long explanations. Bro. Lee is full of God's Spirit and has the Holy Ghost to accompany the words of his message to the hearts of his hearers with that power that produces results, there being forty conversions and thirty accessions to our Church with others to follow. Our beloved pastor, Geo. F. Campbell, was a great help in personal work and public exhortations. The Church was greatly revived by the services.—G. F. Campbell.

## BLOSSOM.

A week ago we closed our great meeting. It was great from two points. First, the Church was greatly revived; second, we had thirty-five or forty conversions and twenty additions to the Church to date, and we hope more to follow. Brother Hamilton, of Paris, did the preaching, and for this scribe to say it was well done don't begin to express the sentiments of the whole community. From start to finish his sermons were simply grand and pointed. Brother Reid, of Corsicana, led the singing, aided by his good wife on the piano, as well as delightful help from the choir. I am further proud to state it was a great meeting, because all denominations seemed to take the same interest. Many of God's messengers in the Paris District, as well as in other districts, know we have a heavy-weight pastor, Brother A. F. Hendricks, who was so filled with power from on high that he almost filled the aisles with his venerable demonstration. And, in conclusion, please let me state that the Church as a unit will ever have a loving affection for Brother M. L. Hamilton, of Paris, as well as our beloved pastor.—J. N. Daniel.

## BASTROP.

This pastor and family received a hearty welcome to Bastrop last November. The women of the Aid Society made all the repairs necessary on the parsonage to make it comfortable and homelike. They brought in wood and provisions sufficient to start the kitchen running. A constant flow of good things found their way to the parsonage up to the recent protracted meeting, when the men and women of the Methodist Church and of no Church came to the parsonage and gave us the most generous pounding of our entire ministry. Indeed they made the dining room look like a small grocery store with a dry goods attachment. Of course, this preacher and family were all happy and the people all seemed equally well pleased. After a song and many voluntary prayers for the pastor and his work, the happy crowd departed. We joined that host of pastors who decided to stress the work of personal evangelism during the "Lenten Week." As a result received sixteen by certificate and twenty-six on profession of faith up to and including Easter Sunday. We began again at once to prepare for a revival to be led by Rev. D. L. Coale, evangelist. He came and gave twelve days of his best work, preaching clear, strong, evangelistic sermons. Brother Coale works not only to save souls, but also to build up every department of Church work. He develops Church loyalty and leaves the pastor and people in closer touch with one another. We received twenty-three into the Church and more yet to follow, making a total of sixty-five received into the Church this year. Our prayer meeting, Sunday School, Epworth Leagues, both Senior and Junior (which, by the way, have both been organized this conference year), the Woman's Missionary Society and the Woman's Aid, as well as the congregational worship, all show signs of healthy growth and activity, and this

in the midst of the heated term of July weather. Dr. V. A. Godbey, our "beloved" presiding elder, is making full proof of his ministry, preaching great sermons, looking after every detail of his official duties and is in great favor with all our people. Our people are delighted with the new editorial management of the Advocate.—Theophilus Lee, P. C.

**GRANITE, OKLA.**

Brother and Sister Jeter have been with us for a week. Received eighteen into the Church Sunday morning. All but two on profession of faith. The Churches of the town are becoming very much interested in the salvation of the lost. Congregations have been good. We will continue another week at least.—James J. Hendrey.

**REVIVAL AT GROVE HILL.**

Brother Leslie Waddle, pastor of the Cumberland Presbyterian Church, and I have just closed one of the most gracious meetings in the history of Grove Hill community. A union meeting indeed; it was of most perfect type. The mourners "prayed through" just as they used to do and the power and the glory came down as of old. This is Brother Waddle's home community, where he sinned, where he was saved and called to preach, and his young friends and neighbors heard him gladly, for they love him greatly and trust him fully. About thirty reclaimed or converted at the altar. This meeting will be a sweet memory to all.  
Trenton, Texas. O. T. ROGERS.

**LORAIN.**

Our protracted meeting at Zellner, Loraine charge, closed last night. The meeting was conducted by our much loved and faithful pastor, Rev. C. E. Jameson, assisted by Rev. Geo. Cook, of Hico. The meeting was a success in every respect, with a number of conversions. Eight additions to the Church, the membership greatly revived and built up. Oh, we were made to rejoice on the account of the Spirit of God working on the hearts of men. We were made to ascend the mountain heights. Brethren, let us stay on the mountain top. Preaching was good, singing was good, and the Lord was present. Blessed be the name of the Lord. Let me beg of every Methodist home to establish family prayer.—C. W. Palmer.

**WELETKA STATION, OKLA.**

Have just closed a revival four miles east of town. Organized a Church with eighteen members, with eight or ten more to join. We baptized eight babies. We are making plans for a good church to be built in the near future. A good many of the people own their places, so we feel that Methodism is there to stay. We preach to this people in the afternoon. Also we have a place south of town three miles where we are preaching that we think will be organized soon. Will hold a meeting there in September. We have so much unoccupied territory that I think it is time that some one is trying to make something out of it, and we pastors in the stations can get out in the afternoons and do the work. I took nine members into the Church here in town Sunday at 11 a. m. My meeting will begin August 22. Rev. O. C. Fontaine will help me. Things are going fine.—B. L. Williams.

**ALPINE.**

We have recently closed a two weeks' meeting in which it was said by many who ought to know that it was the best meeting held in the Methodist Church for many years. We used the "mourners' bench," and people in and out of the Church came forward and knelt and prayed and gave their hearts to God and rose with the light and beauty of the Holy Spirit shining in their faces. Last year I witnessed many bright conversions and was in some wonderful meetings, but I believe in many respects the power of conviction and the work of the Holy Spirit in the conversions here was as clear and distinct as I ever saw in life. Folks knelt in tears and rose with the light of God shining in their faces. There were about forty conversions and twenty have joined our Church, while several have joined the other Churches of the town. We had with us eleven days that princely preacher, Dr. W. F. Packard, of San Antonio. His preaching was considered from all points the best I have heard in a lifetime. He won all hearts. He made all want to live better and do more for the world. The singing was led by Mr. Edgar Thomas, of San Antonio, who is a fine leader in a meeting. The last two days Rev. G. M. Boyd preached some excellent sermons. Our congregations at the

morning services were the largest I have seen for fifteen years. We have remodeled the parsonage this year and painted it and papered and added one room to it, making it very neat and comfortable. Our Church at Alpine has a great future if we can build the modern church our congregations now demand. This will soon become one of the great health resorts of the great West. We are right on the southern slope of the Rocky Mountains, surrounded by the most beautiful scenery to be found anywhere, and this climate for those who are sick cannot be excelled in the world. Some day this little city among the hills and mountains will be far-famed as a health resort. The country is very prosperous now.—W. W. Nelson.

**REVIVAL AT BRISTOL MISSION.**

As I have not seen anything in print about Bristol Mission, I feel it my duty to inform my brethren about what is going on in the northeast corner of Central Texas Conference, Waxahachie District. We began the fight against sin at Crisp. We held there one week. Rev. D. A. Moore did the preaching. We had several reclamations and two conversions and five additions to the Church. We then moved to Bristol with Rev. R. J. Tooley as assistant. All who know anything about "Uncle Dick" knows the preaching was well done. He knows how to take up an old backslider and cold Church member and jerk off a little skin and then dip him up and down in a barrel of brine. Some of the Church members became angry, also did some of the sinners. I think it was because their deeds were evil. After two weeks at Bristol with fifty-six conversions and forty additions to the Church, we moved to Carroll for a week. We had there more than fifty conversions and reclamations. Thirty-nine of these came to our Church. Up to date we have had more than one hundred conversions and eighty-four to join the Church, for which we give God all the praise. Brother Tooley's coming to Bristol Mission will be long remembered by the people. They gave him \$104 and bade him go in peace and wished him a long and happy life.  
G. G. MITCHELL.

**PUTNAM.**

We are nearing the close of our revival at Putnam, and can report as visible results up to date, twenty conversions, with ten received into the Church, with others likely to follow. In addition to this increase, we have a Church strengthened spiritually and trained for efficient service. We are very fortunate in this meeting in having with us the entire time our presiding elder, Rev. C. N. N. Ferguson, and Rev. W. E. Hassler, of Abilene, these brethren doing the preaching. To say that Bro. Ferguson is a great preacher is but to repeat a fact well known to Texas Methodism for many years. But there is another side of Ferguson that is even greater than his preaching ability, and it is found in a mind that can grasp every detail of a work, and can find a solution for every problem. To this add a heart that responds to every worthy appeal for help, and urges his restless spirit on along the battle line with his preachers, ready to wear out his life for his preachers, and never too tired to counsel or encourage one of them. Bro. Ferguson does not need our commendation, but we offer our little tribute of appreciation to a character with whom we have been associated and loved these three years. Bro. Hassler, is a splendid young man gifted in song and a good preacher. In addition we would say that we consider him one of the best personal workers in revival work that we have ever known. Just remember the name for there is a future for this young man. We have held our revivals at Atwell and Cottonwood on this charge. Rev. G. H. Gattis, of the Trent Charge, assisted us at Atwell, and right well did he do his work. Bro. Gattis is a strong young preacher and a lovable character, and is good in revival work. The writer held the Cottonwood meeting, and received thirteen members into the Church. We also have had the pleasure of assisting Rev. T. G. Story, of Proctor Charge, Central Texas Conference, in a meeting near Proctor. Several were converted and joined the Church. Bro. Story is a well equipped man, spiritual and zealous in his work, and is a worthy representative of that family of preachers. We have entered the last quarter of our third year on Putnam Charge, and can report our Sunday Schools doing good work, and our Putnam Woman's Missionary Society of nineteen members is developing into one of the best societies in the Abilene District. We look forward confident to closing out our best pastoral year on this charge.—J. W. Cadwell, P. C.

**GEORGETOWN METHODISM.**

I feel constrained to write this communication for the Advocate because I know that thousands of former Southwestern students and others scattered throughout Texas feel a deep personal interest in everything that concerns the Methodist Church in Georgetown. Then, too, because of the relationship between the local Church and the University many anxious parents and friends of prospective students would doubtless be greatly interested in knowing whether or not the local Methodist Church is a live, progressive spiritual force in the community.

**The Sunday School.**

I would make mention first of our Sunday School which is doing the most effective work of any Sunday School with which I have been intimately acquainted. It has an unusually well qualified corps of officers and teachers and is thoroughly organized and graded throughout. On Easter Sunday I received into the Church a class of forty boys and girls from the Sunday School and never in my ministry have I found an equal number of children so well instructed in matters relating to religion.

Dr. C. A. Nichols is General Sunday School Superintendent and Prof. Lehmerg is Superintendent of the town section and Prof. Tinsley of the University section. In March the Sunday School conducted a five weeks' campaign, the purpose of which was to increase the attendance and offerings. The attendance goal was set at 750. The maximum attendance during the campaign was 1061 and the average attendance for the five Sundays was 803. The offerings for the five Sundays amounted to nearly \$250. The most important question to be considered in estimating the real value of such a campaign is whether or not the results will prove lasting. In order to answer this question intelligently I have made a comparison of the records of the three months following the close of the campaign, April, May and June, with the three months preceding it, December, January and February. This comparison showed an increase of fifty-eight per cent in attendance and of 106 per cent in offerings.

**The Annual Spring Revival.**

The annual spring meeting was conducted by the pastor this year. Rev. Henry Stanford, of Rogers, directed the music and rendered most excellent and helpful service. The services were remarkably well attended. The entire lower floor of our large church was well filled at the week day morning services and the entire building was filled every night and extra chairs had to be brought in on Sundays. During this meeting there were seventy-eight additions to the Church most of them by profession of faith. Scores and perhaps hundreds professed reclamation or renewal. Six young people offered themselves for the ministry or other forms of religious service.

**The Coale-Huston Meeting.**

The crowning event of the year for Georgetown Methodism was the great summer meeting conducted by evangelists Coale and Huston, July 11 to 25. While all agreed as to the need for it, many seriously questioned whether it would be possible for the Methodist Church in Georgetown to conduct a successful revival campaign during the summer months. A man who thought he knew the situation quite well warned Bro. Coale prior to his coming here that the effort could not succeed because it would be impossible to get a respectable congregation here in the summer. But we did get the congregations right from the start. Those who have lived here a long time say that they never saw such crowds gathered for religious services as gathered from time to time during this meeting. A great tent 80x120 feet had been erected for the meeting on the site of the proposed Federal building just one-half block east of the square. This was well filled nearly every night and hundreds more sat outside in cars and buggies. On the closing Sunday night every available seat was taken and many others stood or sat outside on the ground or on fences or in vehicles. This crowd was estimated at from 2500 to 3000 and there were nearly as many the preceding Sunday night. The morning services were held at 9:30 during the week and from 200 to 400 were present each day. During the second week the business houses closed every day excepting Saturday for the morning service.

Bro. Coale's preaching was strong, practical, searching and spiritual. His work is sane and solid, being entirely free from claptrap methods and cheap sensationalism. His chief purpose in this meeting was not so much to add great numbers to the Church roll as

to awaken the local Church to a sense of its marvelous opportunity and responsibility and to bring the individual members into a more vital relationship with Christ. I don't think I have ever been in a meeting that seemed to accomplish this great result more effectively. But in addition to this over fifty were added to the membership of the Church. Of these forty were adults and twenty-five heads of families. Three young men expressed their purpose to obey a divine call to the ministry. One of these was Prof. Tom Lee, the popular principal of the Georgetown High School.

Prof. R. E. Huston, also, by his attractive personality and genuine Christian spirit, as well as by his great work as choir director, won a large place in the hearts of our people. His great chorus choir of 225 voices, including fifty in the Junior choir, is still the talk of the town. This is now the second time I have been associated with Coale and Huston in meetings and I am still of the opinion that we have no stronger and saner evangelistic team in Southern Methodism.

**In General.**

During the present conference year we have had 185 additions of whom thirty-five were students and 150 local people. The great annual student gathering is yet to come during September and October. For the benefit of any who may imagine the local Church is a dead, lifeless affair when the students are away I wish to say that without any extra feature we had 212 at the regular prayer-meeting last Wednesday night. We have provided an unusual feature for this week and are hoping to double last week's attendance. Our conference assessments which total nearly \$1700 are already for the most part provided for in cash and good subscriptions. CULLOM H. BOOTH.

**ROSCOE.**

Have just closed a fine revival at Roscoe, resulting in 184 conversions. I don't hesitate to give this number, as they were all altar conversions. About sixty-five have joined the Methodist Church, thirty or forty to join the Baptists and about twenty to join both branches of the Christians and three Seventh Day Adventists. We cast the net into the sea and gathered of all kinds. We didn't have to throw any back, as some one always furnished us a proper string. The difference between the number of conversions and the number that joined the Church arises from the fact that a great many members of the Church were among those converted. Rev. Lovick P. Law, of Siloam Springs, Ark., did the preaching. Nearly every one who heard him pronounced it the old-fashioned Gospel. I don't know enough about preaching to be an expert critic, but it just suited me. The educated declared him to be profound and the uneducated asserted him to be simple, which was a compliment from all classes. I consider him one of the strongest evangelists in our Church. The result of his labors is his best testimony. Every town of my acquaintance has in it a number of unsaved men. They seem to be beyond the pale of the Church and totally indifferent to it if not antagonistic. The Church needs to make a heroic movement under expert leadership for that class. Our meeting at Roscoe succeeded in reaching a large portion of the men of this class, larger than the most sanguine hoped for. We baptized fathers with grown children, which resulted in the baptism of several households. The Church responded readily to the appeal of Brother Law and became very active workers for the cause of Christ. Men would come to the altar and become converted and then go out into the audience in search of their friends. Mr. and Mrs. F. R. Stover, who were recently with Billy Sunday, had charge of the singing. They both play the cornet and every other instrument as far as I know. They sang solos and directed a large choir. I cannot praise them too highly for their work. They are tireless and efficient. Mr. Stover's work among the children and Mrs. Stover's work among the High School girls will remain for many days. This is considered to be the greatest meeting Roscoe has ever had, for all of which we are devoutly thankful.—L. A. Humphreys.

**OENAVILLE.**

We are in the midst of our revival season. We began the second Sunday in July at Bottoms with the Keener-Bowden Evangelistic Team. We had a very fine meeting. The results of the work could not be estimated by the conversions. The Church that had been practically dead for fifteen years was greatly revived. People who have not attended services for more than ten years came and gave

**North Texas Female College**

**KIDD-KEY CONSERVATORY**

Sherman, Texas

A broad general education is the best preparation for a musical career in the opinion of Mrs. Lucy A. Kidd-Key, President of the Kidd-Key Conservatory of Music and Art in Sherman, Texas.

Without a sound, general culture no student of music may hope to achieve the best results either as a professional teacher or as an artistic interpreter. On this theory Mrs. Key has built a special type of musical and artistic education that is duplicated in no other institution in the South or Southwest.

Mrs. Key believes that musical and literary studies should be combined on a broad basis. In her Conservatory music is not taught merely as an ornamental accomplishment. It is part of a complete education. The progress of musical art in the last decade has been rapid and Music as an Art has become interwoven with other arts and with literature. Students of music, therefore, are required to make special studies of interpretative literature and of the other fine arts before graduation is allowed or certificates awarded.

The mere study of music itself is pursued at Kidd-Key in a way infinitely more complete and comprehensive than it is in the usual college of today. Private instruction is given to each music pupil, just as in other colleges, but much else is required of the student.

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themselves anew to God. Some of them who had been "Trunk Methodist" for ten years or longer came back into the Church. There were twenty-four conversions. Eleven have joined the Methodist Church so far, and others will follow. Several, I suppose, will go to the Baptist Church. One very fine feature of the work done was the fact that most every one of the converts went at once to work. Our best personal work was done by them. One of them  
(Continued on page 16)

PERMANENT ENDOWMENT FUNDS

For several weeks past I have been collecting data to ascertain the total amount of permanent investments which are held, both as connective and as conference funds, also preachers' aid societies and superannuate homes, for the benefit of conference claimants. It has been difficult, in a few instances impossible, to get exact figures, and so the table below will not be absolutely accurate, but it will be correct in nearly every instance and approximately so in the few remaining. This estimate includes our connective endowment fund, the Colvin fund, the several conference endowment funds, preachers' aid societies and the superannuate homes. It is perfectly fair to count all these sources of income for our claimants. This method is pursued in other Churches. The M. E. Church is, in fact, raising the bulk of the great endowment funds they are now securing as conference funds. If they succeed in securing fifteen millions, as they hope to do, scarcely one million will be in the connective fund.

Table with columns for Conference Name and Amount. Includes Missouri Conference (\$96,975.57), Tennessee Conference (\$7,216.00), N. Georgia Conference (\$6,476.64), Louisiana Conference (\$3,863.67), S. W. Missouri Conf. (\$6,037.80), Kentucky Conference (\$8,709.21), Western Va. Conf. (\$2,500.00), St. Louis Conference (\$3,782.53), Memphis Conference (\$5,000.00), N. Texas Conference (\$9,000.00), Virginia Conference (\$7,863.00), Louisville Conference (\$6,991.75), N. Carolina Conference (\$9,548.00), Texas Conference (est.) (\$3,500.00), Illinois Conference (\$50.00), Central Texas Conf. (\$5,789.53), Holston Conference (\$13,381.70), Montana Conf. (est.) (\$12,000.00), N. Mississippi Conf. (\$2,112.75), N. West Texas Conf. (\$1,360.00), Baltimore Conference (\$3,450.00), S. Carolina Conference (\$5,000.00), S. Georgia Conf. (est.) (\$8,000.00), Florida Conference (\$500.00). Total Annual Conference Funds: \$496,988.55. Superannuate Homes: Missouri Conference (\$3,500.00), N. Georgia Conference (\$2,000.00), Memphis Conference (\$4,300.00), N. W. Texas Conf. (\$900.00), Pacific Conference (\$11,000.00), Alabama Conference (\$20,000.00), N. Alabama Conference (\$22,000.00). Total Superannuate Homes: \$113,600.00. Colvin Fund: \$10,000.00. Superannuate Endowment Fund: \$15,000.00. Total from all sources: \$665,588.55.

Only the cash assets of the Superannuate Endowment Fund are counted. There are other assets to this fund, not now available, but when realized on will bring the above aggregate sum up to more than one million dollars.

Co-operation.

The Board handling the general fund desires co-operation not competition, with these conference funds. We may often be in position to aid them in enlarging their funds and at times they will be able to help us increase the general fund. Although there has been no law enacted to coordinate our work we are ready in advance of such legislation, as far as practically, to give aid and encouragement to conference movements. Let us have free exchange of ideas and service. We all stand for the same final achievement—ample support for conference claimants.

J. R. STEWART, Sec. Treas. Superannuate En. Fund

TO THE SOCIAL SERVICE COMMITTEES OF OUR CHURCHES IN TEXAS.

Dear Friends: Many times has the question been asked as to the specific work of the Social Service Committee of the local Church, provided for by our last General Conference. I doubt not that you have asked yourself what work was expected of you. I write now to give you a specific answer, to call your attention to a definite task that you may do.

From the very first meeting of the Social Service Commission of Texas Methodism the Rescue Home, located in San Antonio, has been an object of special solicitude. For twenty years the West Texas Conference maintained this Christly work without outside help, but that is not now practicable. The girls are from all parts of the State, the majority now in the Home being from outside of the bounds of the West Texas Conference. There is no other institution in the State that exactly duplicates its work. There is a general stirring of the consciences of the people on the subject of the so-called social evil, and a number of our towns and cities have taken and are taking steps to wipe out the disgraceful segregated districts and to abolish protected vice. Such movements deserve our sympathy and co-operation, but it is essential that we have a place to which these poor girls can go. Now I have personally investigated the San Antonio Home, and can tell

you just what is being done. During the last eighteen months fifty-eight girls and women have spent a year or more in the Home and have secured good positions and homes. There are twenty-five girls in the Home now. They are taught the ordinary school subjects, domestic science and the Bible. There are also daily religious worship, Sunday School and preaching every Sunday. I myself have had the privilege of preaching there on Sunday afternoon. More than eighty-five per cent are converted and become established in the Christian life before going out again into the great world, and they remain faithful.

Plans were on foot a year ago for the enlargement of this work, but the financial stringency interfered. All of the Texas Annual Conferences have given their hearty indorsement, and, while they have not felt justified in levying a special assessment, with the exception of the West Texas Conference, yet they have pledged their financial support through special collections to be taken by all our pastors and have voted to open their pulpits, as far as possible, to the Commissioner.

And just here comes in the opportunity of the Social Service Committee. The pastor has many demands upon him and may not find a suitable occasion for the public presentation of this cause. But why may not the Social Service Committee take the matter up? It may be accomplished through the Epworth League, or privately by the committee; but if in your Church this cause has not received attention this year, then there is a pressing task for the Social Service Committee just now. Of course, what is done must be done in consultation with the pastor.

I happen to know that the Home is having a hard time financially this summer. The management of Mr. and Mrs. Schofield is remarkably economical and efficient. The Commissioner, Rev. J. D. Scott, 702 W. Indiana Avenue, San Antonio, is untiring. Write to him at once for suggestions and facts, if you are in doubt; or, better still, present this subject to your Church, take an offering, and forward it to Brother Scott. JOHN C. GRANBERY, President of the Social Service Commission of Texas Methodism.

THE HIGHER BENEVOLENCE.

We are reminded today that it is disgraceful for a man to be rich and hoard his wealth. But this law of benevolence has generally had too narrow an interpretation. It is usually applied to the cheapest of all gifts, the mere substance men carry in their hands, while we look with complacency upon that more subtle selfishness that is content to keep to itself the richer things of the head and the heart. Money is relatively cheap. Many very poor people have an abundance of that commodity. On the other hand, we may be poor in purse, but rich in person. The supreme need of society is the gift of a rich personality, such as comes from the effacement of self in the service of others. The pampering of self is poorly calculated to cultivate this personal power. The prophets

of old did not dally in the palace, they meditated in the desert. Such personality is the prerogative of no class. Prince and peasant may alike share in its enrichment. The only aristocracy known to the kingdom of God is that of the heart. But such as we have we are called to give. If an individual only receives and gives nothing to society in return, it matters not whether he is a tramp in tatters or a prince in purple, he is a pauper and a parasite on the healthy body of society. But how much easier it is to unloose the purse-strings than the heartstrings. It is easier to offer what we hold in our hand than to unobscure the deeper self and offer the sacred things of the inner life. These are so precious, so easily crushed, so susceptible to the chill of the world's biting criticism that we hesitate to expose them to such peril. Ask anything else of me, you say, but do not require me to give to a stranger the sacred gift of my inner sanctuary. But that is the very thing for which society is suffering. It is not money, it is manhood; it is not a dole, it is devotion; it is not a cold crust from the hand, it is warm blood from the heart. What the world needs is a vitalized gospel, a message vibrant with that subtle magnetism that glances in the eye lit with love, that tingles from the fingertips when a warm heart is back of the handclasp, that glows from a countenance radiant with divine love. —Alfred E. Craig.

Prosperity has its prosperity: It puffs up narrow souls, makes them imagine themselves high and mighty, and leads them to look down upon the world with contempt; but a truly noble spirit appears greatest in distress, and then becomes more bright and conspicuous. —Plutarch.

It is not by the gray of the hair that one knows the age of the heart. —Butler.

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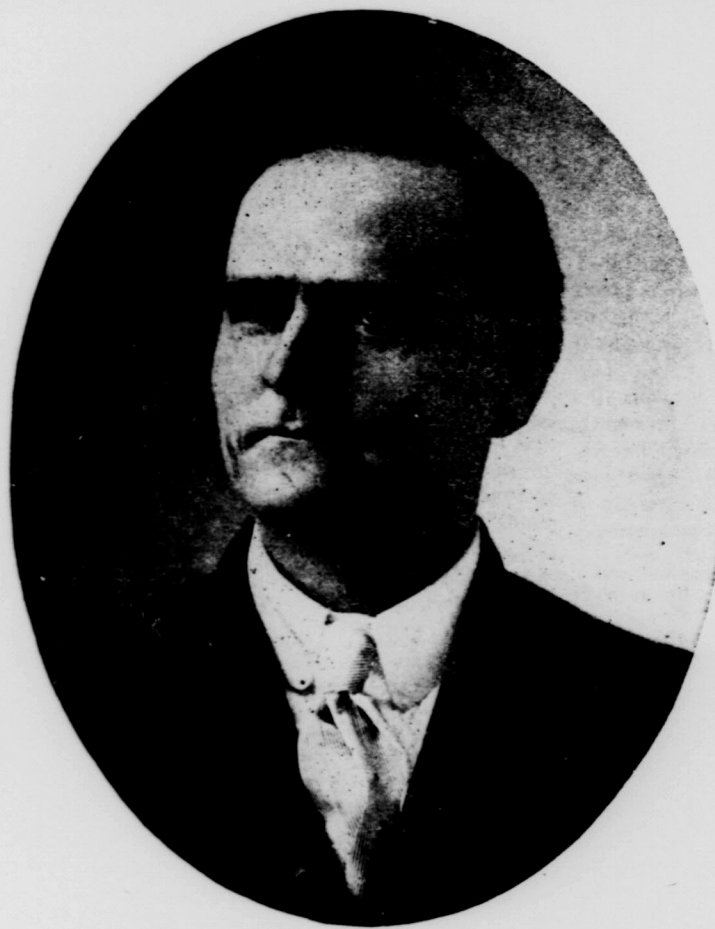
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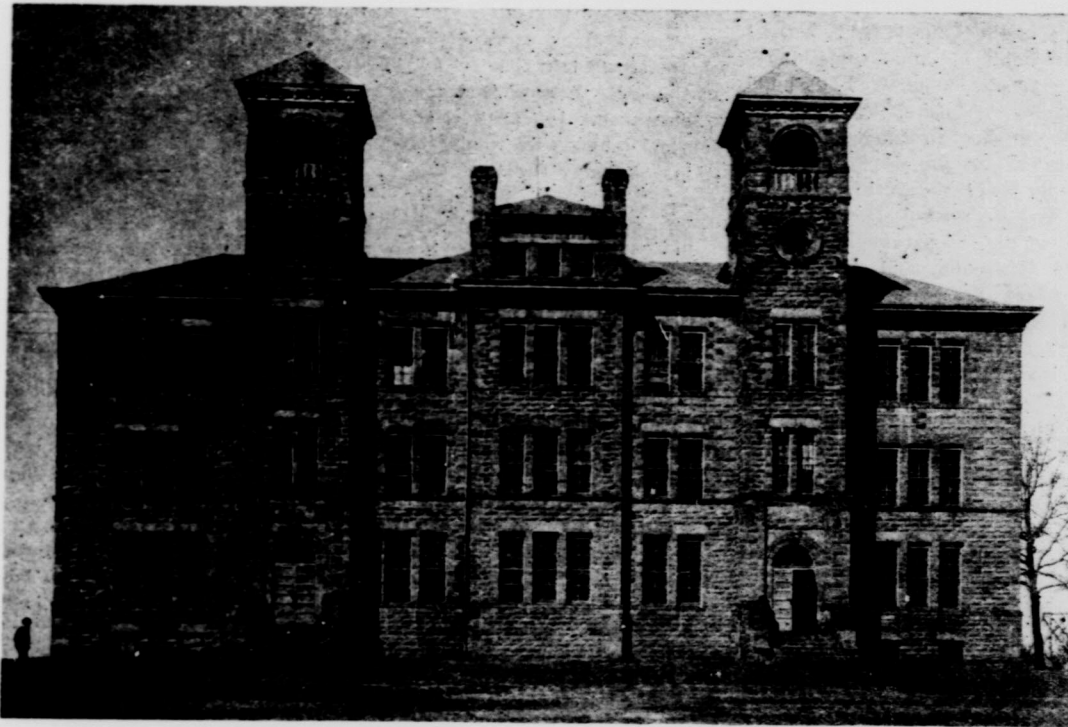
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Office of Publication—1804-1806 Jackson Street

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

Published Every Thursday at Dallas, Texas

SUBSCRIPTION—IN ADVANCE.

Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS 1.00, THREE MONTHS .50, TO PREACHERS (Half Price) 1.00

For Advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions.

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OUR CONFERENCES.

Table listing conferences: Bishop McCoy, West Texas, San Angelo, Oct. 20; Northwest Texas, Clarendon, Nov. 3; Texas, Longview, Nov. 10; Central Texas, Cosciana, Nov. 24; North Texas, Bonham, Dec. 1; Bishop Lambuth, New Mexico, Marfa, Oct. 6; Bishop Murrah, West Oklahoma, Altus, Nov. 3; East Oklahoma, Muskogee, Nov. 13; Bishop Morrison, German Mission, Fredericksburg, Oct. 20

Volume LXII Number 1

Volume sixty-two, number one, is found at the heading of this week's Advocate. Properly interpreted it means that the Advocate enters upon its sixty-second year of actual publication. If we were to count from the first issue of the Wesleyan Banner the paper would be nearly sixty-nine years of age.

THE LIGHT OF THE WORLD.

John, the beloved, records this saying of our Lord: "I am the light of the world." This same Lord, in his marvelous sermon on the Mount of Olives, also said: "Ye are the light of the world." The moon is an opaque body; it's like a burnt-out world. But who has not been enraptured with its mellow radiance during the hours of one of these beautiful Southern nights? O yes, it shines not of itself, but because somewhere, in a zone far beyond, a sun is shining. My dear heart, shine on. You rest in the rich diffusion of light that falls from the Sun of Righteousness. It's an exaltation of which we are utterly unworthy, for we shine because our Lord shines. It is only borrowed light. O for a consciousness that every divine ray is bent upon our poor, redeemed hearts!

"Let me love Thee more and more. Till this fleeting, fleeting life is o'er; Till my soul is lost in love, In a brighter, brighter world above."

THAT UNFILLED NICHE.

We must be sensible that God has called us to a certain, definite field. Everyone of us to his place and at his work will bring prosperous times in Zion. You can never be an exception to the rule; everybody has the gift of personality. Your character—good, bad, or indifferent—has its given force. The age so much needs a deepening of the inward consciousness that this latent power must be utilized. There is no use to deny that you are sensible of a given field of operation. A negative character has no place in the Church. We can get into the habit of doing something—and we can get out of it. Let's build mightily for the future. We so greatly need one big, tremendous driving thought. That is, the responsibility of our fathers will sooner or later fall on us. Are we ready? Had you ever thought of the inseparable connection between spirituality and that charity about which St. Paul wrote the Church at Corinth? The latter is the former in a tangible, more appreciative form. Charity is incarnate spirituality. It is crystallized immortality, for "we are remembered by what we have done." It is pregnant with the force that plays so great a part at the Judgment bar; for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." George Eliot, that sweet Warwick singer, wrote "The Choir Invisible" on the basis of this very doctrine. Would that we could catch the inspiration as with her we sing,

"O may I join the choir invisible Of those immortal dead who live again In minds made better by their presence; live In pulses stirred to generosity, In deeds of daring rectitude, in scorn Of miserable aims that end with self, In thoughts sublime that pierce the night like stars And with their mild persistence urge man's search To vaster issues!"

Another great factor is the utter absence of self. Unconsciously, unintentionally, we give undue weight to our own personal opinions. We mean to say that one way to hear is simply to have confidence in the ability of the leader. Enter upon every service knowing that the feeblest member may say something that will at least help you to discover an old truth in a grander and richer light.

THE WONDROUS CONCEPTION.

Yes, that's a wonderful dream of the old sacred poet:

"Part of His host have crossed the flood, And part are crossing now."

We love to think of the inseparableness of God's empire here and his kingdom beyond the valley and the shadow. Here it's the militant host; yonder, the host triumphant. We're never off the roll, if so be that now our names are written in the Lamb's book of life. Some sweet day we are going to hear the bugle blast that calls us where there are no tented armies nor fields of battle. O that we all may be numbered in the general assembly of the Church of the Firstborn! Think of it!

"Ten thousand to their endless home— This solemn moment fly; And we are to the margin come, And we expect to die:

His militant embodied host, With wistful looks we stand, And long to see the happy coast And reach the heavenly land."

While we write these words we are sure that somewhere an immortal spirit has flown to another world. O that he or she may have been ready for the roll call in the skies! We're not sad—far from it. Somehow our mind, in contemplating the certainties of our experience, has been set a-wondering. Be sure, one by one we'll all be gathered home. Till then we'll abide

"In rapt'rous awe on Him to gaze, Who bought the sight for me, And shout, and wonder at his grace, To all eternity."

ONLY DRIFTING.

Only drifting—that makes us think about a multitude of young folks concerning whom we apparently care but little. They lost their moorings in the days gone by. They are not stranded—simply drifting. Their barks have not hogged on some hidden reef nor wrecked on some sandbar. They are floating with the tide, and are headed for no certain port. It's a desperate strait. Our heart goes out feelingly toward them, and we are so glad it does. How lonely must be the drifting soul for whom no one seems to care! Had we a thousand tongues we would shout the strains of Fanny Crosby:

"Down in the human heart, Crushed by the tempter, Feelings lie buried that grace can restore; Touched by a loving heart, Wakened by kindness, Chords that were broken will vibrate once more."

The preacher that fails to win the heart of the young defeats himself. Where's the parent that disregards the pastor whom his child loves? A mare, harnessed to a vehicle in which were seated a mother and her child went dashing frantically down a thoroughfare. Following as best it could was a pretty colt. Every arm, to no avail, was reaching for the runaway mare. At last some thoughtful person shouted: "Catch the colt!" When once captured, it's plaintive whinny reached the mare's ear, and the runaway was soon over. Preachers have learned a tremendous secret when they seek to capture the young. He who does not is just wise enough to saw off next to the tree the limb on which he is sitting.

We must not forget the element of example in leadership. Remember that the truth you teach is believed in proportion to its incarnation. No statement of fact is any more powerful than the heart through which it is filtered. What an awful thought! If we professed less and lived more, there would not be so much of the blind leading the blind. It happens that every heart must be the final demonstration of its own utterances. Above all things else, conscious salvation is an absolute essential in leadership and testimony.

OUR LEAGUE ENCAMPMENT.

Twelve years ago a committee selected Corpus Christi Bay as the most eligible site for Epworth-by-the-Sea. That committee was composed of Rev. Geo. S. Sexton, now of Shreveport; Theo. Behring, Jr., of Houston, and Gus W. Thomasson, of Dallas. No more beautiful place could have been selected on the Gulf Coast for the State Encampment of our Leagues in Texas. For these twelve years our Texas Leagues have met in joyous fellowship down by the sea. Our young life has listened to great deliverances from the best speakers of the Church, and they have often heard the call of the surf and that delightful beach. But Epworth-by-the-Sea is no more. The old camp ground has been sold to J. E. McDaniel, of Hubbard, who expects to turn it into a residential district. We shall not forget the happy days, though they're gone. We shall not forget the joy of that early dawn, nor the ecstasy of that moonlit night, when we met the inrolling tide. We shall not forget the sunrise prayer nor the vesper hour. Dear old Epworth-by-the-Sea has yielded to the march of progress, but her hours of social and spiritual uplift will abide in the memory of thousands who have lingered along her shores. We are sorry for the passing—and we wonder if her like will appear again.

THAT NOBLE NESTOR.

"Uncle Buck" dropped in on us again. As he did the last time, he brought his valedictory. You will find it on the second page of this issue, and if his next one is as good we will all be glad. Everybody knows and loves "Uncle Buck" Hughes. His over eighty years have not been spent in vain. Texas Methodism in general, and North Texas in particular, have felt the impress of his wonderful mind and personality. He lingers along with such noblemen as Horace Bishop, H. G. Horton, and other heroes. We who are younger have inherited from them the richest legacy. Not long now till their voices will be hushed and their footfall silent. The Advocate invokes for dear old "Uncle Buck" a sunset glow bright with the coming dawn.

A good fight is never for its day alone—it is for many days; and it is not alone for him who bears its utmost stress. No man can live his own life bravely and quietly and not be an enemy of social good, virtue proceeding from him to heal some brother's wounded heart

DEATH OF REV. M. L. LINDSEY.

Brother Emmett Armstrong phoned us that Rev. M. L. Lindsey, after preaching Sunday at his Church in Center, Texas, became seriously sick and died Tuesday morning, August 10, 1915, at 9:20. Brother Lindsey was just in the prime of life, and he gave every promise of a life of great usefulness in the Methodist itinerancy. Our data on his pastoral life is very meager, but we know that he served Hearne and Wheelock, 1907-9; Navasota Station, 1909-10; Timpson Station, 1910-11. In the fall of 1911 he was sent to Center Station. In this latter place, where everybody loved him, he was so suddenly called from his labors here to his reward in the Church triumphant. Our brethren in the Texas Conference will miss this noble young man when the roll is called at Longview. In those November days we shall not remember the sear and yellow leaf, but it shall be the memory of one whose life withered under an untimely frost. We regret his going, but in a land of joy and song we shall meet him again. The Advocate extends its deepest sympathy to his family, and for them invokes that peace which comes to all who know we shall meet those we have loved and lost for awhile.

To a righteous man death is only the birth hour into immortal life.

DEATH OF SISTER WRIGHT.

Mrs. Mary Wright, widow of the late Rev. Samuel P. Wright, of the Central Texas Conference, died at the home of her daughter, Mrs. H. R. Barcus, in Pomona, California, August 1, 1915. She was buried by the side of her husband August 3, Rev. J. T. French officiating at the funeral. A good woman has gone to her reward. A suitable memoir will be furnished later. JNO. M. BARCUS, Hillsboro, Texas.

OUR CHURCH NEWS

The Episcopalians have a deficit and emergent needs which demand a quick campaign for \$100,000. The General Board has summoned every Episcopalian to give one day's income or wages, over and above his usual gifts, to meet this peril.

Mr. J. E. Carr, a layman of Los Angeles, has given a \$75,000 business lot to the Methodist Episcopal Church of his city. It is to be used as a site for an institutional church somewhat similar to our own Trinity institutional building in the same city.

The Marietta (Ga.) District Conference at its recent session granted license to preach to sixteen applicants, and six were recommended to the Annual Conference for admission on trial. Rev. W. H. Cooper is presiding elder of this district.

The Baptist Advance states that the First Baptist Church, Colored, of Little Rock, has had only three pastors during its history of seventy years. The first served twenty-five years, the second sixteen years, and the present pastor already twenty-nine years.

Dr. John M. Moore, Secretary for Home Missions, has been touring the mountain portion of Hugo District, East Oklahoma Conference, seeking first-hand information on our problems there. As many of our Choctaw brethren live in that section, he will have opportunity to study the Indian situation.

On the advice of his physician, Bishop R. G. Waterhouse will not attempt to hold the session of the Western Virginia Conference next month. It is hoped that after a rest of several months he will be able to take up his work again. Bishop Collins Denny will have charge of the Western Virginia Conference.

Bishop J. W. Bashford, of the Methodist Episcopal Church, with headquarters at Pekin, China, addressing the closing session of the Missionary Conference of the Methodist Episcopal Church, South, at Lake Junaluska, declared the war between the white and yellow races was inevitable, unless the white race allows nations of the East more territory.

The American Bible Society announces that the Empress of Russia has consented to the distribution among one million soldiers of the Russian army of copies of the Bible contributed by children of American Sunday Schools. The Empress has approved the text of an inscription to be placed on each volume stating that the book was the gift of an American Sunday School.

British Methodism has just closed its 172nd session of the conference. For the seventh time the conference met in Birmingham. The conference faced some very perplexing problems. Nearly one hundred members of the conference are at the front serving as chaplains, while more than twenty ministers and over forty students have enlisted in the regular army. The war is affecting the great benevolent enterprises, such as foreign and home missions, in a very serious way.

The St. Louis Christian Advocate says that Bishop Roberts, the first married man to be elected to the episcopacy in Methodism, dedicated the first Methodist Church in St. Louis, which stood on the corner of Fourth and Myrtle Streets. This latter is now called Clark Avenue. The house was a small frame building, and was dedicated October 17, 1822. On the following Wednesday the first conference held in St. Louis began its session in this church.

Dr. Wallace Buttrick has resigned as Secretary to the General Education Board. He is to give his entire attention to the Chinese medical work of the Rockefeller Foundation, which has just purchased for \$200,000 the Union Medical College at Pekin. Doctor Buttrick sails in a few weeks for China, where he will determine, with other members of the Commission, what other locations will be used by the Foundation in prosecuting its medical work in China.



The Commission on Evangelism of the Methodist Episcopal Church has set three goals for that Church, namely, 250,000 new members this year, 500,000 members who will give at least two hours a month to personal work in winning souls to Christ, and at least 1000 young people who will pledge their lives to special Christian service. The Wesleyan Christian Advocate aptly says: "These are objectives well worthy of the best effort the members of that Church can put forth to win them. It is well to have goals but should the figures above named be reached that will not warrant no further effort to win the lost. After we have done our best we are to say that we are unprofitable servants. There isn't in Methodism the remotest probability that Methodists will do more in winning souls than Methodists ought to do. That is our chief work."

The Japanese are the first to impress the aeroplane into the service of evangelism. During the recent mission campaign in the city of Osaka Mr. Sakamoto, an aviator, soared over the city and scattered religious leaflets, which were greedily seized and read by the people. The special meetings were addressed by many prominent Christian workers of all denominations, including Dr. Nitobe, at one time exchange lecturer in America, and Colonel Yamamuro, of the Salvation Army.

On July 5, 1865, William Booth preached his first sermon to the outcasts of London. He went down to Mile End Waste and in front of a saloon of the lowest type he held the service which resulted in the formation of the Salvation Army. Today this organization is working in fifty-eight countries and colonies, and Gospel messages are delivered in thirty-six languages. The army has 9698 corps and outposts, 1191 social institutions, 605 day schools, 14 naval and military homes and 16,519 officers and cadets.

The Continent declares that an entirely new thing in Presbyterian Church promotion is the Church Efficiency Conference planned for September 28 and 29 and October 1 of this autumn at Hot Springs, Ark. The conference is called because an informal gathering of about forty ministers and laymen from five States meeting in Memphis, Tenn., last February, decided the "U. S. A." Presbyterians of the South and Southwest needed something to bring them a clearer recognition of their opportunities and a better stimulus to economic and efficient methods in Church work. It is not to be a delegated gathering, but is free to all concerned, and it is expected to be highly representative of all synods to which the announcement has been sent out—Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Missouri, Oklahoma and Texas. The discussions will be emphatically practical, and large results of influence are counted on.

On his way to South America, Bishop Mouzon visited Dr. Claudius Spencer, editor Central Christian Advocate, Kansas City. In the course of the interview he gave expression to this sentiment concerning the great question before American Methodism, the question of organic union: "This result is very much nearer realization than it ever has been. The General Conference of our Church at Oklahoma City two years ago unanimously approved the measure. The Methodist Protestant Church is on record in its favor. The Methodist Episcopal Church at its General Conference next year will act on the matter. If it fails, the blame will rest on the Northern Church. There is no difference in faith between the three Methodist Churches. The Church was bisected by mutual agreement in 1844 through a disagreement on salary. The Methodist Protestant Church was organized by seceders who objected to the lack of lay representation in the General Conference. Since that time both the Northern and Southern Churches have enacted this reform, and the Methodist Protestants feel that there remains no barrier between the Churches."

The Eckley B. Coxie Egyptian expedition under the leadership of Dr. Fisher, curator of the Egyptian section of the university museum at Philadelphia, has discovered at Memphis in Egypt the ruins of a magnificent temple more than 3000 years old. Memphis was probably the greatest city in the world in the time of Ramesses II, when the temple was standing. The temple was covered with silt from the Nile and sand from the desert. Diggers first disclosed the capitals of two columns of the palace and 100 expert excavators spent three months unearthing an impressive hall of columns while the

digging was continued down to the native soil. The temple is the subject of a gorgeous description by Herodotus, whose writings of the wonders of Egypt, heretofore thought myths, now take on the cloth of fact. A large inscription indicates the palace may have been that of Seti I. Four thousand specimens, some of great archaeological importance, were recovered. These included scarabs, gold and silver rings and necklaces, statues and well carved heads, probably portraits, in red sandstone. The walls, the columns and the architraves bear a wealth of inscriptions which scholars expect to throw a wide beam of light on the misty pages of the past.

### PERSONALS

Rev. S. L. Brodgon was a pleasant caller at our office this week.

Brother John H. Mullins, of Austin, was in Dallas this week and called at our office.

Rev. W. C. Howell, of Van Alstyne, called to see us this week. He makes a good report of his charge. Brother Howell is one of our most useful men.

Brother Homer Fort, son of Rev. J. W. Fort, accompanied his father in a call at our office. He has chosen the ministry as his life work. May the Lord abundantly bless his labors.

Rev. J. W. Fort, of First Church, Corsicana, called to see us recently. He had been assisting Rev. O. C. Swinney in a meeting at Troy, which resulted in seventy-five conversions and fifty-one accessions.

We are in receipt of an invitation from Mr. and Mrs. Preston R. Scott, of Dallas, to the marriage of their daughter, Lucy Jane, to Milton Fleming Brown August 18, 1915. If good wishes count the young couple can rely on those of the Advocate on their nuptial journey.

Rev. and Mrs. C. S. McCarver announce the marriage of their daughter, Constance Lera, to Mr. Porter Richmond Underwood on Thursday, August 5, 1915, Pecos, Texas. Mr. and Mrs. Underwood will be at home in Amarillo, Texas. The Advocate tenders congratulations and all good wishes.

Rev. C. U. McLarty, of Caldwell, adds the following to a business letter: "Closed a camping meeting five miles west of town at Gee Springs Sunday night. Received twenty-five into the Methodist Church and doubtless that many more will go to other Churches. Rev. J. W. Cullen, of Sour Lake, did the preaching and it was well done. It was a great spiritual uplift for the country."

Rev. E. A. Smith, who was stricken with paralysis at the last session of the Central Texas Conference, surprised the Advocate force this week with a visit. He stated that he had preached the two preceding Sundays and suffered no inconvenience therefrom. His many friends will be glad to know that he is looking well, and he will doubtless be able to resume work the coming year.

Rev. T. W. Brabham, of Jacksonville, Cherokee County, this State, has been employed by Presiding Elder Terry to take charge of this part of the Methodist work for the remainder of the conference year, and Brother Brabham came in last Friday evening and began the work by going to the Bessie appointment last Saturday evening. We trust he will have a good success in this field.—Seminole-Lubbock Avalanche.

Rev. W. A. Frazier is visiting the Religious Chautauqua at Siloam Springs. The men's Sunday School class made up a purse and sent the minister away in order that he might get a little needed rest and recreation. Brother Frazier is a worthy man, an able preacher, honest in his convictions and absolutely fearless, and has every element of a great preacher. The work at Poteau prospers under his ministrations and we are a better people by his coming as pastor in our midst.—Poteau (Oklahoma) Weekly Sun.

Perhaps one of the largest prayer meeting services ever held at the Methodist Church assembled last Wednesday night when 500 or 600 people were in attendance. Rev. Cul-

lom H. Booth, pastor of the Methodist Church, opened the doors of the Church and ten persons united with the Church. Nearly two hundred persons have joined the Church since the beginning of the conference year and under the pastorate of Rev. Booth. After the services the congregation was invited to the Fitting School campus, where the ladies of the Missionary Society served refreshments of delicious fruit punch to all present.—Georgetown Commercial.

### THAT FISH.

"Gentlemen, she's a sockdologger; boys, she's a jimdandy; fellers, she's a stemwinder this time." So said an editor when he told about that fish.

### SUIT FOR FORECLOSURE.

A special to the Dallas News from Waco says: "Suit has been filed in the Seventy-Fourth District Court here by the Southern Union Life Insurance Company of Waco against the Stamford Collegiate Institute of the Methodist Episcopal Church, South, for \$30,000, for debt and foreclosure. In the same connection, the same company has filed suit against R. L. Penick and fourteen other defendants for \$1000 each, they being sureties for the Stamford Collegiate Institute."

### LAKE JUNALUSKA AND OTHER THINGS.

Lake Junaluska is a Southern Methodist resort. It was designed by its founders to be a rallying place for all Southern Methodists. It is proposed that many Connectional gatherings be held here each year. The grounds and environments are ideal. The Church owns here 1300 acres of land, which has already had a large expenditure of money and skill in its improvement. There are miles and miles of very fine driveways already completed, winding themselves around and around the beautiful hills, while the large lake covering some 300 acres and reaching a depth of thirty feet, spreads its placid waters in its center. A pavilion with a capacity of 4000 and a public service building and the Epworth Lodge and some nineteen fine cottages are already completed with many other improvements in course of construction or in contemplation. The surrounding country presents, especially to a Westerner, one of whom I proudly boast myself to be, a most picturesque and bewildering scene. The mountains, not hills, pile themselves in indescribable grandeur in every direction one may look. When the plan as originally made by the promoters of the enterprise is fully carried out the Church will have a great assembly ground at Lake Junaluska. The only objection even a Westerner could find is that it is too far removed from the center of our territory as a denomination. It is all right for the people east of the Mississippi River, but it will be a long time, if ever, before the people west of the river will attend its meeting in any great numbers.

The occasion of my visit there in July of this year was to attend the Missionary Conference and Conference of Missionary Secretaries. This meeting of ten days was one of great help to those who went there for that purpose. The popular program was participated in by Bishop Atkins, the secretaries of the General Board, all of them, many women, mostly returned missionaries or deaconesses, and Bishop Bashford, of the M. E. Church. The whole program was strong. The most popular feature of it was the addresses and sermon of Bishop Bashford. He is a great man viewed from any angle. His grasp of the situation in China, where he has been for the past eleven years, and his personal influence in the Republic, makes him a most valuable influence in behalf of the cause of missions.

### Some Impressions.

While the promoters of Lake Junaluska seek to make it the central gathering place for all Southern Methodists, and while our Church should have at least one or two such places, I am sure that the Methodists west of the Mississippi River will have to build their own assembly grounds, for the reason that our people are not going from 1000 to 1500 miles to attend a ten days' meeting each year. I am further convinced that the Church east of the river does not take with any great seriousness the interest and resources of the west. Any one can see this from the Church press. It is not necessary here to quote from articles to show what I mean, but it could be done with ease. If we are to have schools, great schools, great conferences and develop great men we will have to do this among ourselves, which we can do and

are doing, but it will be to the surprise of some. I boast of one thing for the citizenry of the people of the broad plains of my beloved west, and that is they are not provincial.

Still another impression in that the Church in Oklahoma should rally to the Board of Control of our Sulphur Assembly and make one of the best assembly grounds of the entire Church. We can do it if we will, and I think we will. Each year our people should be gathered there for rest, recreation and inspiration and plans should be made for the greatest possible good to come from the meeting. Each pastor should consider himself an agent and advertiser, and all necessary improvements should be made to make the place comfortable and attractive.

The impression that I record last today is: The development of the west and southwest is going to be a very interesting theme for the historian of the future. We are going to be the granary of the territory occupied by our Church. We will possess and sustain a vast population and the political and ecclesiastical control of the south will center itself in the southwest. I am not boasting now; really I would like to boast, for I have a good subject, but I am speaking only what many others have no doubt been convinced of. J. W. SIMS, Lawton, Oklahoma.

### OKLAHOMA METHODISM.

Number Four.

Willie Halsell College was never a great success and was always somewhat of a disappointment, though it did some good of a permanent nature, as did Andrew Marvin Institute at Webbers Falls and Pierce Institute at White Bear Hill, but all these schools were comparative failures, though the loss of property at the two latter were trifling, but at Vinita it was large and shameful. After six years in the pastorate I was made presiding elder of Ardmore District, and I saw at once the need of a good school at Ardmore. Remember we had no public schools in the Indian Territory at that time and private schools were widely scattered and generally very inferior. It took me two years hard work to interest the Ardmore people in this enterprise, but I succeeded at last in securing a beautiful and commanding campus and erecting the east wing of what was afterwards known as Hargrove College, named for Bishop Hargrove. The wing built cost about \$15,000, and I owed less than five hundred dollars on it. We also built a frame dormitory of some thirty rooms with about seven hundred dollars indebtedness and we had unpaid subscriptions to about of over \$3000 to meet these debts, most of it interest bearing notes. The Board of Missions had given us up to 1898 \$2700, and we had in Hargrove College property, worth then at least \$10,000, and on the completion of the main building it would have been worth, campus, of course, included, at least a hundred thousand dollars. This school was chartered by the Chickasaw Legislature, and they sent to and paid for the education of quite a number of their prominent young people for a number of years. In many respects Hargrove College was not a marked success, and yet it is my deliberate judgment that it did more good than any school we have ever had in what is now Oklahoma, with the sole exception of Harrell Institute, afterwards called Spaulding College. In 1900 we had these three schools, Spaulding College at Muskogee, Willie Halsell at Vinita, and Hargrove College at Ardmore, all our own with a clear title and no great amount of debt. Just at this time conditions began to change; public schools not only in Oklahoma, but in the towns of the Indian Territory cut off our patronage. Settlers came in by the thousands, and preachers by the score, both wise and otherwise, and we who had built up the schools and Methodism of the Indian Mission Conference had to sit at the feet of men both wiser and younger than ourselves. In my next I will tell you what became of our schools under the new regime. A. C. PICKENS, Tecumseh, Okla.

Rev. H. F. Brooks, of Mulkey Memorial, Fort Worth, is working for Advocate subscribers in spite of the hot weather. He sent a good list this week.

### APPRECIATIVE.

Just a line or so of felicitations on your "Educational Number." The last issue of the Texas Christian Advocate is a production worthy of the greatest commendation and the highest appreciation of all, not only within the bounds of the Texas Christian Advocate as a local organ, but of the Church at large, and the reading public in general. H. BASCOM OWENS, Groveton, Texas.

### A STUDY IN ENGLISH.

Nowadays, when warfare is the universal topic, one often hears the use of the term, "Civilized warfare." From every side come such sentences as, "O, this war is different, for the methods are those of civilization," or "The barbarous inhumanity of ancient war is a thing of the past. Nations now settle their difficulties by a more civilized warfare."

Civilized warfare! What an incongruous, contradictory expression. For, first, there is the meaning of civilized—"to bring into a state of civilization; to reclaim from savagery; and civilization. "A condition of enlightenment and progress" and Christianity. Enlightenment means more than mere wisdom, or intellectual advancement; to be enlightened one must possess spiritual and moral as well as mental qualifications; while "progress," as every one knows, means simply "to advance, improve, develop," to march onward and upward.

Now, once upon a time, many thousand years ago, our far-away ancestors were non-civilized, unenlightened, brutal savages, and ruled by their passions alone. When hungry, they ate; when sleepy, they slept; when so inclined, they hunted, or fished, or tilled the soil. If their brothers had in possession something they desired they took it—if they could. When in love, in quite the same manner they took the maidens of their choice, with or without the consent of the latter, and kept them by the strength of their arms alone, unless some one stronger desired them. In such cases our poor weaker forefathers had, perforce, to relinquish their lady loves and content themselves with less attractive mates. All difficulties of hatred or revenge were settled in this same way; might made right, and strength of body was the single factor in the simple life of primitive man.

Since then hundreds of centuries have rolled by; nations have risen and fallen; Christ has come into the world, giving us the wonderful lessons from his wonderful life and returned home; men of great, intellectual minds have given their quota to the world's growing wisdom and have died, letting others take their places and improve on their ideas until now it seems that there is hardly anything that man has not achieved. Surely we have progressed until there is no resemblance of the savage left in us. But have we?

In war we see again all the age-old, fierce brutality that led the cave-men forth to battle. Gone is the thin veneer of polish and refinement and control, and in their places stalk, giant-like, avarice, revenge, jealousy and hate and all that science and philosophy and worldly wisdom have done for the modern soldier is to magnify a thousandfold his power for destruction. Where the cave-man fought by the strength of his two arms and his power to injure did not extend beyond the length of his spear, our modern soldier has engines of destruction so far-reaching and so deadly in action that entirely out of his sight and hearing he can mow down men with the ease and rapidity of the harvester mowing his grain.

But at least let us not misuse the noble word "civilized" by giving it credit, or discredit. For these things God pity civilization if it leads to such as the ruin and devastation of war-ridden Europe! But it does not. Civilization could not exist without its parent, Christianity, and Christianity teaches, "Love thy neighbor" and "Thou shalt not kill." So when the war-lust takes possession of a country, civilization, shuddering, steals away; useless to fight against the antagonistic impulses of a blood-thirsty nation. And these are not pessimistic views, for the world is not growing worse, but better with each passing day. Civilization is gaining ground steadily; but the fact remains that those in authority, those who had power to unleash the war dog, were not governed by her precepts of love and kindness and fellowship. They may be intellectual men, in mentality they may have progressed far from their savage ancestors, but in spirit they are the same: so—civilized? Never! And those men whose great inventions have made this war more terrible than any other, barring education, are they not savages? None others would so desecrate their God-given genius by devising mighty death-dealing, nation-desolating weapons when their inventions might have been such as to gladden the hearts of men and enrich their countries, thereby showing true patriotism. No, everything pertaining to war is barbarous, cruel, primitive. There is no form of enlightenment, progress or Christianity about it, so prate not of its being "civilized."

JULIA W. BELL, Groveton, Texas.



# Epworth League Department

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

State Encampment, Epworth-by-the-Sea, August 3-16.  
Central Texas Conference, September 3-5.

Epworth, Epworth, dear old glorious Epworth!

Boating and bathing and fishing, too. Down in the bay where the preaching's through, Over the rolling waves we go Down where the balmy breezes blow. O breezes and waves we love you so. At Epworth that's down by the sea!

It's a great Encampment!

This goes to press at the close of the first week of the 1915 session. The attendance is good. More reservations were made before the beginning of the Encampment this year than were made altogether last year. There is a great crowd scheduled for attendance.

Spirit—yes, Epworth League spirit—hopeful, helpful, worshipful. Everybody has it, from the small girls who sell water and the small boys who run errands, to our beloved President Sessions who invites everybody to tell him their troubles.

San Antonio Leaguers most cordially received their guests who spent an hour's time in her city on their way from North, East and Central Texas to Epworth. Mr. Van Slyck, President of the San Antonio City League Union; Mr. Ryan, President of the District League, and others of the Leaguers, met the trains and led the march to breakfast and back to the trains.

The Epworth Special was well patronized this year. Dallas led with two cars, Fort Worth had one car and East Texas was well represented.

Delegations are larger than usual. Dallas has forty, East Texas thirty, Fort Worth fifteen, San Antonio about fifteen.

Bro. Sessions, our faithful President, is largely responsible for the great attendance this year. His interest and labors this past year have been untiring. He is a great man in a great office.

Dean Flinn has given us an excellent program. It is not so full as in former years but leaves more time for recreation and makes up in quality what it lacks in quantity.

There is one to whom is due our undying appreciation and thanks. He is not one of the "sparkless," but the hard labor which he puts into his part of the Encampment is the oil which keeps the machinery running smoothly. Mr. W. N. Hagy, one of our trustees from San Antonio, finds that the Encampment means more work than play for him. He is tried and true and always ready for any emergency.

Dr. Waldrip is here, and Mr. Luton, Miss Mabel Howell, Mrs. Bramlette, and others, who are to appear on the program. Miss Kilpatrick, Bro. E. Hightower, Dr. Dobbs, Dr. Parker, and others, will be here soon.

There are many familiar faces, but there are others whom we miss and the Encampment hardly seems complete without them. Dr. Boaz, Mr. Thomasson; Mr. Fisher, of Fort Worth, who so efficiently led the singing last year; Mr. Spann, Superintendent of Knights of Ezelah; Mrs. Frank Chapel (nee Pearl Wallace) Junior Superintendent. We miss these friends and others, and we wish for them.

Bro. S. S. McKenney, who wrote us such splendid notes on the lesson during the winter, will conduct the study class on evangelism. It is always a pleasure to have Bro. McKenney with us. He is a young people's pastor and knows his young people not from afar off but as one of them.

The old Vanderbilt Quartette is here in all its old-time glory. They are doing double duty in taking care of the music and leading study classes. Mr. Culbreth, of Nashville, is our Assistant General Secretary and conducts the League methods institute; Dr. Luton, Nashville, and Bro. Henry Stanford, Rogers, Tex., are each conducting mission study classes. Mr. J. F. Zimmerman, Nashville, is the fourth member and my; how they can sing.

The bathing is the finest ever, and the breeze is delightfully cool. Blankets are very acceptable.

Next week's issue will contain the first of the reports of the Encampment.

The Oak Cliff Juniors, Dallas, on last Tuesday evening held a sale of homemade ice cream, cake and candy, raising twenty dollars to be applied on the building fund. The lawn of the home of Miss Lula Dorsey, Superintendent, was used. This chapter has an active membership of forty.

been enrolled and much interest shown. Officers for 1915 have been chosen from the children. President, Margaret Starks; First Vice-President, Annie Lois Watson; Second Vice-President, Eloise Burton; Secretary, Mildred Brown; Treasurer, Katherine Greggs.

MRS. W. L. SHEPHERD.

### OLD COPY OF ADVOCATE.

In the issue of the Advocate of July 1 is an account of an old Advocate published in 1875. My mother has an Advocate published Thursday, April 18, 1861. It was published in Galveston by James W. Shipman, publishing agent, with J. E. Carnes as editor. The paper is about the size of the present Galveston News, but only a four-page paper.

On the front page, in the upper left hand corner, is given the place of publication and publishers, which was on Strand; also gives the rates of advertising and the subscription price, which was two dollars, payable in advance, two dollars and fifty cents if paid within six months and three dollars if paid after six months.

On the front page also is a long article on "Inter-Church Relations," by A. Davidson, which is running in installments. Another article, "Dr. Hannah on the Study of Theology." Several other articles, among which were: "Books of the Bible," giving questions and answers; "Questions to Those who Neglect Prayer Meeting;" "The Lord's Prayer—Its Simplicity;" "A Good Pastor;" "America a Missionary Nation;" "Make the Best of Everything." Also an account of the opening of the Insane Asylum at Austin, and that only sixty patients could be accommodated.

On the second page is more of an editorial page and given over to letters from people around Houston and Galveston.

It also gives an account of the appointment of a Board to organize a medical college at Houston.

On the third page two columns are given over to different accounts of the Civil War and gives a little of the fall of Fort Sumpter.

The fourth page is given over to advertisements, also with a space called the "Child's Corner." I have given you the most important things contained in the old Advocate. Mother has kept it since her mother's death, as it contains the obituary of her grandmother, Mrs. Caroline Shaw Lewis, wife of Allen Lewis, of Galveston, Texas.

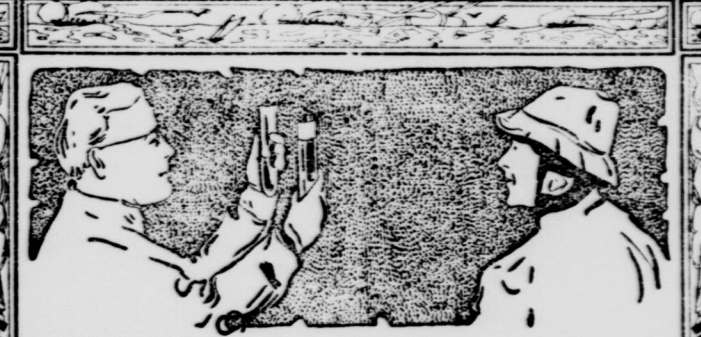
LEWIS M. MATCHETT.  
Bay City, Texas

### ORPHANAGE.

Here is the amount of the money sent me by the pastors since July 5 to August 5:

<b>Texas Conference.</b>	
Colfax	\$10.00
Flynn	25.00
Call	2.00
Gilmer	3.20
<b>Northwest Texas.</b>	
Stanton	10.00
Claude	16.80
Higgins	46.25
Blackwell	17.80
<b>Central Texas.</b>	
Valley Mills	15.00
Talpa	15.00
Mt. Calm	13.50
Merritt and Lane	6.60
Romney	5.00
<b>West Texas.</b>	
Eden	10.00
Nursery	5.50
Eola	8.90
<b>North Texas.</b>	
Bells	15.25
Tyler Street, Dallas	4.00
Lancaster	20.19
Valley View	10.00

Now, can some one tell me how the 500 and more charges that have not sent in anything up to this time expect me as manager of this Home to care for and feed nearly 200 children on so small an amount? If you can, please let me hear from you at once. Another thing I want to say is this: I have been forced to say "No" to more than 200 children this year for a lack of room. Shall we as a great Church in Texas continue to piddle about this matter? If so, don't you think we had better sell out and let other people who seem to be more interested than we care for the orphans, and then when at the last we stand before the bar to say to the Judge, "I was more interested in other things than feeding you when you were hungry"—what shall we do about it? Let me, as manager of your Orphanage, say this (and I hope you will pardon me if there seems to be anything but the great love I have for the orphan children): If all the Methodists could come to the Home and see how badly we need equipment, so as to be able to care for 300 children and fit them for some place



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The "Scout," equally at home in boots and oil skins inspecting the cables in a dripping coal mine, in overalls in an engine room testing a cylinder oil, or in a steel mill, watches TEXACO LUBRICANTS at work and keeps in touch with mechanical developments in all kinds of industries.

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in the world where they could, as they go out from the Home, enter and feel that they were prepared to cope with the world. I say, if the Church would see this, as I see it, I believe you would send me money enough to equip your Orphanage. We need and must have employment for these boys and girls, so as to make the Home as near self-supporting as possible and at the same time give the boys and girls industrial training, so as to fit them for life. Well, you ask me, "What do you need?" Answer: We need a steam laundry, a workshop, a broom factory and some other things which I might mention. Now, think of it, \$50,000 will do all of this, and I have all of the money except \$40,000. Will you please give me the money and let me do the work for the unfortunate orphan children? An orphanage ought to mean more than simply giving the children something to eat and wear; and right here let me say something to the people who clothe the children, you can never know what a great work you are doing. God bless every one of you. It affords me great pleasure to state that Rev. S. N. Allen, my assistant, has taken hold with a determination to do all in his power to make things go. I suppose the Bishop will expect me to read out the names of the charges that have not paid anything during the past year, so if you don't want your charge to be in that list just give your people a chance and they will do the rest.

Your servant for the Orphanage.  
R. A. BURROUGHS.

**NO SALVATION WITHOUT GENUINE SORROW FOR SIN.**

I don't like to admit I am a backslider, for I still begin and close the day with family prayer, but I want somebody to tell me what is the matter. Some of us used to see people kneel at the mourners' bench and sometimes struggle two or three nights and rise with bright faces and weep and shout alone and tell to "sinners round what a dear Savior I have found." We didn't have to tell them, for they knew whom they had believed. Do you see and hear such ringing testimonies now? Thank God, in some of my meetings I do yet, but some of my meetings are like some others I see. I came the old hallelujah route and the work abides till this good day. I'm sorrowful, yet always rejoicing, yet I'm "happy on the way." Yes, we have so many dry-eyed meetings. No sobs nor tears nor groans. Listen at the average call. Come forward, join the Church and in this act give God your hearts, take the vows and be baptized. Methodists may change, but there is no salvation without genuine sorrow for sin. "Let the wicked forsake his way," etc. Then again you hear, "Our meeting closed with gracious results, 100 gave their hearts to God, ten or fifteen united with our Church and some few will join other Churches," etc. I wonder what become of the "100" converts. Brethren, there is something wrong. If it is I, some good brother call mourners and I'll come to the altar and try to be a better man. I ask again, what's the matter? "Is there no balm in Gilead? Is there no physician there? Why then is not the health of my people recovered?" I'm anxious about the matter. With me the shadows lengthen. I love God, I love my Church and I want to see souls saved. The King's business requires haste. Are we ready for his appearing? I'm looking for him soon, and when the struggle is over I want to so live as to go "sweeping through the gates." I suggest and insist that we all tarry till we get the endowment of power. He is the same yesterday, today and forever. I'm sorrowful, yet always rejoicing. I'm happy on the way.

FINCH M. WINBURNE.  
Glen Rose, Texas.

The Lord wants loving souls quite as much as he wants brave workers. Generally he finds both in one.

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Purely Vegetable—Not Narcotic.



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Nashville, Tennessee.  
Conductor of League Institute.



**REV. HOYT M. DOBBS, D. D.**  
Fort Worth, Texas.  
One of the principal speakers on program.

## 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.

### MISSION AND BIBLE STUDY.

The Mission and Bible Study Class of the Methodist Church of Orange, Texas, sends in the following report: Since January we have been studying our "Mission Study" book. Meetings held the fourth Thursday of each month by Mrs. Geo. Call, President, and Mrs. W. L. Shepherd, Superintendent of Study. Membership thirty-four.

On Thursday, July 29, the Missionary Societies of all the Churches of Orange, the Mothers' and Teachers' Club, the Child's Conservation Club were united to meet with us to discuss the book. Each chapter was reviewed and a general discussion was held as to what was being done for the children of foreign lands and

of America. Then the discussion was brought closer home, as to what was being done for the children of Orange. Reports as to this point were made by the Primary Superintendent of all the Sunday Schools. The solos were much enjoyed. Suggestions as to books studied and methods used by other societies will be much appreciated by the Superintendent of Mission and Bible Study.

MRS. W. L. SHEPHERD,  
12th and Elm St., Orange, Texas.

### JUNIOR MISSIONARY SOCIETY.

The Junior Missionary Society of the Methodist Church of Orange has been organized by the Second Vice-President, Mrs. D. C. Bland, assisted by Mrs. W. C. Griggs. Nineteen have

# THE PASSING DAY

## THE WARS.

Warsaw has fallen. The capital of Poland has capitulated to Austro-German arms. The entry of the army of invasion was not attended by the spectacular features promised by Emperor William. The Russians evacuated Warsaw and all that pertains thereto and made a stand outside the fallen city. But their defenses were assailed by General Von Gallwitz with 300,000 troops who forced his way through the Russian lines and has reached a point within less than ten miles of the Warsaw-Petrograd railroad, one of the last avenues of escape in the Warsaw district. Replying to congratulations from the King of Wurttemberg on the victory, Emperor William telegraphed the following:

"Many hearty thanks for your congratulations. We can see in the fall of Warsaw a significant step on the road upon which the Almighty by His grace has led us hitherto. Relying on Him, our glorious troops will continue to fight to an honorable peace."

It is stated authoritatively that Emperor William made an offer of peace to Russia last week which was rejected. The answer stated that the question of peace negotiations could not be raised at the present time. The fact that Japan, now that the danger of war with China is passed, is again engaged in making supplies for Russia and her allies may have had something to do with Russia's reply to Germany. Officially Japan has given increased practical expression to her friendship toward Russia by going to the limit of dismantling some of her fortifications on the North-western Coast of the Empire and shipping the big guns to Galicia to strengthen the artillery of the Czar. The struggle of the Russian forces to shake themselves free of the Austro-German grip remains the chief factor in the war news. General Von Bulow in an interview at the front stated there is a great difference between the present German campaign in Russia and that of Napoleon in 1812. Remarkable on the strategy of the great Napoleon, General Von Bulow said:

"Such strategy was effective then, but not now, when means of communication have been so much improved. The bread which our soldiers eat today in Windau was baked in Breslau yesterday."

"In times when a railway is being built a mile behind the advancing forces, when asphalt roads grow, as it were, out of the earth, no such strategy is effective. We drink German mineral water and eat fresh meat direct from Berlin, and can build a road, if necessary, fifty miles long in two days. It is therefore nonsense to speak of the strategy of Napoleon."

The renewed attempt against the Turkish positions, which apparently is in full swing, seems to be a concerted one. Attacks are being made at the tip of the peninsula, along the Kritchka road, where a gain of 200 yards on a front of 300 yards has been made, and at Sari Bair, where an important crest has been occupied, according to General Sir Ian Hamilton, commander-in-chief of the British forces.

The stimulus to renewed activity is the indications that Germany plans to deliver her next hard blow against Serbia in order to link up with Turkey and thus checkmate the spring plan of the allied powers. According to Captain Victor del Francis of the Italian army now in New York, Italy will send 650,000 fresh troops to either France or the Dardanelles within the next three weeks. With the arrival of these men, the allied forces will be sufficiently strong to assume the offensive with an assurance of success. If it be true that friction exists between the French and British forces on Gallipoli Peninsula, it will be a matter of deep regret. Via Berlin comes the information that the friction is growing more tense. "It has been necessary," says the dispatch, "to forbid them to converse with each other. The French claim the British have lost courage because of their heavy losses." This however, may be only a bit of gossip. But whether or not it is so, it affords a morsel of comfort to the enemy.

The German aircraft were aloft again this week and during a visit to the English coast dropped many messages of death. One man, nine women and four children were killed. One

of the Zeppelins was destroyed by the gun fire of the land defenses.

From Saloniki via Paris comes the report that Bulgaria has received a joint note from France, Great Britain, Russia and Italy who ask the collaboration of that nation with the allies as a part of the common understanding with the Balkan States. This action was taken in conjunction with the presentation of similar communications to Greece and Serbia. The reply to this note will be awaited with interest.

No reply has yet been received from the Imperial Government to President Wilson's last note. Nor has this Government indicated so far as is known what its reply will be to Great Britain's demand that government's stand on the ship embargo question. President Wilson will return to Washington this week when consideration to many weighty war matters will take precedence over less important affairs of the Nation. It stated emphatically that the United States will continue to act alone in representations to Great Britain regarding neutral trade. The negotiations begun by the Swedish legation at Washington to secure American co-operation in proposed concerted action of neutrals to protest against the British orders-in-council have brought results from this Government.

It is reported that France and England are seeking a \$750,000,000 bond issue in the United States, the funds from which are to be used to meet their bills for American cotton and grain this fall. If the proposed issue goes through, it is said, a good price would be secured for cotton and last year's grain prices be maintained.

No official confirmation of the report can be secured in Washington. The real purpose of the plan, according to many here, is to relieve England of the necessity of shipping large amounts of gold to this country to meet the huge trade balance amounting to approximately \$1,100,000,000. A shipment of gold estimated at \$100,000,000 is enroute from the Bank of England via Halifax to New York. It is consigned to New York bankers. This is the largest shipment since the European war.

General Hugh L. Scott, Chief of Staff of the United States army, has accomplished a mission of good to the Mexican border. He had a "heart-to-heart" talk with Villa, the result of which gives hope of peace in Mexico. Carranza is disposed to meet warring factions half way.

With the reassembling at Washington of the Ambassadors and Ministers of six South and Central American Governments and the Secretary of State of the United States, a definite inter-American effort will be put into operation to re-establish peace in Mexico by friendly means and to restore the revolution-torn country to its accustomed place in the American family of nations.

The troubles on the Texas-Mexican border the past week are generally known to be the acts of Mexicans living in Texas—a bandit is a bandit, whether Tex-Mex or Mex-Tex. The raids by these outlaws on border towns has resulted in great excitement. Several citizens and soldiers have been killed. But in Vera Cruz an anti-American sentiment so pronounced has developed that two warships are enroute to that port. Quiet must prevail in Mexico appears to be the last word.

E. E. Blocker, of Honey Grove, shipped a lot of bois d'arc apples a few days ago to a Boston manufacturer of dyes for the purpose of experimenting with them to see if a suitable dye can be extracted from them.

C. M. Doyle, living near Wingate, nine and one-half miles from Ballinger, has discovered a new grain and named it mayfeter. The grain is a cross of feterita and maize, and is said to be better quality seed than either and heads are one-third larger than milo maize.

The Federal Reserve Board at Washington has approved the request of the Dallas Federal Reserve Bank for a three and a half per cent rate on trade acceptances. J. W. Harper, acting governor of the Dallas Bank, said the trade acceptance method of handling credits has not been in vogue in this section very extensively. It is believed, however, that with this rate now in effect at the Dallas Reserve Bank the trade acceptance will be given more general use.

Alonzo Wardall, aged seventy years, was too young to attend the 100th birthday anniversary of his father, Thos. Wardall, at Seattle, Washington. Thos. Wardall was born in England two days after Napoleon started on his voyage to St. Helena.

The reception was attended only by persons who had reached the four-score year. Baby Alonzo fell short ten years of the age limit. Mr. Wardall is in excellent health and enjoyed the reception in commemoration of his century of life.

President Wilson, while automobiling in New Hampshire Monday, lent "first aid" to an auto party whose car had turned turtle. The President assisted in pulling the unfortunate from underneath the overturned car. Though profusely thanked by them, the President was not recognized by the occupants of the car.

In an address before the American Osteopathic Association at Portland, Oregon, Dr. R. Kendrick Smith, of Boston, said: "After a great war there are more boy babies than girl babies, because underfed and weakened parents are likely to produce male offspring. 'It seems,' he said, 'that great vitality is necessary when female offsprings are born.'"

August school apportionment will amount to twenty-five cents per capita, based on a total number of 1,095,000 scholastics. The amount apportioned is \$275,000, making a total of \$7 per capita apportioned during the scholastic year to date. Poor tax collections will probably make it impossible to apportion the remainder of the total per capita apportionment, amounting to \$1, before the close of the fiscal year.

Gen. Benjamin F. Tracy, Secretary of the Navy during President Harrison's Administration, died Friday at his home in New York at the age of eighty-five years. He was called the father of the "fighting navy" because of his recommendations to make the navy the best in the world. Gen. Tracy was prominent as a lawyer, soldier, jurist and statesman.

A flying squadron of Government commercial scouts will prepare the way for American invasion of world markets heretofore dominated by Europe. Under plans perfected by Dr. E. E. Pratt, Chief of the Bureau of Foreign and Domestic Commerce, agents will be sent to South America, Africa, Australia and the Far East, covering practically the whole world except the European war area.

Sportsmen are warned by the United States Department of Agriculture that Federal regulations as to migratory birds will apply to the exclusion of State regulations. The department will consider recommendations submitted in good faith, for amendment of the regulations, but will hold no public hearings, nor will it amend the regulations prior to October 15.

Texas has another seaport. Houston, at the head of Buffalo Bayou, will celebrate the completion of the ship channel and the fruition of its dreams on August 19. On that day all Houston will welcome the arrival of the Satella, the first of a line of steamships, inaugurating a regular service between New York and Houston. The occasion will be celebrated by marine and land parades, an old-fashioned barbecue and watermelon feast.

Organization preliminaries were completed and the taking of testimony was begun at Austin Monday in the suits filed last January by the Attorney-General against seven Texas breweries, charging violation of the Texas Anti-Trust Statutes and the contribution of corporate funds to political campaigns. The Attorney-General asks penalties and forfeiture of charters in each case. The hearing is before Commissioner R. B. Keasler, of Sulphur Springs.

I have long made up my mind to take for granted the genuine heartedness of my friends, notwithstanding any temporary ambiguity in their behavior or their tongues.—Keats.

### SCORN.

Who are the men that good men most despise? Not they who, ill begot and spawned in Rot and rob and tot before men's eyes, Who basely live, and, dying leave no shame. These are the piteous refuse of mankind. Fatal the ascendant star when they were born. Distort in body, starved in soul and mind. Ah, not for them the good man's bitter scorn! He only is the despicable one Who lightly sells his honor as a shield For fawning knives to hide them from the sun. Too nice for crime, yet, coward, he doth yield For crime a shelter. Swift to paradise The contrite thief, not Judas with his price! —Richard Watson Gilder.

# THE PULPIT AND THE CHILD

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### PASTOR UNIVERSITY CHURCH MUCH ESTEEMED.

University Methodist Church, Austin, Texas, August 3, 1915. Dr. Arthur C. Scott, Temple, Texas: Dear Doctor: At the regular meeting of our Board of Stewards for the University Methodist Church last night a resolution was offered and unanimously passed, appointing the undersigned as a committee to express to you the sentiments of the Board and of our entire Church membership concerning your great kindness, consideration and care for our pastor, Rev. R. P. Shuler, during his stay at your sanitarium. Your generous treatment of Brother Shuler has become known to the Board and to the Church. With our pastor we are very grateful, indeed, for your professional services, your kind treatment and your Christian and brotherly love. We thank you exceedingly and pray God's blessings upon you and all of yours. May God continue to bless you in the future as he has in the past.

We are also directed by the Board to express through you to the good people of Temple, who ministered unto Brother Shuler in his affliction, our grateful appreciation for all that they did. If it were practicable we would like to thank each one in person. May every good thing be yours and theirs. Sincerely yours, ROBERT E. COFER, R. C. LOMAX, GEO. M. DECHERD, Committee.

Messrs. R. E. Cofer, R. C. Lomax, Geo. M. Decherd, Committee Board of Stewards, University Methodist Church, Austin, Texas. Gentlemen: I beg to acknowledge receipt of your letter under date of 3rd inst., in which you express the sentiments of the Board and entire Church membership concerning attention shown Rev. R. P. Shuler, and thank you very deeply for your thoughtful expressions. I wish to say in this connection that it was a very great pleasure to have the privilege of rendering Bro. Shuler a service in a time of need and we are all indeed thankful for his recovery, for we feel that the State of Texas has not a more useful man within its entire boundaries. Thanking you again for your letter, I remain, yours sincerely, A. C. SCOTT.

The above is given to show in what esteem the pastor of University Methodist Church is held by its Board and its membership and the friends that God raises up to help his servants in time of need and trouble. We want every Methodist preacher in Texas to know how we love our pastor and those who care for and sustain him in time of need.

ROBT. E. COFER, Chairman of the Board. R. C. LOMAX, Secretary to the Board.

The difference between life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller.—Chas. Cuthbert Hall.

### THE BABY.

George Macdonald.

Where did you come from, baby dear? Out of the everywhere into the here. Where did you get your eyes so blue? Out of the sky as I came through. What makes the light in them sparkle and spin? Some of the starry spikes left in. Where did you get that little tear? I found it waiting when I got here. What makes your forehead so smooth and high? A soft hand stroked it as I went by. What makes your cheek like a warm white rose? Something better than any one knows. Whence that three corned smile of bliss? Three angels gave me at once a kiss. Where did you get that pearly ear? God spoke, and it came out to hear. Where did you get those arms and hands? Love made itself into hooks and bands. Feet, whence did you come, you darling things? From the same box as the cherub's wings. How did they all just come to be you? God thought about me, and so I grew. But how did you come to us, you dear? God thought of you, and so I am here.

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"Is it true?" your mind the next "Is it kind?"

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THE HUMAN HOT BOX.

Wherever there is motion there is friction; wherever there is friction there is heat. Excessive heat destroys the machine, whether human or mechanical.

The hot box of the railway train has its counterpart in the muscle and brain of man. Mental and physical fatigue are merely terms that we use to describe human hot boxes. Scientists tell us that work is good for us, that it exercises and develops our muscles and nerves, but that when work is carried beyond the point of fatigue it becomes injurious and results in the rapid destruction of our tissues.

As the car inspector examines the rolling stock of railway trains and repacks the boxes with fresh lubricant when he discovers excessive heat, so it is necessary that we look carefully to the protection of our human machinery against the ravages of physical fatigue and mental worry. When our minds and bodies become fatigued by excessive work we must either give them rest and sleep, which are often impracticable, or we must supply them with a natural lubricant to relieve the friction and refresh the nerves and muscles. Such lubricants have been provided by Nature in the form of xanthin and caffeine. Xanthin (pronounced zan-thin) is an animal product derived from fresh meats and may be taken in the form of beef tea or meat extracts, which are almost instantly refreshing. Caffein is a vegetable product found in coffee, tea and Coca-Cola. When caffeine is digested it becomes a xanthin and possesses the same refreshing quality. As xanthin is a constant ingredient of the flesh of all animals and man, and as caffeine is a form of xanthin, we may regard the xanthin and caffeine beverages as natural lubricants for tired nerves and muscles, and, next to rest and sleep, the most efficient and wholesome means of preventing the injury of fatigue.

According to Dr. Hollingworth, of Columbia University, who has made exhaustive experiments with the caffeine beverages, their fatigue relieving quality is due to the fact that the caffeine acts in the nature of a lubricant in relation to the tired nerves and muscles, enabling them to respond more easily to the impulses of the will. This view is also expressed in different language by Dr. Schmiedeberg, the greatest living authority on such subjects. Discussing the action of coffee, tea and Coca-Cola, Dr. Schmiedeberg says: "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffeine beverages Dr. Schmiedeberg says: "This character of caffeine action makes plain that these food materials do not injure the organism by their caffeine content, and especially, do not by continued use cause any chronic form of illness." The Coca-Cola Company has accumulated a valuable and most interesting collection of scientific information furnished by the world's leading authorities and explaining the fatigue relieving qualities of Coca-Cola, tea and coffee. Desiring that the public shall know all that is to be known about their product they have published this information in a booklet for free distribution. A copy may be had by addressing the Coca-Cola Company, Atlanta, Ga.

TIMPSON DISTRICT CONFERENCE

The Timpson District Conference convened at Tenaha, July 1, and continued through Sunday. There was a good attendance and a lively interest from the start. H. C. Willis preached the opening sermon. It was a splendid sermon and highly entertaining, as Willis' sermons usually are. An address of welcome was delivered by Rev. C. L. Obryan, pastor of the Baptist Church of Tenaha. On motion of R. T. Blair, H. C. Willis was asked by the chair to respond, which he did in a very happy manner. Rev. W. K. Strother was with us and represented A. C. I. He was given all the time he wanted and used it well. Mrs. F. L. Martin, District Secretary of the Woman's Missionary Society, added much to the interest of the conference in the representation of her work. Rev. J. D. Scott made a strong appeal for the San Antonio Rescue Home and took a collection. J. W. Mills, of St. Paul's, Houston, attended the Conference and preached Friday night by order of the conference. Brother Mills was four years presiding elder of the district and is held in very high esteem by all the brethren, both clerical and lay. His

venerable father, Brother J. M. Mills, was also a visitor and preached Friday morning to the delight of all present. His sermon was a spiritual treat, enforced by a strong religious personality. No wonder Walter Mills is a great preacher.

Reports from the charges showed the district to be in fairly good condition, though all had felt the effects of the panic. Three hundred conversions and 210 accessions on profession of faith were reported, although few revivals had been held.

Seven ballots were taken before the brethren could decide who should represent them at the Annual Conference. They elected an entirely new delegation as follows:

- J. H. WINDHAM, ARCHIE ROBERTSON, DAN WALKER, JOE COOPER.

Brother Elrod makes a fine presiding elder. The brethren are delighted with his administration of the affairs of the district.

I did not get to hear him Sunday, but it was the general report that he preached a fine sermon, as he always does. I heard M. L. Lindsey preach a fine sermon Sunday morning at the Baptist Church.

C. J. Atkinson and A. T. Walker both preached good sermons during the conference. Ye scribe did his best Saturday night.

The people of Tenaha gave us royal entertainment and attended the conference sessions and services well. Altogether we had a fine District Conference. JNO. W. GOODWIN, Secretary.

FOUR YEARS TO GRADUATE IN DENTISTRY.

Beginning in 1917 the course of instruction in dentistry will require the student to attend college four years. At present only three years are necessary.

At a meeting of the Board of Directors of the State Dental College held August 7, 1915, it was decided to extend the dental course to four years in 1917. This is to conform with the action taken at the last meeting of the National Association of Dental Faculties, which met in Ann Arbor, Mich., in January, 1915. Students matriculating for the session of 1915-16 will not be affected by this new ruling.

The State Dental College is located in Dallas, Texas, and will open its eleventh annual session October 1, 1915. The faculty announced for 1915-16 includes the following educators:

- Fred C. Kingsley, D.D.S., Dean, Professor of Materia Medica and Dental Therapeutics. Julian H. Morris, M.D., D.M.D., Vice-Dean, Professor of Histology, Pathology, Physiology and Oral Surgery. C. L. Morey, D.D.S., Secretary, Professor of Operative Dentistry and Superintendent of Infirmary. Homer Simpson, D.D.S., D.M.D., Professor Orthodontia, Dental Anatomy, Dental Histology. O. W. Gibbs, A.B., B.D.S., Professor of Chemistry and Metallurgy. Ira E. Nash, D.D.S., Professor Prosthetic Dentistry and Crown and Bridge Work. Lawrence B. Williams, D.D.S., Professor of Dental Pathology. W. R. Moody, D.D.S., Gold Inlays, Special Course. S. R. Milliken, B.S., M.D., Professor of Anatomy. Cecil Block, M.D., Professor of Bacteriology. R. M. Freeman, M.D., Professor of Anaesthetics. Robt. H. Millwee, M.D., Professor Dental X-Ray and Electro Therapeutics. Hon. Hugh Peck, Professor of Dental Jurisprudence. Demonstrators. I. B. Williams, D.D.S., Operative. Roy E. Van Brook, D.D.S., Prosthetic.

He is so infinitely blessed that every perception of his blissful presence imparts a vital gladness to the heart. Every degree of approach to him is, in the same proportion, a degree of happiness. And I often think that were he always present to our mind as we are present to him, there would be no pain, nor sense of misery.—Susannah Wesley.

Prosperity is a great teacher; adversity is a greater. Possession pampers the mind; privation trains and strengthens it.—Hazlitt.

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LOOKING BACKWARD.

Rev. I. W. Armstrong.

I wonder how many of the boys whose faces are imaged in my mind as I write these words will read this? So many of us were there together in old Wesley Hall, meeting Dean Talbot, Dr. Brown, Dr. Stevenson (Old Hoshek), Dr. Kern, Dr. Carter, Dr. Carre and Dr. Cunningham. It was, I think, John Debardeleben who, after he had failed in the School of Religious Education, was asked by a Junior if he was a preacher, answered, "No, and if you leave it to Religious Jim (Prof. Cunningham), I never will be." But he is, and a good one. And then there was Elder T. Clark, known as "Heretic Clark," for the reason that he agreed with one of the professors that there is no direct Messianic prophecy in the Old Testament. You see Isaiah's references to Jehovah's suffering servant is made out to be Jeremiah. I always suspected that Elmer only agreed with the learned professor simply to start a discussion with the other boys; to start an argument in Wesley Hall is never a difficult matter. One day in the classroom Dr. Brown asked Elmer to give in substance what the people said to a certain young Gent at the time of his succession to the throne of Israel. "Well," said Elmer, "in substance it was something like this: 'If you serve Jehovah and act justly we are for you, but if you do like your old dad, your neighbors.'" After the uproar had subsided, Dr. Brown said: "I am glad you said 'in substance,' for I hardly think those are their words."

A few of us who didn't have scholarships, and were short financially, were granted the rare privilege of waiting on the tables for our board. The waiters were a happy bunch, and our excessive joy often expressed itself in song. Sometimes now I catch myself singing one of our favorites: "I'm workin' on the railroad, Have to get up so early in the mornin', I'm workin' on the railroad, Have to get up way before day." But when feeling did not run so high the song would likely be: "Kindling wood, kindling wood, I'm selling kindling wood to help along." Every college boy, or ex-college boy, knows this is the chorus to that well-known and much over-worked classic: "I found a horseshoe, I picked it up and hung it o'er the door, It was old and rusty, And full of nail holes, But good luck 'twill bring to me forevermore."

After supper we gathered around the cistern. O, will that picture ever leave your mind! That dear old place! A hundred faces pass in re-

view before me now. Often two or three quartettes were singing at once. While the regular "Vanderbilt Quartette" would be singing "Sweet Adeline" another might be singing "In the Blood Red Light of the Moon." They were not disturbing each other, for somewhere between the two groups the "Punk Quartette" were loudly demanded to be told "What made the wild cat wild?" Some one might ask if this conduct and these songs were becoming to young preachers. Without hesitation would answer, yes. The whole day had been spent in reading "heavy" books of theology and listening to lectures and sermons, and this was the needed period of relaxation. We were not in a theological cemetery.

One ex-Wesley Hall man said that Wesley Hall life had its ups and downs. That is quite true. And in my own case an "up" was generally followed by a "down." For example: One of the professors had to go to conference and another professor took his hour in his absence, as was the custom. Now this good Doctor, instead of dividing the time into two periods of an hour each, lectured two hours at a time. It happened that on the first day of this double lecture that I never knew what he said in the second hour, for before the first hour was up I was sleeping the sleep of the just. At the close of the lecture the good Doctor asked me to remain after the "young brethren" had gone. I did, and he called me forward and addressed me in a very kindly tone somewhat as follows: "Brother Armstrong, one of the young brethren told me that you did evangelistic work during vacation, and that there were over three hundred conversions as a result of your work. Is that true?" "Yes, sir," I said, "that is about true." "Well," he continued, "I am glad to hear that of you, and I know that a man to do that kind of work must be a man of prayer, so I want you to pray for me, that I may be able to lecture interestingly that you may be able to stay awake during the entire period." I don't remember whether I promised or not. If so, the promise was broken.

It makes my heart bleed to look up now to that beloved pennant of gold and black, and to feel that my child can never cheer for the flag that her father loved so well. For I am determined that the school that trains her for the work of her life shall be owned and absolutely controlled by the Church.

Come on now, boys, you whose hearts have beaten faster as you read these lines. Let's love our great new Universities as we loved "Old Vandy." Let us profit by the past and see that the Church ever keeps its hand upon the pulse of our educational institutions, that when our boys and girls go out from our schools they may know God, as well as a few of the sciences, and that their education may be a well-rounded life, loyal to the Church, and all it stands for. "On

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"BEAUTY FOR ASHES."

Sometimes we dream of a world in which there shall be beauty and no ashes. And sometimes, when the day is drab, we call the whole world ashes. God recognizes the ashes of life, and the heart-hunger for beauty, and so He promises "beauty for ashes." God is the true Alchemist. He has the secret which the old alchemists sought; that of transmuting base metals into gold. He knows how to bring all sorts of harvests out of black soil. He paints rainbows at the back of retreating storms. And as He does in the world about us, so He does with the world in us. His miracles are shown upon our sorrows, our doubts, our anguishes, even our sins. He makes the old new, and the bitter sweet. He gives "beauty for ashes."—George Clarke Cook.

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NOTES FROM THE FIELD.

(Continued from Page 5.)

led the prayermeeting last week. As a result of the meeting a Sunday School with about a hundred enrollment has been organized. I must speak about the work of Bros. Keener and Bowden. Bro. Keener is a very earnest and forceful preacher. He hews close to the line, and uncovers sin where he finds it. He is no modern day evangelist. He uses the altar and believes in conviction, repentance, faith, regeneration, etc. He is all right. Bro. Bowden is a very fine solist and choir director. He is religious, too. He is not on hand to show people what he knows, but to help them. They make a good team together. We are in the midst of our revival at Bel-falls. We began there July 25. The pastor began the work on Sunday. Bro. Armstrong came to us Monday, preached and held our third Quarterly Conference. We also had present that day with us Bros. Swinney and Fort. They had just closed a great revival at Shiloh near there. We were glad to have them. Bro. Fort was once our pastor. Bro. D. W. Boliver, editor of the Troy Enterprise, was also present. Bro. and Sister Bloodworth came to us on Tuesday and have been doing splendid work since. We have had several conversions and reclamations to date. We will continue there with the work two or three days longer. We begin here at Oenaville with the Bloodworth Family Friday night for a two weeks' fight. We will then go to Heidenheimer for a second meeting there this year. Brethren, pray for us. We have already had on our work this year more than sixty conversions, but we are not satisfied yet. We are earnestly praying for a greater awakening. We will give a fuller report of our other work later. We had the pleasure of a two days' visit from Rev. J. F. Caperton, a missionary from Cuba. He delighted us with a report of his work. He won the hearts of the people.—Early S. Cook, August 3.

THE SUPREME NEED OF THE HOUR.

During the Diocletian persecution Firmus and Sasticus were thrown into prison for being Christians. Proculus, the Bishop, embraced them and said: "Be strong in the Lord and receive me, my brethren, as your fellow in death." They said: "So be it," and he took his place with them. When the guard came to bring the martyrs before the judge he found him there, and said: "What does that old man want among those condemned criminals?" Proculus answered: "They are not condemned criminals, but crowned victors of the Lord; and would that I might share in their glory." Holding up his hands he was led before the judge with Firmus and Rusticus. His application was explained to the judge. He was refused the honor of martyrdom, and was ordered that he be unbound and sent off.

This devotion to duty and conception of honor drove John Huss to the stake, being inspired by Wycliffe's teachings of Christianity. And Martin Luther was the product of John Huss. And God raised up John Calvin to define the philosophy of this mighty movement. But it took a John Wesley to give it that classic mould of Methodist fire which has characterized its devotees all these years. Are we emulating the example of those celebrities of the first few centuries following the Renaissance? The supreme need of today is such a spirit of heroism. The only Gospel that will bring this world to Christ is the Gospel that drips with the blood of Christ. The shameful tendency of men today is to dodge the falling drops of this atoning blood. "Without the shedding of blood there can be no turning from sin." As the first sonship was lost in Adam, it necessitated a twofold sonship in the person of Christ to redeem. If sin brought blood through hatred, it necessitated the shedding of blood through love to redeem men from sin. Hence a man cannot preach Christ unless he has the martyr spirit of Christ in his heart.

A man must place not only himself, but all that he has, upon God's altar before he can reach men. A concrete example of the sin of selfishness can be found illustrated upon pages 254 and 257 of our Church Extension Handbook recently issued by Dr. McMurry. The picture upon page 257 suggests the crying need of the Church today. The other illustration suggests the life of the epicurean who spends all on self, and seeks to immortalize self by erecting to its memory a monument of oriental granite. To me those two pictures have been objects of much study. I thank Dr. McMurry for them.

In no small degree has this year

been a great blessing to me, having had the honor of seeing two of our dear children give their lives to the missionary work and to the ministry.

My good people having been kind enough to give me a two weeks' vacation the first part of this month, I spent most of it at Edgewood, Texas, with Brother W. H. Edwards, the pastor, in a meeting. Edgewood is a town of about 1500 people, being composed of that type of citizenship which is a positive force for good. Among them I found Brother and Sister R. J. Downs, the honored parents of the late Rev. J. W. Downs, during whose life was one of our great and useful men of Texas Methodism. His children live in Edgewood, one of whom, Earnest, surrendered his life to the ministry during the meeting. Earnest is well equipped, he being a graduate of Southwestern, and he evidences marked gifts and graces which give assurance that he will with large degree of success bear the mantle of his illustrious father. Earnest will come up for admission this fall. Brother Joe P. Downs, the banker, with other members of this estimable family, as well as many other exceptionally fine people, whose hospitality I enjoyed, are great factors for good in the Church and civic life of the town. Of all of them I would like to write, but space forbids.

Brother Edwards, the pastor, had made extensive preparations for the meeting, having had in operation for a month before hand the "Win-One-Club." In fact, he had almost his entire Church at work with a manifest conviction of the necessity of a great revival. Brother Edwards evidences great tact in the management of affairs in all departments of the Church. The interests of the Church are safe in his hands. He throws his whole soul into whatever he undertakes. Such earnestness and consecration always bring success. My sojourn in their good home and having enjoyed the hospitality of this good man and his very capable wife has been a great blessing to me.

The meeting resulted in about sixty or seventy conversions and reclamations, twenty-odd joining our Church and several went to the Baptist Church, and six young people gave themselves to special work in the Church, four young ladies to the missionary work and two young men to the ministry. MARK N. TERRELL, New Boston, Texas.

SEVENTH STREET, TEMPLE.

During my two years at Ballinger I came to realize that our Church people needed to be educated more on the line of "soul culture" than otherwise. So when I came to Seventh Street I started out on this line. This paper may be a little long, but my apology is that it may do good to others.

Have sold thirty Peioubet's Notes, fifty Disciplines, thirty-five Bibles. Have secured a large list of subscribers to the Advocate, baptized twenty-seven babies, have had 330 accessions, distributed at least 3000 tracts, papers and magazines. Such books as Missionary Voice, Legions of Honor, Bible Dictionaries, Story Tellers, etc., are sold frequently.

The Story Tellers League meets every Sunday at 7 p. m.

The Sunday School Department of Grades meets every Wednesday at 7:30 p. m. to study succeeding lesson.

The Teachers' and Workers' Council meets around a table decorated and serve refreshments the last Tuesday in every month. The regular prayer meeting, a magnificent graded Sunday School and splendid congregations tell some of the results of the work of the Church. This Church is more harmonious, less worldliness and more enthusiastic, earnest Bible workers than any Church I've ever served and any Church I know. Mrs. Cox is a substitute teacher and teaches the mission of the Church to some Sunday School class every Sunday. Every Sunday at Sunday School I conduct a five minutes blackboard exercise on the Bible and Discipline. Quite a few are studying systematically the Bible, Legion of Honor and other Sunday School books at home. Mrs. Wolfe has a class of sixteen boys and girls taking a course; also a class of six ladies. Mrs. Robinson has a class of four, Mrs. Hubbard of six, Mrs. McCoy of four. All this every Wednesday.

The Sunday School Superintendent, J. S. Moore, Miss Jennie Spencer and Mrs. C. D. Wolfe each lately received their correspondence diplomas. Nashville, Tenn., June 21, 1915.

Dear Mrs. Cowan: I want to congratulate you on the fine papers sent in by the members of your class. We do not grade the papers except as above or below 70, but yours were so good we have made an exception of them and are sending the grades. I trust that the final examination will prove as creditable.

Southern Methodist University



SOUTHERN METHODIST UNIVERSITY always stands for practice along with the necessary theory. Education that does not equip student for accomplishments, for genuine "deed-doing," is not desired by the Methodist Church in any department. Southern Methodist University will give to the Southwest, during the next few years hundreds of school teachers—but they must be teachers of more than books; the institution will send out hundreds of preachers—but they will be more than theologians; hundreds of citizens in all walks of life who will be capable of doing something besides making a living. But not less than these must the women of the present and future be more than a keeper of servants—a supervisor of a household. She must be able, from an absolute knowledge of the right way of doing things, to be able to discriminate between efficiency and inefficiency, in the management of her household—not only in the oversight of the kitchen, but in the social and intellectual relations as well.

The demand for a Department of Domestic Science and Home Economics of the highest type has come from all sections of the country and our Church want the best department possible, and for this reason, after very careful consideration, President Hyer authorized the announcement of Miss Joe V. Yerion as head of this department, who has had the highest of training and is particularly fitted for installing a department of the highest type, giving courses not only usual, such as cooking, serving, sewing, millinery, but specially courses in dietetic, sanitation, hygiene, practical nursing for the home—in fact, everything that goes to make up the best informed, practical type of woman.



MISS JOE V. YERION

Tuition fees in the above will be only nominal. Miss Yerion will be glad to give more explicit information on application to the Bursar of the University.

The Preachers' Loan Fund

No better measure of vitality of our Church has ever been suggested than the zeal with which we equip our young preachers. The heads of our Church have appealed both from the pulpit and through the press for an equipped ministry.

The opportunity for great accomplishments along this line has arrived. The Theological School of Southern Methodist University will open September 22nd, and the applications for entrance are numerous. Indeed, the earnestness of the young preachers to secure this opportunity is both inspiring and depressing—inspiring because it assures a better Church in the future; distressing because such a very large number have not the finances necessary for the most economical attendance while pursuing their studies.

To meet this both Emory University and Southern Methodist University are pleading for Loan Funds for young preachers, and through the efforts of Bishop Mouzon; Presiding Elder O. F. Sensabaugh, of the Dallas District; Rev. Frank Seay, of the Theological Department, and Rev. Caspar S. Wright, Vice-President of the University, who have secured the co-operation of presiding elders over the three States, and the funds are coming in steadily. The first district to report the completion of the hundred dollars asked of each district was the Cleburne District, Brother W. W. Moss, Presiding Elder, and Brother G. J. Bryan, Grandview, made this a privilege, and numbers of the people rejoice to avail themselves of it.

Last Sunday was Loan Fund Day in Dallas District. The reports are not in, but it is safe to say that it was largely over-subscribed. We hope to make other large reports in succeeding issues of the Advocate.

The old saying of "it is the unexpected that happens" was verified this morning when on opening the mail a check with the following note fell on the desk, from one of our friends, who is a prominent stockman in West Texas:

"Appreciating the tremendous need of Southern Methodist University for cash right at this time, an enclosing check for Five Hundred Dollars. Perhaps it will do some little good. Ranch conditions are prosperous in the West."

This is an out-and-out unsolicited donation so far as we know, but comes from one of President Hyer's old students—and it was a source of great pleasure to him, personally.

With all good wishes, very sincerely yours, MRS. H. M. HAMILL, Per Secretary.

- Mr. F. G. Bristow .....100
Mrs. F. G. Bristow .....100
Mrs. G. O. Whisenand.....109
Mrs. Frank Bauman ..... 98
Mrs. Stella Boese ..... 97
Mrs. J. N. McAfee ..... 96
Victor King ..... 96
A. Jack Cox ..... 95

One was absent, Teacher Training Class.

Dear Mrs. Stribling: Papers all passed, and though it is against the rules, I am returning them this time. Your good women are the only ones who have found examinations too easy. More fall on this book than all the others combined. It is the hardest in the course, but very few give the study to it your class did. Cordially,

H. M. HAMILL, Just before his death.

"A Breeze from Texas."

The only objection most of us have to Texas is the strong winds that seem always blowing. A Texas breeze blew across our office desk the other day, surprising the superintendent of Training Work and causing a general flurry. It was so unexpected; in fact, unprecedented. A Circle leader, in reporting an examination on the Bible and its books said the ladies of the class were surprised and almost indignant because they found the examination "so easy." As this is the most difficult book of the entire course and usually the only one the students fail on as soon as we recovered we completed the reading of the letter. This fine body of women had not only studied the textbook carefully, but as the outlined study of each book was taken up that entire book was read through in the Bible. Numerous written tests were taken and after a review an all-day session was held, giving finishing touches to this exhaustive study. Of course, the examination was easy!—Sunday School Magazine.

An interesting letter from a leader of a Texas Circle accompanied the examination papers on the "Manual of Southern Methodism." It shows that

they are not doing superficial study. (This is the same class referred to above). In speaking of the last study the leader writes: "The part of the book devoted to missions was helpful in at least three ways. It gave a greater vision of the lost world and the work yet to be done, and it quickened our consciences on tithing."—Sunday School Magazine. Eight women, one belonging to Presbyterians, two to First Church and five to Seventh Street, spent three years studying the Correspondence course necessary to graduation. They met every Wednesday and only missed one meeting in the three years. The class with their husbands, the three Sunday Schools and wives, the three pastors and wives were invited to

See those smiles. Can you guess their source? The Smart Set has finished their Sunday School course. Blue Book Wednesday is a thing of the past, But sweet memories of it will always last. You're invited to come and join in the fun, And help us rejoice over the victory won. So on Thursday, at 8, on the Elmdorf lawn, We will eat ice cream until its all gone.

MRS. WOLFE, Class Poet. The five women of Seventh Street Church are Mesdames Stribling (teacher), Burchard, Cowan, Stevens and Wolfe. I had the privilege of presenting the diplomas to the entire class at Seventh Street Church after they had rendered a magnificent program on Sunday night. E. V. COX, Pastor.

To resist the frigidty of old age one must combine the body, the mind and the heart. And to keep these in parallel vigor one must exercise, study and love.—Bonstettin.

"A true friend will tell us in private what is wrong with us, but won't tell it outside; an ordinary acquaintance will tell it outside, but hasn't the courage to tell us in private"

SOME SOW, SOME GATHER THE HARVEST.

It is one of the vast compensations of life that we are all interbraided together so no one is forced to stand alone, to measure his life and its values simply by what he alone by himself has done. Some sow, others reap; but it is the Divine rule that they are interdependent, that each needs the other, that both will participate in the final reward, that both will, side by side, rejoice in the whole, complete achievement. The soldier who dies in the trenches early in the war will not be forgotten when the laurels crown the victor who marches at the end. The sower, the reaper, in the great day stand hand in hand. Said Whittier:

"It may not be our lot to wield The sickle in the ripened field; Not ours to hear, on summer eves, The reaper's song among the sheaves. "Yet where our duty's task is wrought: In unison with God's great thought, The near and future blend in one. And whatsoever is willed, is done." —Exchange.

STRENGTH AND RICHES.

"To all sinful, troubled, careworn anxious or depressed souls my message is this: Believe that it is God's will that you should be set free from all fears, from all power of evil, and become spiritually rich and strong. It may not look like it now, with the enemy at the gate; but stand firm in faith, and wait for your deliverance. Christ your Savior will arise within you and destroy that which now threatens to destroy you. It may be long before the spiritual man has grown the fruits of righteousness for the refreshment and beautifying of character and life; it may be a slow growth and a hard struggle in daily dependence upon the spontaneous grace of God; it may not be this year nor next that you attain to spiritual plenty. But it will come, so sure as God is God, if you will but be strong in the Lord and the power of his might, and are of those who through faith and patience inherit the promise."—Rev. R. J. Campbell.