

100 YEARS  
in Building  
HORGAN'S  
CRO. Vermont  
HORGAN CO.

one hundred and six-  
clock, Austin Avenue  
Texas.  
ill, of First Church,  
automobile on June  
from the effects of  
R. Hay and G. M.  
funeral services Sun-  
Church. The Advoca-  
to the surviving

CH NEWS

nce Claimants of our  
d in Permanent Fund  
Dividends paid to  
amounted to \$192.

ve an address before  
vention of the As-  
bs of the World, in  
25. His subject is  
tising."

the Board of Educa-  
Episcopal Church,  
Thomas Nicholson,  
layman, who has for  
of the great North-  
is the first laymaa

use episcopal area  
issippi, Louisiana and  
thern German Con-  
November 23; Texas,  
24. Bishop E. H.  
West Texas at San  
Bishop Shepard, the  
September 28.

Circuit-Riding Days,"  
meral Conference of  
Church, Saratoga  
addlebags used fifty  
teacher in the North-  
and put in the ex-  
idams, Palmyra, N.  
tern Methodism had  
hat pioneer on the

COMPLAINS  
thing in the Advoca-  
country. She says  
deaths not recorded  
writing about. Some  
doing his duty to  
let others know of  
phant deaths.

n's  
on  
ed  
of

ed  
le,  
er-

re

its

in-  
ed

its  
in

ts.

# TEXAS CHRISTIAN ADVOCATE

TEXAS OKLAHOMA NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879. OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXII DALLAS, TEXAS, THURSDAY, JUNE 22, 1916 Number 46

## EDITORIAL

**Another happy commencement season has passed.** The halls of our colleges are now empty save as they are filled with students pursuing summer courses of work. Our own Methodism has reason to congratulate herself upon the work of her schools. Never have these schools been so full of students and never have so many graduates gone out from their halls as in the present year. In Texas for the first time in many years have we had in our own colleges a larger number of Methodist students than are to be found in the State University. Southern Methodist University has enrolled 453 students in her college classes during the year and Southwestern University 422. The Texas Woman's College likewise has had a large number of students and in these three "A" grade colleges of Texas we have had a larger number of Methodist students pursuing college courses than are now found at the University of Texas. We congratulate our Texas Methodism upon this larger support of our own institutions.

### GREETINGS TO OUR COLLEGE FRIENDS

We find it in our heart to extend cordial greetings to our young college friends whom these lines will find at home after useful months in college. We are grateful that you have been preserved in health and that your happy voices again mingle in the conversations in the family circle. We have shared the solicitude of the loved ones at home for you while away at college and we have prayed that your college days might return you furnished and equipped for larger living. We have especially prayed that you would accustom yourself to the services of the Church as you did before going to college.

More than once distressed mothers have come to us as pastor and sadly related the changed religious views of son or daughter upon his or her return from college. The old relish for the Church seems abated and even the sense of God seems obscured. Delight for the house of God seems gone. So we have been told. Shall it be so in your case? Shall the Sunday School and the young people's societies no longer enjoy your presence and leadership? Shall the Church lose in proportion to your enrichment in college? Have you in these recent months gone blind to some of your dearest faiths? And, if so, may we not sit for awhile together and talk it over?

Just twenty-four years ago we were where you are now. We returned home after seven years in college and as evidence of having rightly used our time we handed over to the loved ones at home our diplomas bearing the greetings of our Alma Mater and commending us as worthy of the privileges which usually belong to those who have earned de-

grees in Arts and Divinity. May we, therefore, as an elder brother be permitted to enter the circle of our younger brothers and sisters and shall we not counsel together about some of the mental problems which have arisen as the result of your days in college? Anyway, at least, we make bold to extend to you our heartiest greetings and express our gratitude that you are home again.

### DOUBTS OF COLLEGE MEN.

One of the outstanding features of the present age, it has been well said, is the extent to which believers doubt and doubters believe. In many of us is a strange blending of belief and doubt. How often even the best among us have exclaimed, "Lord, I believe; help thou mine unbelief!" Especially of college men and women is this not sometimes distressingly true? Indeed, can we reasonably expect that it should be otherwise?

The young man goes to college as the possessor of more or less clearly defined religious views. He has certain beliefs which have been taught him from childhood. He has never questioned them. It may be that not even the slightest interrogation point has ever been written after one of them. He has fed upon them as a matter of course.

Now, in college he is in a new mental world. Here he is taught to reason—to analyze and to classify. He is taught to leave no proposition until he can write *quod erat demonstrandum*. Not even the word of his teacher offers the credentials for his beliefs, and he does not stop in his mental journey until he reaches the reason of things.

Is it at all strange, therefore, that the college man should demand that the religious furnishings of his soul should be subjected to the rigid tests which he has applied to other matters? And ought he build a sort of Chinese wall around his religious beliefs and say these shall be exempt from test? Ought he? No! Nor can he. Nor should he think that some strange thing has happened to him if he now discovers even a distressing blending of faith and doubt. Such offenses must needs come.

But may not even doubts have their useful functions in one's religious life? We are sure that they may. Two quotations come to mind which clearly define the functions of religious doubt. The one is from George Burman Foster, professor of the Philosophy of Religion in the University of Chicago, and the other is from Henry Drummond, evangelist and scientist. The first says: "An organism needs food, but there must be a process of elimination as well as of nutrition; indeed, organisms generally die from poison due to defective elimination rather than from starvation. Now, as I understand it, doubt is the purgative, eliminative, excretive

side of religious experience, as faith is the nourishing." The second says: "Doubt shows interest. Doubt is one of the most blessed states a man can be in. It is the purifier of thought. Until he has doubted and then thought, faith to a man is mere credulity."

Here we have it. The function of religious doubt is twofold: elimination and purification.

As parents and even as pastors we can hardly hope that all of our statements of truth to children in their teens shall be satisfactory to them in the awakening years of college life. There is more or less of an admixture of truth and tradition in the best statements which we make to our children. The truth will endure the most searching tests, but it is far from possible that every view of life and of the world which we have taught will stand. And if the growing mind of the college man or woman detects what is tradition and what is truth, let neither him nor ourselves be pained. College days are, as it were, the molting time of life and if our sons and daughters emerge with clean, beautiful plumage, let us not grieve. If from their mental systems have been eliminated old statements which are not of the essence of Christianity, let us not be distressed.

But the function of doubt is other than that of elimination. Doubt purifies. Doubt is a stage in the process of making religious truth our own. Until we have thought it out it is not ours. Until it has been fused to a white heat in our own experience it has not become a part of us. Great souls, be it remembered, have reached the promised land of certain truth through wanderings in the wilderness often of painful and distressing uncertainty.

We counsel, therefore, that both parents and pastors shall remember that even doubts may have useful functions and that our young men and women returning from college halls may not be estranged from the Church by any inconsiderate word. Nothing could be more hurtful in this homecoming time than uncharitableness toward the interrogation points now in the minds of these noble sons and daughters.

### THE DISSOLVING OF DOUBTS.

Whether doubt is a blessed estate depends entirely upon what one does with one's doubt. Whether doubt shall exercise healthy functions in one's religious life depends entirely upon one's attitude toward one's doubt.

Certainly we can not be indifferent to our doubt if we shall hope for its dissolving. Dr. W. H. Fitchett speaks of a current unbelief today which is "vague, loitering, evasive and strangely contented." Nearly

(CONTINUED ON PAGE 8, COLUMN 1)

## AMONG THE BRETHREN.

H. G. H.

Mr. Editor, that salt and pepper I sprinkled about in your paper of June 15 must not be taken for milk and water.

In same issue J. E. Harrison hits the nail on the head in his short piece on "Union of Methodism," although when he writes on "Our Order of Public Service" he unintentionally takes both sides of every question, just like Sam Steel did when he accused the Lord of being on the side of the North in the war.

But that which I enjoyed most in your paper of June 15 was from E. E. Hoss. He is a dangerous man to tamper with. When you are near his ecclesiastical or historical toes tread lightly or you are flattened out.

But John M. Moore's long article in June 15 number needs a little attention.

He uses the expression "reorganized Church." I think he quotes from the brethren over the border. Mr. Editor, "reorganized Church" is a Trojan horse. That is the kind of horse it has been all along. It's in the blood and breed and will live and not die there. Harrison says so—and on some subjects he is reliable.

John M. Moore is off his base when he says: "Even the political issues that influenced the separation have been settled." Shades of Bishop Andrew! Why, beloved young brother, politics had nothing to do with the separation. It was simply an ecclesiastical matter—strictly within the domain of Church law—or rather Church law giving every official the right of legal trial before being deposed was dropped under the table. A touch of slavery was influential, but that was social, and did not ruffle even a single hair on Dr. Peck's head.

But I was amazed at John M. Moore when he described a "supreme legislative, executive and judicial body of the Church," and another body of the Church not possessing these great prerogatives, and then frankly asserts: "These do not necessarily conflict." Why, one stroke of E. E. Hoss' pen knocks out Moore's middleman and brings harmony and order to his confused judicial mind.

Brother Moore should have stopped before he used that term "personal prejudice"—meaning "a wrong or ignorant bias of view"—affecting many good people who have for years passed right along through these Church polity matters.

And then Brother Moore proceeds to enlighten us as to the Northern view of this whole matter. Why, all that was spread out like a book before us before Brother Moore was born. Don't you see that Harrison says there's nothing new in the matter? Harrison was a "Ku-Klux"—he came from way back. He must have read what the editor of the New York Christian Advocate said: "The plan provides for union by reorganization." There's that old Trojan horse nosing round again. Dr. Harrison will please put a bridle on him and lead him out to pastures that are sure enough green.

It strikes me that the Methodist Episcopal Church and the Methodist Episcopal Church, South, are pretty well organized, and yet Brother Moore says that the work to be done in the "reorganized Church" is "voluminous, intricate and hard." Just so, if the brother will only tell us what he means by "reorganized Church." It isn't a question of piety, but a question of old Hoss sense.

## THE SOUTH'S CONTRIBUTION TO THE NATION.

(First article appeared June 8.)

## VII.

(Excerpt from Fraternal Address Dr. James W. Lee before the General Conference of the Methodist Protestant Church, Zanesville, Ohio, May 24.)

When we come thus to think of what the South has done to make the Nation, and how the tendency, in many parts of our country, is away from the original ideals of our fathers, it can be very well understood why the people of the South are inclined to believe that a determination on their part to take their former place in the direction of National affairs, will be welcomed by all the native American people in this country.

The people of the South look to Methodism to inspire them in undertaking this vast enterprise. The Methodist Church of the Southern States has done more to guide, direct, inspire the vision and the ideals—political, social and religious, of the Southern people, than any other Church.

In common with Methodism all over the Union, we have furnished to the people of our own denomination, and of all other denominations, religious warmth and inspiration. The Methodist Church began with the organization of a society for the deepening of the spiritual life among the people.

Emphasis was placed upon separation from the world in a wrong sense, and in consecration to God; but from the beginning it was only a revival of the Christianity of Christ. It was a movement inaugurated by scholars.

While the first preaching was to the colliers, because the ministers were not permitted to occupy the pulpits of the Church, the gospel they preached was no more intended for the colliers than for the upper classes; and, indeed, many celebrated people, like Lady Huntington and others, co-operated with and supported the movement.

Methodism was never for any distinct class. From the beginning it was a movement in the interest of the spiritual welfare of the human race. Its great success is due to the fact that the gospel it preaches is for all the people.

The Methodist Church has influenced all the Churches. It has contributed many of the leading preachers to the pulpits of other denominations. Some years ago, I made a study of the number of ministers on note, who had been contributed by the Methodist Church to the pulpits of the other denominations. In my own city, St. Louis, the Episcopal Bishop of Missouri, Rev. Dr. Daniel S. Tuttle, had been a Methodist. Rev. Dr. Robert A. Holland, formerly rector of St. George's Episcopal Church, who was at the time a very brilliant and cultivated man, had been a Methodist. Rev. Dr. Edmund Duckworth, rector of the Church of the Redeemer, and the late Bishop Robertson, who preceded Bishop Tuttle as Bishop of Missouri, had been Methodists.

Rev. Dr. Henry George, who was pastor of the First Congregational Church, had been a Methodist. Rev. Dr. George Edward Martin, who was pastor, at the time of the First Presbyterian Church, was an ex-Methodist. Rev. D. Frank G. Tyrell, who was pastor of Mt. Cabanne Christian Church, was an ex-Methodist.

So I found, at the time, the same was true in Chicago. Bishop Fallows, of the Reformed Episcopal Church, Rev. Frank W. Gunsaulus, of the Armour Institute, and Rev. Dr. H. W. Thomas, who was then living—three of the best known and influential men in Chicago, had all been Methodists.

I found the same to be true in New York. Rev. Dr. Tiffany, Rev. Dr. John Wesley Brown, who have since passed away, had been Methodists. Rev. Dr. Marvin R. Vincent, who was teaching at the time in the Union Theological Seminary, was for a long time a Methodist preacher. Rev. Dr. Charles B. Jefferson, pastor of the Broadway Tabernacle, had been a Methodist.

Rev. Dr. S. P. Cadman, pastor of one of the strongest Congregational Churches in Brooklyn, was formerly a Methodist. Rev. Dr. N. M. Waters, pastor of the largest Congregational Church in Brooklyn, and the man he succeeded, Dr. W. H. Meredith, had been Methodists. Rev. Dr. W. J. Dawson, one of the great preachers of the time, now pastor of the old First Presbyterian Church, Newark, N. J., was a Methodist.

The three great Congregational Churches in London, at the time I made the study, whose pastors were Rev. J. Campbell Morgan, Rev. R. J. Campbell and Rev. Dr. Thomas Yates, were all contributions from the Methodist Church.

The best known name, perhaps, among all the distinguished ministers of the Baptist Church, that of Rev. Dr. Thomas Armitage, was a contribution from the Methodist Church. The pastor of the largest and most influential Baptist Church of the present time in this country, perhaps, Rev. Dr. Russell H. Conwell, was once a Methodist.

Many of the most scholarly preach-

ers in the Unitarian Church were once Methodist preachers. Rev. Dr. Robert Collyer, that faintly old man, who was so good and lovely that he was almost orthodox, and Rev. Moncure D. Conway, who wrote, before he passed away, a book of the most interesting biographical reminiscences published in the present generation, were both Methodist preachers in the former days. Rev. Dr. Edward Eggleston, one of the most accomplished historians in this country, was once a Methodist preacher.

The glory of the Methodist Church is that it has all the style and all the culture of any other Church, and yet has insight enough to know that culture and style and beauty do not count when it comes to determining what are the conquering, advancing, regenerating powers of the Christian Church.

## VIII.

Some one remarked to me, on a certain occasion, when I was giving the names of the vast number of ministers, who had gone from the Methodist Church to the pulpits of other denominations, that he thought it was a sign of weakness. I replied that I thought it was a sign of strength. My father was a planter down in Georgia, and every spring he was accustomed to raise great beds of sweet potato slips, and when the proper time for planting came he not only had enough to insure his own crop, but also to supply his less fortunate or less thrifty neighbors with slips for their own crops.

Was it to my father's discredit as a farmer, that he was able to supply not only his own needs but those of his neighbors? Was it anything to the discredit of England that she was able to furnish Chinese Gordon, and other great generals, to command armies other than her own?

So I claimed that it was not discredit to the Methodist Church that she was able to furnish scores of brilliant men to the pulpits of other denominations, while, at the same time, keeping enough to supply her own pulpits.

The Methodist Church is the religious sweet potato bed of all the denominations, to which the other Churches look for slips to plant out their respective ecclesiastical patches.

Not to mention all the great preachers, who have gone from the Methodist Church into other communions, this Church has been equally liberal with her contributions of leading men to all the other departments of cultivated life.

Sir Henry Fowler, once a member of the Imperial English cabinet and his two accomplished daughters, Miss Ellen Thorneycroft and Henrietta Fowler, among the leading story writers of the time, were devoted Methodists.

Rudyard Kipling, the most influential of the literary men of the age, grew up in a Methodist household. Sir Edward Burne-Jones and his son, Sir Philip, great artists, were contributions from a Methodist parsonage.

George Frederick Watts, that painter of the rarest pictures England has seen since Turner laid down the brush, is another contribution to world's leaders in art from a Methodist household. Sir Edward John Poynter, made President of the Royal Academy in 1896, found the beautiful woman who became his wife, in a Methodist parsonage.

Every one who has read their lives, knows what George Eliot and the Brontës owe to the Methodist influences thrown around their early lives.

The writers, whose books are read everywhere, like those of James Whitcomb Riley, the late Gen. Lew Wallace, Will N. Harbin, John Kendrick Bangs, and many others, are all Methodists.

If we go to the National Legislature, we will find that many of the leaders, who have in charge the fortunes of this country, are Methodists. Dr. William T. Harris, the late United States Commissioner of Education, who was one of the foremost thinkers of the age, paid tribute to Methodism in the following language: "The Methodist Church is the strongest Church in the United States to-day."

"It has a power to reach the people, a power greater than that of any other Church. I have noticed, in the last twenty years, how the Methodist Church is sending out philosophers of a high order, and attacking the evils of skepticism as entrenched in philosophical systems.

"I have noticed, too, that in matters of scholarship, the Methodist Church

is sending forward young men of the first rank. And yet this remarkable Church does not lose the ground, which it has always held in the enlightenment of the masses of the people."

## IX.

By association with Jesus Christ, the early apostles were changed from obscure, ignorant men into notable and eloquent preachers. The sermons of Peter and John stirred Jerusalem to a height of activity never witnessed before by the doctors of the law.

The whole city was luminous with intellectual light and heat, set to vibrating by the new teachers, who in turn had been lifted out of themselves and turned into flaming prophets of the new time, by the impact of pulsations from the life of Jesus Christ. Conservatism sought to hold its ground by threats of prison. Old ideas sought to repress and smother the seemingly wild intensity of the new.

But the ferment of enthusiasm from the hearts of the plain people was at the boiling point. Nothing could repress it. Opposition increased it. A new era had come to birth.

A time for new dates in the world's calendar had come to its dawning. The clock of the ages was to begin marking off new hours and days. Jesus Christ had come to town.

A new edition of the human species was to be issued. The old order had had its day—and lost. The Master had come to declare the breaking of a new day.

It was the signal for the dispersion of hard and narrow and outgrown ideas, which made men hate instead of love. The movement was in the molten, flowing state. It contained too much heat to come at once into settled order. It was dynamic.

It was all out of doors. Nothing less than the whole round sky furnished sufficient room for its outgoing radiations, it carried in solution all the elements of progress.

While the center of it was a cross, a place of merciless butchery, where the cry of the mob furnished the only chorus, yet out of this came the beauty the great painters felt and transferred to canvas, the great architects felt and converted into vast cathedrals, and the singers felt and turned into magnificent oratorios.

In this primal social atmosphere, made warm and kindly and inspiring by the incoming of the Son of God, was contained in a diffused nebulous form, the contents of Christian civilization. Through conflict with paganism and organized malignity and unblushing guilt, it gradually took form in homes and laws and governments and institutions.

In after ages it appeared in the poem of Dante, in the visions of Michael Angelo, in the missionary movement that converted England, and in the joyous pastime of the life led by Francis and his monks.

On an evening in May, 1738, while attending a Moravian prayer meeting, John Wesley felt his heart strangely warmed. He had been fasting and practicing abstinence, and conversing with mystics, and calling to heaven day and night for power and peace and assurance. But he continued disturbed and disquieted. At the Moravian prayer meeting, however, he felt rising around his heart, and, filling all the channels of his being, the same divine light and power the early disciples experienced in Jerusalem.

Jesus Christ was born anew in the life of John Wesley. This was the Bethlehem period of his new being, and hence he was very happy. He declared to the company present what had come to pass in the interior world of his consciousness.

Society in England, at the time, was cold and worldly and selfish. The Christian religion was mentioned only to be ridiculed. Voltaire said that Paris was a model of piety in comparison with London. The Church was formal. The clergy were indifferent as to the spiritual conditions of the people. In the midst of times like these, John Wesley, glowing, luminous with a light from above, began preaching the gospel.

But his message was too heavily charged with fire to harmonize with the slow-beating, low moral and religious temperature of the times. The contrast was so striking that nothing was left the clergy but either to raise the grade of their own spiritual temperature, or else force Wesley to flame elsewhere with his burning gospel than from the pulpits of the established Church.

The latter alternative they saw proper to adopt. So one after another of the established places of wor-

ard young men of the l yet this remarkable t lose the ground, ways held in the en- he masses of the peo-

IX. a with Jesus Christ, as were changed from at men into notable eachers. The sermons hn stirred Jerusalem tivity never witnessed ctors of the law.

y was luminous with and heat, set to vi- new teachers, who in lifted out of them- d into flaming proph- time, by the impact on the life of Jesus atism sought to hold reats of prison. Old repress and smother vild intensity of the

of enthusiasm from plain people was at. Nothing could re- tion increased it. A ne to birth. dates in the world's ne to its dawning. ages was to begin hours and days. Je- come to town. of the human species. The old order had i lost. The Master are the breaking of

al for the dispersion arrow and outgrown le men hate instead ovement was in the state. It contained ) come at once into was dynamic. of doors. Nothing hole round sky fur- room for its outgoing ried in solution all rogress.

er of it was a cross, ess butchery, where b furnished the only 'this came the beau- tifiers felt and trans- the great architects d into vast cathed- ratories. social atmosphere, kindly and inspiring of the Son of God, a diffused nebulous s of Christian civili- conflict with pagan- d malignity and un- gradually took form rs and governments

it appeared in the the visions of Mich- e missionary moved- England, and in e of the life led by onks. in May, 1738, while fan prayer meeting, his heart strangely l been fasting and nce, and conversing l calling to heavn r power and peace ut he continued dis- ted. At the Mora- ng, however, he felt heart, and, filling his being, the same ower the early dis- in Jerusalem.

s born anew in the ley. This was the of his new being, s very happy. He npany present what s in the interior ousness.

and, at the time, worldly and selfish. gion was mention- ed. Voltaire said model of piety in ondon. The Church clergy were indif- spiritual conditions the midst of times Fealey, glowing, l- ht from above, be- gospel.

e was too heavily to harmonize with low moral and re- of the times. The riking that nothing but either to rais- own spiritual tem- force Wesley to th his burning gos- pulps of the es-

native they saw to one after anothe- ed places of wor-

ship were closed against Wesley and his helpers, until no place was left for them to bear witness to the truth they felt, except the wide-open plains and the fields. The new wine was too much for the old bottles.

Though a gentleman by birth, and a scholar by training, Wesley turned to the unprivileged classes. The poor heard him gladly, unaccustomed to such lightning-like discharges of sympathy and compassion, the laboring people were lifted above their ordinary levels of thinking.

Men who had never known how to express themselves, except by cursing, found themselves learning to sing and pray and praise. The fountains of the great deep of the English common heart were broken up.

People gathered together in multitudes, ten or twenty thousand sometimes meeting at once under the heavens to hear the gospel. The movement, like the one in Jerusalem under the early disciples, could not be kept from exciting attention.

The uprising of the populace, with shouts of victory over pardoned sin, gave to the philosophers something to speculate about, and to the wits an unlimited output of raw material for fresh puns and novel turns of humor.

The idea of plain cobblers and colliers and carpenters experiencing religion and expounding it with boldness and eloquent speech, was an amazing one.

But in spite of the caricatures of Hogarth and the scorn of Walpole, and the determined opposition of the established clergy, the movement continued to spread until all England was caught in the swell and sweep of it.

The current of the national life began to cut for itself new channels. The windows of heaven were open again. The old conceptions were no longer large enough for the rising tides to flow through.

Customs and long established conventionalities were discounted and left. The revival of the first century had a companion in that of the eighteenth. As in the first so in this—things were in a molten, flowing state.

The elements of art and literature and science and enterprise for the coming time were afloat in this free, glowing atmosphere, set into motion by the radiant gospel of the pioneers of the opening era.

Here philosophy and doctrine and institution were carried in solution. Here we see the promise and the potency, diffused and nebulous, of orphanages, hospitals, colleges and houses of worship planted by the Methodists in all the parts of the world today.

The rich man, generated in one century by the encompassing pulsations of divine sympathy and compassion, expresses itself in the commerce and laws and social establishments of the next.

What was coursing through the blood of one century stands up, fixed and hard and permanent, under the sun of the next.

What was inchoate and embryonic in one period is articulate and clearly defined in the next. An unordained grocer, who speaks without respect for grammar, in the eighteenth century, moves up to the office of a Bishop, in the nineteenth, and preaches like an archangel.

X.

The great revival of Wesley's time has been converted into what we know as the civilization of the English-speaking peoples of the present day. The amazing miracle of the Christian religion is that it started with the poor, plain, unlettered people, that the mighty and the cultured and the privileged classes held it in contempt, and yet the stone which the builders rejected at the first, has now, in the eyes of the learned and the great, even become the head of the corner.

Take out the culture contributed by the Methodist Church to the general fund of the nineteenth century, and how poor it would be! All the Churches have drawn on the scholarly men of Methodism for inspiration and help. The Methodist Church evinces its identity with the spirit of the early Church, and with the life of Jesus Christ, in that in losing itself it finds itself. Its wealth of resources are of such a quality that it is not impoverished, but rather enriched by giving. This Church lives by dying and constantly grows stronger and deeper and higher by parting with itself.

In that careful and conservative

epitome of all knowledge, the Encyclopedia Britannica, ninth edition, it is declared, in an article on Methodism, that "Methodism is more properly national in its character as an American Church, than any other Church in the States." It has done more to educate, evangelize and enrich the moral and spiritual life of the American people than any other denomination of Christians.

In order to take the place that belongs to Methodism in modern religious history, it is necessary for her preachers to emphasize the importance of coming to Christ as Redeemer and Lord and Life. This was the message of the early Methodist preachers.

Rev. Alvin A. Magary, in the new Ladies' Home Journal for May, in a table showing what subjects eight hundred recent sermons dealt with, said that there were only fourteen in which the preacher seemed to attempt to persuade people to come to Christ.

And yet this is the chief function and the prime duty of the pulpit. If the Methodist Church had started upon its career, emphasizing the importance of swimming pools and lunch counters and social service, etc., there never would have been any Methodist Church.

The Congregationalist of Boston recently declared, in an editorial on Methodist union, that "when we come to ask ourselves by what means Methodism in America, starting as a feeble folk, has come, in a century and a half, to the large estate it occupies in modern religious history, the answer must be found, we think, along the lines of its central purpose. It revived in England and propagated in America a form of Christian activity, which concerns itself primarily with the personal relation of the individual to God through Christ. If any one questions the popular effectiveness of their attitude of mind and that type of Christian utterance in the pulpit, the great success of the Methodist Church is a sufficient answer."

XI.

A distinguished professor in a German university wrote a pamphlet some years ago, the burden of which was to prove that "Methodism is on the point of becoming to evangelical Christianity, practically, if also unknown to many, the ruling power like Jesuitism in Catholic Christianity." This the professor regarded as "in many respects one of the gravest signs of modern Christianity." Commenting on this pamphlet, the late Rev. Hugh Price Hughes declared that all modern religious history was summed up in the two momentous facts that Ignatius Loyola has captured the Roman Catholic Churches, and that John Wesley has captured the evangelical Churches; that Jesuitism and Methodism were the two ultimate forms of intense logical, thorough-going Christianity; that absolute subjugation to the Church, or absolute subjection to the Christ, was the only alternative for the enthusiastic "out and out" Christian of the twentieth century; so that John Henry Newman found that a via media was impractical and hopeless, and became a Roman Catholic; and that John Wesley made the same discovery, a hundred years earlier, and became a Methodist; and that in these two facts we have the ultimate explanation of modern English history.

Methodism and Romanism then are to be the final forms of practical Christianity. It is not meant that the Methodist Church, as an ecclesiastical organization, is to be one of the ultimate forms of genuine all-conquering Christianity, as distinct from Romanism, but that Methodism, as representing Christianity, essential, experimental and spiritual, as John Wesley preached it, will be the form of Christianity all Protestant bodies will accept and declare. As contrasted with what they were in John Wesley's day, it is almost correct to say that all the evangelical Protestant Churches today are essentially, at least in doctrine, Methodist. The Baptist Church, it has been well said, is nothing but a Methodist Church in water. It is only necessary to take it out and dry it, and put fire in it, to have a Methodist Church. All Christian activities and forces are to be grouped under the general forms of Methodism and Romanism, and then in the great coming times, these two will federate and co-operate, and through their combined efforts, all the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

REFLECTIONS ON HOME MISSION WORK.

Rev. J. A. Phillips.

As a mission worker among the Mexicans in Texas I sometimes find the need of appealing to our American friends for a little extra financial help. A few respond readily, but many are very reluctant. The reasons given are not doing anything heartily are various.

The prospect of a drouth makes some people go s.o.w. Well, wherever you find a dry climate you will always find that it is a climate where it does not rain much.

It strikes me that our American Christians would find it a great delight to invest a little in mission work and watch it grow right under their own eyes. It is true that the main work of missions is done by means of the general collections. And yet mission specials have had a spontaneity and vigor about them that has made them worth much to us.

Those of us who are presumably fit to live believe in the survival of the fittest. Was ever anybody fit to survive who had not been made so largely by the love and patience of others? Abel, Jesus and Paul had a better right to live than had Cain, Pontius Pilate and Nero. Why not labor so that the really fit may have a better chance to live? Better still, why may we not improve the character of our fellows so that more of them may be fit to survive?

Some people hold that if a race is not Christian it ought not, therefore, to be made Christian. Their prayer would be: "Lord, if you will give me a batch of nice, clean, lovely, attractive, honest, respectable sinners to convert I will undertake it, but not the miserable, dishonest, wicked sinners."

Is Christianity good for those who already have it and not good for those who have it not? If that be true there was a time when it was not good for anybody.

One cannot give what he has not. We cannot transmit the Gospel as the knife carries the skill of the surgeon, but rather as the wires transmit electricity. The wires are themselves electrified, while the knife is not affected by the surgeon's ability. What are we as Christians trying to give to others? Is it not our inward beliefs and motives?

We cannot give others anything better than our best selves.

The purpose of missions is to transmit God's message from the whole man in his whole environment to the whole man in his whole environment. If the missionary is not a farmer, carpenter, merchant, physician, teacher or State official he must be human enough to enter into the life of a farmer, carpenter, merchant, physician, teacher or State official.

One of the first requisites for an ideal missionary is to have the friendly and patient disposition of an old family horse. We may note in passing that not many of us are ideal missionaries.

The caste system, which is almost universal in non-Christian lands, is fatal to brotherly love, if carried to the extreme. If we cannot eliminate it we certainly ought not to extend it or intensify the feeling.

What is the Gospel? Good news. Good news of what? Of salvation. Of salvation from what? From sin. From what sort of sin? All sorts. Suppose we specify: "Hereby we know that we know him if we keep his commandments." What are his commandments? They may be summed up in one, namely: "Bear ye one another's burdens and so fulfill the law of Christ." To refuse to bear the burdens of our fellowmen, and especially if they be our brethren in the Gospel, is to refuse allegiance to Jesus Christ. We do not know Christ if we will not keep his commandments.

What are some of the burdens which our fellowmen have to carry? (1) "What shall we eat, what shall we drink and wherewithal shall we be clothed?" (2) How may I know more about God and his ways and how may I have my children and friends taught these best things? (3) How and where may I have my children prepared for earning a living? (4) How may I get a little of the higher culture which Christianity has produced?

College men appeal to friends of education for money to build and equip Christian colleges with the plea that it is a Christian duty to give our

children the higher education. The Protestant doctrine of universal, free State education is that Christianity is meant for the fullest development of the intellect and aesthetic faculties as well as for the spiritual and ethical faculties.

There are those who would like to see our aliens evangelized and their children educated to the extent that they would make better farmers, house servants, manual laborers. Some reluctantly agree to compulsory education, just so it does not go beyond the fourth or fifth year. A very few are bitterly opposed to educating or evangelizing anybody who does not demand education and who has not been already evangelized. Search the heart of these people and you will find that they believe either in a modified Gospel or none at all. It is not the full development of men and women they want, but "the salvation of souls." Can those who hold such views fulfill the royal law, "Thou shalt love thy neighbor as thyself?" Do they bear the burdens of their brethren? Do they not rather "despise the poor?" "If ye have respect to persons ye commit sin."

We count it a mark of love when we elect to give our own children the best that Christianity offers in culture and education. Is it love that moves us to shirk the responsibility to help those who are struggling to train their children for the highest and best? Would it be regarded as a mark of love for us to deliberately condemn our own children to a life of unskilled labor? "Oh, but some races were designed by the Creator to be hewers of wood and drawers of water." Don't slander God Almighty that way. That is a pious fraud and out of date. That is merely a survival of the heathen doctrine of caste, a doctrine which has cursed India and many other countries.

Great wealth and deep poverty are alike dangerous to the morals of a man or nation. "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? Or lest I be poor and steal and take the name of my God in vain."

The physician of souls who wishes simply to get the soul to heaven when the man dies is a spiritual quack. He has not studied his Bible.

Who can deny that we should feed the hungry and clothe the naked? If we should do that, who shall deny us the right to do it in the best possible way? Have we clothed the naked, and fed the hungry, in the best possible way, if we have failed to give them the full Gospel? The full Gospel includes higher education. It makes men brothers and sets them free. It does away with degrading poverty and arrogant wealth. It discovers the good in men, even the poorest. The full Gospel makes men feel a sense of responsibility for the toil-stained fellow on his rocky, earthy road as well as for the soul in its journey beyond the milkyway.

MOTHER—THE FIRST TEACHER.

It is never amiss—this deification of motherhood. At our father's feet we learn our politics, our business education, the affairs of the great outside world, the ways of men. The sacred shrine—our mother's knee! Here the world learns its religious idea. In the twilight hour she sings to us of a land beyond the stars. She is our first teacher. From her dear lips we learn a theology that all the schools cannot efface. The Virgin mother of a world's Redeemer caressed his tired head just like all other mothers under Judean skies. She crooned her baby into dreamland and sung to him her vesper songs. The Virgin was the queen among all the women. The world's motherhood is heir to the same blessed throne. Ah, that mother of yours! In the glowing of life's evening, even the aged sit and dream once more of the time when their dear old mother's arms were their cradle and her breast their pillow. With what tenderness she enfolded you! How softly she drew your head down into its resting place—

Within the gracious hollow that God made In every human shoulder, where he meant Some tired head for comfort should be laid.

Many a storm could be so easily averted if we only watched the barometer that hangs on the wall of the human heart.

**NOTES FROM THE FIELD**

**TULIA STATION.**

We have just closed a two weeks' meeting at this place. There were six additions to the Church and two infants baptized. Brother J. W. Story did all the preaching except three sermons. The interest grew throughout the meeting. Brother Story preached a sane gospel. He is thoroughly orthodox and gives great prominence to the Holy Ghost's work in the conversion of men. We were much edified by the strong, lucid, forceful preaching of this man of God.—Geo. W. Shearer, P. C.

**RED LAND.**

June 11 we closed a great meeting at Red Land, a small community with no Church of any denomination. There were a number of conversions and Sunday evening at 3 o'clock services we organized a Church with twenty-two members, receiving twelve new members—mostly by vows and baptism. This is one of the most promising little Churches of my knowledge. They made their assessment \$75 for the rest of this year. Brother L. L. Felder, of Blanket, came to us Tuesday night and did some as good preaching as I ever had a helper do for me. This makes forty-two new members since conference and the goose honks high. This is our second year on the Novice charge and we are hoping for two more.—T. D. Ellis, P. C.

**MT. VERNON STATION.**

We have recently closed a successful revival meeting in the Church here. Brother M. H. Read did the preaching, and to say that he did it well is putting it mildly. He preached the gospel and fought sin without a single compromise. Brother J. Virgil Clower of Ladonia, Texas, led the music for us—the right man in the right place. Vows will make no mistake by having him with you. The meeting resulted in a much-needed awakening in the Church. Twelve conversions and reclamations and five additions to the Church. One young lady converted in the meeting has answered the call to special work in the mission field. We serve an excellent people and are very hopeful for a great work the rest of the year. Pray for us.—N. W. Oliver, P. C.

**WALTER, OKLAHOMA.**

The trite saying of "the right man in the right place" is certainly and emphatically true of the Rev. B. M. Nelson of Walter Station. Conditions at Walter at the time of his coming were very peculiar and very tense. But from the day that he first unfurled his banner upon the field to this good hour the kingdom has been and his bow abides in strength. Bro. Nelson is one of our very best men and can preach like a Bishop. He comes to us from the Blue Grass region of old Kentucky. He has warm blood, a high head and swift feet. He moves along his orbicular arena in great style and can go a mile as quick as the quickest, and when he comes in on the home stretch on November 1, with flags flying, it needs no prophet to predict that he will make a good report at the stand. Walter Station is making this year the best record of its history.—W. H. Roper.

**STRATFORD AND BYARS.**

On the morning of June 13, about 3 o'clock, a tornado struck our town and demolished the Methodist Church. It is a wreck. Two other churches were demolished and a third one badly damaged. Several business houses were destroyed. Eight or ten residences were also destroyed and but few houses escaped being damaged. All of us will be out of business next Friday in our Church work. We will have to rebuild our Church. We are badly crippled. We will need more than we can do ourselves. Our church at Byars is off its foundation and badly damaged. We had just made it almost new. We have new pews on the way to seat it and chair chairs. We had put in a new light plant. In fact we were spending between five and six hundred dollars on the building. Just what we are to do at Byars I do not know now. We are going to do our best, but after that we are going to need help. Our business men have lost so heavily both on their homes and places of business until we cannot expect any great amount from them. They will do their best. But that will not be enough. We were doing very well and looking to other improvements to our churches. But we have halted. The cry is, "Come over into Macedonia and help us." You have relieved war sufferings in Europe. We are a great people to help. My churches need help to replace them as they should be.—J. G. Blackwood, Pastor.

**SMILEY.**

We have just passed through two very gracious and profitable revival meetings. In those two meetings there were at least seventy-five conversions and reclamations. The first one was at Cheapside, Texas, where we had Rev. E. V. Cox, of Killeen, Texas, to assist us. He captivated our people, who heard him gladly, both saint and sinner. Ethalmo Cox is a man who "makes full proof of his ministry" in revival work, as well as in the pastorate, and always renders you a service that revives backslidden Church members and leads sinners to surrender their lives to God. If you can secure him in a revival you will always be glad you had him with you. Our recent meeting was at Smiley, Texas. Rev. Dow B. Beene, evangelist, but now pastor at Cotulla, Texas, did the preaching and Brother A. A. Simpson, of Cotulla, Texas, was leader of our choir. I am more than glad to commend these two men, for they are worthy and efficient servants of Jesus Christ. Brother Beene is a man of unusual accomplishments, thoroughly logical and forceful in his arraignment of sin and presentation of righteousness. He is a lively and loving man and wields an unusual influence and magnetic power over his audience. He manifests as ardent and sympathetic a spirit for lost souls as any man I have ever heard preach the gospel. Brother Simpson is an excellent Christian and his solos are well selected, effectively adapted and rendered in a manner calculated to arouse the souls of his hearers. Brother Simpson purposes soon to have a large gospel tent with him where he goes to help in meetings. Any pas-

tor wishing to hold his own meetings will find it a capital arrangement to secure him to assist in a meeting. I wish to state, further, that the Smiley charge is in a healthy and creditable condition; our services are well attended, our ministrations are gladly received, our material needs are not neglected, our Church growth is steady and is increasing and our people are a generous, good set. We have just had our beloved, live and efficient presiding elder with us in the third Quarterly Conference. He rendered excellent and satisfactory service and left our people loving him better than ever. Our Board of Stewards over the charge are a capable and appreciative set of men, and while we are not up in full to date with the ministerial support, the indications are favorable to come out in full at the end of the year.—H. Bacon Owens, P. C.

**TEMPLE, OKLAHOMA.**

Last Sunday, June 11, I was with Rev. J. T. McBride on the Temple charge. The people of Temple are much elated with Brother McBride and they do not hesitate to say that they have never had a better preacher nor a more universally beloved pastor in their midst. I have never been to Temple a single time during this whole year that I have not heard expressions of fear that Temple would not be able to hold the present incumbent of the parsonage beyond November next; notwithstanding they are paying him fifty per cent more salary than they have ever before paid a pastor in the history of the charge—and they are paid right up to now. Brother McBride has succeeded in placing in his church beautiful new pews during the year and paying for them. There is now not a dollar's indebtedness on the church. Prosperity everywhere abounds and success attends his ministry on every hand.—W. H. Roper.

**EAST BERNARD MEETING.**

On May 11 it was my privilege to visit the beautiful little town of East Bernard to begin a revival meeting, having heard of the faith of these people and being assured by the pastor, Rev. O. W. Benold, that cottage prayer meetings and every other means possible would be made to prepare the hearts of the people for the meeting. True to our expectations the Spirit of the Lord was present and the second service of the meeting three bright young ladies came to the altar and surrendered themselves to God. From this the meeting caught fire and spread for many miles around. In all there must have been forty or fifty conversions. After the meeting had continued for eleven days we felt that we must return to our charge, but the next day after arriving home the faithful stewards met and decided that the meeting must go on, so they sent a car after this preacher and we returned and preached two more days, at which time the altar was crowded with seekers. One lady remarked that she had never washed as many handkerchiefs wet with penitential tears as she had during this meeting. One very encouraging feature of the meeting was when one was converted he or she went immediately after another. During the meeting two very bright young men felt the call to the ministry and we expect them to enter S. W. U. next term. The pastor tells me that at least twenty young people converted during this meeting have begun to pray in public. We don't expect any falling away, for in all our experience we have never assisted a pastor who loved his people and looked after the spiritual welfare of the Church more closely than does the pastor of this German Methodist Church.—G. Z. Sadler.

**KINGSVILLE CHURCH SOCIAL.**

Our first get-together Church social or Church Conference was held rather as an experiment, but it proved so inspiring that we propose to recommend similar meetings throughout our district to be held in connection with their Quarterly Conferences. Monday evening, June 5, will be remembered among our people as one of the most interesting and inspiring services we have held on our station. Some two weeks before the occasion our pastor, Sunday School superintendent, assistant superintendent, Senior and Junior League superintendents, Church stewards, organized class officials and all teachers of our Sunday School met with our local Church Lay Leader, and arranged plans for carrying out the proposed plan in detail. We named a committee on arrangement, program and publicity. At 8:15 of the evening appointed, our pastor's lawn was brilliantly lighted, seats were comfortably placed to accommodate every one and more than 300 Methodists enjoyed the occasion hugely. Brother Fred, our pastor, had arranged with Dr. Sessions, our presiding elder, to be with us during the evening and their names for most entertaining and helpful address from Brother Sessions. The committee on refreshments had amply provided the "necessaries" and ice cream and cake were indulged in to the satisfaction of every one present. Automobiles were provided for those who could not conveniently walk and, when the time arrived to separate, we felt that the evening had been all too short and went to our several homes better acquainted as pastor and people and with a new impetus to more heartily go about our Father's business.—W. H. McCracken, Beeville District Lay Leader.

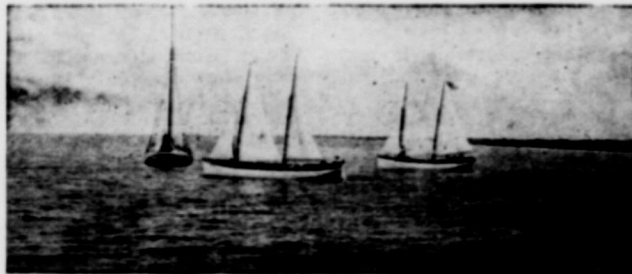
**REVIVAL AT PRYOR, OKLAHOMA.**

On May 22 Dr. Theodore Copeland, pastor of Central M. E. Church, South, Hot Springs, Arkansas, came to assist the pastor in a series of meetings. A large chautauqua tent, seating over 1000 people, 75x90 feet, was secured. The meeting continued through three Sundays and from the first service to the last, the big tent was crowded to capacity. This was the greatest meeting ever held in the city of Pryor. The people came from all over the county, from Wagoner and Vinita and the smaller towns. Dr. Copeland endeared himself to all and leaves a new and wholesome attitude toward the Church. No chautauqua, circus or any other attraction can get the ear of the people as did Dr. Copeland. He is a master of assemblies, a magnetic personality, a pleasing pulpit orator and a pastoral evangelist without a peer. He preaches a kind-hearted, brotherly gospel and draws men toward the kingdom with his compelling and urgent appeals. He reached every class and brought Methodism to a place it has never occupied heretofore in the city of Pryor. He left behind him a united and hopeful Church. We will receive a large class into the Church as a result of the meeting and the whole

**Epworth-By-The-Sea**

**PORT O'CONNOR, TEXAS  
TEXAS STATE EPWORTH LEAGUE  
1916 ENCAMPMENT**

**July 28th to August 6th**



**III. BOATING**

To the man or woman who loves the water and wants to be on it, Epworth-by-the-Sea at Port O'Connor holds out welcoming arms with every assurance that on her waters will be found boating that will please the most particular.

A large number of row boats will be available for hire at reasonable prices for fishing and other pleasure purposes.

Several sloops and other small sailing crafts, some equipped with auxiliary engines, can be secured for fishing parties and will make regular trips to Pass Cavallo and the Gulf of Mexico, Matagorda Island, Palacios, Declo's Point and other places of interest.

For the less adventurous spirits there will be a number of large power boats making these same trips.

You can row and sail on the smooth waters of Matagorda Bay to your heart's content.

**"Everything You Need to Make You Happy"**

**DON'T DELAY LONGER. MAKE YOUR TENT RESERVATION NOW. THERE ARE STILL SOME CHOICE HOTEL, ROOMING HOUSE AND COTTAGE ACCOMMODATIONS AVAILABLE. BUT YOU WILL HAVE TO HURRY.**

**Address W. M. CARTER,  
GENERAL MANAGER, EPWORTH-BY-THE-SEA.  
PORT O'CONNOR, TEXAS.**

Church membership has received a fresh and lasting stimulus. At the closing service for men on Sunday afternoon almost the entire body of men moved down to the big platform and pledged their allegiance to God and the Church. The incidental expenses were large, but were met easily and triumphantly. Dr. Copeland received by far the largest offering ever given any evangelist or pastor for holding a meeting in this city. The great audience on Sunday night was thrilled and spellbound by the closing message on "The Old Ship of Zion." Brother J. B. Fordyce, of Hot Springs, one of Dr. Copeland's converts, came and added his personal efforts to the success of the meeting. One of the most beautiful scenes of the revival was at the Oklahoma State Home when over ninety of the brightest boys and girls came forward and gave their hearts to God and their names for membership in the Methodist Church. We are in the midst of a building campaign and Dr. Copeland gave us a great deal of assistance in this worthy enterprise. We shall not soon forget him, and our prayers go with him as he takes his place in the great field that is white already unto the harvest.—Thos. A. Harkins, Pastor.

**HOLDENVILLE, OKLAHOMA.**

We closed yesterday a four weeks' revival. Rev. A. L. Andrews came to us at the beginning and only remained a week, being called home to bury one of his members, and was taken sick which prevented his return. The people fell in love with this big-bodied, big-hearted, big-brained pastor and preacher and regretted very much that he could not remain with us. We secured the help of Mike Cassidy, our Conference Evangelist, who had grit enough to come and tackle another man's job, and he did it well. Notwithstanding the fact that he came under disadvantages, he pulled us to a great closing. We had thirty-five conversions and seventy-five reclamations and received twenty-two additions. Mike did some great preaching. This was a great victory, considering the circumstances, and the storms and rain and hindrances. The city was dominated by the revival, many strong men were converted. His deliverance to me and boys Sunday afternoon was a truly great message, and many strong men yielded. Mike does as sincere, honest, sound, good effective work as any evangelist I ever heard. He is a wise man to invite to your help, and some of our better charges should have him, he will help your people and God honors his work. Fads and fims fade away under Mike's sledge hammer blows, and the Devil knows he is in town. We had some truly great services, where God was honored and sinners born into the kingdom. We have a fine membership here, fine set of men as can be found anywhere, and the women are among the best. They take care of their pastor and the parsonage home. We are hopeful, we thank God for such men as A. L. Andrews and Mike Cassidy.—L. B. Ellis.

**LEESVILLE, LOUISIANA.**

We have been working from the beginning of the year looking with an expectancy that the Lord would pour out his Spirit upon the people. To that end we have prayed and preached. We arranged with Rev. D. L. Coale, one of our General Evangelists, to conduct for us a revival beginning Sunday, May 28. Up to the beginning of the revival the pastor had received into the Church since conference at Leesville seventy-eight members in various ways. Brother Coale came to Leesville and opened the campaign and remained with us two full weeks, and Leesville never in its history witnessed such a religious awakening. More than 400 conversions and reclamations during the meeting. Our Church will get about one hundred new members, up to this writing more than seventy-five have been received and several other applicants. The other Churches of the city will get a goodly number. Brother Coale's closing sermon, "Why I Am a Methodist," is worth any expense in any meeting. When he had closed that sermon in Leesville more than fifty persons were received into the Church. At the great closing service of consecration several young people gave their lives for special Christian work: three to the ministry, one to special Sunday School work, one young lady to missionary work and one for special Christian work at home. Our cause in Leesville has been advanced and the spirit of the Lord is here. Christians have been built up and united as never before. The spirit of optimism and service prevails.—John L. Williams, Pastor.

**CARTHAGE.**

We are glad to report to the Advocate that Carthage has been having a revival at the M. E. Church for the past two weeks, conducted by Evangelist Albert C. Fisher and his wife. We have had two sermons daily, one at 10 a. m. and one at 8 p. m. and the young people's services, which were conducted by Sister Fisher at 7:25 p. m., and at each of the services there was a good attendance, and at the young people's service quite a number of the young people were led to confess Christ and embrace religion. The song services have been conducted by Sister Fisher in an able and impressive manner. She did not hang her harp on a willow and weep, but in every service the gospel was poured forth in song in the voice of this noble woman, and the people have learned to love her. Brother Fisher delivered two sermons each day in an able and impressive manner, which in its tenor was convincing and sharper than a two-edged sword, and found lodgement in the hearts of many, and there have been seventy-eight conversions and reclamations, twenty-two added to the Church to date and more than fifty-one for Church membership, some to go to other Churches at this place and the good work which Brother and Sister Fisher have

(Continued on Page 12.)

Sea  
TEXAS  
LEAGUE

6th



er and wants to  
holds out wel-  
waters will be  
r.  
able for hire at  
purposes.  
some equipped  
parties and will  
of Mexico, Mat-  
laces of interest.  
be a number of  
s of Matagorda  
"ou Happy"  
TENT RESER-  
CHOICE HO-  
ACCOMMODA-  
E TO HURRY.  
R,  
THE-SEA.

LOUISIANA.  
king from the beginning  
with an expectancy that  
out his Spirit upon the  
d we have prayed and  
nged with Rev. D. L.  
General Evangelists, to  
vival beginning Sunday,  
beginning of the revival  
ived into the Church  
Leeville seventy-eight  
ways. Brother Coale  
id opened the campaign  
us two full weeks, and  
s history witnessed such  
g. More than 400 con-  
tions during the meeting.  
about one hundred new  
writing more than seven-  
ceived and several other  
er Churches of the city  
umber. Brother Coale's  
y I Am a Methodist," is  
in any meeting. When  
ermon in Leeville more  
were received into the  
it closing service of con-  
ng people gave their  
istian work: three to the  
ial Sunday School work,  
nissionary work and one  
work at home. Our  
has been advanced and  
ord is here. Christians  
id united as never before.  
m and service prevails.—  
Pastor.

THAGE.  
port to the Advocate that  
having a revival at the  
he past two weeks, con-  
t Albert C. Fisher and  
had two sermons daily,  
one at 8 p. m. and the  
es, which were conducted  
7:25 p. m., and at each  
was a good attendance,  
people's service quite a  
people were led to con-  
race religion. The song  
nducted by Sister Fisher  
essive manner. She did  
a willow and weep, but  
gospel was poured forth  
of this noble woman, and  
ed to love her. Brother  
sermons each day in an  
anner, which in its tenor  
sharper than a two-edged  
dgement in the hearts  
have been seventy-eight  
mations, twenty-two add-  
date and more than fifty-  
ubership, some to go to  
his place and the good  
and Sister Fisher have  
on Page 12.)

# COLLEGE OF INDUSTRIAL ARTS

(The State College for Women)

DENTON, TEXAS

1. Is the only College of Industrial Arts in Texas, established, organized and conducted as a State College for the education and training of women along modern lines.
2. Is the largest college for women in Texas, having matriculated 805 students during the session of 1915-1916.
3. Has a faculty of sixty women and men, who received their education and training in the best colleges and universities of America and Europe.
4. Has a plant consisting of fourteen substantial, commodious buildings located on a high hill near the center of the seventy-five acre campus.
5. Is a permanent part of the State's system of higher education, and is recognized as a college of the first class by the highest educational authority of Texas.
6. Offers instruction in the following courses of study: (1) the Household Arts Course; (2) the Literary Course; (3) the Fine and Applied Arts Course; (4) the Manual Arts Course; (5) the Rural Arts and Science Course; (6) the Homemakers Course; (7) the Music Course, including piano, voice and violin; (8) the Expression Course; (9) the Commercial Arts Course; (10) the Preparatory Course; (11) the Vocational Courses; (12) the Summer Courses, including (a) the regular college courses, and (b) the summer normal institute subjects required for all grades of teachers' State certificates.
7. Has its courses of study so organized that groups of subjects or integral parts of them may be taken in one year, in two years, in three years, or in four years; and, in all proper cases, certificates, diplomas, and the bachelor's degree are awarded.
8. Has provided wholesome living accommodations in three State dormitories, under the management of a trained dietitian; in the Methodist Dormitory, under the management of Mrs. F. B. Carroll; and in refined, private homes, located near the campus and convenient to the College buildings where the same safeguards, regulations, and standards of conduct obtain as in the dormitories.
9. Is the only State institution of higher learning in Texas devoted entirely to the proper education and training of young women.
10. Has a resident woman college physician, and a trained nurse, who look after the health of the students and give instruction in physiology and home nursing.
11. Offers systematic and properly organized physical training under the direction of one of the best directors of physical education of the country.
12. Provides for attractive, durable uniform dress, in good style; offers free tuition to all students; and teaches economy as a part of one's education. These items, combined with the policy of the College in all other matters, and considered in connection with the high quality of the service rendered, make the sending of a young woman to the College of Industrial Arts for her education and training a safe and wise investment.
13. Any one who completed five college subject-courses of 108 hours each, including one subject-course in education, receives without examination, from the State Superintendent of Public Instruction, a teacher's State first-grade certificate. The same work may be counted also towards a diploma and the bachelor's degree.
14. Was the first college or university in Texas to offer broad and thorough courses in home economics; and because of its thorough work in this field, it has furnished more teachers of home economics to the public high schools, the colleges and the universities of the State than all other Texas educational institutions.
15. Has the most complete and the best equipped laboratories in home economics of any college or university of the Southwest.
16. Is the originator of the plan of demonstration cottage instruction, on a strictly scientific basis, and is the only college or university in Texas which owns and operates in the interest of young women a demonstration cottage.
17. Was the first college or university in the State to offer the bachelor's degree in home economics.
18. Was the first State institution of higher learning in Texas to organize and maintain a school of music, giving instruction in piano, voice and violin, and including four years of work, leading to certificates and the bachelor's degree in music.
19. Has a Department of Expression in which both class and individual instruction is given by members of the faculty who have had eminent success as platform readers and as teachers.
20. Has a Young Women's Christian Association, with a specially trained secretary who assists in looking after the social and the religious life of the student body. A Bible Chair, under the auspices of the Methodist women of Texas, has been established at the College. The courses in this department are undenominational, may be counted towards the bachelor's degree, and are given by an A. M. graduate of the University of Kansas, who has had Bible training in Oberlin Theological Seminary, and experience in Bible teaching. The moral and religious atmosphere of the College is wholesome.
21. Offers to the students each year an unexcelled artists' course, including numbers from the best attractions available. The artists' courses of 1915-16 included Rudolph Ganz, Kitty Cheatham, Zoellner String Quartette, Clifford Devereaux Company, the New York Philharmonic Orchestra, and others of great merit.
22. Enjoys the confidence and the support of the people of Texas and of the community in which it is located. Denton is a town of cultured, refined people, of good Churches, and of high moral ideals, there being no safer, better college community anywhere.

For further information concerning the College of Industrial Arts, or for catalogue of the session to begin SEPTEMBER 12, 1916, address

**F. M. BRALLEY, President**  
**COLLEGE OF INDUSTRIAL ARTS**  
DENTON, : : TEXAS

**HILLSBORO DISTRICT CONFERENCE.**

The sixth session of the Hillsboro District Conference, which was to have been held May 2-4, but on account of heavy rains at that time, was postponed, met in the Methodist Church at Covington, Texas, at 8:30 p. m., June 6, and coincident with the meeting a storm gathered which did not entirely abate until rain had fallen until nearly noon of the next day. On this account several of the pastors were absent and the delegates few in number. It was suggested that the presiding elder call the meeting off until rain was again needed in this section. However, in spite of difficulties, the conference was truly a great occasion. The opening sermon was preached by Rev. J. E. Crawford, Conference Missionary Secretary. In an earnest and eloquent appeal Brother Crawford presented the interests and opportunities of the Jubilee Year, and the conference later in the session, by the adoption of the Jubilee Program, fell in line with the other districts in the effort to make the Jubilee Year the greatest in our history.

The reports of the pastors indicate a healthy spiritual condition in the various charges throughout the district. The attendance at Church is good; Sunday School enrollment is nearly three thousand—an increase of six hundred and seventeen since Annual Conference—and the reports of seven charges are not included in these figures. Eleven charges reported 299 accessions, and many meetings are yet to be held. On the whole, as the report of the Committee on the Spiritual State of the Church says: "The condition of the Church, as set forth in the pastors' reports, is hopeful, and shows that the several charges are in a very good state of spiritual life and growth." While only 276 League members were reported, there are indications that there is a growing interest in this department of our work. An Epworth League and Sunday School Institute was called for by the report of the Committee on Sunday Schools and Epworth Leagues, to be held at Hillsboro, early in September, the exact date to be set by the presiding elder.

Among other matters of vital interest should be mentioned the facts that the conference raised \$125 for a Scholarship in the Theological Department of Southern Methodist University; accepted an assessment of \$88 to apply on a home at Polytechnic for the Agent for Superannuate Homes in the Central Texas Conference; adopted the report of the Sunday School Committee recommending "that the Sunday School Missionary money be directed to the support of the Soochow Mission;" awarded Southwestern University Scholarships to Mr. Mike Carleton, Coledge, and Miss Hazel Ferguson, Brandon; elected J. A. Christie, of Irene, District Lay Leader; selected Brandon as the place for holding the next session of the conference, and elected the following delegates and alternates to the Annual Conference:

- D. B. HOLLINGSWORTH, Mer-tens.
- J. C. MILLS, Osceola.
- J. M. ROGERS, Covington.
- D. E. McLESKEY, Irene.

**Alternates:**

- W. A. Putman.
- J. P. Wilson.

The conference was honored by the presence of the following visitors: Rev. J. E. Crawford, Conference Missionary Secretary; Rev. W. D. Bradford, editor Texas Christian Advocate; Rev. S. S. McKenney, representative Washington City Church; Rev. J. O. Leath, representative Kidd-Key College; Rev. J. A. G. Shipley, returned missionary from China; Dr. C. C. Cody, Dean Emeritus Southwestern University; W. Erskine Williams, Conference Lay Leader, Central Texas Conference; Rev. D. L. Collie, Agent Superannuate Homes, Central Texas Conference; Rev. S. P. Neville, pastor, Brazos Avenue, Cleburne.

The conference was delighted with the preaching of Rev. J. E. Crawford, Rev. W. D. Bradford, Rev. J. A. G. Shipley, Rev. D. L. Collie and Rev. J. W. W. Shuler.

The Missionary Address by Judge W. Erskine Williams was both instructive and inspirational.

Three splendid young men, Edgar A. Reed, Wm L. Vaughan, and Benton L. Brockett, were licensed to



**LITTLE WORKERS' SOCIETY, GEORGETOWN, TEXAS.**

The Junior Missionary Society of the M. E. Church, South, Georgetown, Texas, enthused by a lecture by Brother Cain, representing the Orphans' Home, at Waco, promised to pay \$5.00 towards the erection of a suitable building therefor. So the little band, under the leadership of Mrs. John M. Horger, Second Vice-President, assisted by Miss Julia Barnes, Miss Belle Martin and Mrs. Frank Callcott, beautifully rendered the program, "The Conquering Cross," at the church. A freewill offering was taken and \$35.00 was received, one friend giving \$25.00; \$30.00 of this has been forwarded to Brother Cain for the Orphans' building.

preach, and the two first mentioned were recommended for admission on trial into the traveling connection.

All the proceedings of the conference went forward without a hitch, and the uniform courtesy of the presiding elder, John M. Barcus, made every session of the conference a delight. His well prepared program, his carefully arranged plans, and his ability to carry out his plans, indicate that high order of leadership for which the Church has always honored him, and all the reports from the charges show that under his direction the interests of the kingdom are not being neglected in the Hillsboro District.

P. E. RILEY, Sec.

**HOUSTON DISTRICT CONFERENCE.**

The Houston District Conference was held in League City, May 10, 11, 1916.

Brother D. B. Boddie and his good people were in the midst of a great revival when the conference convened.

Brothers G. A. LeClere, J. W. Mills and C. S. Wright, in great sermons, helped to feed the fire already kindled by Evangelists DeLay and Pfaffenberger.

Almost one thousand members have been added to the various Churches since conference, two-thirds of this number on profession of faith, more than three hundred in excess of the number received this time last year. Keep your eyes on the Houston District.

Brother (Bob) Adams is making his presence felt in the Houston District. His temperament and training have qualified him to meet the requirements necessary in an ideal presiding elder.

On motion of the conference the Secretary was instructed to write to Bishop McCoy and ask him that Brother Adams be returned to the district next year.

The kindness and hospitality extended the conference by Brother Boddie and his people was a matter of much comment and was embodied in a resolution read to the conference.

Delegates to the Annual Conference:

- M. HUTCHINSON.
- H. B. GOODMAN.
- H. A. ABNEY.
- W. J. CARDEN.

**Alternates:**

- J. V. Dealy.
- J. T. Loggins.

H. V. WATTS, Sec.

**PITTSBURG DISTRICT CONFERENCE.**

The Pittsburg District Conference, Methodist Episcopal Church, South, convened in the Methodist Church at New Boston, Texas, at 9 a. m., May 24, 1916, with Rev. Winston H. Vance, presiding elder, in the chair. The Secretary of the conference called the roll and all the pastors were present, but only a very small per cent of the lay delegation were on hand, owing to the busy season of the year.

Rev. B. C. Anderson, our pastor at Naples and Omaha, preached the

opening sermon on Tuesday night to a very appreciative audience.

Dr. W. F. Andrews, of First Church, Texarkana, had kindly consented to give us a series of lectures on the Gospel by St. Matthew at the devotional hour. These addresses were certainly timely and helpful to all, and especially to the younger preachers. The good Doctor has consented to give us these addresses by installments through the Texas Christian Advocate. All Bible students would do well to preserve them.

Brother Vance presided with perfect equilibrium, and all the "boys" were at ease in the conference. Several Connectional brethren were on hand filling their various functions with honor to our great Church.

The pastors' reports show a marked improvement along all lines over last year. The finances are far ahead of 1915, and the spiritual tone of the district is very fine indeed. Sunday Schools and Epworth Leagues are in good shape. Each pastor's report was optimistic, and there was not a pessimistic note among them all.

Joseph Jamison, Milton S. Jordan and Walter R. Zimmerman were granted license to preach. The credentials of R. J. Smith from the Southern Presbyterian Church were received and Brother Smith was recommended to the Annual Conference for recognition of orders and also for readmission.

The Committee on Admission and Readmission also recommended J. H. Westmoreland, W. G. Jones and Otis G. Andrews for admission on trial.

The following are the delegates to the Annual Conference:

- J. F. COLLINS, Boston.
- A. L. BLACK, Texarkana.
- J. S. MORRIS, Linden.
- S. D. KNAPP, Maud.

**Alternates:**

- J. H. Westmoreland, Redwater.
- T. C. Cowley, New Boston.

The following preached: J. E. Morgan, C. T. Cummings, J. Jamison and the writer.

E. W. King was re-elected District Lay Leader.

Jesse Lee spoke in the interest of the Summer School of Theology at Georgetown and took a good collection to help defray the expenses of the undergraduates to this worthy institution.

Rev. M. N. Terrell and the good people of New Boston certainly gave us a great welcome and as fine entertainment as heart could wish for. Their hospitality was absolutely unlimited and their treatment royal.

The next conference goes to Hardy Memorial, Texarkana.

This grand old district holds her record as to the spiritual feasts of all her sessions. This is her twenty-first session.

D. A. WILLIAMS, Sec.

**SWEETWATER DISTRICT CONFERENCE.**

The sixth session of the Sweetwater District Conference was held at Fluvanna, May 24-26, 1916.

The opening worship was conducted by Rev. J. T. Griswold, D.D., presiding elder of the district. After reading the fifth chapter of 2 Corinthians, a splendid comment was

given, and thus the conference began in a deep religious manner, and its business was transacted in the most businesslike way.

The preaching of the conference was done by A. M. Martin, R. A. Stewart and Dr. C. S. Wright.

David Silas Whitley, a most splendid young man, was before the conference for license to preach.

H. Wyatt Hanks was recommended for admission on trial, and E. S. Cook for readmission.

Delegates to the Annual Conference:

- A. B. ELY, Noodle.
- G. E. RAMSEY, Sweetwater.
- E. S. COOK, Sweetwater.
- T. A. ROBINSON, Post City.

**Alternates:**

- C. E. Conner, Merkel.
- A. C. Elkins, Fluvanna.

As visitors we had with us: Dr. C. S. Wright, Vice-President of Southern Methodist University. Dr. Wright made a very fine impression on the conference. The more we hear him the more we love him. He believes in technical equipment of young ministers, but, above all, he believes in the equipment that God alone can give for his great work. A collection was taken for Ministerial Supply and Training, amounting to \$125.

Brother C. W. West, of Paducah, represented the cause of Superannuate Homes for our conference and took a collection, amounting to \$100.50.

This session of the Sweetwater District Conference came to a close at noon May 26, thus closing one of the most pleasant and profitable District Conferences it has been my pleasure to attend. Love, peace and harmony prevails everywhere, and we are expecting the year to close with a high tide. Brother Griswold is leading his forces in no uncertain way, and is loved by his men.

Below I give you the report of a special committee, which shows our preachers are not idle, and that the work moves forward. In fact, greater progress is being made than ever before in this country as a whole.

**REPORT OF AUDITING COMMITTEE.**

To the Presiding Elder and Members of the Sixth Annual Session of the Sweetwater District Conference:

We, your special committee, appointed to audit the reports that were made to the conference, had before us the reports of all the charges in the district, with the exception of Ira and Sweetwater Mission, and we beg to report as follows: There have been 96 conversions in the district, with Post City leading with 30. There were 59 additions by profession of faith, with Post City leading with 18; 364 additions by certificate, with Blackwell leading with 49. The total addition of members has been \$19, with Post leading with 90, Snyder, 65; and Blackwell, 62. There are 32 Sunday Schools, with an average attendance of 2814, and here Sweetwater leads with an attendance of 309. Ten charges report a Sunday School enrollment larger than the Church roll. There are 12 Leagues with an enrollment of 335 members, with Snyder leading with 60. There has been \$16,930 assessed for the support of the ministry and of this amount \$7543 has been paid, making a little more than 45 per cent, which we find to be very fine for the first half of the year. The following charges report salary paid up to date: Sweetwater, Snyder, Merkel, Post Station, Roscoe, and Blackwell. Colorado, Lorraine, Trent and Post Mission are about 45 per cent paid.

Five thousand nine hundred and sixty dollars was the assessment for the conference benevolences, and of this amount \$756 has been paid and \$2360 pledged. Roscoe has paid \$200 on a \$362 assessment; Post, \$150 on \$318 assessment, and Blackwell, \$150 on a \$300 assessment. The following are in addi-





BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

Office of Publication—1804-1806 Jackson St.

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

Published Every Thursday at Dallas, Texas.

**SUBSCRIPTION—IN ADVANCE.**  
 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. If any subscriber fails to receive the Advocate regularly and promptly notify us at once by postal card.

**DISCONTINUANCE**—The paper will be stopped only when we are so notified and all arrearages are paid.

**BACK NUMBERS**—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule.

All remittances should be made by draft, postal money order, or express money order, or by registered letter. Money forwarded in any other way is at sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

#### CHANGE OF ADDRESS.

Prompt notice should be sent us by subscribers of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

#### THE DISSOLVING OF DOUBT.

(Continued from page 1).

every day we meet the vague, loitering, contented doubter. He cares neither to affirm nor to deny. His whole attitude is one of complete indifference.

Nor can we make a habit of telling our doubt to every passer-by and have any good hope of its dissolving. Remember that it is "as indelicate to express one's doubts in the marketplace as to display own's sorrows to every passer-by." And have we not seen individuals who seem to delight in parading their doubts? There is no blessedness in arrogant doubt like this.

Certain it is, too, that no good can come of doubt which is moral rather than intellectual. May not many of our doubts arise from a moral antipathy to Christ and his message? May it not be that we refuse to come to the light because our deeds are evil? This is the doubt that damns.

We assume that our young college friends do not belong to the class of loitering, indifferent doubters, nor to the class of arrogant doubters, nor to the class whose doubt arises from an evil heart of unbelief. We assume, rather, that the scientific atmosphere of the college has forced them to examine the reasonableness of their faith and that in the process they have discovered some things after which they write a bold interrogation point. How shall doubters of this kind dissolve their doubts? For it is of this class and of this class only that we now venture to speak.

Dr. Chalmers once said of Christianity: "Our chief business with Christianity is to proceed upon it." So we say to our student friends concerning the little faith which the college course may have left them. Proceed upon it! Exercise it! Venture upon it!

It will be remembered that Horace

Bushnell lost his comforting faith in God while in college. But he did not lose his faith in the principle of right. It is said that he even knelt down and prayed to right. He proceeded upon the faith which remained and the path led to a sustaining, comforting faith in God as his Savior.

We are now in position to understand that fine sentence from his pen

and this we commend to any of our doubting college friends: "Have I ever consented to be, and am I really now, in the right, to live for it, to make any sacrifice it will cost me, to believe everything it will bring me to see, to be a confessor of Christ as soon as it appears to be enjoined upon me, to go on a mission to the world's end, if

due conviction sends me, to change my occupation for good conscience's sake, to repair whatever wrong I have done to another; in a word, to be in wholly right intent and have no mind but this forever?" Faith in the right, at least, is still left you. Proceed upon this and as certainly as God lives your doubts shall all dissolve.



## Forty-Third Year of the Southwestern University

The recent Commencement of Southwestern University brought to a close the forty-third year of its great history. It would be impossible to assess the value of this institution to Methodism and to civilization in the Southwest during these forty and more years. Eleven thousand students in this time have gone out from the halls of Southwestern, each bearing the impress of the high ideals and the genuinely Christian culture of this noble institution. These 11,000 students have gone into all walks of life and are among the real makers of our great Southwest.

#### Faculty Report.

The annual report of the faculty to the Board of Trustees reveals the forty-third year of Southwestern to have been among its very best. Indeed, we believe this to have been the best year in the institution's history. That the opening of our new school in Dallas should not have affected the attendance at Southwestern, in any appreciable way, is a remarkable tribute to the place which this institution holds in the confidence and love of Texas Methodism. The largest enrollment of college students in Southwestern's history was 486. The past year, despite the effects of a disastrous world war and the opening of Southern Methodist University, witnessed an enrollment of 426. The total net enrollment for the year 1915-1916 in the college of Liberal Arts, Fine Arts, Fitting School, Summer School, Summer Normal, Summer School of Theology, is 877.

It is especially worthy of note that fully ten per cent of the student body in the college of Liberal Arts are preparing for "some definite Christian service, either for the Christian ministry or for service as teachers in

foreign lands." The concessions in tuition fees to these fifty students amount to some \$12,000. The conferences of Texas will thus realize how potent a factor Southwestern University is in the supply of our Christian ministry to the Church. And to this part of the student body the faculty report pays this splendid tribute: "Their presence among our students is worth the tuition they get—worth it for their unselfish ideals, for their refining influence."

Southwestern is maintaining the highest standards of scholarship as an "A" grade college. She requires fourteen entrance units for admission to the Freshman class and this requirement is being rigidly enforced. Thus the institution takes its place among the leading colleges of Texas and conforms to the demands of the General Board of Education of the Church. The figures further show that no year in the history of the institution has been quite so satisfactory in the real scholarship and moral department of the students. The faculty say as to the discipline of the school: "Only one case of drinking and one case of immorality have come to the knowledge of the Discipline Committee, and not a single case of gambling." Is this record surpassed anywhere else in the world?

The year closing has witnessed one of the best revivals in the history of the institution—best in the sense that its effects seem to be more abiding. The faculty itself is taking the most active interest in its history in the religious welfare of the students and is planning, in conjunction with the pastor, to conduct a religious canvass and a "Win-One" Campaign among the students in the college halls during the fall of each year.

High praise is given by the faculty to the Christian services of Rev. Cullum H. Booth, pastor.

#### The President's Report.

President C. M. Bishop submitted a comprehensive review of the work accomplished by Southwestern and pointed out the imperative needs of the institution. Upon his recommendation the faculty was strengthened by the following new professors: Dr. Charles N. Wunder, associate professor of Mathematics; Professor William Paul Davidson, assistant professor of Philosophy, and Dr. W. S. Nelms, assistant professor of Physics. These men are all scholarly men, graduates of leading American universities. Dr. Nelms is a son of our honored friend, Rev. W. L. Nelms.

Upon President Bishop's recommendation an Emergency Campaign for \$60,000 was authorized. Some sixty thousand of the university's endowment funds are invested in Mood Hall and the Woman's Building. Southwestern followed the lead of such institutions as Harvard in investing thus in its dormitories. And such investment was imperative. It has saved Southwestern. Nevertheless, our General Board of Education has directed that these funds invested in the dormitories shall no longer be reckoned as endowment and has notified the institution that its classification will be reduced unless \$60,000 shall be raised by August 20.

The Board of Trustees solidly met the challenge. Rarely has Southwestern ever had a Board meeting in which its members expressed such determination to maintain the institution as an "A" grade institution. Nearly \$6000 was subscribed by individual members of the Board. Other members assumed responsibility for



ds me, to change good conscience's ever wrong I have a word, to be in and have no mind Faith in the right, left you. Proceed certainly as God will all dissolve.

an additional \$4000. The Board passed resolutions requesting Bishops McCoy and Mouzon, Dr. H. A. Boaz and Rev. H. D. Knickerbocker to assist in the campaign. The campaign will be sharp and short. Various members pledged their services for as much as a week in the campaign. The campaign is vital to the whole future of Southwestern and that our people will respond to this appeal we confidently believe.

Cornerstone Science Building Laid.

Williamson County friends two years ago subscribed \$50,000, in five annual payments, for the erection of the Williamson County Science Building. They have done even better than this. They have agreed to pay their subscriptions in full at the completion of the building. Accordingly, the immediate erection of the building was ordered, the foundation is now in and Saturday, June 17, the cornerstone was impressively laid by the Masons before a great assemblage of people. An admirable address was delivered by Hon. Clyde Sweeton, of the Attorney General's Department, an alumnus of the institution. A description of this building has been given in the Advocate, and we only need to say that the foundation now in impresses one that Southwestern is to have the best Science Building in the State.

Commencement Sunday.

President Charles Macauley Stuart, of Garrett Biblical Institute, was the commencement preacher this year. Commencement Sunday was an ideal Sunday. The great auditorium of our church was packed. The services were impressive and inspiring. The sermon was an ideal commencement sermon. Of the distinguished preacher and his sermon we shall speak elsewhere.

Sunday evening the great auditorium was again packed for the Vesper Service, conducted by President C. M. Bishop. The evening was given to sacred song and it was indeed an impressive hour. President Bishop's remarks were full of tender affection for the graduating class.

Commencement Day.

Monday, June 19, was Commencement Day. The academic procession from Mood Hall to the college auditorium began at 8:30. The Senior Oratorical Contest followed the opening prayer and song. Miss Vera Smith, of Sagerton, won in a contest of very high merit and was awarded the gold watch which the Board of Trustees annually present to the successful contestant. Dr. R. E. Vinson, President-Elect of the University of Texas, delivered an excellent Commencement address on "The Principles Which Should Control Us in the Choice of a Life Work." Of this we shall speak elsewhere. President C. M. Bishop in appropriate words delivered diplomas and gave the blessings of the college to the following class:

- Master of Arts. Aaron Henry Anglin. Bachelor of Arts. Vera Smith, Lucile Chapman, Magna Cum Laude. Mary Davidson, Albert Norris Avery, Ethel Hall, Jr., Cum Laude. Irene Shannon Henderson. Inez Dunlap, Annie McClendon, Cum Laude. Studie Martin. Mary J. Irvine, Edna Allene Mitchell, Cum Laude. Gladys Margaret Nowlin. Roberta Ardelia Partain, Cum Laude. Rowena Onderdonk. Aaron Henry Anglin, Ruth Isabelle Piper, Fred Pettus Bishop, Rubidick Richard, John Gillett Burns, Anna Belle Sealy, Frank Calcott, Elizabeth A. Smyrd, Hugh Sevier Carter, Hattie Lela Stanford, Edmond C. Clabaugh, Ruth Story. George Edward Darsey, Jr., Beulah Keller Webb, Lee Edward Edens, Cornelia D. Gayden, Magna Sum Laude. Fred Francis, John B. Cowan, Robert Brown Gilbreath, Harold Dayvault, Will Woodward Jackson. Warren Hall Hull, George F. Pierce, Edwin G. Jenkins, Leonard Brodnax, William Buchanan, Plummer, McMillan, Morgan Hampton, Frederic Arthur Manchester, Rice.

- Leslie Crane Merrem, W. Mackey Slagle, Roy Elton Seale, Frank E. Smith, James Langdon Spivey, Marvin Wiemers, Francis Henry Tucker, Janie E. Brown, Arrie Barrett, Nellie Carr, Kittie Cain, Ida Mai Lee, Lois Campbell, Carol Margaret Smith, Annie Smith.

Of many other features, did space allow, we should be pleased to speak. It is the judgment of all, we think, that the forty-second Commencement of Southwestern University was one of the best in its history.

DR. CHARLES MACAULEY STUART.

The commencement preacher at Southwestern University this year, Dr. Charles Macauley Stuart, is a Scotchman by birth, having been born in Glasgow. He was educated in the land of his adoption, being a Master and a Doctor of Laws of Northwestern University. For ten years he was assistant editor of the Northwestern Christian Advocate (Chicago) and for four years was editor of that great paper. Twelve years he served as professor of Sacred Rhetoric in Garrett Biblical Institute and since 1912 has been president of that institution. Garrett is among the three great theological schools of our sister Methodism. Doctor Stuart was secretary of the Hymnal Commission which gave the two Episcopal Methodisms their common hymnal.

A great audience greeted Dr. Stuart Sunday morning when he arose to preach. If Dr. Stuart can teach his students the art of finding common ground with their audiences as quickly as he did last Sunday morning, we hereby nominate him as teacher of Sacred Rhetoric in our School of Theology at Southern Methodist University. How he did it we do not know, but two minutes had not elapsed before he was at the center of our hearts. We had known him always, we were on tiptoe to hear him. A master he is, sure!

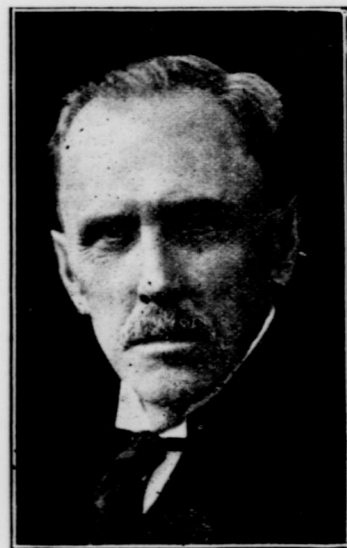
The speaker's theme was "The Real Function of Religion in the World." His text was Neh. 9:20: "Thou gavest also thy good spirit to instruct them and withholdest not thy manna from their mouth and gavest them water for their thirst."

If sermons are of three kinds, as Dr. Jowett affirms, namely, sermons which can be understood, sermons which can not be understood and sermons which can not but be understood—if these exhaust the classes of sermons, then the Sunday morning sermon of the President of Garrett Biblical Institute certainly falls in the last class. For it was as transparent as crystal and as simple as a child's mind. Simple, but O how comforting and how profound!

The real function of religion, said the preacher, is to instruct, to satisfy and nourish, to give joy and refreshing to life. Read the text and see if this is not precisely what it says. The whole of religion, he said, moves along the plane of personal relationship. Religion is intensely personal. Spiritual things influence us most. The spirit of one man moves upon the spirit of another. This he illustrated by the influence Beethoven had upon Wagner, of Hallam upon Tennyson. So the Spirit of God moves upon the spirit of men, instructing, satisfying and refreshing. And that such is true he appealed to the experience of the thousands who say it is true. It is susceptible of test which satisfies the most rigid pragmatist of our day.

The sermon had windows. It was not an abstruse discussion of a profound theme, but it stands out in our mind now as a brilliantly lighted cathedral having innumerable windows. Dropping the figure, a wealth of illustrations from art and literature and life helped to make Dr. Stuart's sermon one of the very best commencement deliverances we have ever heard. Dr. Stuart will deliver six lectures

before the Summer School of Theology on "Points of Personal Interest in Preaching." We congratulate Southwestern upon having brought so delightful a speaker to Texas and envy our brethren who will have the privilege of hearing him on the divinity of all arts—preaching.



DR. JAMES W. LEE.

We are pleased to introduce to our readers this week the Rev. James W. Lee, D. D., presiding elder of the St. Louis District. Dr. Lee, brethren.

Wasn't the extract from his fraternal address, on our new universities, admirable? And a second extract this week on "The South's Contribution to the Nation" is equally so. The day has passed for sectionalism in this country, but no day will ever come in which we shall cease to devoutly thank God for the South's enduring contribution to the upbuilding of the American nation.

Well, Dr. Lee himself. We know him. We fellowshipped together in our St. Louis pastorates. We like him. At times he is the most detached of mortals and at such times the further we are away from him the better we like it. He is simply abominable.

But—but—at such times the man is cogitating. He is producing something—"The Making of a Man," "The Religion of Science," or something else. Give him time and he will break out like a meteor and once he has discharged you will find the most brotherly, the most interested and interesting, the most companionable of men. We love Dr. Lee.

PRESIDENT-ELECT R. E. VINSON.

Dr. R. E. Vinson, President-elect of the University of Texas, was the commencement speaker at Georgetown last Monday morning. To a graduating class of some sixty young men and women Dr. Vinson delivered an address at once intensely interesting and profoundly practical. His theme was "The Principles Which Should Control Us in the Choice of a Life Work." We give our readers the outline of this splendid address.

- (1) We should chose our work with reference to the work itself rather than with reference to the reward of the work. (2) We should chose as our life work a work the full accomplishment of which is impossible. (3) We should chose as our life work that which we can do with the greatest joy, and (4) We should chose work in which God is taken into account.

For a number of years we had an occasional glimpse of Dr. Vinson during our pastorates in Austin. His work in the establishment of a Presbyterian Seminary in Austin attracted us. The building of the Seminary within the environment of the State University was a happy conception. The resourcefulness of Dr. Vinson in bring-

ing the whole scheme to a happy completion marked him as a man having a genius for doing things. Most of all, the unassuming modesty of this big worker and his engaging Christian character impressed us.

Dr. Vinson's election to the presidency of the State University came as a surprise. We had never so much as thought of it. But once he was elected, we saw reason upon reason why the selection could not have been better. Never has an election, in our judgment, given more universal satisfaction. Everybody seems pleased and we predict that the crowning work of this gifted man will be done as President of the University of Texas.

The appearance of two distinguished college men upon the platform at Southwestern, Dr. Stuart, President of Garrett Biblical Institute, and Dr. Vinson, President of the University of Texas, will long be remembered as among the notable events of the forty-second commencement of our great college.

UNITED AT LAST.

Torn Mexico is united at last. All dispatches indicate that all factions in Mexico are now fused in a white heat of indignation against the United States. The people of Mexico at last recognize a common enemy. Patriotic meetings are being held in the larger centers of Mexico and everywhere the sentiment is the same.

General Carranza has insulted the United States in a note in which he charges our American President with insincerity, if not with hypocrisy. Later he adds to the insult by declaring that failure to capture the bandit Villa has resulted from the refusal of American soldiers in Mexico to co-operate with the defacto government.

History will disprove Carranza's calumnies. History will vindicate the American President and the American people. We shudder at the thought of armed conflict with Mexico. The issue cannot be in doubt, but that human lives must be snuffed out in the performance of a national duty we deplore. One American boy, if that boy be ours, is a heavy price to pay for peace in Mexico.

We still have confidence in President Wilson. If President Wilson can work out the problem of Mexican peace without war, there will be no war. If America can discharge her duty without intervention, there will be no intervention. But can she?

The Washington Government has dispatched a note to General Carranza in which this Government refuses once for all to withdraw her troops from Mexico until peace is restored along our border. Every State in the Union is mobilizing its National Guard. One hundred thousand men will soon be in training. The situation points strongly to a single issue—war!

PERSONALS

Rev. A. C. Haynes, of Cleburne, called on the Advocate. He was a student the past year at Meridian College and is much in love with the school.

Rev. F. L. Meadow, of Glen Rose, is to lay the cornerstone of his new church soon. He writes us to officiate. Thanks, Brother Meadow. See letter.

Dr. J. B. Cranfill, of Dallas, is a constant reader of the Advocate and occasionally cheers us with a good word. Thanks for a recent article from the ex-editor.

We regretted to miss the visit of Wilbur F. Wright, of Georgetown. He is one of Southwestern's busiest workers and is indispensable to the success of that institution.

Rev. W. Y. Switzer, of Baird, passed through Dallas the past week and we were glad to see him in our office. He reports he has a good charge and splendid people.

Rev. L. B. Sawyers, of Nolanville, called to see us this week. He reports that the annual camp-meeting at Nolanville will begin August 4. We wish for him a great meeting.

Dr. Hoyt M. Dobbs was in Dallas the past week and paid the Advocate a very (Continued on page 16.)

University

by the faculty voices of Rev. stor.

's Report.

Bishop submitted few of the work southwestern and erative needs of his recommen- as strengthened professors: Dr. associate pro- tics; Professor idson, assistant hy, and Dr. W. t professor of are all scholarly ading American lms is a son of ev. W. L. Nelms. Bishop's recom- gency Campaign thorized. Some university's en- vested in Mood nan's Building. d the lead of Harvard in in- formatories. And imperative. It ern. Neverthe- board of Educa- t these funds itories shall no as endowment institution that be reduced un- raised by Au-

tees solidly met y has South- Board meeting expressed such tain the insti- trade institution. scribed by in- he Board. Other sponsibility for



# PORT O'CONNOR & The Epworth-City-By-The-Sea

discussed profitably the conference. The part was discussed by Mr. W. W. Lee and ideal pastor was talking a most helpful.

He a beautiful address of power in the Sun-

good speech on re- and keeping it holy. made an interesting our young men and in Sunday School. ded the prize offered aving the largest rep- ence.

at the 8 o'clock hour forceful sermon by th. At the close of Lee Smith came for- to foreign missions.

Sunday School Con- into history a glow- ingly voted its thanks rother Charles Doak. Diboll for their loyal- ing for their homes

Schools of the old on place her among of districts of Texas HULL, Secretary.

**MENT**

ionary Society to Mrs. Texas.

of the Social Service

Longview, made an Service, explaining at work—especially legislative and charity liary is pledged to f a sister Auxiliary, e towns and rural uch. The evening joyable. Mrs. Mc- brought the Council that it was next to hear them tell of important body with taking part. unished delightful ntertainment and it meet with them in l. We are justly full of information

S. WHITLOCK, Recording Secretary.

**TRICT.**

ry Society of Mar- ence, has just held history, May 29-31. dence we ever had, id enthusiastic deli- cing from near-by he 30th. We also iration of the pre- der, Rev. George r Marlin District Rosebud; Rev. tes, Durango. We yet hold this meet- ficient Texas Con- Mission Study and es, was with us and gave us most splen- ly missed our be- ho was detained at d to see that her at the last moment m was beautifully spoke to the young t of a Life," and m "Service." Our l be Cameron, and at meeting. How- greater hospitality Rosebud Auxiliary generally.

**BURKHEAD,** Sec. Marlin Dist.

**PIANOS**

and churches sent to Factory prices and our choice—piano or organ. Desk R. Chicago.

**PLIES**

**SCHOOL**

medium piano, \$1 000  
ILLIHOBB, OHIO

**CHURCH BELLS**

Their clear, beautiful, sound and a power for service. Inquiries please to Dept. 30 Cincinnati, O.

**e Best Way**

ons of the INDIVIDUAL COMMUNION SERV- has increased the love of the Lord's in. It will do so for in. Send for illustrated

IN SERVICE CO. St. Louis

When La Salle dropped anchor at the entrance to Matagorda Bay and flattered himself with the thought he had entered the mighty mouth of the Mississippi River, he was much like the old darkey who "come to hisself" regretted the occurrence but enjoyed the surroundings. La Salle sailed on after a few days, but Matagorda Bay remained and is, after a few hundred years, destined to become more extensively known through its Port O'Connor, the Epworth-City-by-the-Sea, the home of the Texas Epworth League. The transition from the O'Connor ranch of 70,000 acres to the O'Connor town, though slow of conception, was rapid of execution. For sixty years the O'Connor ranch was one of the most famous breeding grounds in Texas—the State of great ranches and fine herds.

But it is not of the O'Connor ranch, its history or traditions, but of the O'Connor town, the Port O'Connor, which nestles upon the high bluffs overlooking the tranquil Matagorda, that this article deals. Have you ever been there? A few weeks since it was my pleasure to visit this ideal spot. I had heard of its wonders from Gus Thomasson, from W. M. Carter and other Leaguers, but before these gentlemen had seen the place I had heard of it from Clarence Holland, he of the C. S. E. and a friend of many years. Mr. Holland was interested in Port O'Connor and as I listened to his description of the new town, its wonderful healing waters, its fine fishing, its surf bathing, etc., my memory box set to working and then I remembered that way back yonder twenty-five years, when I was a small and correspondingly young lad, I had heard Clarence Holland—the same Clarence Holland—tell wonderful stories (circulation principally) and so I took all Clarence had to say about Port O'Connor with—well, I just couldn't help but think how Clarence Holland used to talk.

Port O'Connor sprung into existence less than ten years ago. The Calhoun County Cattle Company, which had for several years owned the O'Connor ranch, had among its stockholders a few men who might have been called dreamers. They "dreamed" great dreams of the possibility of a town—a real up-to-now town—and it was not long until the dream came true. But the projectors did more than to merely lay out a townsite; they builded on it; and there, fifteen to twenty feet above sea level, with a gradual slope to a sandy beach, one of the finest on the Texas

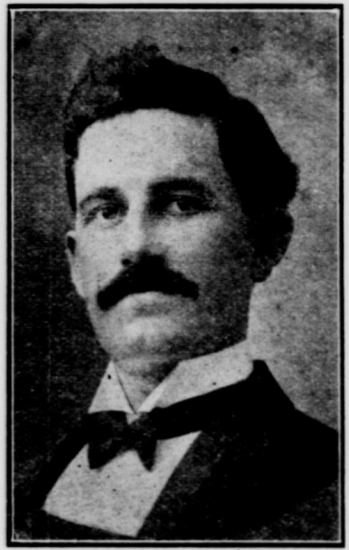
Coast, is the new home of the Epworth League.

In company with Mr. L. Blaylock and Dr. W. D. Bradford, of the Texas Christian Advocate; T. G. Oldham and W. C. Temple, of Dallas, and chaperoned by W. M. Carter, I visited Port O'Connor. I met Holland the evening I reached the town, but before I had really seen it. If I ever meet him again I will apologize for permitting my memory box to discredit his description of the town. Port O'Connor is located on the Intercoastal Canal—not an imaginary canal, but one with sufficient water to admit the passage of light draft boats and vessels, drawing from ten to twelve feet of water. The town people believe the port will eventually become one of the most important on the Texas coast and, because their "dreams come true," I must confess that I agree with them. As stated above the projectors builded on the townsite. It is a built town, but not a finished one. I hope never again to visit a "finished town." I spent a day in one last year and left as soon as possible, as I feared I might be asked to serve as a pallbearer. Port O'Connor is not finished. It has broad avenues, cement sidewalks, brick store houses, two or three hotels; one, the La Salle, though small, is equal in appointments to any hotel in Texas; modern homes and a live citizenship of law-abiding men and women. The townsite company did not "talk shop" until their goods were on the shelves. Then they commenced to get busy. The Frisco Railway passed through Bloomington en route to Corpus Christi. It is thirty-nine miles from this point to Port O'Connor. The townsite people took the matter of extending the road to their town, up with the Frisco officials. These officials were soon convinced that it would be the proper thing to do, but, said they: "We have no money to build the road." They set a price—a steep one—to be paid by the townsite people, who met the conditions of the railroad company and, practically with its coming into existence, Port O'Connor was on the railroad map of Texas. Things were quiet down O'Connor way for a while after the war started and some men would have become discouraged, but not so P. R. Austin, E. H. Everett, J. W. Stevenson and C. S. E. Holland. These men were never reckoned as "quitters." They dreamed again. The Epworth League had decided to move from Corpus Christi. Either the League had grown

too close to the town or the town had grown too close to the League, it matters not, for it was decided to sell out and seek another location. A committee was appointed to investigate propositions from Rockport, Port Lavaca, Austin, Georgetown, Amarillo, Port O'Connor and sundry other towns. Mr. Austin met the committee and told them that Port O'Connor was the one "real ideal" location on the Texas coast and "if you don't believe it, come and see." The committee accepted the invitation (they were from Missouri) and Mr. Austin "showed 'em." He showed them the \$50,000.00 hotel, the magnificent pavilion and bath house, the long pier, the beautiful shell beach, the wonderful artesian well with its ever-gushing flow of pure water. He then showed the committee a hundred acres of land on the bay front and lots of other things and said "this land is yours, and in addition you can have free use of our hotel, pavilion, bath house, e. c., for your Encampment this year and until you build your home at Epworth-by-the-Sea." It is because these gentlemen of the townsite company—not land "boomers," but Texas business men who build towns for diversion—dreamed a dream that Port O'Connor is being talked about in every Methodist home in Texas. It is the "home, sweet home," for the Epworth League—and such an ideal one! A recent issue of the Advocate told the story of the writer's visit to Port O'Connor.

In addition to the 100 acres of land given to the Epworth League, the townsite company gives to the League sums ranging from 10 per cent to 33 per cent on all lots sold. They are now selling lots adjacent to the League grounds, large lots, many of them with sidewalks and all of them piped with water from the artesian well. Mr. W. M. Carter, general manager of the Epworth League Encampment, who is in full charge of the lot sales, reports many sales being made. The lots are priced low and the terms are such that anybody of moderate means can afford to buy one or more.

The big Encampment starts July 28, and, if all signs do not fail, Epworth-by-the-Sea will witness the greatest gathering of Leaguers in its history. It cannot be otherwise, as never before has such preparation been made to entertain the young people. There will be no lack of transportation facilities from all points in Texas via San Antonio or Houston and the Gulf Coast Line. Many will drive autos to Epworth from North Texas points. It's an easy and pleasant way. It's worth any ordinary



P. R. AUSTIN  
President Port O'Connor Townsite Company

discomfort to enjoy the pleasure of the shell drive from Bloomington to Port O'Connor. Our party made the drive through courtesy of Mr. Austin. This thirty-nine-mile stretch is a portion of the "Shell Loop" of 125 miles. Just imagine such a drive, then a swim in the surf, a fish supper and a boat ride on Matagorda Bay! The land of Morpheus will call you to sleep, sweet sleep, at Epworth. Yes, lots are being sold at Port O'Connor and it won't be long until you will think about the one your friend bought—the price will be higher than for those close-in lots. There is possibly no place in Texas that offers equal advantages to Port O'Connor for the location of a summer home. Matagorda Bay, the "play ground" for the finest fish in Texas, is without an equal in boating and bathing facilities. It is now easy of access in winter or summer, and those who are best informed state that it is almost entirely free of the small worries of other gulf ports. Mr. W. M. Carter is booking reservations for lots and looks for many homes to be erected by the League members and friends before the opening of the 1917 Encampment at Epworth-by-the-Sea.  
A. T. W.



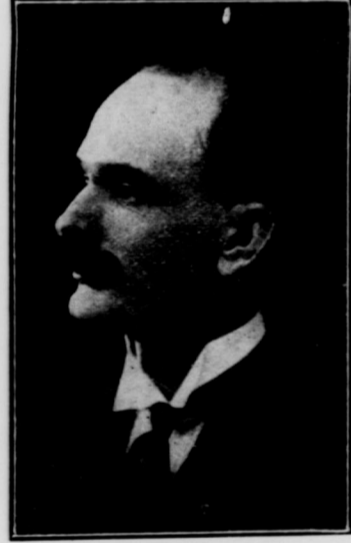
C. S. E. HOLLAND  
Vice-President



E. H. EVERETT  
Director



J. W. STEVENSON  
Director



W. M. CARTER  
Secretary and General Manager  
Epworth-by-the-Sea

and after a pleasant exchange of greetings, Miss Jones was called upon for a talk. This was a well organized address on the important personages and doings of the great council meeting recently held in Atlanta, Georgia. Mrs. McKnight followed with an impromptu talk of the council meeting, which displayed her natural poise and ability as a platform speaker. These ladies are most pleasing in their personalities and gave our societies a rare treat and much useful information. Mrs. Oxley presented each with a bouquet of sweet peas. A most excellent musical program was rendered. Beautiful songs by Mesdames White, Kelly, Miller, and Boring, and instrumental selections by Miss Walker, a charming and gifted visitor from Cooper. Miss Alice Mae Nicholson contributed a classical reading, with a live sermon in it for the enjoyment. An ice refreshment was served by Mesdames Sessum, Oden, Richardson, Rembert, Welborne and Whitlock to forty guests.

REPORTER.

**LAWTON DISTRICT.**

The district meeting of the Missionary Society, Lawton District, was held at Tipton, Mrs. W. H. Roper presiding, May 25.

The opening sermon was preached by Rev. J. N. Tinkle, using the familiar text, John 3:16. Brother Tinkle gave us an excellent discourse, enjoyed by all.

Rev. W. E. Humphrey, of Tipton, delivered the welcome address, touching on the beauty of the country, and the hospitality of the people and anxiety of the Churches to which Mrs. McChellan, of Frederick, responded, making an excellent talk. Mrs. W. H. Roper, our efficient Secretary, delivered a timely message to the audience, which was hugely enjoyed by all present. Mrs. Verdo Armstrong,

of Hobart, read a well prepared paper touching on many points of interest. After appointing the regular committees the benediction was pronounced by Rev. W. H. Roper. In the afternoon devotional exercises were conducted by Mrs. J. B. Hix. Mrs. Verdo Armstrong gave a fine talk on mission study. Mrs. Finley gave an interesting talk on Scarritt Bible and Training School. Mrs. R. E. L. Morgan, of Mangum, gave us a fine talk on Echoes from Mission Council. Mrs. J. W. Sims delivered an excellent talk on the work of the Society with the children. Benediction by Brother Humphreys.

Devotional services by Mrs. R. E. L. Morgan, reading John 11:18, making many helpful and thoughtful remarks, after which Rev. J. W. Sims preached a most excellent missionary sermon from the text found in St. Luke 16: 19-21.

Thursday, 9 a. m., devotional services by Mrs. H. L. Shelton, of Davidson. Mrs. W. H. Roper delivered a splendid address on the work of the district. Mrs. Ella Courtney, of Frederick, read a paper on Christian Stewardship, awakening much interest and called forth some remarks from others. At this point there was a general discussion as to the best methods of interesting the women in the mission work of the Church, deciding to organize a Study Class in each pastoral charge, closing with an address by Mrs. Morgan on the young people's work. Report of committees. Frederick was chosen for place of next meeting. It was truly an enjoyable occasion as well as helpful. The people of Tipton served refreshments in the shade of the church, after which about twenty autos lined up and the guests were asked to take a ride of twenty-five miles through the most beautiful valley of Oklahoma. We are thankful to have such a body of ladies in our midst and shall long remember their godly faces and

names and will welcome the day when they may return again.

MRS. CLAUD TINSLEY,  
Secretary.

**NEW MEXICO AUXILIARIES.**

To the Women of the Missionary Societies of New Mexico Conference:

Those of you who were privileged to take and read the proceedings of our Council Body could not but be more deeply interested in this great branch of the work of our Church. And considering the lives of the women who have given themselves up to this work we are impressed with their wonderful consecration, and comparing them with the lives of the vast majority we can but be impressed with the thought that we are not living up to the opportunities laid before us. The keynotes of the Council, when summed up, were: Deeper consecration by prayer, wider vision of the world's needs and a fuller service, and, I might add, a freer, fuller giving.

The per cent paid by our women is distressingly small. The real knowledge of the sufferings, needs and lack of the gospel over this world by our membership is hardly excusable and a fuller service is to be desired.

When we, as a Church and as individuals, can turn our vision outward, unfasten our pursestrings and send our messages of gratitude and pleas for the needy heavenward then it is our real and greater progress will begin, then will the coming of God's kingdom be hastened. Superintendents of Publicity and Study, urge your ladies to study, increase the interest and consecration and the service will follow as the night the day. We hope to have good reports from our work next quarter.

MRS. MEADE WILSON,  
Conf. Supt. of Study and Publicity.

**IN MEMORIAM—MRS. MARY KING COLE.**

Soft and low the summons came  
In whispered words, "Well done,"  
And a faithful servant of the Lord  
Received the crown she'd won.

No cry or anguished moan disturbed  
Her calm and peaceful breast,  
For with a smile her spirit passed  
To its eternal rest.

Her life was like a poem grand,  
So fine and true it proved  
That all who came within her sphere  
Were by its rhythm moved.

Duty was her earthly guide,  
Kind deeds her daily thought,  
How unto those who suffered most  
Comfort might be brought.

Then grieve not for her, dear friends,  
Nor feel bereft—forlorn—  
For shadows always here precede  
The radiance of the morn.

We'll weave for her a memory wreath  
Of thoughts like brightest flowers  
That shed their fragrance all around  
And sweeter make the hours.

And when the stars shine out at night,  
And heaven seems very near,  
For very joy at her reward  
We'll drop a silent tear.

MARTHA LAVINIA HUNTER,  
1318 Royal Street, Dallas, Texas.

(Continued from page 4)

done will be long remembered as bread cast upon the waters to be gathered many days hence. O Lord, may the Christian people of Carthage keep wide-awake, because each human thing can something do to help the world along! God hears the chirp of the cricket, just as he hears the angel's song, and let us so live that when life's journeys are over and you are called to leave this land, may those coming on behind you be able to say, "He was a Carthage man." Don't blame it on your neighbor if nothing else to do, remember, friend, it's mostly up to you. The revival closed Sunday night, June 18.—Milton E. Wallace.

**WESLEY, GREENVILLE.**

I write to tell you the results of our great meeting at old Wesley. We ran the meeting only two weeks, but had fifty conversions and sixty additions. The Church was greatly benefited. Rev. F. A. Crutchfield, our pastor at Henrietta, did the preaching, while Mr. R. E. Huston, a member of Wesley Church, but who does evangelistic singing, led a great choir. The meeting was conducted under a large tent, capable of seating more than a thousand. It was sometimes more than full. It is needless to say that Finis Crutchfield did fine work. He comes from a line of revivalists, and has all their old-time power, with the added advantage of educational training and modern methods. He is one of the coming young men of Texas. Brother Huston was recently licensed to preach at our last District Conference, and will conduct both the singing and preaching, when necessary. A finer team could not be found than these two splendid young men. The beauty about their work is that they preach the gospel, without this modern practice of vulgarity and vituperation. I have never yet seen why a gospel of love, kindness and gentlemanly courtesy will not be more advantageous and beneficial than one salted down with vulgarity and abuse. I thought this, and so secured these two clean young gentlemen to lead our work. The results have been most gratifying. People sought God as in the days of our fathers, and after the meeting there were no heart-burnings or alienated people to try to get back in line. I have become more and more convinced that the old-time gospel, preached in love and helpfulness to the people, is about the strangest thing to be found nowadays. At any rate, we are mighty well pleased with the results of our meeting.—T. H. Morris.

**BISHOP MOUZON AT LAUREL.**

I did not hear the sermon but my two daughters did, and they know what a good sermon is, for they have been used to it all their lives. The presiding elder heard it, also, and he, too, can analyze a sermon as few men can. They all agree that it was a great sermon. The young ladies said, "It was the gospel," and "that no one could have heard it and not feel that they were in the presence of a great gospel preacher where God approves by the presence of the Holy Spirit and the congregation feels his power."

Bishop Mouzon has grown in the estimation of the entire Church since his election to the Episcopacy, and inasmuch as he started at San Antonio I want to be among those of our city who will give him the highest praise. He has several elements of power enjoyed only by those who are willing to pay the price of success.

(1) He is a good man and his thoughts are always directed by a pure and lofty ideal. No man who knows him could think for one moment that Mouzon could stand in the pulpit and say a smutty thing. It would insult his imagination to have such thoughts enter his mind, and he is too much of a gentleman to say things in a pulpit that cannot be said in a parlor.

(2) He is versatile. He believes in a

preacher "bringing out of his treasury things new and old," and believing this he tries always to preach new sermons. When men go to hear Bishop Mouzon they expect to hear something new. They know they will not be bored with a rehash or worse—a repetition of some old sermon. The presiding elder said it was brand new, and had application only to Laurel Heights, and yet preached in such a way that every member felt he was being personally appealed to to stand loyally by their Church. Now it is this very thing that goes to make a great preacher. Adaptability, dressed up in a new garb, and addressed in loving, lofty, spiritual language will win its way to the hearts and minds of worshippers, and gospel preaching is the main part of worship. It is a strange thing that some preachers have never learned this truth. A man ought to know that he owes it to himself, to his congregation and to his God to bring into his pulpit a fresh message every time he preaches. Those who do so will always have crowds, and those who do not will soon find themselves preaching to a "weakly" prayer meeting crowd.

Bishop Doggett said on his dying bed, "I have been ambitious to excel in preaching, but never ambitious for place." He felt that it was his duty to excel in preaching, and how well he succeeded the thousands who waited upon his ministry and hung entranced upon his eloquence could tell if they were all alive today.

(3) But Bishop Mouzon knows that to do this he must study. "Study to show thyself a workman approved of God" was the Pauline injunction to Timothy, and the preachers of this day must do so, if they expect to hold their crowds. Our people are readers, and students now, as they were not in the old days, when a man could get up and cry a little as he retold what he had said before a hundred times. A preacher ought to be the best read man in his congregation. He ought not to use a scientific illustration before scientific people and not understand more than a smattering of the science he discusses. Our Texas Bishop knows all this and he is not apt to talk about things he does not understand.

Now some there may be who will call this "fulsome praise" because he is a Bishop. Well, let them say what they please. I am not at the disposal of any Bishop. They not help or hurt me, and for that very reason I have been impelled to give "honor to whom honor is due."

J. H. COLLARD.

**TWO GOOD MEN HAVE GONE TO HEAVEN.**

For about sixty-five years B. L. Rogers has stood for everything good and against everything bad in the old Bethel community in western Collin County.

He and my father were young men together in those early days. He was the first Sunday School superintendent I remember and was mine most of the time until I entered the ministry and left the old home Church.

An old landmark was certainly removed when he passed away last month. He always kept an open house and many a weary itinerant received a royal welcome from him and his good wife who died some years ago.

B. F. Hawkins died at Sherman last January. He had moved from Honaker's Chapel, near Farmersville, Texas, to Oklahoma about a month before. He was visiting his children when he died. He was about seventy years old and had served as Sunday School superintendent and steward for many years. I was his pastor last year. One of the best talks I ever heard was made by him on the relation of the member to the pastor. He was the preacher's best friend. Scarcely a month passed, while I was his pastor, that I didn't spend from one to two nights with him. His home was truly the preacher's home. I could not say anything good about one of these men that does not apply to both. They rejoiced together at the District Conference at Farmersville last year and now they are in heaven together. I am certain some one, furnished with the proper data, will write the obituaries of these two good men. I do not think too much can be said of such men. They have both been a great blessing to my life.

L. L. NAUGLE.

**THE WASHINGTON CITY REPRESENTATIVE CHURCH.**

Rev. S. S. McKenney, Special Agent.

Every Southern Methodist is interested in the movement to build a representative Church in the heart of our Nation's Capital. For the past decade this task has challenged the faith, liberality and activity of our great Church. Hence a few facts and figures showing the present status of this enterprise will be of more than ordinary interest.

A score of Annual Conferences have pledged themselves to raise amounts ranging from \$1000 to \$10,000 each, the total being \$99,985. We have upon our books individual subscriptions which range from \$1 to \$10,000 with an aggregate of \$30,747. According to the action of the General Conference our Board of Church Extension has appropriated for this work \$70,000. The local Church in Washington City is generously committed to this cause, while the Baltimore Conference, after having contributed \$10,000 in cash also at its last session authorized a campaign for \$15,000 additional. From the sale of the valuable lots on which Mount Vernon Place Church is now located it is quite certain that the assets of this enterprise will be greatly increased, and thus it will appear that we are within sight of the \$300,000, which was set as our original goal. However, we must continue our campaign for new subscriptions and urge the immediate adjustment of all outstanding obligations so as to overcome any shrinkage which may occur and meet any other emergencies that may arise. Therefore we earnestly ask and confidently expect the co-operation of all our preachers and people as we rally for the final consummation of this monumental achievement.

The end is now in sight. Our Representative Church which has been a long-cherished hope is no longer a Utopian dream; it is soon to be a realized ideal. At a recent meeting of our Commission in Washington plans for the new building were presented, approved, adopted and placed in the hands of a competent firm of builders for immediate execution. The results of this meeting are given by Bishop Candler, as Chairman of the Commission, in the following official statement: "The Commission, to whom has been committed the erection of our Representative

**SOME FACTS ABOUT UNIVERSITY PARK**

**"The ADDITION of CULTURE"**

- LOCATION.** University Park Addition is due north of Highland Park on the Preston Road.
- SURROUNDINGS.** University Park overlooks the City of Dallas and faces a perpetual park in the grounds of Southern Methodist University.
- ACCESS.** University Park is served by street car with free transfer to any part of the City. It is reached by fine motoring boulevards via Preston Road and will be the terminus of the Turtle Creek Boulevard, but is off the line of speeders and traffic of all kinds.
- IMPROVEMENTS.** University Park today represents over \$350,000.00 worth of improvements in streets, sidewalks, curbs, trees, water supply, sewerage, gas and beautiful homes.
- RESTRICTIONS.** University Park is under perpetual restrictions of its own, thereby guaranteeing proper building construction and permanent value.
- EDUCATION.** University Park families will be able to send their children from kindergarten to postgraduate diploma within four blocks of home.
- PRICE.** University Park property at from \$25 to \$50 a front foot is the best realty investment of its kind in the Southwest.

Call for MR. M. M. GARRETT

**Dallas Trust & Savings Bank**  
1101-1103 Main Street  
H. D. ARDREY, Vice-President and Real Estate Officer

Church at the National Capital, held a meeting recently at which plans were fixed for the beginning of the actual work of construction immediately. The plans of the architect were accepted and put in the hands of a competent firm of builders. The Commission now desires subscribers, who have outstanding subscriptions to this enterprise to make payment of the same in order that the building may go up without further delay."  
Weatherford, Texas.

**WEATHERFORD DISTRICT CONFERENCE.**

The Weatherford District Conference met at Mineral Wells on May 17 and 18. Our presiding elder, Brother Webb, was ill during most of the conference, which all the preachers very much regretted. Dr. W. L. Nelms is as fine a presiding officer as can be found anywhere. So he occupied the chair during most of the sessions.

All the preachers were in attendance except one. Brother Seba Kirkpatrick preached the opening sermon Tuesday evening to a good and attentive audience. Our presiding elder, L. A. Webb, has been tireless in his work throughout the district, and the preachers have caught the spirit of his wise and able leadership; hence there were about five hundred conversions and additions reported up to May 15. There was a ring of victory from one end of the district to the other. The Weatherford District is rapidly becoming one of the best in the conference under the invincible leadership of Rev. L. A. Webb.

Dr. Nelms and J. N. McCain have Weatherford in their grip. Dr. Nelms is preparing to rebuild First Church, making it a modern structure. McCain has done the most notable work ever done at Couts. He has the largest Sunday School in the city regardless of denomination. H. F. Brooks has done a remarkable work up to date at Mineral Wells. The stewards raised his salary to \$2400 and he has Mineral Wells Methodism on the move. Kirkpatrick is doing a great work at Newcastle. Bell, at Loving, has built three new churches and has made that part of the desert to blossom as the rose. Chunn, Patterson, Ray, Huckabee, Clark, Vaughan,

Broxton, Gladney, Bennett, Oliver, Morton, Scarlett, all have wrought well.

The following brethren visited the conference: Drs. Wright, of S. M. U., and Nelson, of Fort Worth District; J. Lee and W. T. Gray, of the Orphanage; President Binkley, of Weatherford College. F. G. Lanham, District Lay Leader, made a great address to the laymen during the last session. In all we had a great conference. We hope next time the editor will pay us a visit and see our Methodism in these parts for himself.

ASHLEY CHAPPELL.

**ROSWELL DISTRICT CONFERENCE.**

The Roswell District, successor to the Pecos Valley District, of the New Mexico Conference held its session at Roswell, May 17-21. The presence of Bishop W. R. Lambuth, who presided at one session and preached twice, was one of the most enjoyable and helpful features of the occasion. Otherwise the presiding elder, Rev. S. E. Allison, occupied the chair and directed the affairs of the conference generally. Brother Allison is directing the affairs of the district wisely as results will show, and he knows how to be brotherly while he is at it. Brother McClure and his people put on the finishing touches that made possible one of the most pleasant conferences it has been the writer's privilege to attend. The hospitality was all that could be desired. It included an automobile trip through the irrigated region adjacent to the city, and those trees "look good" to one who was reared in the timber and has lived on the plains for a season.

Dr. Casper Wright, of the S. M. U., was our only visitor and received full right-of-way. Of course he gave "value received" for it. He raised a subscription of \$135 for the theological department of the University.

The preaching, done by Revs. J. W. Hendrix, Bishop Lambuth, J. H. Messer, Dr. Wright, A. C. Bell, J. T. Redmon, E. W. Morton and W. L. Jenkins, was generally of a high order. While Brother Cochran, somewhat worn from attending funeral of the late Rev. J. C. Gage, did not preach, his talks, such talks as Cochran alone can make, were highly helpful and greatly appreciated. Truly there are some fine men in the New Mexico Conference. The friends of Rev. E.

**Reedy - Young Vacation Tours**

Personally conducted by Frank Reedy and J. D. Young, to

**Yellowstone National Park**

Colorado Springs, Denver, Royal Gorge, Eagle River Canyon, Glenwood Springs, Salt Lake and Ogden, via

**Special Train**

For Complete information address

MRS. J. D. YOUNG, General Secretary, Fort Worth

City Passenger Agent, Rock Island Railway, Dallas, Texas.



MISS JENNIE HILL BARRY Graduate. Concert Soprano

**BEAUTIFUL Kidd-Key**

In the Quiet, Aristocratic Town of Sherman, Texas.

**The College for YOUR Daughter**

Standard college courses—unequaled aesthetic training—a music conservatory presided over by incomparable artists.

**HEALTHFUL SURROUNDINGS**—The bracing cool of North Texas without the bitter weather of other latitudes. Sherman may be reached in one day's travel from all points in the Southwest.

For catalogue, address

MRS. LUCY A. KIDD-KEY, Pres., SHERMAN, TEXAS.  
**North Texas Female College**

V. A. Godbey, Ph.B., D. D., Pres. A. N. Averyt, A. B., V-Pres., and Dean of Faculty Daniel Smith, Secretary of Faculty. Jno. W. Shoemaker, Business Mgr.

**CORONAL INSTITUTE**

SAN MARCOS, TEXAS.  
A FIRST CLASS ACADEMY FOR BOTH SEXES  
AFFILIATED WITH ALL SCHOOLS.  
ART—MUSIC—EXPRESSION—DOMESTIC SCIENCE  
THIRTY UNIT LITERARY COURSES

Cut out this advertisement and send it to the President with ten dollars and we will reserve a room for you, and give you credit for five dollars on account. This must be done before July 10th.



THE METHODIST ORPHANAGE.

The appeals for homes, for homeless children, continue to come to the manager of the Orphanage. Our building is unfinished. I believe that the Methodist Church of Texas will build at Waco an Orphanage that will be a credit to a great Church. One good woman, at Moody, Texas, gave me a check for \$250 this week. Two good men and one good woman, at Atlanta, Texas, gave me \$100 each last Sunday; besides many other smaller amounts given by other people. At Marshall on Monday of this week I found three men who gave \$100 each, others gave smaller amounts.

I asked sometime ago for one hundred people to give me \$100. I am glad to report that fifteen good men and women have responded to that call. Will not others help us now? Remember that with our present equipment, at the Orphanage, our great Church cannot take care of half of the children in Texas whose parents were Methodists. Can we do less than provide for our own? Remember also that every \$100 given to the building now guarantees a home for a homeless child. Where can an hundred dollars be invested to a better advantage? When you have been in heaven one hundred years this money will be doing its work for helpless children. If you could see the need and suffering among these unfortunate children, as I see it, you would be glad to make a real sacrifice to help them.

At 5 o'clock one cold February morning at the depot in an East Texas town, I saw a little boy, five years old, and a baby girl, three years old, who had slept all night on the cold floor with an overcoat for a bed and no cover at all! My heart bled as I looked on their quivering little forms. Such innocent children need not only shelter, food and clothes, but need an opportunity. It is a great opportunity to invest in character.

If you cannot give \$100, send what you can. We will appreciate what you can give. Send your check to me and I will mail you receipt.

Yours in behalf of homeless children. W. T. GRAY, Field Secretary Methodist Orphanage, Polytechnic, Fort Worth, June 16.

ONE OF THE METHODIST ORPHAN-AGE GIRLS.

Several years ago we took a family of Waco orphans. Later the oldest girl developed tuberculosis. We put her in the State Tubercular Camp in Carlsbad, New Mexico. She received excellent care and in six months she was back, apparently well. This spring she seemed to give way all at once and became so ill that we had to have a trained nurse care for her. As soon as she was able we sent her to a sanitarium. That was about two months ago. Last week she died. We had the remains sent here, services at the undertaking parlors and burial in our lot at Oakwood. She leaves a sister and two brothers in the Home.

Mirtle was a good child, never gave us any trouble except the pain it brought us to see her in such a condition. She was always cheerful, grateful and a child who appealed to every one. Wherever she went she was a favorite. It is sad to see one so young die, but she was a beautiful Christian and prepared to go.

The expenses have been rather heavy. We put an appeal in the Advocate and several nice contributions were sent. We thank the good people so much and we are also grateful for the kindness of the people at the sanitarium. They made low rates for the child and gave her the best attention. We are glad to know that we have done what we could for her, but our first thought is always to do that what is best for each child in our care. Isn't that what you would want us to do for your child? R. A. BURROUGHS.

WEATHERFORD COLLEGE—A SUCCESSFUL YEAR.

As is well known to the public, for some years past Weatherford College has had a checkered career. To discuss its history at this time could do no good. Suffice it to say that some three years ago, when the property was about to be sold under the hammer for a debt that represented about one-eighth of its value the trustees of the Courts' estate stepped in at the request of the writer and others and prevented the sacrifice of the Church's interest. This being done, the Central Texas Conference decided to take over the property and foster the school. The interest and support of the General Board of Education were also secured and both the Central Texas Conference, the State Educational Commission and the General Board authorized the school, which had been closed for three years, to open as a boys' training school. In carrying out this behest of the Church the Board of Trustees were beset with many difficulties. The school had outstanding debts amounting to more than three thousand dollars, which, without authority from the Church, the trustees had secured by a second mortgage against the property. But the new Board felt morally bound to pay these debts. The building had been dismantled by creditors and damaged by vandals. The people of Weatherford had suffered so many disappointments about the school that no one could blame them for feeling some doubt as to its future and hesitating to invest money in an enterprise that seemed to have completely played out. Hardest of all was the task of finding a strong and experienced educator who was willing to lend himself to the task of rehabilitating the school. But at last the right man was secured in the person of Prof. J. E. Binkley, who for many years had been connected with school work in Texas. With the securing of Prof. Binkley the Weatherford Chamber of Commerce rallied to the enterprise and raised money and paid off its floating indebtedness and repaired the building. Money has since been contributed locally for reseating the auditorium and other improvements. Excepting for the mortgage by the Courts' estate, of which the College is a legatee, and one or two small obligations which cannot be located, the College is now out of debt and has paid all running expenses for the past year. Thirty-nine boys were enrolled and most of these will return next year. The spirit of the Board of Trustees was strikingly hopeful in contrast to the spirit of pessimism which sometimes came upon them last year. This can also be said of the Weatherford people in general. The last attempt to tamper with the Courts will through the courts seems to have failed and Weatherford College has before it open seas

and plain sailing. Prof. Binkley was elected President of the school for a term of five years and authorized to employ such teachers as shall be needed. The school has been recognized by our General Board of Education as an institution of academic grade. There is not in Texas a better place to send boys. E. HIGHTOWER.

NOTES ON THE KONG HONG CHURCH, SOOCHOW.

Location. Near the center of the city of Soochow, China. Half-way between our educational and medical institutions on the eastern side of the city and the Mokar Hwo Yoen plant of the woman's Council on the western side. On Kong Hong Street just a few blocks from the City Temple, in front of which large crowds are found almost constantly on clear days; also close to the street of the largest business houses in the city. The passers go by in streams and the old building can be filled easily at almost any time during the day, or early evening when it is opened.

Present Buildings. The present buildings are all old and in very bad repair. The church is small and the seating is uncomfortable. The floors throughout the old buildings are beginning to rot and it is dangerous with the audiences that gather in them. The last time I went into the room used for the school girls I had to dodge the holes and weak timbers in the floors.

Vacant Lot. There is a vacant lot already our own property, and in the same enclosure, large enough, with the area occupied by the present buildings, to put up a splendid and substantial modern church that would be in keeping with the opportunities there today.

Working Staff Living There. Two American young ladies and Bible women, Chinese pastor and family. If there were suitable and large enough accommodations a missionary and his family could be put there and a much larger work could be developed. The opening and opportunity are there, the need is just such equipment as the laymen and Churches of the Central Texas Conference are so generously planning to furnish.

The Attendance Upon Services. This has its limit in the accommodation furnished by the old buildings. Growth in all lines is prevented by the limited size of the old buildings. The Sunday School has to divide up and go into school rooms, living rooms, etc., for class work.

Tent and Mat Shed Meetings. This location is so near the center of the city and so close and convenient to the business section of the city that it was chosen as the place for the union revival meetings that were held several years ago, but the conditions and attendance were such that now we have separate meetings of this nature and the Southern Methodists still hold their meetings there. The shed is filled twice a day and the number of people who come into the church as a result of the meetings is large.

Future. Soochow has possibly near three quarter million people. Kong Hong is one of the choicest locations for a big Church in the city. We own the site and already have a stronghold on the center of the city there. The future is just what we want to make it! N. GIST GEE, Soochow University.

REPORT OF COLLECTIONS FOR MONTH OF MAY, 1916.

Beaumont District—China, J. C. Marshall, Ch. Ext., \$3; Chil. Day, \$3.14; S. S. Mis. China, \$3.65; Crosby, L. Christian; For. Mis., \$30; Dom. Mis., \$32; Amer. Bible, \$1; Jasper, F. D. Dawson; Bish. F., \$1; Conf. Col., \$2; For. Mis., \$4; Dom. Mis., \$5; Ch. Ext., \$3; Edu., \$4; A. B. S., \$1; Liberty, W. C. Hughes; For. Mis., \$16.54; Ch. Day, \$7.47; Nederland, J. C. Stewart; Ch. Day, \$4.60; Sillsbee, Oscar W. Hooper; Bish. F., \$10; Conf. Cl., \$45; For. Mis., \$45; Dom. Mis., \$60; Ch. Ext., \$35; A. B. S., \$2; Woodville, J. F. Wallace; Conf. Cl., \$10; Dom. Mis., \$10; Ch. Day, \$7.50.

Brenham District—Bay City, J. F. Carter; Dom. Mis., \$75; Ch. Day, \$5; Brenham, E. G. Cooke; For. Mis., \$75.50; Dom. Mis., \$88; Giddings, G. C. Cravy; Ch. Day, \$5; Hempstead, Geo. E. Kemp; For. Mis., \$19.75; Dom. Mis., \$12.50; Ch. Day, \$4.20; Lyons, Walton Day; Ch. Day, \$2; Lexington, F. O. Favre; Ch. Day, \$5.74; Dom. Mis., \$20.75; Ch. Day, \$7.20; Matagorda, T. S. Williford; Ch. Day, \$4.13; Rockdale, H. D. Kone; Ch. Day, \$12.50; Somerville, C. M. Myers; For. and Dom. Mis., \$158; Whorton, W. W. Horner; A. B. S., \$1.50.

Houston District—Houston, Walter G. Harbin; Ch. Day, \$1.20; Houston, Seth Ward, W. F. Davis; F. M. Spec, China, \$38.29; Galveston, O. E. Goddard; F. M., A. P. Parker, China S. S., \$75.34; Houston, St. Paul's, J. W. Mills; Orph., \$63.14; Katy, W. H. Weller; Ch. Day, \$7; Houston, J. W. Mills; Ch. Day, \$16; Dom. Mis., \$340; Texas City, Henry Kilgore; Ch. Day, \$15.75; Galveston, O. E. Goddard; Ch. Day, \$20.36; Houston, 1215 Loraine St., W. F. Davis; Dom. Mis., \$25.

Jacksonville District—Mt. Selman, Mr. Bert C. Coe; Ch. Day, \$4.24; Alto, Mr. Gus Rounsaville; Ch. Day, \$5.50; Athens, C. A. Tower; Ch. Day, \$12; Jacksonville, Gallatin, L. W. Nichols; Ch. Day, \$5.89; Troup, L. H. McGee; For. Mis., \$21.75; Dom. Mis., \$21.75; Dom. Mis., \$62.75; Ch. D., \$4.54; Overton, Leo Hopkins; For. Mis., \$20; Dom. Mis., \$26; Ch. Ext., \$15; S. S. Mis., \$2.96; Elkhart, Preston Florence; For. Mis., \$6; Dom. Mis., \$5; LaRue, C. B. Fuller; Ch. Day, \$2.85.

Marlin District—Travis, J. C. Cockrell; For. Mis., \$10; Dom. Mis., \$4.25; Bremond, C. E. Garrett; Ch. Day, \$9; Maysfield, E. A. Sample; Ch. Day, \$5.25; Fairfield, R. O. Weir; Dom. Mis., \$10; Cameron, H. C. Willis; For. Mis., \$88.62; Dom. Mis., \$20; Durango, R. A. Gates; Ch. Day, \$3.85; Normangee, A. B. Chapman; Ch. Day, \$5.16; Wheelock, J. F. Garrett; Orph., \$12; Ch. Day, \$12.

Marshall District—Hallsville, I. F. Pace; Dom. Mis., \$11.35; Laneville, W. L. Cannon; For. Mis., \$15; Dom. Mis., \$15; Rosewood, W. H. Earls; Ch. Day, \$5; Henderson, E. L. Ingram; Conf. Cl., \$20; Ch. Ext., \$20; Edu., \$22; Ch. Day, \$12; Marshall, Mr. P. M. Herndon; Ch. Day, \$27.19; Rosewood, W. H. Earls; Ch. Day, \$5.78.

Navasota District—Huntsville, Dr. J. W. Thomason; Ch. Day, \$18.03; Onalaska, C. E. Mock; For. Mis., \$35; Ch. Day, \$2.55; Anderson, W. L. Fate; For. Mis., \$10; Ch. Day, \$6; Crockett, Chas. U. McLarty; For. Mis., \$32; Dom. Mis., \$30; Orph., \$106; Eryan, Mr. E. J. Jenkins; Ch. Day, \$16.45; Grapeland, B. C. Ansley; Ch. Day, \$11.50; Shio, D. W. Gardner; Ch. Day, \$10; Bryan, Route No. 2, Mrs. Chas. J. Grozycki; For. Mis., \$25; Midway, W. A. Allen; Ch. Day, \$10.50; Crockett, Route No. 6, Beloit, Ed Prather; Ch. Day, \$3.40; Magnolia, E. Stoneburg; S. S. Mis., \$1.56.

Pittsburg District—Queen City, W. L. Russell; Ch. Day, \$4.20; Pittsburg, J. E. Morgan; For. Mis., \$185; Dom. Mis., \$220; Douglasville, J. C. Huddleston; Dom. Mis., \$40; Orph., \$19.50; Mt. Pleasant, A. A. Kidd; Ch. Day, \$11.20; Nash, J. E. White; Ch. Day, \$3; Dom. Mis., \$5; Cason, M. I. Brown; Ch. Day, \$2.05; Daingerfield, C. H. Adams; For. Mis., \$15; Dom. Mis., \$15; Ch. Day, \$4; Atlanta, C. T. Cummings; For. Mis., \$100; Dom. Mis., \$130; Naples, B. C. Anderson; Orph., \$25; Ch. Day, \$3; Pittsburg, J. E. Morgan; Ch. Day, \$10.

Timpson District—Timpson, A. T. Walker; Dom. Mis., \$70; Ch. Day, \$13.24; Garrison, J. W. Bridges; Ch. Day, \$9; Livingston, J. O. Coppage; Ch. Day, \$7; Center, Ed Watson; Orph., \$30; Mt. Enterprise; For. Mis., \$16.

Tyler District—Tyler, W. A. Bounds; Ch. Day, \$9; Lindale, J. M. Fuller; Ch. Day, \$2.25; Canton, Collax, Jas. I. Weatherby; For. Mis., \$5; Dom. Mis., \$5.50; Orph., \$5.65; Lindale, Mr. W. E. Yarbrough; Ch. Day, \$3; Canton, W. A. Belcher; Orph., \$10; Edom, P. I. Milton; Orph., \$10.53; Tyler, Cedar St., J. R. Ritchie; Ch. Day, \$8; Quitman, J. C. Calhoun; Orph., \$2.50; Lindale, W. M. Bass; Ch. Day, \$5.40; Canton, Jas. I. Weatherby; For. Mis., \$7.50; Dom. Mis., \$5; Ch. Day, \$3.60; Edgewood, Will H. Edwards; Dom. Mis., \$24.60; Whitehouse, J. S. Henderson; Dom. Mis., \$7; Ch. Day, \$3.30; Lindale, J. M. Fuller; For. Mis., \$30.50; Dom. Mis., \$19; Sutherland Springs, Mrs. J. W. Wiseman; Ch. Day, \$1.

Recapitulation. Beaumont District, F. C. Smith, P. E. \$ 346.20; Brenham District, S. W. Thomas, P. E. 496.77; Houston District, R. W. Adams, P. E. 602.08; Jacksonville District, I. F. Betts, P. E. 194.48; Marlin District, G. W. Davis, P. E. 180.13; Marshall District, J. B. Turrentine, P. E. 153.32; Navasota District, E. L. Shettles, P. E. 317.99; Pittsburg District, W. H. Vance, P. E. 791.95; Tmpson District, L. B. Errod, P. E. 145.24; Tyler District, J. T. Smith, P. E. 168.33; Total \$3396.49

Respectfully submitted. G. W. GLASS, Conference Treasurer.

To Make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have nearly two quarts of the finest ice cream, without adding anything else at all. The cost will be about nine cents a quart or one cent a dish. Figure up what you usually pay for ice cream and compare it with this low cost.

Full directions are given in a little book in each package.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored. 10 cents each at any grocer's or general store.

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

DR. W. D. JONES DR. H. B. DECHERD Eye, Ear, Nose & Throat 701-2 Wilson Bldg., Dallas

RELIEF FOR WOMEN If you are weak, worn out or suffering from the diseases peculiar to women, write today for valuable information relative to relief. DON'T DELAY A SINGLE HOUR. You will bless the day you wrote. Address St. James Medicine Co., Dallas, Texas.

"Nothing can work me damage but myself. The harm that I sustain I carry about with me, and I am never a real sufferer but by my own fault."

Whew, It's Hot! Let's go and get some good old Coca-Cola When you're hot and thirsty, or just for fun, there's nothing comes up to it for deliciousness and real refreshment. Demand the genuine by full name—nicknames encourage substitution. THE COCA-COLA CO. ATLANTA, GA.

THE TRAIN COMPLETE "The Texas Special" KANSAS CITY—ST. LOUIS—CHICAGO—NEW YORK Ask Any Traveler

HOUSEHOLD TEXTILE FABRICS OF SUPERIOR QUALITY AND LOW PRICES AT THE TEXAS TEXTILE COMPANY DALLAS, TEX. WRITE TODAY FOR THE FREE ILLUSTRATED BOOKLET



(Continued from page 9)

pleasant visit. It has been mutually agreed between the University authorities and the officials of First Church, Fort Worth, that Dr. Dobbs shall remain with that Church until the end of the conference year, when he will assume his position in the University. First Church is to be consoled with the loss of so valuable a pastor, and the University is to be congratulated on the selection of one so well qualified to fill the position to which he has been elected.

Rev. E. L. Egger, always on his job, is bringing things to pass on the Terrell District. We are glad that his district brings him through Dallas, for we always enjoy his visits.

Dr. John R. Allen, of Georgetown, and his good wife were interested spectators upon the Southwestern commencement, of course. Dr. Allen helped to make Southwestern and his work abide.

Rev. R. E. Dickinson, of Denver, invites us to attend the session of the Denver Conference in Mancos, Colorado, August 17. Thanks, Brother Dickinson; nothing would give us greater pleasure.

Rev. and Mrs. U. V. Wyatt, of Pilot Grove, Missouri, were in Dallas the past week and honored the Advocate with a call. They are very much interested in all departments of the work of Methodism in Texas.

Brother S. Attebery, of Quinlan, was a pleasant caller at our office the past week. Brother Attebery has been a reader of the Advocate for many years and the Advocate force was glad to meet him personally.

The absence of Rev. L. E. Todd, of the St. Louis Conference, from the meeting of the Board of Trustees of Southern Methodist University was regretted by all. His written excuse, however, was reasonable and was accepted.

We have received from Rev. William Dean White a copy of the "Daily Bible" and shall take pleasure in reading it. He called it "the original organ of the World's Morning Watch Movement." We shall have more to say of the "Daily Bible."

Rev. Simon Shaw, of Quanah, has surrendered his work, owing to failing health. This will be distressing news to his hosts of friends. We trust that he may be given a speedy recovery. Brother Shaw has been a power in the Church.

Rev. J. L. Morris, presiding elder of the Paris District, with Sister Morris, has been spending a few days with their sons in Dallas. He says Paris District is taking good care of him; the city of Paris is being rapidly rebuilt and the outlook in general is encouraging.

Prof. Albert S. Pegues, Dean of Southwestern University and successor to Dr. C. C. Cody in that position, is making a superb success in his new work. He is as affable as Dr. Cody himself and as capable. And this is all that any one could say about him.

We greatly regret to hear of the death of Mrs. A. C. Biggs, wife of Brother A. C. Biggs, superannuate of the Texas Conference. Her death occurred June 4. The Advocate extends sincerest sympathy to the stricken

ones. "Blessed are the dead which die in the Lord."

Our dear friend, Judge C. L. Bates, of Holly Springs, Mississippi, sends us a strong communication on union. It will appear in next week's issue. Judge Bates is one of the South's greatest lawyers and the Church will be glad to hear his opinion on the legal aspects of union.

We enjoyed a half hour's fellowship at the table of Dean Emeritus and Mrs. C. C. Cody during the recent commencement of Southwestern. Dr. Cody's old students will rejoice to know that this noble man has been greatly renewed by a year's rest from active duties at the University.

Rev. W. C. Young, of Dallas, though crippled in body, is still active in mind and keenly interested in the welfare of Methodism. He is watching with interest and anxiety the contemplated changes both at home and the general Church. The Advocate enjoyed a call from him this week.

We are indebted to Dr. and Mrs. C. M. Bishop for delightful hospitality during the recent commencement. President Charles M. Stuart was a fellow-guest; also Dr. R. E. Vinson for a single meal. We hardly know whether we were delighted more with our charming host and hostess or with their other guests.

A note from Rev. M. L. Butler, of Norman, Oklahoma, gives the following sad news: "Mrs. Butler, while visiting at our daughter's, in Okmulgee, the 10th inst., fell and fractured her hip. Her condition is critical. We hope for the best. I am here with her. Will remain until she improves." We hope for Sister Butler a speedy recovery.

We greatly appreciate the following invitation: "Mr. and Mrs. William Henry Stacy invite you to be present at the marriage of their daughter, Cordelia Brown, to Mr. Thomas Boyd Ramey on Wednesday evening, June 23, 1916, at 9 o'clock, First Methodist Church, Austin, Texas." We were the bride's pastor for seven years and her home was our home.

Rev. J. E. Crawford called in company with Rev. J. A. G. Shipley, of Shanghai, China. Brother Crawford has been in charge of the itinerary of Brother Shipley in the Central Texas Conference during the month of June. Brother Shipley is working in the interest of the Szechow Church enterprise, and he is in America now in behalf of that undertaking.

Brother B. P. Ellis, of Dallas, says he will go to Wynnewood, Oklahoma, to conduct the singing in a revival which the pastor, Rev. B. T. Lannon, will begin the first Sunday in July. Brother Ellis says the union revival just closed at Pauls Valley was successful and the spirit was good among the different denominations, but personally he prefers a revival where one man has charge.

"President Winfield, of Meridian College, prepared the first thesis on the Junior College and received the Master's Degree from Southern Methodist University at Dallas. During the past nine months Mr. Winfield has been a student in the Southern Methodist University where he has made a very commendable record in school, not having made any grade below B (85) and only two that low. Most of his grades were A (95) or above."—Meridian Tribune. This is fine. Hap-

py for us that our own universities are supplying teachers for our colleges.

A note from Rev. F. O. Miller states he received on his collection at First Church, Dallas, last Sunday, one hundred and fifty dollars. This for superannuates' homes. Good for old First Church.

Rev. R. J. Birdwell, superannuate member of the Texas Conference, died June 20. He was en route to his home in San Angelo from a northern sanitarium, whither he had gone for his health. The Advocate extends condolence to the stricken family.

The death of Dr. A. G. Clopton at Texarkana, June 20, removes one of the most conspicuous figures of Texas history. He taught eight years in the Medical College at Galveston and was a life-long Methodist. Mrs. Clopton now lies seriously ill at the residence in Texarkana. The Advocate extends sincerest sympathy.

The attendance of the following brethren from without Texas upon the meeting of the Board of Trustees of Southern Methodist University was greatly appreciated: Rev. S. H. Babcock and Hon. D. H. Linzbach, East Oklahoma Conference; Rev. W. M. Wilson and Hon. T. S. DeArman, West Oklahoma Conference; Rev. S. E. Allison, New Mexico Conference; Rev. C. C. Grimes, Missouri Conference; Rev. J. T. Pritchett, Southwest Missouri Conference; Rev. J. Cannon, Little Rock Conference; Rev. J. K. Farris, North Arkansas Conference, and Rev. W. W. Drake, Louisiana Conference.

In the presence of a host of friends and relatives Rev. Douglas G. Decherd and Miss Abigail Rees were united in marriage last week at the home of the bride's parents, Mr. and Mrs. Alonzo Rees, at Center Point, Texas. The ceremony was performed by the groom's grandfather, Rev. T. B. Graves, a superannuated preacher of the Texas Conference. Rev. Decherd is a member of the first year class of the West Texas Conference and pastor of our Church at Willow City. Miss Rees is a gifted, consecrated Christian girl. Her father, Mr. Alonzo Rees, is one of the pioneers of Methodism of Kerr County. Rev. and Mrs. Decherd left immediately after the ceremony for Willow City, where they will begin their home in the Methodist parsonage.

**BISHOP MCCOY ENCOURAGES NEW MISSIONARY POLICY OF THE SUNDAY SCHOOL.**

Item number nine of the report of the annual meeting of the General Board of Missions, May 2-5, as given in the Christian Advocate of May 12 is headed "Obey the Law," and reads as follows: "The issuance of an appeal to Conference Boards of Missions to urge everywhere a loyal observance of the law with regard to missionary collections in the Sunday School, which are to be held inviolable and reported in full for the cause of missions only." As Missionary Secretary it is one feature of my work to call attention to and urge the observance of this law in Central Texas. To this end I prepared an article on "Tracking the Law." This article was submitted to Drs. Pinson and Rawlings, reviewed and passed upon by them and published at the request of Dr. Pinson. It is now being circulated in tract form and is for

free distribution to pastors, Sunday School superintendents and lay leaders. We have not meant to disregard the Discipline. We simply have not realized the full purport of the law, your Secretary included. No one is more ashamed of his own record in this matter than I. Maybe the Conference Board of Missions made a mistake in selecting me to the place I now fill on this account. My only consolation is that this task came to me unsought and unthought-of on my part. Let him that is entirely innocent among you do the stoning and perhaps I will pull through without many scars.

The new missionary policy for the Sunday School prepared by the General Sunday School Board and the General Board of Missions at the request of the last General Conference has brought the Discipline into the limelight. The plan of mission study is calculated to make it easy to carry out the spirit and intent of the new law. "Forgetting those things which are behind" let us press forward toward the adoption of this new missionary policy for the Sunday School in toto. It will bring us out of the brush on missions and the benevolences as nothing else has ever done. In a letter to Bishop McCoy I enclosed one of my tracts on "Tracking the Law" and also a copy of the letter I sent to the superintendents of the Central Texas Conference. His reply is encouraging and speaks for itself:

"Nashville, Tenn., May 18, 1916.

"Rev. J. E. Crawford, Waco, Texas.  
"My Dear Brother Crawford: I have your favor of the 12th inst., and am glad to hear from you and to know something of your work as Conference Secretary of Missions.

"I am glad you are working so earnestly to get the Sunday Schools of the Central Texas Conference to take up the educational policy of the Board of Missions and the Sunday School Board to have the Sunday Schools study the field in China.

"You are correct in saying that it is illegal to divert a cent of the money collected for missions in the Sunday School to any other cause. No one has the right to ignore or override the law in this matter.

"With cordial regard, I am,  
"Sincerely yours,  
"J. H. McCOY."

The Sunday School Special is one of the essential and helpful features of a great educational policy needed in rearing a missionary Church. Experience has proven that the Sunday Schools which have their own special develop a greater and keener interest in missions than those which do not. The Virginia Conference raised \$10,000 special for missions last year through its Sunday Schools. Every district in the North Georgia Conference is supporting a missionary this year through the offerings of the Sunday School on missionary day. Great are the possibilities of the Central Texas Conference. Let us begin to realize them. I want every pastor or superintendent whose school is either studying the literature on China, in whole or part, or working for China in any way to let me know by mail what you are doing, and I will put the name of your school on the roll of honor which will appear in the Advocate later on. Don't forget or neglect this. Brother Superintendent, don't you want your school to be on the honor roll?

J. E. CRAWFORD,  
Con. Mis. Sec. Cent. Texas Conf.  
514 N. 15th, Waco, Texas.

**National Reputation**

This recognition of the Conservatory of Music, Art and Expression in Texas Woman's College was gained by having as heads of its departments artists of national and international reputation.

**CARL VENTH**, dean of the Conservatory, teacher of Violin and director of Theory, Harmony, Composition, Musical History, Ensemble Playing and Coaching, is quoted by the National Encyclopaedia as "one of the finest violinists of today, and an eminently successful composer and teacher, many of his pupils being well known musicians." Mr. Venth will be ably assisted by Smith McCorkle.

**REUBEN H. DAVIES**, head of the Piano Department, is a graduate of the best American and European Conservatories. The Musical Courier of June 1st, 1916, says: "Reuben Davies, pianist, created an unusually fine impression with his artistic playing at the concert in Hotel Astor, New York, on Tuesday, May 23rd. His work won instantaneous recognition from the large and select audience which bestowed liberal applause. He again demonstrated his right to be classed as a pianist of authority." The department is further strengthened by Miss Marion Grace Cassell, who is a brilliant concert pianist and teacher of successful experience. Other piano teachers are Mrs. Carl Venth, Sallie Belle Matthews, Mamie Gross and Blance Whitenack.

**ANDREW HEMPHILL**, head of the Voice Department, has had the best instruction the world affords. He has studied and taught several years in New York City and spent three years in Paris with the world's famous singer and teacher, Jean de Reszke. He will be assisted by Miss Gypsey Ted Sullivan.

Students who are interested in the study of Music, Art and Expression are urged to write for a catalogue and souvenir pictorial of "the leading college for women of the Southwest."

**Texas Woman's College**

FORT WORTH, TEXAS