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# TEXAS CHRISTIAN ADVOCATE

TEXAS OKLAHOMA NEW MEXICO

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

Volume LXIII DALLAS, TEXAS, THURSDAY, JUNE 21, 1917 Number 46

## Forty-Fourth Annual Commencement of Southwestern University

Among the potent factors in the history of the Southwest is our great institution at Georgetown. For nearly a half century Southwestern University has been making her contribution to the political, social and religious life of our State. Her students may be found in nearly every hamlet and city of Texas; they are among the leaders in every profession and are among the foremost builders of our commonwealth. In the forty-four years of her history more than twelve thousand young men and women have passed through the halls of Southwestern University.

The net enrollment of students for the year 1916-17 was 764. This is most gratifying when it is recalled that the Fitting School was discontinued last year. Deducting the loss of the Fitting School students, the net enrollment for this year was only thirty-four short of the net enrollment of one year ago.

The raging world war is likely to affect the attendance upon all our schools for the coming year and we can not speak too highly of the foresight of President Bishop and his faculty in hedging against a possible reduced attendance at Southwestern. A strong deputation from the faculty, headed by Dr. Bishop himself, has visited the High Schools of practically the entire State and in addition to this personal visitation for students a letter campaign has been directed from the Bursar's office.

Southwestern University has steadfastly maintained her high standards of scholarship. The character and variety of her courses in the languages, in literature, in the sciences, in history, economics, philosophy, sociology, etc., compare favorably with those in the best colleges of the South. Her graduate students have won distinction at Harvard, Yale, Columbia,

Johns Hopkins, and at other great universities of our land.

The maintenance of such standards has imposed a severe task upon our noble college in view of her inadequate endowment. Peculiarly severe has been the task of enlarging the endowment in view of the campaigns for Southern Methodist University. President Bishop, however, has not been daunted and under his leadership a Building and Endowment Campaign through the past three years has netted Southwestern more than \$181,000. Fifty-two thousand dollars have gone into the erection of one of the finest Science Buildings in the South and the income yielding endowment has been increased to \$124,000. Of the

ings of the Board of Trustees was the appearance of Rev. H. D. Knickerbocker and Dr. H. A. Boaz who announced that they had come to inaugurate a ten days' or two weeks' campaign for the equipment of the Science Building. Their announcement was greeted with applause and within a few minutes the Board itself pledged the sum of \$3300 toward the proposed \$10,000. The sum of six thousand had been pledged previously and thus we can assure prospective students that Southwestern will have ready for use next September one of the completest and best equipped science buildings to be found anywhere.

These items here recited show that Southwestern, perhaps, has made more progress in building and endowment during the year than other of our Texas institutions, but this statement would be incomplete did we not add that the Board of Trustees has been embarrassed by a small deficit in running expenses for a number of years past. The aggregate of these deficits is not large when we consider that the resources of Southwestern are nearly \$750,000.00, but the Board does feel that serious embarrassment will come to the school if these deficits shall



ADMINISTRATION BUILDING

latter amount the sum of \$44,000 has been added during the past year.

During the past year the Science Building has been completed and it stands as a thing of beauty upon the campus. The building is three stories in height, built of reinforced concrete and steel and is as nearly fireproof as such a building can be. The first floor is devoted to the Departments of Physics and Domestic Science, the second floor to the Departments of Biology and Geology, while the entire third floor is devoted to the Department of Chemistry.

A most pleasing incident in the proceed-

continue from year to year. The pastors of Texas have it within their power to relieve Southwestern of every embarrassment. The total educational assessment upon the Annual Conferences for Southwestern is \$25,000, but the sum of only \$15,000 was realized from this assessment last year. Full collections are imperative. Southwestern gave in free tuition last year nearly \$8000. Her biggest deficit was in the item of tuition. Surely the pastors, whose children have been so largely the beneficiaries of free tuition, will see to it that our educational assessments are not

CONTINUED ON PAGE EIGHT, COLUMN ONE.

## That Southern Methodist "Ultimatum."

BISHOP EDWIN D. MOUZON, University Park, Dallas, Texas.  
A Member of the Commission.

Has the Methodist Episcopal Church, South, delivered an "ultimatum" to the Methodist Episcopal Church? Emphatically, No! In that case all conference touching unification would have been out of place, and nothing would have remained but for the Methodist Episcopal Church to surrender. An "ultimatum" is the last word.

However, it needs to be kept in mind that the two great branches of Methodism are working on a certain plan of unification by reorganization—not just any plan of unification. Both Commissions are working under instructions. They have been appointed to perfect the details of a general plan already, in its broad outlines, agreed upon by the General Conference at Oklahoma City and the General Conference at Saratoga Springs. The interpretation which the Northern Commissioners put upon the action at their General Conference at Saratoga Springs was so liberal that the Southern Commissioners felt greatly encouraged. The interpretation which the Southern Commissioners put upon the action taken at Oklahoma City encouraged the Northern Commissioners to believe that there was ground for hope.

In view of some things that have been said, it is proper that the whole Church should know just what interpretation, by unanimous vote, the Southern Commissioners put upon the limits of their authority. Here it is:

"Whereas, the resolutions adopted by the General Conference of 1914, under which we hold our commission, set forth certain principles as basic to a genuine unification of American Methodism.

"Resolved, first, That we consider ourselves bound by the basic principles therein set forth.

"Resolved, second, That we interpret these basic principles to be:

"(a) That neither the General Conference nor any of the Jurisdictional Conferences shall be voted with final authority to interpret the constitutionality of its own actions.

"(b) That the Jurisdictional Conferences shall have full legislative powers over matters distinctly jurisdictional.

"(c) That the Colored membership of the Methodist Episcopal Church and such Colored Churches as may elect to take part in the reorganization of American Methodism are to be dealt with in such a manner as shall give full recognition to race consciousness, while at the same time offering to them the largest possible co-operation."

The resolution bearing on the status of the colored people in the reorganized Church was framed very carefully, so as to offer an opportunity to devise some plan which would satisfy brethren North as well as brethren South; and was adopted by the Southern Commissioners with this very purpose in view.

Frankly, the Methodist Episcopal Church, South, does not believe that the Methodist Episcopal Church is dealing with the colored man in the wisest and most Christian way. The Southern Church does urge that a separate ecclesiasticism is best for the

colored man. We have wondered how long the colored man, with developing race consciousness and with growing sense of manhood, will be content to remain in his present ecclesiastical nousehold. We have no sort of notion that it will be "until the crack of doom." When we urge that a separate ecclesiasticism is best for the colored man, we speak as the friend of the colored man. We do not mean that we must throw the colored man overboard to sink or swim by himself alone. We desire not to do less for him, but to do more. We would offer to him the largest possible co-operation. He is our brother—either own brother in Christ needing our sympathy and prayers, or our human brother in degradation and sin, needing the saving power of the Gospel of Jesus Christ. We are unwilling to have our brethren of the North suppose that we of the South are for casting him aside and treating him as a mere pariah—an outcast from human society. We believe that we know the colored man and love him better than people living elsewhere who have never had our opportunities for knowing and loving him. We feel profoundly that we have not done our duty by the Negro. We seek for larger opportunity to serve him. We believe that the methods used by our brethren of the Methodist Episcopal Church must be disappointing to those of the North who have the best interests of the Negro at heart. We wonder if it has ever occurred to any of our brethren of the North that possibly certain aspects of their work among the Negroes have served to keep alive the suspicion and antagonism brought about by the terrible "Reconstruction" days. One is compelled to mention these things, because every aspect of the situation must be carefully studied, else we shall not come to wise conclusions.

And let it be insisted once more that any plan of union which respects only the small number of Negroes belonging to the Methodist Episcopal Church is entirely inadequate. The call is for a broader vision and a larger statesmanship. We must find a way which promises to lead at last to the union of all the colored Churches of American Methodism. Of course, we must begin where we are—we must begin with the colored membership of the Methodist Episcopal Church. The problem before us is to deal with the colored membership of the Methodist Episcopal Church and such colored Churches as may elect to take part in the reorganization of American Methodism in such a manner as shall give full recognition to race consciousness, while at the same time offering to them the largest possible co-operation. The two elements of the problem are: (1) Race consciousness, and (2) the largest possible co-operation. Race consciousness must be respected; you can no more disregard it than you can disregard the winds and the tides. The largest possible co-operation must be given, else we shall be false to the Christ who loved us and gave himself up for us.

But what I desired to make plain was that the Methodist Episcopal Church, South, has not delivered an ultimatum, but, on the contrary, has distinctly declined to do so.

## The Beyond Us That Is Half Within Us.

(Baccalaureate sermon delivered by Rev. James W. Lee, at the Southwestern University, Georgetown, Texas, 11 a. m., June 17, 1917.)

### 1. The Christ Beyond Us.

"In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him which is the head of all principality and power." Col. 2:9-10.

### 2. The Christ Within Us.

"The mystery which hath been hid from ages and from generations but now is made manifest to his saints, is this, Christ is in you the hope of glory." Col. 1:26-27.

It has been the custom with Christians to think of Christ as outside of themselves, ready to act for them under certain conditions, rather than to think of Him as within themselves, working with them to will and to do of His good pleasure. We cannot explain the Christian movements without the Christ of history working outside of men in human affairs, nor can we explain the Christian movement

without assuming that Christ is within man. He did not break arbitrarily into humanity unrelated to the history of the race.

### I.

The Apostle Paul recognized Christ as being outside himself, and also as being inside himself. He preached to the Gentile world the story of an inner and of an outer Christ. He said, "Christ is in you the hope of glory." Paul saw the Christ outside himself as the Savior, but he also saw the Christ inside himself as the image of God within him by which he was able to take hold of and convert into experience the Christ outside himself. He saw that the external Savior renewed the hearts and lives of men by waking to consciousness the Christ within themselves.

The ministry which carries to men the good news of a Christ in history, therefore, must also insist upon the truth that Christ is in all men as the hope of glory for them. This is the message we need today—Christ for all men and Christ in all men. Christ could not be for all men unless He

were within all men. Nothing can be for men which is not in men.

### II.

Beauty is not for any one who has not within himself the sense of beauty, whose deepest self is not one with beauty. The symphonies of Beethoven would have no meaning whatsoever to the trees or to the lower animals. Half of the symphonies of the great composer is in the aesthetic sense of those who hear them. Half the glory Paderewski has achieved in the world of music is in the appreciation of the audiences who hear him. The half of Homer was in the Greeks, whose history he embodied and to which he gave poetic expression. The half of Raphael's "Transfiguration" is in the sense of beauty built into the lives of those who see it.

The universe is an embodiment of truth. It is a vast library of ideas in material form. But this truth and these ideas would mean absolutely nothing to men if they were not endowed with intelligence. One-half of knowledge, therefore, consists of human intelligence inside of men, and the other half of objective truth outside of them.

It would be perfectly proper to say, if one were speaking of men universally, that intelligence is with them the hope of knowledge. If man had no intellect, there could be no knowledge, and even if he had intellect, there could be no knowledge again if there were no objective truth.

One cannot say that God possesses knowledge. He is omniscient. He knows all things without study. Knowledge is something the finite mind gains by effort, by bringing together the raw material of truth on the outside, and the capacity to grasp and assimilate truth on the inside.

### III.

If man had no conscience and no will, the revelation of righteousness would mean nothing to him. The lower animals cannot comprehend such a thing as a righteous order because nothing is within them to which such an order corresponds. It is perfectly proper to say, therefore, that the will within man is the hope of righteousness for him. Love could not be understood by one who had no capacity for affection. Love within makes it possible for one to love those who are without him.

Eyes in men constitute their hope of the glory of vision. Eyes make up the half of vision, and light the other half. Eyes could not see without light, and light could help no one to see if he had no eyes. Vision is made up of light and eyes. Ears in men constitute their hope of the glory of melody. If they had no ears, though the atmosphere about them might be pervaded with the sweetest music, it would mean nothing to them. Lungs within men constitute their hope of breathing. Lungs are the interior half of breathing, and atmosphere is the outer half of the process.

Man, considered from the standpoint of himself as a physical being merely, we might correctly represent as the subjective of all the food capable of satisfying his hunger in the world. Thus, the material world outside of man is the objective half of his physical self.

### IV.

The Christ outside of us is one side of salvation, and Christ inside of us is the other side of it. It is only when the Christ within and the Christ without are, by faith, grasped and united in experience, that we become Christians. The appearance of the historic Christ in the world would not mean anything to men if He were not already in them, just as the appearance of the light of the sun would mean nothing unless the half of the sun were not already in men, as eyes capable of receiving and reflecting its light.

The function of the historical Christ, therefore, is to bring the interior Christ, which is in every man, which constitutes every man's deeper self, to self-recognition and self-action. It is unto His own that Christ always comes. When Christ comes to a person, it is not a foreigner that has come to him, but the half of his own real self. Christ is the outer objective half of every man, and when the inner subjective half yields to Him, then it is that he experiences what salvation means.

The reason why people are not all Christians is because they are living in self-ignorance—self-ignorance of themselves and self-ignorance of God. One can never know himself in a real sense without knowing God, nor can he ever know God without knowing himself, because God is the infinite divine other half of the finite human half of man. I know myself through God, and I know God through myself.

Therefore, when we draw aside the veil of superficiality and uncover to men the depths of their own being, we show to them the outer and inner halves of their real selves.

Insight is the first qualification for the redeemer and also for the person needing redemption. The man who can see more deeply into men than they can see into themselves, is the one best prepared to become their savior. To save, therefore, in the deepest sense, is to discover first to man his hidden self, and then to impart to that self the divine half so as to enable him to realize, in experience, both the subjective and objective sides of his real self, and thus enable him to see that when united they become one with the universal self, which is God.

The Christ in the individual and the Christ in other individuals, and the Christ in heaven, are but different manifestations of one and the same universal life. It is only when a man realizes that he, when living an individual life solely, does not live in any great sense at all, that he is prepared to emerge from the state of selfishness, the state in which his own individual self is the center of everything.

The discovery of the Christ within as the divine half of himself, and the yielding to that divine half, constitutes man's new birth. No man grows up into it nor can he develop into it. The old truth, which insisted upon the necessity of being born again, is just as important today as ever it was, only it must be insisted upon in a new way. The old way said, "You must be born again because you are so bad." The new way says, "You must be born again because you are so essentially good and you do not know yourself."

It would give us a more glorious confidence and a larger outlook upon life, if we could realize that the elements of the divine nature are potential within us and constitute the glory of advancing mankind. The recognition of the duality of Christian experience, as consisting in the coming together, through faith, of the Christ without us and the Christ within us, gives us the key to unlock most of the great theological problems that perplex us.

### V.

Christ, as the divine ideal of what man should be, was specialized and completely expressed in the personality of the Savior. The divinity of Christ means that He was the very embodiment of the nature of God. In Christ God is no longer a vague abstraction. One is able to interpret the universal mind, through the specialization of it in Christ.

"Space and time, O Lord, that show Thee

Off in power, veiling good,  
Are too vast for us to know Thee  
As our trembling spirits would;  
But in Jesus, yes, in Jesus,  
Father, Thou art understood."

But more than this, it is through Christ that I can also understand myself. God sent His Son to be a complete, full-orbed specimen of what I am potentially myself. The divine life that Christ embodied is not peculiar to Him. It is universal, so that we are capable of identifying ourselves with Him, and sharing this universal, divine life with Him.

St. John says, "As He is, so are we in the world. The Spirit itself beareth witness with our spirit that we are the children of God. And if children then heirs, heirs of God, and joint heirs with Christ." If our nature were not the same in kind with His, we could not suffer with Him, nor could we be glorified together with Him.

John, in his first general epistle, says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is," and be Him as He is, for as we are taught in II Cor. 3:18, "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." And Christ himself said, "I am in the Father, and ye in Me, and I in you." Christ came to teach that the inborn word is universal. It is the Almighty Father repeating himself in the souls of men. The relation of God to us, through Christ, manifests the limitless capacity of our being. All the power of the kingdom of heaven is at our disposal if we would but claim it.

Each human life is the reproduction, in individual form, of qualities which are contained completely within the infinite, creative mind of God. The sum total of these universally diffused qualities of the infinite mind were specialized completely in one absolutely perfect individual life. In

Christ, therefore, we know what God is because in Him dwelt all the fullness of the Godhead bodily. And more than this, God, as specialized in Christ, enables us to understand how God, through Christ, would specialize Himself also in each one of us. For Christ himself declared that our relation to God is essentially and potentially the same in nature as His own.

"O, be strong then and brave, pure, patient and true; The work that is yours let no other hand do. For the strength for all need is faithfully given From the fountain within you—the Kingdom of Heaven."

The necessity for the new birth then does not rest upon any inherent corruption in human nature, or in any fact of total depravity. The new birth consists in rising up into a new consciousness. It is the emerging of the deeper self into consciousness. It is the discovery of what our nature really is in its depth, and through that new discovery finding a new center for our life.

VI.

The old-time total depravity doctrine represented man as a vile worm of the dust, not worthy to breathe the air of heaven, degraded and utterly bad. He was a valueless, animated aggregation of breathing earth. This theological doctrine taught by the early Christian preachers was very much like the empirical philosophical doctrine taught by many of the early speculative thinkers. It was declared that the human mind was not a living, active, spontaneous principle, but that it was merely a passive receiver, a tabula rasa. Knowledge, according to this philosophic doctrine, was the aggregation of impressions made through the physical senses upon this passive receiver, this tabula rasa. The only function the mind performed in the process of gaining knowledge was simply to lie still and let the outside world, through ears and eyes and other senses, import knowledge into it, very much as you would pour water into a vessel.

According to this theory, matter was the cause of knowledge, and here we have the basis of materialism, the philosophical foundation of atheism, anarchism, infidelity of every sort, religious, social, political and intellectual.

Now, the mind is not a tabula rasa; it is not a passive receiver; it is not a mere thing upon which impressions are made through the senses by the outside world. But it is a creative, active, spontaneous principle that grasps the impressions brought to it from the outside world, arranges them into ideas, and organizes them into a system of knowledge.

The mind, therefore, and not matter is the cause of knowledge. If the mind were merely a passive receiver like a piece of blank paper, it could never understand impressions made upon it, no more than a piece of paper could read the letters written upon it.

VII.

Now, the old depravity doctrine was in the realm of religion what the old materialistic doctrine was in the realm of philosophy. The soul, according to this view, is so dead and impotent that it is unable to make a motion upward or heavenward, until moved upon and renewed by the power of the Holy Spirit.

According to this teaching, regeneration precedes faith. The soul, constitutionally and fundamentally, is utterly valueless and worthless; hence, salvation is something poured into it. Man has nothing to do with it. His salvation is accomplished without any foresight or faith or good works on his part, simply for the glory of God, who elected from before the foundation of the world a certain number of persons to be saved, and left a certain number to be damned. The saved are essentially as good as the damned, and the damned are as good, structurally and within themselves, as the saved.

This whole system paralyzed the spiritual faculties of the human soul. It almost arrested the entire movement of humanity from a lower to a higher level, in a large way, from the time of St. Augustine to John Wesley.

VIII.

The most remarkable event in the history of man on earth was the arrival at a level high enough above that occupied by the lower animals, for him to become aware of himself and of a world that was not himself.

One's body is the external part of his being. It consists of the association of organs by which the Spirit comes into contact with the physical universe. The body is the seat of

sense-consciousness. The soul is the seat of self-consciousness. The Spirit is the seat of God-consciousness. The Spirit is the dwelling place of God. The soul is the dwelling place of self. The body is the dwelling place of sense. When the Spirit rules the soul, and the soul, as ruled by spirit, rules the body, there is harmony and peace.

Sin, when it is mental, is the assertion of self seeking its life and its happiness through human intelligence only. Sin, when it is bodily, is the assertion of animal appetite seeking its life and its happiness through the senses only.

Now, all the time man seeks his life and his happiness through the bodily senses, there is a self beneath his animal self, of which he is unconscious. That deeper self of which he is not yet conscious is one with the universal self, which is God. While living upon the stage of the bodily senses, where he recognizes himself as a center and all outside of himself as a center, man belongs to the class which Maeterlink describes as living completely in what he calls the realm of the Luxuries.

IX.

In his beautiful story, 'The Bluebird,' Maeterlink gives the experience of two children, Tytyl and Mytyl, who went forth, hand in hand, in search for the blue bird. A fairy named Berytune gave Tytyl a little green cap, with a big diamond in the cockade of it, so that he might be able to see. For it was said that ordinary mortals cannot really see. If they could, they would see beauty everywhere, and know that all stones are precious stones.

By means of the big diamond in the cockade of his cap, Tytyl had only to look in any particular direction to see all that was in front of him. He could see into the inside of things, into the soul of sugar and milk and bread, and into the interior meaning of the seconds ticked off by the clock.

Thus equipped, and with Light for a guide, the children set out in quest of the blue bird, intended by Maeterlink to typify Happiness. They visited the past, hoping to find the blue bird among the tombs; but they found only the flowers blooming where the dead had been. They then sought the blue bird in the future, but instead they found a vast, vaulted, azure palace, almost illimitable in extent. In this wondrous place, they saw, as far as the eye could reach, groups of chattering, romping, singing children, waiting, so Light told Tytyl, the hour of their birth. When fathers and mothers on earth asked for children, the great doors at the end of the blue vault were thrown open and the little ones went down, according to their turn.

Meanwhile, each unborn child was preparing the gift he was to bring to the world. One was inventing a happiness machine; another, three and thirty remedies for prolonging life; a third, the wherewithal to find the treasures hid in the moon. Then there were others, who had discovered secrets for growing daisies as large as cart wheels, and grapes as large as pears. One little fellow was trying to bring pure joy to the earth. A tiny pinch of human potentiality was devising a method of effacing injustice from the world, while a red-headed promise of a future man was coming to the earth to conquer death. Every child, before he could embark on Time's galley for the shores of the world, was required to have some idea or invention with which to bless the world.

The children failed to find the blue bird in their travels. But when Tytyl and Mytyl woke up in bed, the morning after their dream wanderings, lo and behold! the bird in the cage in their room had turned blue in the night. The thing they sought was not distant from them, but in sight of their very eyes.

X.

It is the attempt of Maeterlink, by means of his fanciful symbolism, to show that the happiness for which everyone seeks is to be found in the depths of his own soul. In the thirteenth chapter of Deuteronomy, Moses declares that the commandment of God is not hidden from men, neither is it far off. He said: "It is not in heaven that thou shouldst say, 'Who shall go up for us to heaven and bring it unto us, that we may hear it and do it?' But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." What can the image of God, in a man, be if it is not the Christ hidden away in the folds of his being?

XI.

To Tytyl and Mytyl, the great Luxuries, which are found in the realm of

the bodily senses, are nine in number. They are so large that they can all be seen with the naked eye. They are not essentially ill-natured, although they are vulgar and usually rather ill-bred.

The biggest of the Luxuries consists in the Luxury of Being Rich, in things outside of one's self, with nothing to match them on the inside of one's self. The other Luxuries represented by Maeterlink as belonging to the animal level of human life are as follows: Luxury of Satisfied Vanity, Luxury of Drinking when not Thirsty, Luxury of Eating when not Hungry, Luxury of Fat Laughter, Luxury of Knowing Nothing, Luxury of Understanding Nothing, Luxury of Doing Nothing, and Luxury of Sleeping More than is Necessary.

In every one of those who enjoys these lower orders of pleasure, such as Maeterlink describes as the Luxuries, there is the essential Christ not yet come to self-recognition. They choose the vulgar, passing, perishing Luxuries outside of them rather than the eternal riches stored away in the depths of their souls. They choose the things on the outside which belong to time, in preference to the things on the inside which belong to eternity.

XII.

The Christ in man is that of God, which constitutes his deeper self. To discover that is to be ushered into a new world of consciousness, in which the old, smaller, separate self, as a center, is abandoned and life comes to be lived from an entirely new point of view. Love becomes pure and disinterested, generosity has no eye for returns. It is simply the outflowing of a nature, the nature of a self identified with all that is good.

Love and generosity now do not depend at all upon the character of their objects, no more than the beauty of a rose radiating from the bush by the roadside, sheds its color with reference to the parties who are passing by. Like the rose, such people sympathize with all and strive to help all, because they are regarded as belonging to the social whole of humanity to which devotion is felt.

In the old state, love picked out the lovable, generosity made a selection, but now love goes out toward the unlovely, and generosity asks no more questions about desert than an old-fashioned garden carnation would ask questions about the character of the person who enjoyed its aroma.

XIII.

This is what Christ urged upon His disciples as being in accordance with the nature of God, who made His sun to shine upon the just and the unjust, and who caused His rain to fall alike on the evil and the good. It was after this fashion that Paul understood Christ. He said, "While we were yet sinners, Christ died for us, so that they which lived should no longer live unto themselves."

This is the nature of the Christ in man. It is the life that flows according to the promptings of love, not because there is something particular in the object to attract it, but because it is its nature so to flow, just as it is the nature of a stream to run down hill. It is like perfume in the air that makes no selection of the persons to regale with its aroma.

Such a man leaves beneath him the Luxuries and moves up into the realm where he knows how to enjoy Maeterlink's Happiness. These, as represented in "The Bluebird," are as follows: Happiness of Being Well, Happiness of Pure Air, Happiness of Loving One's Parents, Happiness of the Blue Sky, Happiness of the Forest, Happiness of Sunny Hours, Happiness of Spring, Happiness of Sunsets, Happiness of Seeing the Stars Rise, Happiness of the Rain, Happiness of the Winter Fire, Happiness of Innocent Thoughts.

Now, any one can see that one must be living upon a very high plane, when he finds his Happiness in the simple things of life. And so, upon the same high moral and spiritual level, one can enjoy Maeterlink's Joys, which are as follows: Joy of Being Just, Joy of Being Good, Joy of Fame, Joy of Thinking, Joy of Understanding, Joy of Seeing What is Beautiful, Joy of Loving, Joy of Maternal Love.

Maternal love, according to Maeterlink, is one of the highest. All mothers are rich when they love their children, and their love is always the most beautiful of the joys, and when they seem most sad, it needs but a kiss, which they receive from or give, to turn all their tears into stars in the depths of their eyes.

XIV.

The man who has discovered the Christ within, is not one who neglects himself, but all the attention he pays to himself now is for the sake of the

world. You remember that Christ said, "For their sakes I sanctify Myself." The man who has discovered Christ in himself will be more careful of himself than ever before, but the care will be unselfish because the center from which he works is new.

This represents the most tremendous change possible in human life. It has been called a translation from the kingdom of darkness into the kingdom of light, and a passing from death into life. Paul called it "being found in Christ, not having a righteousness of my own," not the small righteousness of the little, separate self, but that which is of God by faith. It was the prayer of the Apostle to find his own life as a vital, harmonious part of the universal righteous order, by personal response to that order. So long as a man's life revolves around the small self as its center, there must be confusion and darkness and strife, because then there are so many such small centers, and one man seeking the world for himself comes into collision with other men doing the same thing.

From this clash of self-centered wills come envy, fear, ill-will, malice and all evil. It is impossible for such lives to realize harmony with one another. They are out of tune with the universe and out of tune with everything in it. But when once the center is changed, everything is changed. When once the law of the spirit of life in Christ Jesus liberates us from the law of sin and death, then all condemnation passes away. The soul identified with God through Christ cannot be condemned by Him.

God sees Christ as the deeper, better self of every man, and all the full glory of this better self not yet actualized He sees as being implicitly there. To God the imperfection in a man's life, on his way to the realization of the inner Christ within him, is justified in mercy and pity, as the confusion in the process of building is justified to the architect, who has the finished building in his mind, and as the digging of the ground and the untidiness of the garden is justified to the gardener, who sees in it the beauty of the coming days.

Now, when we see ourselves as God sees us, with the Christ hidden in our hearts, dominant in our lives, then all feeling of condemnation passes away. Then there springs up in our hearts the hope of the glory of God's finished building, of God's beautiful garden. Nothing then will be too good to be true. On the other hand, what is true will be greater and grander than anything yet conceived.

XV.

It is night with many people because the Christ within them is asleep, as He was in that boat on Lake Galilee in the night. That is why the storm is so terrifying, that is why their little selves are full of fear for personal safety.

The belief that Christ is in all men gives us the gospel of good news for us all. Those who believe this see the deepest and truest in man. We can understand along this line of thought, why Christ had such marvelous faith in man. It is because He knew what was deepest in him. He blessed men when they cursed themselves. He loved them when they hated themselves, because He knew better than they knew what was in themselves.

It is a sad life that lives with its poor little self as the center of everything. Such a life will necessarily take on the appearance of that which is mean, narrow, limited and poverty-stricken. It is a great thing, therefore, for all of us to wake up to the fact that there is a deeper life, a deeper, nobler self heaving within each one of us. Let it come to the uppermost in you and it will change everything by changing you. The world outside never changes to you until there is a change within yourself.

XVI.

Christianity, therefore, gives us the immense advantage of a Christ without us to match the Christ within us. If a man, who had never seen or heard of an organ, were to see one in the process of construction, he could get no satisfaction out of it in the way another man could, who knew what the complete instrument would be like, and who could imagine the music that could be brought from it by the organmaster.

If one had never heard of Jesus he could never understand the stirrings of his deeper life. One's own self is often as much of an enigma as the organ in the process of construction would be to the man who had never seen one.

But now, when we feel these strange uprisings within us, when we have longings for higher things than the earth yields, we have only to look

## Notes From the Field

WEATHERFORD—COUTS  
MEMORIAL.

Couts Memorial Church is in the midst of a great revival. Yesterday was a great day. Large congregations. We were not able to seat all who came to the evening service. The Sunday School rooms were thrown open and chairs used in all vacant places and yet there was not room enough. Many souls were saved. The old-time camp meeting shout was heard. Dr. Henry F. Brooks, of Mineral Wells, is doing the preaching. He is a great gospel preacher. Knows how to get men to see Christ in his message and not himself. In fact, he hides himself and presents his Lord to the people. Mr. Harry Kelly, of Center Mills, has charge of the singing. Pray for us.—J. N. McCain, P. C.

## EAST TYLER REVIVAL.

Rev. E. P. Swindall, preacher in charge of Tyler Circuit, has just closed a most successful revival at East Tyler, the total visible results being thirty-eight additions to the Church. The sermons were clear, forceful and convincing, showing much depth and originality of thought and Bro. Swindall presented and expounded the gospel with great spiritual power. A most gracious outpouring of the Holy Spirit was manifest throughout the meeting in an old-time spiritual awakening of the entire community. At the morning service of the closing day fifteen came forward to enlist in the army of the Lord and it was indeed good to be there. "Call unto me, and I will answer thee, and show thee great and mighty things."—M. M. Offutt.

## RISING STAR.

We began our revival here last Sunday the 10th, with Rev. Abe Mulkey at the helm. He is doing some fine preaching with telling effect upon the Church. We are trying out a new method, having services nights only. We are having fine singing conducted by one of our young preacher boys, Chas. Gibson, and the piano is presided over by the Assistant Pastor, Mrs. Wisdom. We have everything well organized and we are expecting great results from this meeting. This is the first meeting that Bro. Mulkey has undertaken since his recovery and I believe he is going to be as powerful as ever. Pray for us for we need your prayers as we have some of the hardest of sinners in our community.—Edgar M. Wisdom, P. C.

## KENEDY STATION.

Two weeks ago we closed a very helpful revival meeting. Rev. M. J. Allen, of Ward Memorial, Austin, did the preaching. His sermons were highly satisfactory to my people and were very edifying to the Church. Our third Quarterly Conference was held on the 9th inst. Dr. T. F. Sessions, our deserving and popular presiding elder, was at his best, both in the conference and the pulpit. Bro. Sessions is a great preacher and a very versatile man. The salaries are paid up to the first of July, and that in the face of the worst drouth this section has ever had. A goodly number have been received into the Church since Annual Conference. The Kenedy Church is composed of a very fine people. None any better and few as good in all Methodism. We give the Lord thanks and press onward.—T. Nevitte Barton, Pastor.

## GRAYBURG.

We have just closed a great week's meeting. A week of afternoon cottage prayer services preceded the preaching. The pastor began the meeting on Saturday night and Rev. L. B. Saxon, of Palestine, arrived Monday night. The following Sunday night a class of twenty-six were received into the Church. There were a few more than one hundred in the congregation. Grayburg is a small place. "The people say" that it was the best meeting ever held here. It did reach the whole town. Bro. Saxon preaches the gospel and has but very few "amusing incidents." He presents it in a large, forceful and energetic way, throwing his whole being into the work. Those received were not all children. Nine were fathers and mothers. Following the meeting we organized a Woman's Missionary Auxiliary and a Junior Young People's Missionary Auxiliary also, all of which are starting with enthusiasm. The total received into the Church on this charge this year is forty.—J. C. Marshall, P. C.

## ANTLERS, OKLA.

As it has been sometime since I saw anything from this part of the moral vineyard, thought a note from Antlers might find its way into columns of the Advocate. I am in the midst of my third year at Antlers and the prospects are favorable for the best year of my pastorate here. Sunday night, June 10, Rev. M. C. Hamilton closed one of the most successful meetings the little city of Antlers has had since my sojourn here. This was Bro. Hamilton's second meeting here, and his work was more far-reaching and acceptable this time than it was before. His messages were of the highest order, scholarly and refined. His appeals to the lost almost irresistible. He is the pastor's friend and will lift both pastor and congregation to higher plane of living. In fact, he is the most lovable man I ever knew. The meeting resulted in twenty or more conversions and twenty-three additions to the Church. With the blessings of our Heavenly Father and the co-operation of the good people we expect to round out well by November 8.—H. E. Darrow, P. C.

## CHELSEA STATION.

I want to say through our most excellent paper that we have closed the most wonderful revival ever held in the town of Chelsea. The whole town has been revolutionized from center to circumference. Seventy-six gave their names for Church membership and the membership of all the Churches was wonderfully revived. My congregations since the revival have been much larger. There is quite an increase in the Sunday School, Epworth League and prayer meeting services. This campaign was led by Evangelist W. A. Erwin, of Amarillo, Texas, and the chorister, Prof. S. G. Fraser, of Chicago, Ill. Bro. Erwin is truly a great gospel preacher. He is one of the greatest preachers I've ever had with me in a meeting. He is very proficient in handling the Word of God, and I attribute largely his great success to this one fact. Mr. Fraser, who had charge of the choir, is a most excellent young man, really spiritual and sings the gospel with great power. He is also an excellent personal worker. Any of our pastors needing help in their revivals will make no mistake in employing these men.—J. H. Rogers, Pastor.

## SPUR.

We have just closed a two weeks' revival with Rev. L. L. Evans doing the preaching and W. H. Matthews, Jr., leading the singing. This is the second meeting in which the two have been together and we consider Bro. Evans very fortunate in securing the services of Bro. Matthews. He is especially gifted in being enabled to not only get music out of the choir, but instills the spirit of song in the whole congregation. The Methodist and Presbyterian Churches were officially responsible for the meeting, but the other Churches of the town caught the union spirit and entered heartily into the services. Those who have lived in Spur since the opening of the town say that this was the greatest revival in its history. There were about a hundred reached in the revival and half of the number have already identified themselves with some Church. Of this number our Church received twenty-five. While this was a great ingathering of souls, there was, if anything, a greater work done within the Church. The Spirit of God moved in every service and under the preaching of Bro. Evans the Christian people were moved to reconsecrate their lives to God and his cause.—E. E. White, P. C.

## MINERAL WELLS.

Having about recovered from my automobile accident, which I sustained about two months ago, I came over last Saturday to Mineral Wells to recuperate more speedily. Last Sunday at the eleven o'clock service of the Methodist Church here we were highly entertained by an address delivered by Mrs. J. W. Downs, the wife of a deceased former pastor at Mineral Wells, on the subject of "Our Babies." The subject was treated in a most beautiful way, and at its close the pastor, Rev. Dr. Brooks, administered the ordinance of baptism to quite a number of "Our Babies," this scribe being invited to participate in the service. At 8:15 p. m. the church was well filled to hear the pastor's discourse on "The Signs of the Times as Related to the Second Coming of Christ." In his treatment of this momentous subject he not only reflected the scholarship and learning for which he is noted, but showed that he ranks easi-

ly with our best thinkers on this particular subject. I have no doubt that thousands of your readers would be delighted if they could read his thoughts in the pages of the Texas Christian Advocate, for they are timely, sane and inspiring. He is to be absent this week and next, at Weatherford, assisting one of our pastors there in a meeting. The Church here is greatly pleased with him and fully alive to his possibilities as a leader. He submitted to his congregation the proposition to have a great camp meeting this fall and it was carried by a unanimous vote. As I am to spend some weeks here, you may get another note for the paper, should this one escape the waste basket. With best wishes.—W. H. Evans, Evangelist of Dallas District.

## DAINGERFIELD REVIVAL.

Thirty conversions; thirty-one gave their names for membership in the Methodist Church, and some went to other Churches. All the Churches co-operated in the campaign and in many respects it was great. This is my third time to have Evangelist W. M. Bowden, of Fort Worth. I keep him engaged a year ahead. He was with us fifteen days this time. He organized a choir of 150 that did great work in song. Cottage prayer meetings were organized in different parts of the town which proved a great factor in the revival. He did not miss a business men's prayer meeting, often led the choir, and at close of every sermon sang a solo. Absolutely he is in a class to himself. His sermons are great, and soul-stirring. His message in song brings the tears and sinners to their knees. He magnifies the pastor and exalts Christ. He's the pastor's friend. He made appeals from the pulpit urging all Methodists to take and read the Advocate. The family altar was stressed and some were erected. He raised \$200 as part payment on a car. The car has been ordered, and the pastor will soon be at the steering wheel. In all \$540 has been raised during the meeting. Three fourths of the conference claims have been paid, and the whole amount has been secured in subscription. Paid Bowden \$300 for his services. I am off now for the lectures at Southwestern University.—L. H. Mathison, P. C.

## ASPERMONT.

On May 20th we began our protracted meeting in Aspermont with Rev. C. A. Bickley, of Anglin Street, Cleburne, Texas, and Mr. Stanley G. Burdine, of Amarillo, Texas, and Rev. John F. Owen, of Burleson, Texas, Burdine as our song leader. From the first service the fire began to burn—the interest to increase manifested by increased attendance which continued until the end. It would be impossible to tabulate the results of this meeting, but some sixty or more were either converted or reclaimed from a backslidden state. A large number of children were brought into the Kingdom also, some thirty or more have already given their names for membership in two of the Churches of the town, and no doubt others will be added soon. Bickley stormed the fortresses of Satan which were strongly entrenched in the town. Our Churches and the community, generally, were made to see and feel the force of the old Gospel of Christ—that it is still the power of God unto salvation. Bickley is a strong forceful preacher, his logic is convincing. Coupled with the Spirit of God, his deep spiritual life goes into his messages. He is a cogent, logical, forceful gospel preacher. He is a marked man. I predict he will go to the top in our ministry. Bro. Burdine, the singer, is well equipped for his work. He did faithful and efficient service. He is especially fine in handling children. He endeared himself to our people.

And of Bro. Owen and his work as a personal worker, who does not know him in all of Central Texas Conference? He is a deeply spiritual man. As a personal worker, he is unsurpassed. His aims, if he did nothing more, is a source of help to any preacher or congregation. Long may this trio live and work to bless humanity.—C. S. Cameron.

## COMMENCEMENT SERMON.

Rev. T. M. Moore, of Muldrow, preached the commencement sermon for the Braggs (Okla.) High School, on Sunday night, May 27.

Every one who heard it spoke of it in the highest terms, and said it was as good as they ever heard. Come again, Brother Moore, we will welcome you any time. C. B. DAVIS, Pastor.

OKLAHOMA CITY DISTRICT  
CONFERENCE.

On June 5 the Oklahoma City District Conference met in St. John's Church, El Reno, with Dr. M. L. Butler, presiding elder, in the chair.

Dr. Butler laid special emphasis on making the conference very spiritual. And the conference proved to be a real religious one as well as a thorough-going business session.

The following sermons and addresses were given: Opening sermon, R. H. Denny; "Christian Education," E. R. Welch; "The Work of the Pastor and His Opportunity," Moss Weaver; "The Pastor, His Own Evangelist," J. E. Matlock; "Our Church Literature," Frank Barrett; "The Pastor as a Spiritual Force in the World's Evangelization," J. L. Henson.

Dr. Holt, of S. M. U., gave a good, heart-to-heart talk on "The Maintenance of Our Christian Ideals Under the Present Crisis." Following which a scholarship was subscribed by the district.

The following delegates were elected to the Annual Conference:

J. Y. CALLAHAN.  
M. A. BEESON.  
WILEY JONES.  
B. C. CLARK.

## Alternates:

D. C. Tucker.  
B. M. Nelson.

Walter Scoggen, Barney J. Wallace and M. S. Robinson were licensed to preach.

Walter Scoggen and M. S. Robinson were recommended to the Annual Conference for admission on trial.

The conference gave its unqualified endorsement of the proposed Orphanage and the purchase of the Wesleyan College property for the use of the Orphanage. Also, heartily endorsed the efforts of the Woman's Missionary Society to erect a dormitory for girls at Norman, Okla., the site of our State University.

Parcell will entertain the next District Conference.

The conference was well cared for by Rev. Moss Weaver, host.

F. L. EINSEL, Secretary.

THE AMARILLO DISTRICT  
CONFERENCE.

The seventh session of the Amarillo District Conference assembled in Canadian, Texas, June 7, 1917. Rev. C. N. N. Ferguson, presiding elder, in the chair.

The opening sermon was preached by Rev. J. W. Israel, of Dalhart Station.

We wish to state that his sermon was one which clearly demonstrated to the brethren that though Bro. Israel came to us from the Baptist Church, joining the Conference at Stamford last fall, that he is not only a scholarly preacher, but that he is a Methodist. He is capable of filling any station in the Conference. He has captured the hearts of all of us.

Promptly at the appointed hour Bro. Ferguson called the Conference to order, and after devotional exercises the former secretary called the roll. All the preachers were present, except one, who was detained at home on account of sickness. A goodly number of the godly laymen were present.

The writer was again elected secretary.

The preachers in their reports showed an optimistic spirit. Several fine revivals have already been held in different parts of the district, even this early in the year. Finances, as a whole, are being dealt with in a businesslike manner. Most of the charges are being run on monthly payment basis.

Rev. J. G. Miller, of S. M. U., was with us. We regret that he was not feeling well enough to preach, but he made a short, concise statement of the needs of the great institution he represents and the Conference in a few moments subscribed \$205.00 for the Loan Fund for the student preachers.

We appreciated the presence of Rev. J. W. Story, of Clarendon Station, who is known and loved by all the preachers.

Of course, Rev. G. S. Slover, president of Clarendon College, was with us, for you will always find him tending to his job and making things hum. He reports his institution in excellent condition; it could hardly be otherwise, considering who is at the head of it.

On Thursday evening Dr. J. E. Carpenter gave us one of the most scholarly sermons we have ever listened to. It was full of wisdom and logic and we feel safe in saying that he drove us back to the study of the

Bible with a new interest in its great teachings.

Dr. G. S. Wyatt at 11 a. m., Thursday, brought us a great message on David.

F. P. Works, Conference Lay Leader, addressed the Conference on Lay Activities.

The following were elected by the laymen as delegates to the approaching Annual Conference:

- W. R. ARMSTRONG, Amarillo.
- W. C. DICKSON, Ochiltree.
- W. J. FLESHER, Canyon.
- E. J. PICKENS, Canadian.

Alternates:

- W. A. Palmer, Canadian.
- Rev. Jno. A. Wallace, Canyon.

Hereford was unanimously chosen as the place for the meeting of the next Conference.

Scholarships were given to Miss Louise Breyfogle, of Canadian, and Monroe Carter, of Ochiltree, Texas.

W. J. Flesher was re-elected as District Lay Leader.

Canadian is a beautiful little city and the visitors were soon aware of the fact that they were among a progressive people, who are equally alert to the future possibilities of their city and country, and to the fact that it is only the seeker that finds, they go after things as is shown in the fact that by persistent and early effort that have the great Ozark Trail Signs on their main street. They are also on two other highways. Beautiful residences catch the visitor's eye and everything speaks of thrift and culture.

Bro. Stephens is the right man in the right place, and with the new brick church building which they are contemplating erecting in the near future, Methodism will be in the front ranks of the advancing hosts of up-to-dateness and prosperity in this coming city of the North Plains.

Bro. Ferguson showed great executive ability in the planning for and the holding of the Conference. There was not even a ruffle that marred all our labors one with another.

Lastly, we ask that you read the paper on The Spiritual and Financial Condition of The Church, which will appear in the Advocate. Remember as you read it that it is written by one of the most successful bankers on the Plains, Bro. G. A. F. Parker, of Hereford. Bro. Parker practices what he preaches and this is a heart message to his brethren.

Dr. J. R. Mood was unable to be with us, but it is with great pleasure we learn that his health is better than for a number of years.

JNO. E. ELDRIDGE, Sec.

**The Spiritual and Financial Condition of the Church.**

G. A. F. Parker, Hereford, Texas. "Where the treasure is, there is the heart also."

When and how a man spends his money is a sure index to what the man loves.

A man who loves his family will surely support that family. No man could fool his wife by merely singing to her, and praying for her and proposing to love her, while at the same time he refused to support her.

No man can deceive Almighty God by professing his love to God, by singing and praying, while at the same time he withholds his treasure and refuses to support God's cause upon earth.

The financial attitude of the Church towards the cause of God is a sure barometer to the spiritual condition of the Church. It is, therefore, all important to instill into the hearts of our people a love for doing God's work and for rendering unto God that which is God's, of all the money which God gives them ability to earn.

Two good results are thus obtained: The cause of God is advanced by the money paid—and the spiritual condition of the giver is advanced also.

It is estimated that less than a tenth of the tithe which God says is His is ever paid, and the spiritual condition of the Church is less than ten per cent of what it should be.

This low spiritual condition of the Church and the inefficient support of God's cause, gives the devil his opportunity.

Our spiritual warfare against the wiles of the evil one is just as real as our warfare against the Imperial German Government.

In this spiritual warfare our Church's efficiency is measured by the supplies received, just as our army is dependent upon its supplies.

In the great world warfare now being waged, the most abundant resource on both sides is men—despite the awful carnage. It has become a war of bullets against biscuits, and

# S. M. U.

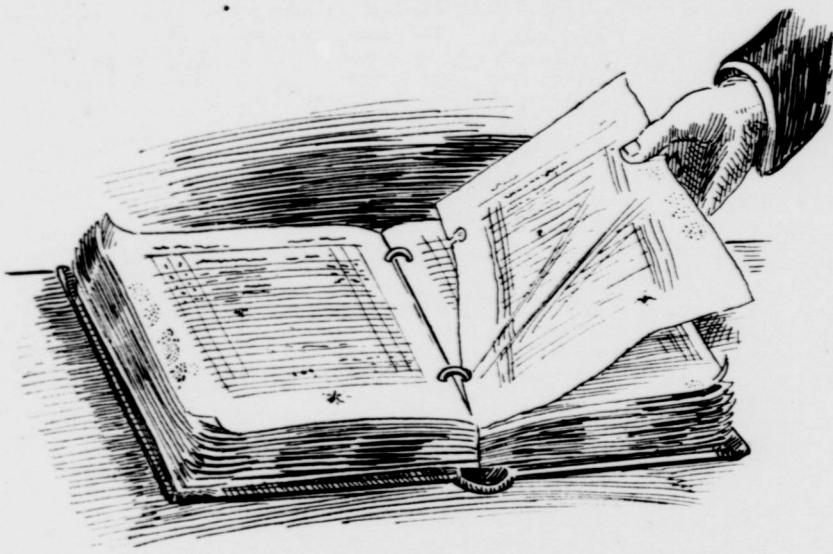
## Makes Another Great Record!

SOUTHERN METHODIST UNIVERSITY is concluding its second year of work. It has proven in every way to have been equally successful as the preceding year.

The report of President Hyer showed that 1114 individual college students had enrolled since his report of one year before, and that all standards of highest grade work had been maintained without any deficit whatever for operating expenses.

Preparations are already in progress for a greater year next year. Students are reserving rooms and correspondence indicates that a larger number of students will be present at opening in September than have at any previous time been at S. M. U.

The faculty and administration are determined that our great University shall fulfill its mission to Methodism.



Here is a picture of one of the old personal ledgers at S. M. U. It contains many sheets, each sheet containing the full record of a bona fide note to the Methodist Church for the establishment of S. M. U.

There were at one time about 15,000 of these sheets but the number is decreasing rapidly. Every time the balance of one of these subscriptions is paid in full the sheet is removed to a big ledger marked the "Paid-in-Full" Ledger and kept among the most sacred treasures of the Church.

The sheets are becoming worn by much use. The five years are about to close. The last day of the great campaign is July 31st next. All notes mature not later than that date; many are already "past due."

If we could transpose all these sheets to the "Paid-in-Full" Ledger S. M. U. would receive \$88,500. If we fail to move these pages we fail to get the big gift.

Brother, for the sake of the Church, for the sake of your own written obligation, please send a check in full at once. Let's move into the "Paid-in-Full" Ledger.

The commencement exercises and two short trips out of the city did not allow time for the Bursar to check up the Honor Roll this week. Here's hoping that it will take a whole column.

Brother, sister, friend, let's do our duty to S. M. U. RIGHT and right NOW.

our great President is telling our farmers the success of the war will depend upon them. While every loyal American will, if need be, support his government with all his property, and even with his life, should not the subjects of King Emanuel be equally loyal, and even more loving and self sacrificing.

We believe blessings will come out of this war. God is permitting these horrors to come upon us, that we may be purified as by fire.

"Without the shedding of blood there is no remission of sin." The sins of the world are now causing blood to flow like water, and the treasure is being poured out, until God shall collect the tithes that have been withheld.

Let the conduct of this war be an object lesson to us as Christians. We saw upwards of ten million of the best young men of our land enrolled a few days ago, and by the 15th of the present month we are asked to subscribe \$2,000,000,000 in war bonds, and more will be asked shortly—until perhaps within a year \$7,000,000,000 will be called for.

It was said upon this floor yesterday that 7,000,000 lives have been lost. One thousand times \$7,000,000 is \$7,000,000,000.

We cannot conceive what a million dollars is, and can only grasp it by illustration. We are told that all the stock listed upon the New York Stock Exchange, amounts to only twelve billions of dollars. And all the bonds listed upon the New York Stock Ex-

change amount to only fourteen billion dollars.

Think—within, perhaps one year, the people of this United States must raise in money an amount equal to more than half the value of all the railroads in the United States.

The task is stupendous. Such as no nation ever before has undertaken in the world's history—but we can do it—we will do it.

While we thus render unto Caesar the things that are Caesar's—shall we not also render unto God the things that are God's?

### HOOKER DISTRICT CONFERENCE

Our District Conference was held this year at Hooker, June 7-10. It did not take us by surprise, for we were looking for it; it was not a failure for we were, like Carey, "expecting great things from God."

The work of entertaining, always easy where Methodist influence is very strong, was exceptionally easy at this Conference; for the people just took this work into their own hands and carried it through with a right good will. We did not have as many of the visiting brethren as we should have liked, but were glad to have all that we did. Our "regulars" were here in force and with the intention of doing work.

Brother H. B. Wilson presided with the ease, grace and dignity of a veteran, and still did not seem to be authoritative. He is perhaps best described by one of the preachers of

the District as being a real presiding elder without seeming to be.

Especial emphasis was given to the preaching of the Word. It was well done from the start. Brother Taylor began on Thursday evening and set a rather high standard, which was taken up and maintained by Brother Henderson on Friday morning. Bro. Neal on Friday night, Brother Hearon Saturday morning, Brother Smith on Saturday night, Brother Stewart, of Custer, on Sunday morning and by our presiding elder on Sunday evening.

Mrs. Kinsey, of Texhoma, and Mrs. Stewart, of Custer, gave us some splendid work on the line of Woman's Work. They are the secretaries of the Woman's Work of the Hooker and Clinton Districts, respectively, and are making matters hum.

The reports of the pastors were splendid and very encouraging. Good Leagues, Missionary Societies and Sunday Schools were reported. There have been more than 100 members received into the Church. Eighty-eight per cent of our benevolences are in the hands of the teller, six out of the nine charges reported "out in full." All report all either paid or secured.

Revivals are being planned throughout the district; a tent is coming in July and we are to have a regular summer campaign. Brethren, pray that we may take possession of this unclaimed country for God.

At the conclusion of our praise

(Continued on page 12).

# For Old and Young

## Laugh @ the World Laughs With You

Laugh and the world laughs with you;  
Weep, and you weep alone;  
For this brave old earth must borrow its mirth,  
It has trouble enough of its own.  
Sing, and the hills will answer;  
Sigh, it is lost on the air;  
The echoes bound to a joyful sound,  
But shrink from voicing care.  
Rejoice, and men will seek you;  
Grieve, and they turn and go;  
They want full measure of all your pleasure,  
But they do not want your woe.  
Be glad, and your friends are many;  
Be sad, and you lose them all,  
There are none to decline your nectared wine,  
But alone you must drink life's gall.  
Feast, and your halls are crowded;  
Fast, and the world goes by;  
Succeed and give, and it will help you live,  
But no man can help you die.  
There is room in the halls of pleasure  
For a long and lordly train;  
But one by one we must file on  
Through the narrow alleys of pain.  
—Ella Wheeler Wilcox.

### THE HIGHER SELF. (Contributed)

So many of us—the most of us, for that matter—are content to live within the narrow ranges of the mere senses of sight and hearing and touch. We forget that back of the physical organ of sight there is that more powerful vision whose range has no outlying borders. One June morning, in the long ago, we stood and watched the thundering Niagara shifting her waters from their pretty blue into emerald green as they leaped through light into the mist and mystery so far below. Since that day we have not seen that mighty Fall—and yet, with closed eyes, and removed by hundreds of miles, we have stood again on the brink and have seen a far more beautiful Niagara. The real eye of the aged cannot be dimmed by the flight of years. It is one long, sweet vista over which they look, not with straining eyes, but with a vision grown stronger with the fleeing years. And then there's the ear within. We used to croon a lullaby to a golden-haired girl that nestled closer to our breast as the twilight came on apace. How often, in the gathering darkness, have we felt the velvet touch of her baby hand as if to make sure that we had not left her alone. And when she had found us, her baby chatter would drift her off to sleepyland again. Oh, that's been so long ago—so long now since the silent chariot stood at our door and baby was lost to us beyond the stars. But that inner ear! Many are the hours in the dead of night that we feel the touch of her vanished hand. Do you know that Beethoven's greatest symphonies were composed after he became deaf? Ah! the melodies we sometimes hear when all other ears are deaf to the music! Just when the stars are creeping out we begin to dream of our loved and lost. In those silent hours our listening love can hear the rustle of a wing. Why not, amidst the roar and turmoil of this rapid age, dwell more within the silent places of the higher self. The spirits of earth and of eternity would speak to us in the tongues of the saints in light. We need to deport ourselves into the third heaven—the realm Paul found when he listened to whisperings unlawful to be uttered. The glory of the silence brings us to the hills where we catch glimpses of the coming day. Balloonists say that at certain heights the jargon and strife of the world so blend as to be lost in music. Our blessed Lord lost himself in the wilderness that he might for a while dwell within. And then he broke in upon a world, sick and tired, with a message as sweet and soft as the story of the Cross.

In human character there are elements of strength and utility which are indispensable. We must have sincerity, integrity, firmness, and courage, constituting the solid framework of the soul; but we need also kindness, courtesy, and compassion which give ornamentation and beauty to the massive fabric. Ruskin says that building becomes architecture when the element of beauty is introduced. An occasional sunflower will not spoil the corn. The beauty of a banknote does not destroy its value, and there seems an actual affinity between the fine engravings and its worth in gold. The

sterling utility of human character is never depreciated by being adorned with the lines and shades of beauty.—Onward.

### EFFICIENCY—FOR WHAT?

A young man of twenty-four stepped into a business office in a large city and walked up to a desk where an elderly man sat examining a bundle of papers.

"Look at that, father!" the young man said with a smile of pride. "I've made nearly one hundred on my efficiency chart! What do you think of that?"

The business man looked up at his son with a smile and a feeling of pride at his appearance, and then his eye fell on the list of questions put by the efficiency bureau that had interested the young man to compete with many others for first place.

1. Are you physically sound and free from all trace of disease?
2. Can you apply yourself to mental labor without great fatigue?
3. Are you an exact mathematician?
4. Do you have any bad habits?
5. Would you be willing to employ yourself in a business that required honesty, quickness of judgment, keen intellect?
6. Are you quick to see and take advantage of a business opportunity?
7. Are you in debt? If so, how did you become so?
8. Do you have extravagant habits of dress, amusements, or social life?
9. Can you secure good letters of recommendation from business men in the city who know you?
10. How much money have you ever earned, and how did you earn it?

The father read the list and then, without a word, reached for a sheet of paper and put down the following:

1. Are you a Christian? Would you follow the teachings of Jesus if to do so should result in the loss of money and position?
2. Do you have some great cause of humanity at heart, and are you ready to give your heart's enthusiasm for it?
3. Are you as active and as useful in some Church as you are in your business of money-making?
4. Do you pray and read the Bible daily?
5. Are you planning to do a man's part by sharing in the burden of good citizenship?

The father handed these questions to his son. The son read them, and his face paled and grew red by turns. He faltered. His father was a distinguished and deeply consecrated man who had lived consistently the life outlined in the questions. The son respected him as he respected no other man.

"Father," he said finally, in a low voice, "that is real efficiency. I am going to try to live up to it; but right now I cannot answer those questions honestly and pass. It will take me a long time to qualify."

"It will take you all your life," his father said, gravely.—Youth's Companion.

### COMMENCEMENT EXERCISES OF THE POWELL UNIVERSITY TRAINING SCHOOL.

The graduating exercises of the Powell Training School, the order of program, the announcements, the number of pupils and graduates, made those present feel that they were witnessing the commencement exercises of a training school firmly established in a long history rather than the youthful efforts of a school that was merely finishing the work of its second year.

The school was conceived, built, equipped and organized by Rev. Nathan Powell. He located it just off the campus of the Southern Methodist University, and had its first year begin with the beginning of its great neighbor, the University. He had in mind the establishment of a high class preparatory school that should thoroughly equip young men and women to enter upon their college career without being handicapped by inferior training. He had no financial assistance in putting the enterprise on its feet, but depended entirely upon the merits of the equipment, the thorough system of instruction, his able faculty of college bred men—trained in the best schools in the land—to appeal to the patronage of men and women who were able and willing to give their sons and daughters the very best opportunities in life. How completely the ideal

has been realized and how thoroughly fathers and mothers have understood the possibilities of such a school was evident in each phase of the commencement exercises.

There were nine young men and nine young women in the graduating class. Their diplomas gave them first-class admittance into all the universities that receive pupils on certificate. For this school to submit its work and have it recognized as meriting first-class affiliation within its first two years is the very highest compliment to its efficiency. The highest honor of the class, which carried with it the diamond scholarship medal, a scholarship in Southern Methodist University and in seven other universities, was won by Miss Mary Lee Rippey. The scholarship given to the young man making the highest grades in the class was awarded to Mr. Ben Barnes Hines.

The school during the year just closed enrolled 150 pupils, the limit announced in its last summer bulletions. The Headmaster announced that the school was working to eliminate the wastage of youth so common in our educational systems. The number of pupils who had failed to complete the full work prescribed for a year was negligible, and these will be able to put in enough time at the beginning of the next year under personal instruction to make good their deficiencies. With intensive and intelligent work under the system instituted in the school, it is confidently announced that each pupil will finish a full year of preparatory school work during each year of his residence in the school.

It is easier to conceive of a landscape without color, life without action, music without harmony, than it is to conceive of a Christianity as it was lived and taught by Christ and His disciples, which does not reach out for the redemption of all men.—James L. Barton.

The strong eat well, sleep well, look well. The weak don't. Hood's Sarsaparilla makes the weak strong.

"Consider that everything is opinion, and opinion is in thy power. Take away, then, when thou choosest thy opinion and, like a mariner who has doubled the promontory, thou wilt find calm, everything stable and a waveless bay.—Marcus Aurelius.

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THE BEYOND US THAT IS HALF WITHIN US.

(Continued from Page 3)

away to Jesus of Nazareth to find out what they mean. They mean that we are all the sons of God as He was; that the Christ-nature is in us all as it was in Him; and that we, therefore, through His assistance, can grow to be like Him. All who are groveling in the dust, covered with confusion, weakened with sin and care, may hear and respond to the words, "Arise and shine, for your light is come, and the glory of the Lord is risen upon thee," and also hear and respond to the words, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

When we hear these words and respond to them, our lives are transfigured. We become citizens of a world of beauty. All we say and do become significant. Light from above floods our souls. Our work, however humble, becomes a means of grace, and from our place of toil we get an outlook upon the wonder and romance of all things related, in any way, to our activity beneath the sun. As a shipping clerk in London, who had yielded himself to the words of Christ, was able to say about his work:

"God opens doors to those who knock. He sends His dreams to those who pray

For some romance the while they toil In dingy offices all day, When fog hangs over London town, And city streets are cold and gray.

"Each Bill of Lading's a romance To make me dream of Eastern seas, Of towns with strangely-sounding names,

Of shining harbors, sun-bathed quays; I picture grave-faced merchant-men In dim bazaars as consignees.

"I write the vessel's name and port, And lo! her halliards sing to me, I am on board and Eastward bound For Smyrna and Gallopli, Through archipelagoes that gleam Like opals on a sapphire sea."

MARLIN DISTRICT CONFERENCE.

The Marlin District Conference met at Reagan Wednesday morning, June 6. The present presiding elder of the Marlin District was licensed to preach in the Church at Reagan, and the present elder of the Houston District preached his first sermon there. It is also the home of the rest of the Adams preachers of the Texas Conference. Two days were given over to the work of the conference and preaching. The reports from the various charges show that the work is well in hand. A larger per cent of salaries and conference collections are now paid that is usual at this time of year. Most every charge in the district reported a good collection for the Orphan's Home at Waco. Brother Burroughs from the Home was with us and addressed the conference. Rev. E. L. Shettles, of Richmond, was a visitor and made an address on the Centennial of Texas Methodism. S. W. Thomas, F. G. Clark, of Marlin District, and "Bob" Adams, of the Houston District, did the preaching, and it was well done. There was not a dull moment during the entire conference.

The following were elected delegates to the Annual Conference:

- J. S. WATSON. G. W. GLASS. O. D. BAKER. J. P. HAM.

Alternates:

- M. M. Arendel. C. Ward.

The District Conference last year provided for a scholarship in S. M. U. and did the same again this year. It is also paying the expenses of the undergraduates for the Summer School of Theology at Georgetown.

The next District Conference meets at Marlin. R. S. MARSHALL, Secretary.

Marlin District Conference Committee On Spiritual State Church.

To the Presiding Elder and Members of the District Conference in Session at Reagan, Texas, June 7, 1917:

We, your Committee on the Spiritual State of the Church, wish to make the following report: First, we note from the report of the pastors and laymen that there has been a large increase in membership in Gause, Rosebud, Marlin and a few other charges. While some are growing spiritually, we would recommend that the entire district be very much in prayer for an outpouring of the Holy Spirit on all the charges. We further suggest that the preachers in the stronger charges offer their services

to the preachers in the weaker ones. We believe such service will be a blessing to both preacher and charge. We further find that the demands on the ministry have become so multiplied and the financial affairs of the Church placed in his hands that the spiritual needs of our people are neglected. Therefore, we recommend that the laymen of our district give the help and co-operation to the pastors and relieve them of as much of the financial burden as possible, thereby allowing the pastors more time for prayer and meditation. We are pleased to note the good average attendance in the Sunday Schools, for the Sunday School is the greatest department of our Church. We regret that only a few charges in the district have Epworth Leagues, for the League is a needful institution for the training of our young people.

J. M. GORDON, Chairman. MARVIN ARENDELL, Secretary.

PITTSBURG DISTRICT CONFERENCE.

By special invitation of Hardy Memorial Church, Texarkana, the Pittsburg District Conference held its twenty-first session with them. The date was May 29-31. The hospitality of the congregation was lavish, the care of the pastor was entirely worthy of A. T. Walker and that is saying much. The opening sermon by L. H. Mathison started the session on a high plane and it never lapsed to a low level. Over all and carefully yet tactfully guiding was the elder, Bro. W. H. Vance. And to his wise leadership and evangelistic spirit is due much of the profit of the occasion. Of course, we had with us such men as J. B. Turrentine, Dr. W. F. Andrews, Bro. Lon Morris, local elder; Bro. A. A. Tharpe, Secretary; Bros. T. N. Graham and E. W. King, etc. There were enough of these and their like to crown the occasion with success and they did it. Visiting us were: Rev. J. E. Morgan, presiding elder of Navasota District; A. A. Wagnon, Agent Superannuate Funds; Dr. H. M. Whaling, from S. M. U.; Simeon Shaw, of Temperance Cause, and others, and welcome were these all. Bro. Morgan continued the meeting after we had to go and with great success, I am told. You should have heard Maness, from Atlanta, preach; it was magnificent. Also were Wagnon and Terrell.

The district assists its undergraduates through the Summer School. It will also help some preacher through S. M. U. this fall. Committee reports denote progress. Financially we are gaining ground, several fine revivals already with a goodly number of conversions; bright prospects for at least two "cracker-jack" church houses and a strong hope for "full" collections this November.

Daingerfield gets the next conference and the editor will be on hand, of course. G. A. Barron and P. N. Clements were licensed to preach. Jas. H. Phillips, of the Nazarene Church, was received as a local preacher and recommended for recognition of orders.

Delegates elected to the Annual Conference are:

- J. S. MORRIS. T. N. GRAHAM. J. B. CHESSER. C. L. LEATON.

E. W. King was chosen lay leader. These words record some little of a very gracious, spiritual, yet painstaking and extremely busy session of the Pittsburg District Conference.

To those in attendance it was a feast of fat things, a great occasion. Two young men will be up from the district for admission this fall, both promising men. C. B. GARRETT.

VERNON DISTRICT CONFERENCE

The Vernon District Conference, the twenty-eighth session, met at Odell, Wilbarger County, Texas, June 3 to 6, 1917.

Rev. M. Phelan, our capable presiding elder, handled the business of the conference in such a manner as to insure success on any occasion. We all hold him in high esteem for his thoughtfulness of the welfare of those under his care and the brotherly way in which he deals with the pastors of his district. He is not for sale or exchange. Please take notice.

The preaching services were of a high spiritual temperature from start to finish. The preaching was done by Hudson, Terry and Lynn, of our own district, and J. W. Hunt, President of Stamford College; J. G. Miller, Commissioner of Education for Northwest Texas Conference; besides these we had with us Geo. S. Slover, of Clarendon College, and F. P. Works, of Ama-

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Table with 3 columns: Beverage name and quantity, and numerical value. Includes Black tea (1 cupful, 1.54), Green tea (1 glassful, 2.02), Coca-Cola (1 drink, 8 fl. oz., 1.21), and Coca-Cola (1 drink, 8 fl. oz., 1.12).

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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rillo Conference, Lay Leader, who brought us a red hot speech on things that confront us as a church. We also had with us G. B. Carter, of the North Texas Conference, pastor at Byers, Texas, who brought us a splendid and helpful message on "The Atonement."

All the pastors of the district were present, except one, L. B. Tooley, of Estelline, who was detained on account of sickness.

The reports from all parts of the district were encouraging, both the spiritual and financial state of the Church being good.

More charges reported finances up to date or nearly so than any time before, more Church literature taken and read, yet this last named item is by no means up to the standard.

One young man was licensed to preach, another has answered the call and will be licensed as soon as he qualifies.

Sister H. M. Long represented our Woman's Missionary work, giving us some pointed facts and plain truths concerning the work of our faithful women and their relation to the work of the Church.

The following brethren were elected lay delegates to the Annual Conference:

- S. A. L. MORGAN, of Vernon. GEO. W. BACKUS, of Vernon. J. W. WALKUP, of Lazare. H. J. KING, of Childress.

Alternates:

- T. M. Beauchamp, of Turkey. R. A. Nichols, of Vernon.

Tuesday, June 5, begin registration day, it was properly observed by the citizenship of our town and members of the District Conference and a patriotic service was held on the street at 2:30 p. m. H. M. Long, pastor of Vernon Station, was the speaker of the hour and delivered a speech fitted to the occasion, in which he made a strong appeal in behalf of those who must cross the ocean and help defend the cause of human liberty. He also appealed to those left behind to do their duty. Tears fell freely from the eyes of our mothers and sighs escaped the lips of our fathers as they in a small measure at least beheld what the future held for them.

The conference was a great blessing to our town and to Methodism especially. When we take into consideration the fact that we have dwelling almost in the shadow of our church people of every faith and "dis-order," two varieties of Hardshells, two of Campbellites, one of Missionary Baptists, with enough Mormons and Rus-

sellites to sandwich the above. Where on the face of the earth could you find a greater variety? But Methodism is in the ascendancy because we have some of the most loyal men and women that can be found anywhere. The Missionary Baptists co-operate with us as far as they can, but the others are in direct opposition to us. May more of our representative bodies meet in places just like ours for the inspiration it gives to our own people and the effect it has on the morals of the town. Ours was a great District Conference. Great because of the presence and power of the Holy Spirit, great because it bound us with stronger ties as preachers, great because we were about the Master's business.

ROBT. E. BARCUS, Secretary.

CLEBURNE DISTRICT CONFERENCE.

The two days' session of the conference was held among the hospitable people of the picturesque city of Glen Rose in their complete and beautiful new church. Prominence was given to religious exercises. Thursday morning, the closing day, was opened by a sunrise prayer meeting which was largely attended and every person present bore witness to the goodness of God. Rev. C. A. Bickley led this delightful service.

The opening sermon was preached by the writer Tuesday night, June 5. Wednesday morning Rev. C. G. Chappell preached an interesting and helpful sermon on Ps. 55:6. Rev. A. D. Porter preached Wednesday night upon "The Church," a forceful sermon which will continue to help the hearers to more faithful lives for a long time to come. The last sermon was preached by Rev. C. A. Bickley in his own earnest and inspiring way. His text was John 15:11.

The business session of the conference was opened Wednesday morning by Dr. W. L. Nelms, who is indeed and truth a much loved presiding elder. He began each session with a devotional service and a heartfelt talk which turned the hearers in greater faith toward God. The conference elected the writer Secretary and asked him to report the proceedings to the Advocate. Judge J. G. Tankersley welcomed the conference in a pleasing and thoughtful manner. To this our presiding elder replied appreciatively.

It was a pleasure to the conference to have several preachers present to (Continued on page 14)

Vertical text on the left margin including 'KIAIION', 'NOB', 'CHOO', 'BELLS', 'AND', 'College', 'e', 'ts, in', 'sic in', 'ments is de-', 'We', 'ege', 'g courses', 'ervatory', 'th swim-', 'extremes', 'charges', 'catalogue', 'EBB', 'Box 29'.



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OUR CONFERENCES.

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German Mission, Mason, Bishop Morrison...Oct. 17
West Texas, Cerpus Christi, Bishop Mouzon...Oct. 17
Northwest Texas, Memphis, Bishop McCoy...Oct. 31
West Oklahoma, Clinton, Bishop Morrison...Oct. 31
East Oklahoma, Durant, Bishop Mouzon...Nov. 7
North Tex., Sulphur Spgs., Bishop McCoy...Nov. 7
Central Texas, Georgetown, Bishop Mouzon...Nov. 14
Texas, Palestine, Bishop McCoy...Nov. 21

FORTY-FOURTH ANNUAL COMMENCEMENT SOUTHWESTERN UNIVERSITY.

CONTINUED FROM PAGE ONE.
discriminated against and that they shall be paid in full.

Moreover, the pastors can aid in directing students to Georgetown. An addition of 200 pay students would have enabled the Board of Trustees to close the year 1916-17 without a deficit. The cost of administration is practically the same for four hundred students as for six hundred. The Board of Trustees earnestly and confidently appeals to our pastors to assist in the ways which are here indicated. The educational crisis which Southwestern shares with all our schools demands such support and the conspicuous service rendered by Southwestern in the past makes it only a matter of simple justice that such support shall be freely given.

SOUTHWESTERN'S FINE COMMENCEMENT EXERCISES.

Southwestern University has never had a more beautiful commencement. Visitors from all sections of the State were present. The class of 1917 was artistically presented by Professor Wentz, Thursday evening, June 14, in the play of "Ingomar, the Barbarian." The scene was laid in Gaul and was a captivating exhibition of the power of love as the regenerator of human life. The Departments of Music and Expression gave their annual concert Friday evening, the 15th; to a large and a delighted audience. Professor Manchester was in charge. Saturday was a full day. The alumni address was delivered at 10 o'clock by Rev. John W. Bergin and was followed by the alumni luncheon at one o'clock. The splendid graduating organ recital was rendered at four o'clock and the day closed with the Brook's Prize Debate at 8 o'clock in the evening. The editor's duties as a trustee prevented his attendance upon these functions, but high praise was heard on every hand of the young people who participated in the various programs and of Brother Bergin's address.

Dr. James W. Lee, of St. Louis, preached the commencement sermon and at the Sunday evening hour Professor Manchester directed the choral services in the University Church. The entire evening was given to a program of sacred song and the great audience itself was as a fine instrument which responded to every touch of Professor Manchester's superb choir.

Of the graduating exercises on Monday we can not write, owing to the necessity of being at our own post. Superintendent P. W. Horn, of Houston, delivered the commencement address and the University conferred upon him the degree of LL. D. The degree was worthily bestowed. Professor Horn has taken high rank as an educator.

The class of 1917 is one of the largest and most promising ever graduated by Southwestern University. Sixty-five young men and young women compose the class. Of the sixty-five fifty-seven were graduated with the degree of Bachelor of Arts. Thirty-one of the number were given the degree Monday morning, the 18th., and twenty-six were elected by the Board of Trustees to receive the degree upon the completion of certain prescribed work during the Summer Term. Three young ladies were graduated with the degree of Bachelor of Music, two were given diplomas in expression and one was given a certificate of proficiency in piano.

We desire to felicitate our young friends and to introduce them by name to our host of readers. The following received their degrees last Monday morning:

Bachelor of Arts—Lillian Ruth Goddard, Magna Cum Laude; Nellie Katherine Talley, Cum Laude; Alvin Percy Black, Cum Laude; Edward Lee Albersen, James R. Barcus, Tennie Mae Bass, Fred W. Burkman, Leslie Adams Boone, Hazel Kirksey

Davis, Harry S. Edge, Ethel Blanche Elrod, Robert D. Hodges, Mary H. Howren, Mark E. Hubbard, Jane Grace Johnston, Cecile Lawrence, Erwin William Bode, Bessie Delya Lindell, E. Sinks McLarty, Paul Morgan, Mary Mullins, Sterling F. Perrin, Kate Womack Richardson, Pearl Riley, Susie Blewett Riley, Ruth Simmons, William Angie Smith, Jr., Mary Lynn Walker, Claude Anderson Willis, L. E. Plummer, Joe Drahm Foster. Bachelor of Music—Anna Laurie Bass, Bernice Logan Cooke, Ethel Blanche Elrod. Diploma in Expression—Fern Helsecher, Francis Ruth Onderdonk. Certificate of Proficiency in Piano—Leah Gresham.

The following are to receive the degree of Bachelor of Arts upon the successful completion of prescribed work during the summer term: Hubert Renfro Knickerbocker, Cum Laude; John Benton Lindquist, Cum Laude; James E. Armstrong, Marvin Stanley Coughran, Annie M. Craig, Lawcile Elrod, Thomas Anthony Ferguson, Frances Gillett, Harold John Gregory, Wesley Henry Grote, Clifford Byrd Harbour, Stanley Haver, Sam Ross Hay, Jr., Thomas M. James, Robert Sedgwick Hendry, Caradine R. Hooton, Garland Barcus, R. Roy Jobson, Theophilus Lee, Jr., Marion Elizabeth Mallard, Abner Burns Partain, Eugene Allen Perrin, Horace Poteet, Junius Lester Richardson, Williamson Wells Simmons, Henry Fletcher Straw.

Upon this choice class and upon their noble Alma Mater the Advocate prays divine guidance and rich blessings.

THE COMMENCEMENT PREACHER.

The commencement preacher at Southwestern this year was Dr. James W. Lee, of St. Louis. Dr. Lee is known throughout American and even world-wide Methodism. Traveler, author, preacher, pastor—rarely does it fall to the lot of one man to be all these in one. But Dr. Lee is all these and it is difficult to say whether he is known best as author, traveler, preacher or pastor.

A great audience filled the Methodist Church to hear Dr. Lee at the morning hour last Sunday. Dr. Lee had evidently come to deliver a sermon. That was his mission as he first seemed to understand it. Accordingly he unrolled a rather formidable looking manuscript and began to read. After reading a few pages the author-preacher changed his mind. Suddenly it seemed to dawn upon him that he had not come to deliver a sermon but to make the most of an occasion. The audience detected the change and greeted with approval the casting aside of the ponderous manuscript. From that moment Dr. Lee stood as a Methodist preacher and from that moment he was regal in his mastery of the great congregation.

We give the sermon in full in this issue. It will shock the reader at times as it shocked at times those who heard it. There are passages which seem as heretical as heresy itself. But read on; let the preacher explain his words; let him redefine his statements and in the end it will be seen that he is pleading for the kinship between God and man without which God could not have expressed himself in terms of human thought nor loved in terms of human love.

The sermon is a radical reaction from the theology of Augustine and John Calvin. It is a protest against Augustine's representation of the human heart as "massa perditionis." It corrects Augustine's caricature of the human soul. And let this be remembered if at times the preacher seems to have rebounded too far.

Theology aside, Dr. Lee has a charming personality. His visit to Southwestern gave great joy and his Sunday message will long be remembered.

MILITARY SCIENCE IN THE SCHOOLS.

The Boards of Trustees of Southern Methodist and Southwestern Universities have formally directed that military science shall be introduced as a feature of their curricula. Both institutions will probably have the services of wounded British or French officers who will direct military instruction and training during their next sessions.

This departure, we think, is not incompatible with the essential aims of our Church colleges. On the contrary, we do not see how these schools can do less in this time of the Nation's crisis. Young men are exempt from conscription until twenty-one years of age. The colleges are thus given a chance to retain the bulk of their student body. The Government even urges young men, while in their minority, to remain in college. The best service any such can render his country at this time is to seek the mental equipment and training which only the college can impart.

Young men, however, will not be content to remain in colleges which show indifference to their possible future careers as soldiers. They will desire to master at least the rudimentary elements of a profession to which they are certain to be called, if the war lasts any considerable period of time.

If our Church colleges were without patriotism

—a thing which we are far from admitting—nevertheless, they would be compelled to adopt military science in their curricula from the sheer necessity of the situation. Only thus can they hopefully bid for patronage in the coming year.

We congratulate our Methodist colleges in Texas, therefore, that they are alive to the stern necessities of the time. Especially are these colleges to be congratulated in view of the seeming disposition of our Governor to strike down our great State University. All Texas is humiliated by his course and thousands of her youth are about to be deprived of educational opportunities guaranteed by the devotion and patriotism of our fathers. We shall do everything in our power for the maintenance of the State University and we shall hail the settlement of her present distress with unfeigned joy, but we desire also to call the attention of all Methodist students, their parents or guardians, to the superb facilities of our own schools.

THE LAST WORD.

We refer to Bishop Mouzon's article, in this issue, on "That Southern Methodist 'Ultimatum.'" The Bishop shows that our own Commissioners, by formal resolution, declined to shut up their discussion of the Negro's place in reorganized Methodism to the consideration of an independent Church only. The Commissioners proposed that the Negro question shall "be dealt with in such a manner as shall give full recognition to race consciousness, while at the same time offering them the largest possible co-operation." If these ends can be best attained by an "independent organization," such as was proposed at Oklahoma City, well and good; if, however, a better plan is suggested by means of which due recognition shall be given the matters of race consciousness and racial co-operation, Commissioners are not estopped from the consideration of such plan nor even its adoption.

Let us have done, therefore, with the so-called Southern Methodist Ultimatum.

UNFORTUNATE.

The local press of Dallas carried a statement, in recent issues, from officials of the Tabernacle Methodist Episcopal Church, of Dallas, to the effect that the name had been changed from "Tabernacle" to "First" Church. Our readers will remember that two of our Churches in Dallas, namely, First and Trinity Churches, have been consolidated and that a location central to both the old Churches has been selected for the site of the new building. These old Churches are united under the name of the First Methodist Episcopal Church, South. The site for the new consolidated Church is on Harwood and Ross. Just across Harwood is the location of the present Tabernacle Methodist Episcopal Church.

By the action of our Tabernacle brethren we are now to have two "First" Churches among the Methodists of Dallas. We say this is unfortunate. People will not stop to consider the difference between the legal names of the two Churches but each will be popularly known as "First" Church of the people of the Methodist persuasion.

We will not say that our brethren of the Tabernacle Church are not within their legal rights in changing the name of their congregation. Perhaps they are. But we do say that the change comes with something of a shock, coming as it does at the very time the two denominations are seeking union by means of reorganization. Such conduct will not particularly help the cause which so many in both Churches have so deeply at heart.

ATLANTA AS A MEDICAL CENTER.

The School of Medicine of Emory University is rapidly making Atlanta the medical center of the entire South. This is Southern Methodism's single school of medicine. No part of our great educational system has made more progress than the School of Medicine in Atlanta. The new "J. J. Gray Clinic," the "John P. Scott Laboratory of Anatomy," the "T. F. Fishburne Laboratory of Physiology" and the new "Laboratory of Chemistry" will all be in use at the opening of the fall term. These new equipments will probably make the Emory School of Medicine the best equipped school in the South. Southern Methodism has reason to be proud of these achievements and surely it will be the pleasure of our own pastors and presiding elders to call attention to this important branch of our work in Atlanta. The Emory School of Medicine is entitled to the patronage of our Church; more than this, it is entirely worthy of it. We call attention to the advertisement found in other columns of this issue. Let the slogan be, "Atlanta the Medical Center of the South!"

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**PERSONALS**

Rev. D. L. Coale, evangelist, is in a fine union meeting in South Dallas. Bro. Coale is a most successful evangelist.

Rev. G. S. Hardy, of Sweetwater, member of the Book Committee, will visit California the last of July in the interest of our Western publications.

Judge Tom L. McCollough, of Waco, is President of the Board of Trustees of Southwestern University and is a courteous and efficient presiding officer.

Hon. John W. Robbins, of Austin, called at the Advocate office last week in the editor's absence. Come again, Bro. Robbins, for no face is more welcome in our sanctum.

The Advocate appreciates an invitation to attend the graduating exercises of the Wesley Memorial Hospital, which were held in Wesley Memorial Church, Atlanta, June 19.

Bro. E. C. Carter, student at S. M. U., assistant of Rev. J. L. Pierce, of Terrell, is recovering from an operation at a local sanitarium. Bro. Carter's home is in Wilbarger County.

Rev. A. B. Waldrep, of Verden, Okla., is in Dallas attending the Summer School of S. M. U. and called on us. He is one of the enterprising members of East Oklahoma Conference.

Rev. H. M. Cosby and wife of Wister, Okla., were pleasant callers this week. Bro. Cosby is a good friend of the Advocate and never neglects its interests. He is a hard worker along all lines.

Rev. J. A. Sweeney, of Lockney, had a serious accident recently in breaking one of his hips. We are glad to learn he is improving though it will be some time before he will be out again.

Rev. Sterling Fisher, presiding elder Austin District, remembered the Advocate with a pleasant call last week. The editor regrets his absence from the city when this live presiding elder called.

Dr. C. M. Bishop and family are ideal in their entertainment of friends. The editor of the Advocate was their guest during the recent commencement at Georgetown and can never forget their kindness.

Rev. James W. Rogers, our pastor at Talequah, Oklahoma, has received seventy-six members into his Church since conference, and his charge has procured a new parsonage valued at \$3000. This is gratifying progress.

Rev. W. H. Strong, of Channing, reports finances well up on his charge and conversions at the regular services. Bro. Strong believes in his people reading the Advocate and works diligently for the paper. We appreciated his call.

Judge B. W. Grubbs, of Greenville, President of the Industrial Historical Association of Texas, called to see us this week. Judge Grubbs is the father of the Grubbs Vocational School at Arlington and is otherwise a useful citizen of Texas.

Mr. Tom B. Walling, of Austin, attended the Dallas meeting in behalf of the State University last Saturday. He remembered his pastor-editor with a call. We regret our absence. No pastor ever had a better friend than Tom B. Walling.

Rev. J. C. Morris, of Louis, Okla., called this week. He is attending the S. M. U. Summer School. We are indebted to Bro. Morris for twenty-one subscribers last year and we do not know yet what record he will make this year. It will be a good one.

We are rejoiced to have a note from Rev. C. F. Mitchell, of Pauls Valley, in which he says Mrs. Mitchell is recovering from her severe operation in Oklahoma City. Sister Mitchell, however, is not yet able to return home. These dear friends will be remembered in our prayers.

The Advocate has received from Mr. and Mrs. Henry M. Williams the announcement of the marriage of their daughter, Frances Lucile, to Mr. James Young Bradfield on Monday, June the eleventh, nineteen hundred and seventeen, Daingerfield, Texas. We wish the young couple much happiness.

Rev. Nathan Powell, President Powell's University Training School, Dallas, has just closed a fine year. His school is only two years old but its success is assured. Bro. Powell is a scholarly man, a member of the Texas Conference and has associated with him capable teachers. His school is affiliated with Southern Methodist University, the University of Texas and other leading institutions.

Rev. Theodore Copeland, of Pine Bluff, united in marriage Mr. J. J. Kennedy, of Pittsburgh, Pennsylvania, and Miss Helen Bradfield, of Hot Springs, Arkansas, on June 5th. Miss Bradfield is a cousin of the editor of the Advocate. We extend congratulations and best wishes to these young friends.

Dean Emeritus Cody, of Southwestern University, is as greatly beloved as any man in Texas or who has ever lived in Texas. He is a valuable member of the Executive Committee of the Board of Trustees of Southwestern University. The editor had the joy of a visit to the home of Dr. and Mrs. Cody during commencement.

Rev. W. J. Johnson, Grace Church, Dallas, has employed a faculty and is conducting a "Vacation School" at Grace Church. Sixty scholars have enrolled already. This is the most important item which has appeared in these columns in many a day and we should be pleased to have the energetic and wise pastor of Grace Church explain the purpose and plans of his "Vacation School" in our columns.

Rev. Josephus Lee, of Mansfield, is the kind of friend which an institution of learning needs. Of his interest in the recent commencement of S. M. U. the Mansfield Mirror says: "The Mirror is not a Church paper, but we are delighted to see any man wide-awake, energetic and pushing in his work. Rev. Lee is that kind of a man; ready to help in any civic upbuilding and always alive to the interests of his Church. Last week he gathered up a company of young people and motored them over to the Southern Methodist University at Dallas, and it has been whispered that the young people were so well pleased that some of them will attend that school next term."

Rev. J. F. Clark, of Holland, sends us the following note: "Our church burned here last night about 2 o'clock. A neighboring residence burned and the church caught from the flying fagots from the burning residence. Under the circumstances it was impossible to save the building. So we had to stand by and see it go up in smoke. We saved the piano and detached furnishings of the church. This is the first church building we have ever had to burn in our pastorate of twenty years. There was \$1200 insurance on the church. We are not sure what we can do about rebuilding. A new building is badly needed and at once." The Advocate regrets to hear of this loss and trusts that the pastor and his people may soon be able to rebuild.

Rev. John W. Gilbert, Commissioner for Paine College, writes us a pathetic appeal in behalf of our only college for Negroes. We take a single paragraph from his letter and earnestly invite attention to what he says to our people: "Paine College, the only school owned and operated by the M. E. Church, South, for Negroes, is in dire financial straits, and if help be not forthcoming shortly it will be forced to close its doors. Having faith in Southern white Christians as I always had, I feel quite sure, even in spite of the dissolution which stares us in the face, that if our conditions are put before them they will be anxious to do what they can, little or much, to avert what threatens now to be a calamity for Southern Negro Christians of the C. M. E. Church. This Church was established by the M. E. Church, South, for the Negroes who had been prior to the Civil War members of the Southern white Methodist Church—the direct fruits of the 'Missions to the Slaves,' founded in slavery times by Bishop William Capers." Let many liberal givers address Bro. Gilbert at Augusta, Ga.

Rev. J. M. Peterson, presiding elder of the McAlester District, will have general direction over a school of methods in Sunday School work, to be held in Phillips Memorial Church, McAlester, June 26, 27. Rev. W. A. Frazier, pastor, expects one hundred visitors and will prepare entertainment for them. Dr. E. A. Bonnell, Muskogee, president of the Conference Sunday School Board and president of the Oklahoma Sunday School Association, is expected to preside over the sessions. The faculty is composed of the following: Miss Nell M. Peterman, Dallas, Texas, who will have charge of the elementary workers (cradle roll, beginners, primary—all who teach children under 13 years of age); Dr. Emmet Hightower, Georgetown, Texas, who will have charge of the intermediate and senior workers (all who work with boys and girls from 13 to 20 years of age); Rev. E. R. Welch, Norman, who will have charge of the adult Bible class workers; Rev. Walter W. Armstrong, Sapulpa, and Frank Reedy, Dallas, who will have charge of the administrative department (pastors, superintendents, secretaries and all general officers).

**DEATH OF BROTHER HUSSEY.**

Another one of our faithful itinerants has answered the roll call in the skies. Brother Hussey, loved by hundreds in the North and Northwest Texas Conferences, died in his home at Lubbock, Texas, early in the morning of June 7. Suffering from tuberculosis, he lingered in patience for several years. If this dear brother could have had his way, he would have been always on the firing line. He never hesitated when the bugle called for action. When the reveille was sounded he parked his armor and awaited another call. And now our dear friend has entered the bivouac of the dead; not that, for he has pitched his tent with the encampment in the Plains of Light.

These few facts include a life heroic in the sight of God. He wears a crown and waves a palm of victory—and that's the crowning glory at the end of the race.

Albert Henry Hussey was born in Iroquois County, Illinois, August 19, 1865, of B. F. and Elizabeth Hussey. Under the ministry of H. S. P. Ashby he was converted at Keller, Texas, June 6, 1885, and the next day joined our Church. Licensed to preach October 18, 1890. Admitted on trial in the Northwest Texas Conference in November, 1891, Bishop Fitzgerald presiding. Ordained deacon at Fort Worth, Texas, in November, 1893, by Bishop Wilson; elder, by Bishop Duncan, at Gainesville, Texas, November 10, 1895. In 1894, the General Conference so changed the boundary lines as to throw Brother Hussey from the Northwest into the North Texas Conference. Here he remained until the fall of 1904 when he transferred back to the Northwest Texas Conference. As a member of that body he remained a member, superannuated in 1913, and went home in triumph.

You can not measure a man by the salary he draws nor the Church he happens to serve. Brother Hussey was pastor of our missions and our circuits. But when he got to Heaven, as surely he did, there awaited for him the rich reward that a good Father always gives to a faithful man. In the old Northwest Texas Conference the good people of Barton's Creek, Graham, Bryson, Gail, Hale Center, Emma, Hermleigh, Bovina and Washburn will never forget him. In the North Texas Conference the splendid people of Archer City, Gober, Lamasco and Lannius will always revere his memory.

Be it said to his credit (and what more could be said of a Methodist preacher?) under his ministry hundreds were converted, churches and parsonages were built, and he never left to his successor a church or parsonage debt to pay out. The Advocate extends to all the bereaved its tenderest sympathy. We, with them, mourn the death of our brother, but rejoice that he fell like a hero.

**DEATH OF REV. W. L. MCGUIRE.**

Rev. W. L. McGuire, superannuated member of the Southwest Missouri Conference, answered roll call by the Bishop of souls, our Father in Heaven, at his home in Cumby, Texas, where he has lived the last few years, this a. m., Sunday, June 17, at 8 o'clock. He was surrounded by his family, a number of friends and his pastor. Many of us in and around Cumby are poorer for his going. Bro. McGuire was a man of no ordinary gifts and grace—a wonderful power in prayer.

J. L. SULLIVAN, P. C.

**"ANOTHER ONE OF THE ORPHANAGE GIRLS."**

Last year, about this time, we lost one of our sweetest, best girls, with tuberculosis. Again the Death Angel has visited the Home and taken another one of our best and most lovable girls.

Icy Casey was born at Atlanta, Texas, October 14, 1903. Her father died five years ago and the mother went later. Icy, a younger brother and two little sisters were sent to the Home in October of 1915. Though she had pellagra at the time, the disease had not developed enough to be diagnosed. She was given the best medical attention, nursing and every possible thing was done for her, but she constantly grew worse. On June the thirteenth, she passed away. Relatives had the remains shipped to Atlanta that her body might be placed beside her parents.

If ever there was a true Christian, it was Icy. And she lived her religion every day and all day. Even though she suffered much she never complained, and was always happy, grateful, obedient and in every way lovable. Despite the disease, she did excellent

**SARSAPARILLA—  
PEPSIN, NUX AND IRON**

The combination of Hood's Sarsaparilla and Pepton Pills is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine. Get them of your druggist today.

school work and was ambitious to make of herself a woman worth while.

There is a vacancy in the Home that can not be filled, and that sweet, patient face is missed by all. But it is a comfort to know that her spirit is at rest and her sufferings ended. "Precious in the sight of the Lord is the death of his saints."

R. A. BURROUGHS.

**RESPONSES.**

I love the Advocate more than all other publications.

JOE M. COMER.

Conroe, Texas.

I can't well get along without the Advocate. I have been a reader of it for over 50 years.

MRS. I. N. NASH.

Paris, Texas.

My family and I all enjoy the Advocate very much.

O. J. BOYER.

La Kemp, Okla.

It doesn't seem like home without my Church paper.

MRS. J. F. WOLF.

Timpson, Texas.

With love, gratitude and thanksgiving for the good old Christian Advocate I enjoy reading, inclosed find \$2 for another year.

THOS. A. RAPE.

Ballinger, Texas.

I cannot do without the dear old Advocate. It has been coming to my home since I was a boy. Best paper on earth for Methodism.

J. P. WILLIFORD.

Blooming Grove, Texas.

I have been a reader of the Advocate almost continuously since 1874 or 1875. Cannot do without it. I enclose check for renewal.

MRS. M. E. CAMPBELL.

Waxahachie, Texas.

Times are hard, yes, but I am loath to give up the Advocate. I sold eggs to get my \$2. Seems like almost everybody ought to do that well if they would only try.

JOHN WARD.

Hempstead, Texas.

Rev. S. Y. Allgood, of Hooker, Ok., sends five new subscribers to the Advocate, showing that subscribers can be secured, even in summer time. Five new subscribers this week from every pastor would help the Advocate, the Church and all its interests materially.

**OLD PREACHERS.**

My father, S. H. Williams, was a subscriber to the Advocate as far back as I recollect and I am now in my 70th year, and I expect to keep it in my family as long as I am able to pay for it.

Well, I notice that H. G. H., in writing of the Old Preachers, does not go far back. He fails to mention the names of those that I knew in my boyhood days, such as J. C. Woollam, Billee K. Wilson, Henderson D. Palmer, D. S. Wadkins, James I. Evin and others. My father came to Texas in 1838, spent his entire life preaching. He was presiding elder most of the time, four years on the San Augustine District, four years on Marshall District and four years on the Beaumont District. He rode horseback all the time and when on the last named district he was from home three months. Those old preachers had a hard time in establishing Methodism in Texas. My father was away from home most of the time. He traveled one year and only received \$25 for his year's work. Well, his last work on earth was a year ago, and he went home to God and is now reaping his reward, basking in the sunshine of God's eternal love.

S. F. WILLIAMS.

Bettie, Texas.

**SUNDAY SCHOOL DEPT.**

REV. E. HIGHTOWER, Editor  
Georgetown, Texas.

**GOOD WORK AT MARTHA, OKLA.**

One of the liveliest Sunday School pastors in the Southwest is Rev. Chas. L. Canter, of Martha, Okla. On the first Sunday in June the Martha Sunday School broke all previous records with an attendance of two hundred and six, and an offering of nine dollars and twenty-two cents. The enrollment in this school exceeds the Church membership. The officers and teachers are faithful to their task and it naturally follows that most of the pupils belong to the Church and take the sacrament. A live Sunday School pastor makes a live Sunday School.

**DOUGLASSVILLE CIRCUIT.**

By previous arrangement the Secretary and Elementary Secretary for the Southwest Division, the latter being Miss Nelle Peterman, of Dallas, spent the second Saturday and Sunday in June at Douglassville conducting a circuit institute under the leadership of that very earnest and intelligent pastor, Rev. J. C. Huddleston. A spot within the bounds of this circuit, in Cass County, Texas, is where this editor first saw the light of day; but we have not heard that a memorial tablet has been set up to mark the event. In fact, the visitor was informed during his recent trip that all that remains of the house where he was born is a pile of stones that used to be a chimney. But under that rude pioneer roof in the old days beat hearts that were as true to God and loyal to the right as any that God ever made. From it went forth a plain soldier to fight for the rights of his State, even though his going left a wife and six young children to fare as best they might. Some who loved and toiled and sorrowed and rejoiced in that now abandoned spot are quietly sleeping in the lap of mother earth. Others are far from the place of their birth. But we shall meet again. Incidentally, it was the writer's privilege to meet with three nieces and three nephews that he had not seen for many years. There were also several great-nephews and a few great-nieces that he had never seen, and he was privileged to baptize one of the great-nephews. Many old neighbors of his parents were present at the institute, and they were kind to the son for the sake of his sainted father and now aged mother. Bro. Huddleston had done his part well in advertising the institute and on Saturday the five Sunday Schools of the circuit were present almost en masse. Their reports showed that, being far from the railroad and remote from towns, those schools are more intelligently organized and conducted than the average Sunday School in town and city, which is another illustration of the fact that there is more in the man than there is in the land. When will a few of our self-sufficient advisers cease to talk about the urgent need of work with the rural Sunday School as against the supposed excellence of the Sunday School in town or city? All such talk is largely bosh, and arises either from ignorance of what a real Sunday School should be, or else of real conditions in rural Sunday Schools. This editor's experience has taught him that on an average the rural Sunday School is, all things considered, as well organized, managed and taught as the Sunday School in larger centers of population. They had dinner on the ground at Douglassville, and nothing about the affair pointed to the high cost of living. On Sunday another large crowd turned out to hear about the Sunday School. The circuit institute idea is good in many ways. It brings the people together, gets them acquainted, establishes sympathetic relations, and gives a sense of unity to the pastoral charge. We commend Brother Huddleston's plan as worthy of general adoption.

**CORSICANA DISTRICT.**

On June 12 Bro. W. H. Matthews held his district institute for Corsicana District, Central Texas Conference, at First Church, Corsicana. Rev. J. U. McAfee, a member of the Conference Sunday School Board, rendered valuable assistance in planning and making the meeting a success. Owing to the fact that the institute came in the midst of the harvest season, the attendance was not all that Bro. Matthews hoped, but at that about a hundred people were present from abroad, including most of the pastors of the district. Dinner was spread in the city park, and the social features

(Continued on page 14)

"Everything You Need to Make You Happy."



NEW COTTAGES AT EPWORTH-BY-THE-SEA

The above view gives just a glimpse of the new cottages at Epworth-by-the-Sea. It shows the substantial character of the improvements since last year.

The cottages have modern sanitary conveniences, running water and shower baths. They are intended for sleeping purposes only.

You can secure one if you make your reservation early.

Write today to

# Texas Methodist Assembly

## Port O'Connor

**EPWORTH LEAGUE DEPT.**

EULA P. TURNER, Editor

All communications intended for this department should be sent to your editor at Denton, Texas, care of the College of Industrial Arts, until the middle of August.

July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.

The names of the officers elected at the Georgetown District Epworth League Conference, held in Taylor May 8th and 9th:

President, Mary Moody, Taylor; Vice-President, C. C. Countess, Belton; Secretary, Martha Waters, Thrall. Treasurer, T. G. Harkey, Salado; Era Agent, Elsie Chevalier, Taylor.

Keep your enthusiasm ahead of the mercury.

This is the time for picnics and outdoor meetings of all kinds.

As this issue goes to press, Northwest Texas Conference is in session at Clarendon and Central Texas at Hamilton. We shall hope for reports from them.

Note the change in the address of your editor, also move up the sending of communications so they will reach her on Wednesday for use on Thursday of the next week.

**EPWORTH LEAGUE MUSICAL.**

At the untimely hour of sundown last Sunday evening more than three hundred people had gathered at the First Methodist Church to participate in a special service of song and praise. The leader was Miss Ruby Gay and the program was under the direction of Miss Leone Steed.

Ringed chorus songs were sung by the audience. Prayers were offered and Scripture lessons read. Special musical numbers were given by Miss Gertrude Case, Prof. Malloy, Prof. and Mrs. Cruz, Mr. Crutchfield, Miss Catherine Reed and Miss Leone Steed.

The inclosed clipping from the Ada News will give the Leaguers of Texas some idea of the sort of an Epworth League we have at First Church, Ada, Oklahoma. W. W. CRUTCHFIELD.

(Enclosed was a post card showing

the splendid church at Ada. My! my! but we do love to hear from our sister State! How we wish they would write often.—E. P. T.)

**EPWORTH NOTES.**

**A Little Change in the Program.**

There is no change in the persons taking part on the program at Epworth-by-the-Sea, Port O'Connor, Texas, this summer, but in order to accommodate all concerned, Dr. Geo. R. Stuart will be with us on July 24-26 instead of 27-29. Bishop Mouzon has been shifted to the closing part of the program instead of at the first as formerly. Mrs. A. A. Coker's recital will be on Monday, the 23rd, at 8:15 p. m.

People are asking for information and many say definitely that they will be there. This is fine. The uncertain financial situation may cause some to feel that they cannot take a long and expensive vacation, but the trip to Epworth will not be expensive but it will be greatly enjoyed by those who attend.

A few good people are insisting that ladies and gentlemen should not be allowed to bathe together. A thorough study has been made on this question. Experience shows that hardly a summer passes that one or more people have not been saved from drowning by some man. Our water at Epworth is perfectly safe, but some ladies and girls are nervous and get excited. Not to allow a man to accompany his wife into the water would mean that she could not go. This would apply to many.

We serve notice beforehand, however, that all those using our beach must have decent bathing suits. Ladies must have bloomers and skirts and men will not be allowed in the water with sleeveless bathing suits. These rules will be enforced and there will be no trouble if every one obeys them.

DON'T. Don't go to Epworth complaining. Don't go there with the idea that you must be waited on. Don't criticise when things are not just to suit you. Don't try to beat the Assembly, for in so doing you are steal-

ing from yourself. Don't stay away from the auditorium during the hours of service; it will reflect on you. Don't destroy the property for it is yours.

**TEXAS CONFERENCE LEAGUE.**

The Texas Conference Epworth League met at Beaumont June 4-7. The meeting was a success in every way. This League conference is only one year old, but the progress made is very gratifying. The next meeting of this conference will be held at Marshall and a delegation of 250 is the slogan for that meeting. We had with us at Beaumont Bishop W. R. Lambuth and Mr. and Mrs. J. A. Stockwell, our missionaries to Africa; Rev. Ralph E. Nollner was with us from the Central office, and these contributed much to the success of our meeting. The officers elected for the next year are: President, L. L. Nelms, 507 Welsh Street, Houston; Vice-President, Geo. Hay, Port Arthur; Secretary, Miss Bessie Lancaster, Marshall; Treasurer, S. K. Williams, 2518 Caroline Street, Houston; Era Agent, Miss Janice Owen, 1225 Sixth Street, Port Arthur; Junior Superintendent, Miss Ola Tilley, Pasadena; Editor Texas Conference Epworthian, Will H. Campbell, 390 Emile Street, Beaumont. Most of last year was spent in trying to find out where there were Leagues in the conference and to get in touch with the officers. There still remains a great deal to be done along this line. It will help a great deal if pastors, presiding elders and Leaguers who read this article will write some one of the conference officers so that we will have them on our mailing list. Our budget for the new year is \$2290; \$1650 of this amount is on the Africa Boat Special. Pledges are being taken now and a number are already recorded. We want every League in the Texas Conference to make a pledge on this budget. Come, Leaguers, let us make the Texas Conference the best in Southern Methodism.

L. L. NELMS, President.

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**WOMAN'S DEPARTMENT.**

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

**METHODIST WOMEN AND THE WAR.**

Mrs. R. W. MacDonell.

Within a few weeks after the United States declared war the Government created the Woman's Committee of the Council of National Defense to serve as a clearing house to give advice and information regarding every form of woman's work for our soldiers and for defense of home. Representatives of the General Federation of Women's Clubs, National Civic Federations, the International Council of Women, the National Suffrage Association and the Anti-Suffrage Association and the Women's Trade Unions, constitute this committee with Dr. Anna Shaw as chairman.

The magnificent work of the women of the clubs challenges the women of the Church to no less definite program, for ours is the double task of caring for our young men in the camps and at the front, and maintaining our Christian institutions and activities unimpaired that the soul of our nation may be nourished. To neglect our social and religious safeguards at this time is to neglect a most vital element of national service. Every phase of Church and missionary work which the women have enterprised these many years must go forward as though there were no war. The Woman's Missionary Council signified its determination to serve also at the front, when the deaconesses and home missionaries offered their services to the Government for assignment to works of mercy and social service, should there be need. The Committee on Chaplains of our Church has headed its work in the Home Department of the Board of Missions; therefore, the Woman's Missionary Council is also calling upon the Woman's Missionary Societies to mobilize for specific action. This program, which outlines but the beginning of organized effort, shapes itself under three definite heads: The individual woman's personal relation; the local Church and auxiliary efforts; and the activities of Churches and auxiliaries near the mobilization camps.

The following plans have been forwarded to the Woman's Missionary Societies and those Churches where there are no societies:

**I. The Church Woman's Personal Relation.**

1. In these times of strain and sorrow, keep alive the spirit of prayer, that men may be sustained by the consciousness of the presence and power of God.

2. Every woman is urged to have membership in the Red Cross Society.

**II. The Church at Home.**

1. Organize prayer circles for definite prayer, that the soldiers may be fortified in character and made strong to resist temptation.

2. List all soldiers and officers, including physicians and chaplains, who go out from the Church membership or congregation, giving name of regiment, company and home address, and send to Mrs. R. W. MacDonell, Secretary Woman's Home Work, 810 Broadway, Nashville, Tenn.

3. Place scrolls with these names in the Church, that they may be followed by definite prayer at all services.

4. Appoint letter-writers to send regular messages from the Church and congregation to the soldiers in camp and at the front.

5. Have the letter-writers keep the home Church informed concerning these men.

6. List the trained nurses who go out from the Church or congregation, and follow them with earnest prayer for their physical strength and spiritual health. Register the names of these trained nurses with the Home Secretary, Mrs. R. W. MacDonell.

7. Let each Church make an urgent call to its membership to assist in preparation of materials needed in sickness, suffering and travel. This to be done according to government regulation.

**III. Activities for Churches Near Mobilization Camps.**

1. There shall be a committee composed of one representative from each Auxiliary of the Woman's Missionary Society, or from the Churches where there are no auxiliaries, within the city in which a mobilization camp is located. This committee shall direct the work done by the various Auxiliaries or Churches for the Methodist soldiers in that camp. The District Secretary, who shall be chairman of this committee, will be furnished the names of the soldiers in the camps

who are Methodists, or of Methodist affiliation.

2. This committee shall arrange for scrolls to be placed in the Methodist churches, upon which are listed the Methodist men in that camp, and those names reported by various Churches, in order that they may be known and have personal introduction.

3. In harmony with the plans of the chaplains, arrangements may be made for "Pleasant Sunday Afternoons," where these men will be invited for a quiet social hour and definite religious messages. These occasions should be magnified.

4. Give Sunday dinners to these soldiers at the church, when practicable.

5. Have special mid-week social occasions, in co-operation with these religious and social workers who are directing such activities at the camp.

6. Select some judicious persons of experience to send messages to the parents and loved ones at home concerning their loved ones in the camp.

7. Endeavor to make all activities personal, and not institutional.

8. Let none forget those ministries of the spirit to which the Christian is committed.

**TIMPSON DISTRICT.**

The annual meeting of the Woman's Missionary Society of Timpson District, Texas Conference, convened at Center, Texas, on Wednesday afternoon, May 2, at 1 o'clock, with our District Secretary, Mrs. W. A. Bridges, presiding. Mrs. H. M. Beauchamp conducted the devotional service.

Judge J. M. Sanders, in behalf of the Board of Stewards, gave the delegates and visitors a most cordial welcome. Mrs. W. G. Carnahan's warm welcome from Center Auxiliary, was beautifully given and made each one feel it a privilege to be there.

Mrs. Henry Windham, of Shelbyville, in a few well chosen words, graciously responded.

Mrs. Hugh Jones was elected Recording Secretary. The chairman appointed committees as follows: Resolution, Mrs. M. B. Brown, Mrs. Blackman, Mrs. Will Windham; Periodical, Mrs. T. J. McKinnon, Mrs. Mattie Feagin, Mrs. W. R. Crawford; Auditing, Mrs. W. E. Neal, Mrs. J. T. Dickson, Miss Mantie Ingram; Floor, Mrs. Richard Johnson, Mrs. E. A. Moss, Misses Esther Rushing and Jessie Hammer were appointed pages.

There were twenty-seven delegates and twenty-five visitors present. The following reported: Adults: Center, Chireno, Joaquin, Livingston, Lufkin, Shelbyville, Tenaha, Timpson, Nacogdoches, San Augustine; Young People: Lufkin, Tenaha; Juniors: Center, Joaquin, Tenaha. Deep interest was manifested along all lines of this great work.

Lufkin, Nacogdoches and Tenaha delegates gave splendid ideas on how they conducted their federated meetings. Mrs. O. L. McKnight urged that every auxiliary co-operate with their societies of their town and hold these federated meetings.

System of reporting was thoroughly discussed and delegates were asked to get the poster on reporting and carry it to their auxiliary, which would be of great assistance to them, if studied properly. The study of posters was taken up, which was both interesting and instructive.

After adjournment delegates and visitors were driven to the old historical town of Shelbyville and enjoyed a social hour with the Shelbyville Auxiliary.

The session closed with prayer by Mrs. W. R. Crawford.

**Wednesday, 8 P. M.**

Rev. Adams conducted the devotional. He brought out some splendid missionary thoughts, which the audience appreciated. Rev. Doak led in prayer. The demonstration by the Juniors was greatly enjoyed.

The District Secretary gave her report, showing increase and decrease along all lines of the work. Her message was filled with words of encouragement and cheer, which inspired to greater things. Mrs. McKnight urged a ten per cent increase, better organization, greater number of members and larger finances. Her talk on the "Field and Laborers" was splendid. Having just returned from the Council meeting at New Orleans, she had so many good things to give to the delegates.

The pageant by the Young People's Missionary Society of Center was a lesson in foreign missions, which should encourage all to a larger vision of that great work.

**Thursday, 9 A. M.**

Devotional, Mrs. B. Y. Gibson; prayed by Rev. Russell. Revs. Adams, Milton and Russell were recognized by the floor, as honored visitors at

the morning session. Rev. Russell and Rev. Milton gave an outline of the possibilities of missionary work on their charges and what an organization meant to a minister.

Mrs. Feagin, of Lufkin, gave some splendid ideas on Young People's work, stressing that the foundation of this work lay in the Baby Division. A crying need—young people consecrated to this work; another strong point, to enlist the boys.

Mrs. R. L. Carroll, of Joaquin, told of her work with the Juniors, outlining her work from its organization, which was very instructive. "How We Present Christian Stewardship," was given by different Corresponding Secretaries present and much information gained. Mrs. H. M. Beauchamp gave some splendid thoughts on this work.

Mrs. Hugh Jones, of Joaquin, discussed how we meet our financial obligations. Mrs. McKnight explained the importance of the pledge and how we should meet it.

Minutes of the last annual meeting were distributed and Mrs. McKnight explained fully the study of them, suggesting that leaders be appointed for each division of the minutes.

Mrs. B. W. Pearce came forward and presented to us our beloved Conference President, Mrs. O. L. McKnight, in behalf of Center Auxiliary, a lovely piece of cut glass. Mrs. McKnight touchingly responded and was most grateful for this token of love and appreciation.

Devotional conducted by Mrs. Lambert, of Chireno, who read an article of her own composition, "Serving God in Jesus' Way," which was uplifting. Miss Hoiland led in prayer.

We were glad to welcome Misses Inez and Nannie Holland, sisters of Miss Charlie Holland, whom Timpson District claims as her very own. Miss Inez spoke gratefully of what Timpson District had done for Miss Charlie.

San Augustine was selected as the next place of meeting.

Regrets from Mrs. W. T. Spencer, our Conference Social Service Superintendent, that she was unable to be present, were read.

Rev. Doak, of San Augustine; Rev. Anthony, of the Christian Church, Center, and H. N. Rannels, President of the Board of Stewards, Center, were introduced.

Mrs. Moss, of Tenaha, explained in a most interesting way the motive of the Mission Study Class. Mrs. M. B. Brown, Tenaha, very ably gave us how they conducted their Mission Study, illustrating how they conducted their first lesson in "The Child in the Midst," proving most conclusively, the keynote of the success of their Mission Study Class.

Mrs. Ramsey, of Joaquin, outlined her work on Mission Study. She also gave some splendid ideas on her publicity work.

"What All Small Auxiliaries Can Do in Social Service and How," was to be given by Mrs. M. H. E. Whiteside, of Timpson, who was unable to be present on account of sickness. However, she sent a most interesting paper, which was very ably read by Mrs. W. E. Neal. If all small auxiliaries will adopt Mrs. Whiteside's plan most all the problems of this department will be solved.

Auxiliaries were asked to report what they had contributed to Supply Department the past year and what they would pledge for the year 1917. Joaquin was in the lead, having reported a box for each quarter. Twenty-five boxes were pledged from auxiliaries present and the Secretary was asked to get report from absent societies.

All delegates present proclaimed this district meeting the best they had ever attended and promised to carry home with them a larger vision of the great need of our Master's work, and do more for Him and His needy ones.

The delicious lunches served both days at the noon hour were so much enjoyed by all.

MRS. HUGH JONES,  
Recording Secretary.

**JACKSONVILLE DISTRICT.**

The district meeting of the Woman's Missionary Society of Jacksonville District, Texas Conference, met in Frankston May 22, 23.

Dr. Jerome Haralson opened the meeting on Tuesday night with devotional services. This was followed by an address of welcome by Mrs. J. F. Austin, President of Frankston Auxiliary. We did not need this address to know that we were welcome, as we were made to feel we were welcome each moment we were in that little city. The response was given by Mrs. H. T. Cunningham, District Secretary.

**JELL-O  
Ice Cream Powder**

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

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

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

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

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

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

Then came the Council Echoes by Mrs. P. T. Ramsey, of Jacksonville, which was very interesting and instructive.

The services closed for Tuesday night with the Lord's Supper administered by Dr. Haralson and Rev. J. D. Fuller, pastor of Frankston.

The services for Wednesday morning opened with devotional led by Mrs. J. W. Goodwin, of Rusk, her subject being "Faith."

There were about twenty-five delegates present. Several auxiliaries were not represented while others had several representatives. The Turney Auxiliary was just a little over one month old, has only eight members and four of them at the district meeting. We expect to hear from Turney again.

Our District Secretary reported twenty-one adult auxiliaries with a membership of 443, a gain of fifty-five members, and two new auxiliaries in the past year. We were sorry to know that we have only two Young People's Auxiliaries in our district, Jacksonville and Athens, our crying need being leaders. We have six Junior Auxiliaries with 127 members. Again we heard the call for leaders. Also more interest and co-operation on the part of the mothers. Seven Baby Rolls with an enrollment of sixty-four. Three and one-half years ago we had just two Baby Rolls.

A large increase is shown on Mission Study Classes but there is some failure in reporting each quarter.

In the delegates' reports Bullard proved to be one of the most wide-awake auxiliaries. They meet twice each week, on Monday and Friday. They have Bible Study each Friday afternoon, and find it one of their most interesting meetings. Some auxiliaries reported it a struggle to exist while others were very much alive.

We enjoyed a real picnic dinner in a grove near the church. The afternoon services were opened by Mrs. E. C. Escoe, of Bullard, her subject being "Fellowship." There were several absent from the afternoon program and most of their places were filled with substitutes. Some very interesting discussions came up and very helpful suggestions made. The use of the press was stressed.

After a short devotional service led by Mrs. H. T. Cunningham, the Wednesday night hour was taken up by our Conference Superintendent of Social Service, Mrs. W. T. Spencer, of Marshall, who had been with us all through the meeting with her helpful suggestions. Her talk on Social Service was listened to with much interest and we find that we have much to do alone that line.

After the report of the committee on resolutions our meeting came to a close to meet in Rusk next year.

MRS. BERL M. PINKARD,  
Delegate from Jacksonville Auxiliary.

**BOSQUEVILLE AUXILIARY.**

Our society was organized about one and one-half years ago and we now have fourteen active members. This year we have taken up the study course, "The South Today." Our officers for the year 1917 are as follows:

Mrs. Frank Washington, president; Mrs. M. Bewley, first vice-president; Mrs. J. F. Cobbs, second vice-president; Mrs. Ben D. Giles, corresponding secretary; Mrs. John Steinbeck, treasurer; Miss Mary Giles, superintendent of study and publicity; Mrs. Vincent, superintendent of social service; Mrs. E. Mitchiner, superintendent of supplies; Miss Allie Giles, agent for Missionary Voice; Mrs. M. A. Steinbeck, floral treasurer.

Mrs. BEN D. GILES,  
Corresponding Secretary.  
Waco, Texas, Route 3.

SOUTHERN METHODIST UNIVERSITY AND THE REST OF US.

J. E. Harrison (Of The Rest of Us.) The situation between S. M. U. and our other institutions in the State is as follows:

S. M. U. asks us all to join in helping it to close up with success, by July 31, 1917, its five-year campaign for raising money. To close this campaign up successfully, the friends of the University who have given to it notes, which are now due, or which have some time to run, must consider the end in view and pay these notes off by July 31. In addition to that the friends throughout the territory of the University must all together put up \$150,000 new cash contributions by July 31.

What Will Be The Result?

If the good people who made notes will grow better people by paying these notes and all the people together will put up in new cash contributions \$150,000 for the University, S. M. U. will be so snugly fixed up that no further popular canvass will be made for money.

It will have buildings and endowment amounting to more than a million and a quarter dollars.

It will have accomplished fully all that was proposed for the five years' campaign.

It will have enrolled itself as a success.

When this has been consummated rich men in its territory will provide for its future.

Let everybody join in the most strenuous fight ever made for the next forty-five days with the determination that the close of the five years for S. M. U. shall be a triumph.

What About The Rest Of Us?

S. M. U. makes this fair proposition:

"Help us finish up our five-year proposition by July 31, 1917, and we will not only give the field to the other schools for all popular canvassing, but will render assistance in the persons of our officials in making the canvass for other schools successful."

We all wish to see the five-year canvass for S. M. U. come to a close. Who of us does not wish it to close successfully?

I believe the S. M. U. people are candid and square in this proposition, therefore I heartily accept it and ask all other of our schools to lend a hand to the next forty-five days wind-up.

GOD'S "SENT ONE."

"And Jesus being wearied with his journey, sat on Jacob's well. Then cometh a woman of Samaria to draw water. Jesus saith unto her, give me to drink. The woman saith unto Him, how is it that Thou, being a Jew, asketh drink of me, who am a woman of Samaria, for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, 'if thou knewest the gift of God, (and O that all men and women knew this vital truth that Jesus Christ is 'God's Gift' to man), and who it is that saith unto thee give me drink, thou wouldest have asked of Him, and he would have given thee living water. The woman saith unto Him, 'Sir, I perceive thou art a prophet.' Our fathers worshipped in this mountain, and ye say Jerusalem is the place where men ought to worship. Jesus saith unto her, 'woman believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.' But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

But this is an unbelieving age of the world, when man does not accept the Christ as God's "Sent One" to save the world. And while Christ's prayer was, and is, "that they should all be one, as thou Father art in me, and I in thee, that they may be also one in us—that the world may believe that thou hast 'sent me.'" Yet, instead of Christians being one in each other, and one in Christ, there are divisions and separations among them, making God the author of confusions—thus keeping man from believing Christ is God's "Sent One" to save the world. "But unto every one of us is given grace, according to the measure of the gift of Christ." O that all mankind would take Christ in full measure, in all his fullness and completeness for us. Then let us take Christ as our only all-sufficient Savior, getting unto him, through that great "uniting force," of "one faith, one Lord and one baptism of love, under the "New Commandment" he gave us, because love is the fulfilling of the law of God.

This present day is our time to "choose ye," whom ye will to rule

your life! I believe the perilous times in which we are now living are the birth-throes of the coming dawn of a new day, in which righteousness shall dwell. And the nations must "be born again from above" to be made ready to walk aright in the coming new day. Therefore, "Choose ye" this day, whom shall rule your life, from henceforth, self or Christ? If we choose self, who is our enemy, to rule our life, then our hearts shall be full of hate. If we choose Christ, who is our friend, to rule our life, then our hearts shall be full of love.

Let us "keep our hearts with all diligence" by putting our hand in Christ's hand and "looking unto Him," walk in "wisdom's ways of pleasantness, for all her paths are peace." When we accept Christ as our Master and King, then the Holy Spirit becomes our comforter and guide, but never until then. Therefore, let us accept God's "Sent One" today, through faith in His precious blood, that cleanseth us from all sin.

MRS. V. C. BILLINGSLEY, Marlin, Texas.

A LESSON IN ADVERSITY.

Rev. S. Stephen McKenney.

Some time ago, while in company with a preacher friend in a distant State I went into a large and flourishing garden. The gardener had adopted a most modern and unique method of irrigating. The water pipes were drilled with small holes several inches apart, which were fitted with brass tubes so far as to prevent rust, and through these the water was forced at high pressure so that by means of a lever the long small streams could be directed at will toward any part of the garden. It was possible to copiously, yet gently, spray every part of the ground equal to an inch of rainfall in an hour. This system had been successfully operated for several years. When I asked the gardener how often he watered his vegetables he replied: "At first I irrigated daily and the stalks and fruits grew rapidly, but they were abnormal and tasteless. Since then I have learned better. My method was unnatural. Nature sometimes lets them suffer." Then I remarked to my friend, "Here is a lesson for us, a real parable of life." From the teachings of nature we had learned the method of God; in physical facts we had discovered spiritual truth. We were in the presence of a great moral teacher and had not previously known it, only "supposing him to be the gardener." So it ever is. How great are the lessons that we may learn from daily life! Are not even the ways of nature the ways of God? Perhaps we, too, may be called upon to suffer. If the Captain of our salvation was made "perfect through sufferings," if even he "learned obedience by the things which he suffered," shall the ministry of affliction seem a vain and needless thing to us? Shall not our chastening, which for a time seemeth grievous work in us "the peaceable fruits of righteousness," and shall not our sorrows and misfortunes themselves in some strange way minister to our richer and fuller and diviner life? "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are not seen are eternal."

Port Arthur, Texas.

DISTRICT CONFERENCES.

(Continued from page 5).

service on Saturday morning, a service in which all seemed eager to testify for God, Brother Taylor led in a fervent prayer for Brother Kendall, who was to have been with us, but had to go to a hospital instead.

All in all, we had a glorious time, the hearts were sincere and the fellowship fine.

The following were elected delegates to the Annual Conference:

- C. T. ROSE. J. L. KINSEY. M. W. PUGH. CHAS. SELLERS.

We will meet next year with the Liberty Charge.

S. Y. ALLGOOD, Sec.

BRENHAM DISTRICT CONFERENCE.

This body met in Caldwell May the 29th-31st, Rev. Jesse Lee, P. E., in the chair. The business of the Conference was transacted through committees.

Edifying sermons were preached by O. T. Hotchkiss, Geo. C. Cravy, E. L. Ingram of Rosebud, and Allen Tooke. Reports indicated a healthy condition of the District.

Hon. H. F. Schlosshan, of Lexington, was elected District Lay Leader. The Southwestern University Sunday School Scholarships were awarded to Miss Gertrude Huddleston of Rockdale, and Walton Hines of Thorndale.

A collection of \$63 was taken for Robt. Love of Lyons Charge, also an applicant for a scholarship.

The following were elected delegates to the Annual Conference:

- F. H. HITCHCOCK. N. BROOKSHIRE. F. D. BRANDT. A. E. RANKIN.

Alternates:

- J. J. Fowler. J. W. Brooks.

Bruce Oswald Power, son of L. J. Power, our pastor at Caldwell, was licensed to preach.

The licenses of all the local preachers were renewed.

L. J. Power, E. G. Cooke, A. B. Chapman and Allen Tooke were announced as licensing committee to serve until the ensuing Annual Conference.

The next District Conference meets in Somerville.

We had no connectional men as visitors, except E. L. Ingram, who represented the Conference Board of Church Extension.

Resolutions of thanks were voted the pastor and people of Caldwell for kindness shown and hospitality extended, which were richly deserved.

H. B. SMITH, Sec.

We ought not to fear to speak our love at home. We should get all the tenderness possible into the daily household life. We should make the morning good-byes, as we part at the breakfast table, kindly enough for final farewells. Many go out in the morning who never come home at night; therefore, we should part, even for a few hours, with kindly word, with lingering pressure of the hand, lest we may never look again in each other's eyes. Tenderness in the home is not a childish weakness, is not a thing to be ashamed of; it is one of love's sacred duties. Affectionate expression is one of the secrets of a happy home life.—J. R. Miller.



REV. J. J. MORGAN.

Agency Secretary American Bible Society.

We have started our second campaign among soldiers. Our Mr. S. B. McLane, who served us so well on the Mexican border last year, is in charge. Watch this space for news from the "Bible Guy" and Gospel Special.

In the meantime you can help the "car on its way." The soldiers need Bibles—your boy and your neighbor's boy. How many Bibles will you furnish? Send us your mite and help us make the slogan, "Onward Christian Soldier." Ten dollars will supply forty boys with an Army Testament, bound in khaki or it will supply 400 boys with the Gospel of St. John. More or less than \$10.00 will do its pro rata part in the Bible campaign.

Send Your Subscription to

Rev. J. J. MORGAN,

1304 Commerce St. Dallas, Texas.

METHODIST ORPHANAGE.

"Cast thy bread upon the waters; for thou shalt find it after many days."

At the Orphanage there are numbers of empty fruit jars. From time to time preserves, jellies and such things have been sent. And these have been saved, knowing that they could well be used again. But, in a family of this size, we have to use all the products we raise, for we have not a large acreage. And it would be false economy to buy fruit and vegetables to preserve and can. We could buy them ready prepared for less. However, some of our good friends are offering to fill these jars for us, if we will send them. The good ladies of Edgewood had three hundred sent them. We are wondering if numbers of others would not enjoy doing what they could in this way? We will gladly send you the jars, at any time. Just let us know. All know from our constant appeals that we need greatly. Those who cannot send funds can send eatables. All cannot serve in the same way, but each can do a part and all working together we can accomplish wonders.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again."

R. A. BURROUGHS.

Waco, Texas.

"What I spent I had—what I kept I lost—what I gave I have."

Common sense is in spite of, not the result of, education.—Victor Hugo.

"The best policy is to stay as far away from sin as possible to avoid temptation."

"Many a man tries to break himself of bad habits only after the habits have broken him."

Emory University

SCHOOL OF MEDICINE

(ATLANTA MEDICAL COLLEGE)

SIXTY-THIRD ANNUAL SESSION BEGINS SEPTEMBER 24, 1917.

ADMISSION: Completion of four-year course at an accredited high school, which requires not less than 14 units for graduation, and in addition, one year of college credits in Physics, Biology, Inorganic Chemistry and German or French. The Premedical Course will be given in the College of Liberal Arts at Oxford, Ga. Admission to the Premedical Course may be obtained by presenting credentials of 14 units of high school work.

COMBINATION COURSES: A student may enter the regular Freshman Class on 14 units and attend the College of Liberal Arts for two years, after which he will be admitted to the Freshman Medical Class, and, upon the completion of his Sophomore year in the School of Medicine, can obtain the degree of Bachelor of Science, gaining his M.D. degree after another two years at the Medical College.

INSTRUCTION: Thorough laboratory training and systematic clinical teaching are special features of this institution. The faculty is composed of 106 professors and instructors, twelve of whom are full-time salaried men.

EQUIPMENT: Five large, new modern buildings devoted exclusively to the teaching of medicine, well equipped laboratories, and reference library.

HOSPITAL FACILITIES: The Grady (municipal) Hospital of 250 beds is in charge of the members of the medical faculty during the entire college session, and Senior students (in small sections) are given daily clinical and bedside instruction there. In the near future, work will begin on the new Wesley Memorial Hospital (of 200 beds) at a cost of not less than \$200,000.00, which will be erected on or near the site of the present Medical College. The wards of this hospital, when completed, will be under complete control of the faculty for teaching purposes. The J. J. Gray Clinic, which has just been completed at a cost of \$75,000.00, will afford ample accommodation for this large clinic, and excellent facilities for clinical instruction.

RATING: This college is rated as Class A medical school by the Council on Medical Education of the American Medical Association, and is a member of the Association of American Medical Colleges.

Catalog giving full information, also entrance blanks, will be sent by applying to

WM. S. ELKIN, A.B., M.D., Dean, Atlanta, Ga., or W. A. CANDLER, Chancellor.

SUPERANNUATE HOME.

Report on the Superannuate Home for Brother and Sister Bragg. Fourth week— Total previously reported \$346.90

Total to date June 16) \$465.40 Brother Cassidy of Leesburg, Fla., writes: "I have read your article, 'The Most Heroic Man Ever Met,' of May 18th, and the enclosed check for \$50 is for the grand old hero and his heroic wife."

Brother Adair, pastor at Boerne, writes: "My wife wishes to contribute her 'bit' toward a shelter for Brother and Sister Bragg. She has been sick for a year and a half but she is no 'slacker.'"

"I am wondering what is to become of our old preachers while everything is so high. If they could scarcely live before, what can they do now? If the pastor with a Board of Stewards and salary can scarcely live, how are these dear old brethren and the widows to even eke out an existence?"

These two letters are calculated to arouse much serious thinking in the minds of good people called Methodists.

First, a Brotherhood to which they are privileged to belong, so far-reaching and strong as to draw a \$50 check out of a brother's pocket some 2000 miles away. In this day of great strife, how good to feel yourselves thus bound together and included in such a fellowship. May the good Lord bless Brother Cassidy in his far-away home. His was not only the largest individual donation so far, but his also is a great message. The old hero will get the benefit of the \$50, but we all may get the message.

Second, those new words "bit" and "slacker!" Into them are being crowded a tremendous contest. But, who shall say that this invalid in the parsonage home has not added permanent and pungent meaning to both. Have you done your "bit" or are you a slacker? No, I will not use the word just yet; it is too strong in view of the way Methodists are sending their "bits."

Then our old preachers and widows in general; no board of stewards, no salary, no pension, only a dole. What shall become of them. I cannot say, and tremble to even think, but this I know, I for one shall never be a "slacker" on any of them.

One of these old soldiers, as true as ever went to battle, waits "Somewhere in West Texas" for further orders from the Church to which he has given his life. Let those orders be, "Move into a comfortable home prepared for you and your heroic wife, out of hearts of gratitude."

Judge Abney, of Lampasas, sent his check the other day with the following poem pinned to it:

"If with pleasure you are viewing any work a man is doing, If you like him or you love him, tell him now; Don't withhold your approbation till the parson makes oration As he lies with snowy lilies o'er his brow; For, no matter how you shout it, he won't really care about it; He won't know how many tears drop you have shed; If you think some praise is due him, now's the time to slip it to him, For he cannot read his tombstone when he's dead."

H. E. DRAPER, Austin, Texas.

MARRIAGES.

ANDERSON-HART.—At the residence of the bride's father, Dr. M. M. Hart, Mr. Justin Van Gordan Anderson to Miss Rada Hart, of Vera, Texas, June 11, Rev. C. D. Pipkin officiating. They left at once for Los Angeles, Cal.

SUNDAY SCHOOL ATTENDANCE CONTEST. An Unusual Teaching Record.



MRS. W. W. WILSON, Dallas, Texas.

Mrs. Wilson has not missed teaching a class a single Sunday in nearly twenty years.

Mrs. Wilson is teacher of Class No. 3, a large Adult Class in the Tyler Street Church, Dallas. She has a perfect record for eighteen complete years attendance, during which time she has been neither absent nor tardy. She has missed only one Sunday in twenty years. The larger part of this record was made elsewhere as Tyler Street Church is only five years old.

Mrs. Wilson came originally from Tennessee, and has been a member at various times of several different Churches and Sunday Schools in Dallas and has always been useful as a teacher. In addition to her Sunday School work, she and her husband are interested in a down town mission which meets regularly every Sunday evening, and is doing splendid work. We believe so far as we know that she holds the record for length of service in teaching without missing a single Sunday.

We have fortunately been able to give to our readers three very unusual records of Sunday School attendance and teaching service. We are sure that other records have been made by some of our faithful workers in the various Sunday Schools of Texas that are worthy of notice and we will be glad to have our attention called to them from time to time.

The Sunday School in First Church, Hillsboro, has recently concluded a contest between the Women's Wesley Bible Class and the Baraca Class. They entered the contest the first Sunday in March with about forty members in each class and an average attendance of about thirty-five. Since the contest started the Women's Class has had an average of nine new members each Sunday, and for the fourteen consecutive Sundays an average attendance of sixty-eight.

The Baracas had an average of ten and a half new members each Sunday and an average attendance for the same time of seventy-three. Since the contest closed the spirit of emulation abides in the classes and they promise to continue to grow in numbers and interest.

We failed to mention last week that the list of the previous week was much shorter than usual because of the fact that the Publishing House was closed all day Tuesday and the list had to be made up on Monday afternoon. This explanation is due a number of those who reported promptly as usual but failed to be included for the reason stated.

The weather promises to be warm and dry and probably uncomfortable for the remainder of the summer. We hope, however, interest in the Sunday School attendance will not lag and trust our schools will continue to report promptly as heretofore. New schools are of course welcome at any time.

ATTENDANCE SUNDAY, JUNE 17th, 1917.

Table with columns for Class, Name, and Attendance. Includes classes E through K with various church locations and member names.

Schools marked with asterisk are numbered the same because they tie in attendance this week. W. C. EVERETT, Secretary.

DISTRICT CONFERENCES.

Creek District, at Springfield, July 18; Choctaw, at Maytubby Chapel, July 25; Tyler, at Winona, Aug. 27.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

AGENTS WANTED.

A METHODIST Minister in every Texas town where his time is not entirely taken up can, by devoting some time each day to writing Life Insurance, make as much or more than his salary every month.

EVANGELISTIC SINGER.

FRED CUNNINGHAM is a first-class evangelistic singer. Any pastor or evangelist will make no mistake in employing him. He is open for a few dates. Address him at 818 Lamar Street, Fort Worth, Texas.—ANDREW HEMP-HILL.

EVANGELIST AND SINGER.

THIRTEEN years evangelist and pastor, experienced chorus leader and soloist. University training, both literary and theological. DOW B. BEENE, San Antonio, Texas.

LAWYER.

A. E. FIRMIN, Lawyer, 309 Andrews Bldg., Dallas, Texas.

LEADERS FOR REVIVALS.

SEVERAL young preachers and song evangelists want to be used by pastors and camp meeting managements this summer in revival meetings, either as preacher or leader of song and altar work. We have some devout, faithful, efficient young preachers and singers who would be a blessing to any community. Any one needing their services may apply to Meridian College, Meridian, Mississippi. J. W. BEESON, A. M., LL. D., President.

PERU SHABON PEAS.

LEARN about wonderful Peru Shabon peas, how one farmer realized \$15,000 from 3 1/2 acres. Grows pods 3 feet long, vines 30 feet, prodigious yield of peas and vines. FARMERS SEED CO., Clarksville, Tenn.

PREACHER WANTED.

I WANT a preacher to take charge of Gatesville Circuit from now until conference. Six appointments and a parsonage. Place assessed \$856 for pastor this year. Send recommendations with your application.—S. J. RUCKER, P. E., Gatesville, Texas.

SINGER.

THREE years with Rev. Abe Mulkey. Have open dates for summer. STANLEY G. BURDINE, Amarillo, Texas.

PREACHERS' INSTITUTE, NEW MEXICO CONFERENCE.

The Preachers' Institute will be held in Trinity Church, El Paso, July 10-20. The preachers who attend will be provided with a room at Lydia Patterson Institute and can get their meals wherever they like in town. In order that these ten days might combine recreation with study no afternoon sessions will be held. El Paso is the liveliest city in Texas and the brethren who come will find sufficient attractions to make their visit here a vacation.

Teachers.

Liddon's "Divinity of Our Lord," E. C. Morgan. Mackintosh's "Doctrine of the Person of Jesus Christ," Prof. Seay. Schaff's "Life of Huss," J. B. Cochran.

Subjects of Addresses.

Bishop Lambuth's addresses will be on "Missions and the Religious Life of the Preacher." Dr. C. M. Bishop, "The Preacher and His Books," "The Preacher and the Book," "The Preacher as a Member of Society," "The Preacher as a Representative of Christ," "Jesus the Preacher," "Christian Education." Dr. John M. Moore: "The Ministry and Modern Society," "The Methodism That Wins," "Christian Unity and Denominational Co-operation," "America and the New Responsibility." Prof. Frank Seay: "Jesus the Popular Preacher and Friend of Men," "The Life-plan and Pitch of Jesus," "Jesus the Fighter," "The Fundamental Attitudes of Jesus," "The Lonely Life-work of Jesus." Rev. H. W. Knickerbocker: "Macbeth," "The Moral Lessons from Macbeth." Rev. J. T. McClure: Two lectures on "The Pastor and the Sunday School." Rev. P. R. Knickerbocker: "New Versus Old Evangelism," "Men and Mollycoddles." Rev. J. R. Moose will probably give a missionary address on Korea.

Please notify either your presiding elder or the Secretary of the Committee, 3503 Hueco Street, El Paso, your purpose of attending. If we know when you are coming we will meet trains. For the committee, C. K. CAMPBELL, Secretary.

GARTSIDE'S IRON RUST SOAP CO.

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

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CHECK LOST.

SOME time in March a check for \$2 was sent to us on a bank in Hedley, Texas. This check was lost in the mail between the banks and has not been paid. Will the sender of this check please communicate with us with reference to duplicate? TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

CHILDREN FOR ADOPTION.

ORPHAN Home Society cares for and adopts unfortunate and orphan children. Address, REV. J. D. ODOM, Superintendent, 5520 Reiger Avenue, Dallas, Texas.

EVANGELISTIC.

DEAR BRETHREN.—If any of you should want me to help you this summer or fall, write me at Trenton, Texas. H. M. PIRTLE.

THROUGH exposure last winter I contracted a very severe case of lagrippe, which left me in a condition that made it absolutely necessary for me to give up my charge at St. Jo and rest a while. I am now very much improved and would be very glad to help some of the boys on circuits and missions if they should need me. I thought when I came out here that I would "lay low" and keep quiet all summer, but now that I feel so much better I don't see how I can. So, brethren, if any of you need me this summer I would be more than glad to correspond with you. The good Father's blessings upon the dear old Advocate and its many readers. SAM E. PRITCHETT, Chillicothe, Tex.

EVANGELIST G. A. KLEIN, No. 1308 Commerce Street, Dallas, Texas, has a few open dates in his fall slate. Write him at once for fall or winter meeting.

CHILDREN'S DAY PROGRAM ORDERS TO DATE—CENTRAL TEXAS CONFERENCE.

Table with columns for District, S. S., and Orders. Lists various districts and their respective orders for Children's Day.

There is no reasonable excuse for not holding Children's Day as required by Discipline, at least each school can take an offering for the support of our General Board and the development of the work in our own Conference.

W. E. HAWKINS, SR. 1420 Hemphill, Fort Worth.

CHURCH DEDICATION.

On the fourth Sunday in June, Dr. Paul B. Kern, of the Southern Methodist University, will preach the dedicatory sermon for the Methodist Church at Penelope. All former pastors and presiding elders are invited to be present.

E. W. BRIDGES, P. C.

WILL NOT HOLD CAMP MEETING.

The trustees of the Staples Camp Ground have decided not to hold the camp meeting this year. W. L. HIGHTOWER, P. C.

SUNDAY SCHOOL DEPARTMENT.

(Continued from page 10)

alone were worth the occasion. Much of the time was spent in real conference work. The discussions were interesting and indicated an intelligent appreciation of the Sunday School and its problems. Brother Matthews looks well, and the only evidence we saw of his recent operation was that it pained him to laugh. But we never heard of a good laugh killing anybody. We were also glad to see Rev. E. A. Smith looking and acting well. Rev. J. W. Fort is serving his fourth year at First Church with credit to all concerned, and there seems to be no trouble any where in the district.

WEST TEXAS CONFERENCE NOTES.

A. E. Rector, Field Secretary Local Institutes.

The meeting at Center Point was preceded by attendance upon the union picnic between Center Point and Kerrville, to which the Field Secretary had been invited. Here he met Rev. S. W. Kemerer and H. C. Geddie, pastor and superintendent respectively from Kerrville, along with a goodly number of their Sunday School workers. We had a good day. Some visiting is indispensable in normal human society, and why do we have so little of it in our Sunday School work? Find a good substitute and don't go joyriding, but visit some neighboring Sunday School in session now and then, and once in a while let Sunday Schools get together like they did at this picnic.

At Center Point I missed the pastor, J. H. Meredith, who had been called away from the community. The intelligent and brotherly co-operation of the superintendent, W. D. Burney, largely compensated the pastor's absence. It was a pleasure to visit this school, and to find how much it had grown in organization since my first visit three years ago. From three points to ten in the standard of efficiency is the record of growth which now puts the school in the standard front line. In class rooms, blackboards, maps and other equipment this school stands also in the front line. The missionary department is especially active. The monthly program is being rendered by the older classes in rotation, the various mission fields of our Church being studied consecutively. Bro. D. T. Hebert's intermediate class of boys is doing specially good work, and one thing that helps is that the boys themselves are frequently detailed to teach the lesson under the supervision of the teacher.

From Center Point Dr. J. W. Merritt kindly drove me on Sunday afternoon in his car ten miles to Comfort, where a meeting with the Sunday School had been appointed. Bro. and Sister Hebert and Miss Mamie Cocks accompanied us, and they and the doctor rendered very efficient help in the program. The Sunday School at Comfort is superintended by Mrs. J. M. Goforth. In a town almost exclusively German-speaking, and with but few Methodists, she and her faithful helpers have for several years maintained a good attendance and an excellent interest. We could hardly expect less of a daughter of our own West Texas John S. Gillett. Rev. R. S. Adair, our pastor at Boerne, has charge at Comfort also, and he knows how to push the Sunday School work, and always helps his workers by sympathy and counsel.

At Jourdan Rev. W. M. McKinney, pastor, and B. B. Daughtrey, superintendent, along with the balance of the Sunday School folks gave me such a hearty welcome that it was a joy to be there. The organization is not very well advanced, though some progress has been made since my last visit. Assurances of reaching the standard were promptly given, and Sunday School progress at Jourdan in the immediate future may safely be predicted.

Group Institute.

A special occasion which I take special pleasure in reporting was the group institute held at Sutherland Springs in the interest of the pastoral charges immediately surrounding. In addition to a good local attendance there were more than forty delegates from other schools. It was an all-day basket meeting, with sessions morning, afternoon and night. Rev. R. E. Parker, the local pastor, is a man of Sunday School vision, and to him and his local workers the success of the enterprise was largely due. Rev. A. W. Wilson, presiding elder of the district, changed his schedule and traveled a long way in order to attend, and he helped at many points in the program. His personal, persistent atten-

tion to Sunday School details is resulting in marked progress throughout the district. Rev. Deschner, anti-saloon superintendent for this part of the State, rendered valuable help along the line of his specialty as well as several other lines. Bro. J. W. Woodson, the veteran superintendent of Travis Park Sunday School, and Miss Grace Springall, Elementary Superintendent of San Antonio District, came down and strengthened the program materially. Sister J. G. Springer, Superintendent of Teacher Training in the Cuero District, presented her specialty in an able way, and proved her ability and purpose to make her department advance. Many others wrought well on the program. Dinner and supper, under those big pecan trees near the many flavored waters of this truly remarkable geological formation, along with the old time cheer of an old time basket day encourage the hope of other such occasions to follow, both at this place and other places in our conference. Our General Sunday School Board is urging such group meetings upon us, and why not get the habit?

Some Questions Worth Asking.

What about Children's Day? Have you observed it? Delays are dangerous. We are going in this year for a new record both in the conference and our Church at large. Some conference will lead, why not ours? A number of pastors have reported a larger offering than last year.

What about the Mexican Special? It isn't too late to get into that great enterprise.

What about the five cent per capita upon which the Sunday School Board is depending to finance this year's campaign? In every line of our Sunday School finance let us get away from the thought of "war times." The sober leaders of our land believe that the next twelve months ought to record unparalleled financial prosperity in our land. In the midst of financial gloom the British people last year raised more for the cause of foreign missions than they had ever done before. The hard years in our West Texas Conference have been the best years in Church finances. It is the will that makes the way.

What about that Conference Sunday School Banner? If you have lost your slip and can't remember the points, just forge ahead along every good line, and you may be surprised to get the banner. Perhaps our Advocate column may find space to republish the list of points next time.


CLEBURNE DISTRICT CONFERENCE.

(Continued from page 7)

represent the great causes of the Church. Dr. H. A. Boaz represented Texas Woman's College; Rev. J. E. Crawford, the Missionary Cause; Prof. J. E. Binkley, a layman, his excellent school, Weatherford College; Rev. C. G. Chappell, Southern Methodist University, for which the conference pledged itself to try to raise a scholarship for the Theological Department. Rev. D. L. Collier presented the claims of our superannuate preachers, our veterans of many battles who with their scars upon them linger here to pray for us while they await their own glorification with their risen Lord. The conference pledged itself to attempt to raise \$100 for the Superannuate Home at Glen Rose, which was given originally by members of the Church there. The presence of Rev. C. E. Gallagher, one of these veteran preachers, who has been living in this home, was an inspiration to those present. Rev. G. F. Winfield represented the cause of our great junior college at Meridian, of which he is president. We were favored by having Rev. C. S. Cameron of the Northwest Texas Conference present as a visitor.

Most of the work was done in open session of the conference. Due time and attention were given to all. The names of all the local preachers were called and their characters passed. The conference was glad to have a number of the most faithful local preachers present. To some of those present God has given great success in the saving of souls. The pastors' reports showed that more than 325 members have already been received into their Churches and almost two hundred of these upon profession of faith. Judge E. A. Rice, of Cleburne, was re-elected District Lay Leader.

The following laymen were elected delegates to the Annual Conference: W. R. WALKER, of Cleburne. DR. E. A. MILAM, of Glen Rose. J. B. WILSON, of Granbury. H. F. MOORE, of Joshua. The alternates are: Rev. W. E. Hudnall. S. B. Ferrell. Miss Cora Lilly, who is actively pro-



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moting the Adult Bible Class Movement in the district, was present and was introduced to the conference.

Revs. A. D. Porter and Gid J. Bryan presented the following resolution of appreciation for our presiding elder, Dr. W. L. Nelms, who has won a large place in the hearts of the people of the district:

Resolution of Appreciation.

Whereas these six months of this conference year have been marked by growth and that notwithstanding the war time conditions with the unprecedented high cost of living, yet fourteen out of the eighteen pastoral charges have increased the salaries and a large number have paid in full to date. And

Whereas, the wise leadership, faithful life and brotherly spirit of our presiding elder, Dr. W. L. Nelms, have had much to do with the prosperity of our Zion within the bounds of the district; therefore, be it

Resolved, That we hereby express our hearty appreciation of such leadership and for the kind and considerate presidency of our presiding elder over the District Conference, and that we thank our gracious Lord for His continued mercies and abundant blessings upon us, enabling us to make these encouraging reports.

We request the Secretary to furnish a copy of these resolutions in his report to the Texas Christian Advocate.

- A. D. PORTER.
- C. A. BICKLEY.
- GID J. BRYAN.
- W. N. CURRY.
- F. L. MEADOW.

The resolution was unanimously adopted by a rising vote.

With much appreciation in our hearts for the courtesies and hospitality of the people of this beautiful Rose of the Glen, and with praises for God's blessings the conference adjourned.

GID J. BRYAN, Secretary.

ARDMORE DISTRICT CONFERENCE.

The Ardmore District Conference assembled in annual session in Vinita Avenue Church, Sulphur, Oklahoma, May 30, Rev. John D. Salter, presiding elder, in the chair. The opening sermon having been preached the evening of the 29th, by Hon. J. A. Bass, Ardmore, one of the leading laymen of the West Oklahoma Conference. His sermon was full of the Spirit and

started the conference off in just the right tone.

All the pastors excepting two reported present. C. F. Mitchell was absent on account of the serious sickness of his wife. W. T. Freeman was also absent on account of sickness. The reports of the pastors showed a marked increase in every line of our work. The pastors were in unusually good spirits over the progress of their labors.

R. E. L. Morgan presented the claims of S. M. U. urging the District to take a scholarship, and \$135 was raised for the same.

The presiding elder made an appeal to the conference to purchase a superannuate home, leading the list himself with a donation of \$100. The amount was soon raised and a committee appointed to make the purchase at once. May the Ardmore District build many of these homes for our grand old preachers. Their presence at the conference was a benediction. Five young men were recommended by the conference for admission into the traveling connection.

Delegates elected to the Annual Conference:

- HON. J. A. BASS, Ardmore.
- S. D. WILLIAMS, Wynnewood.
- T. F. GAFFORD, Sulphur.
- R. A. DIGGS, Ardmore.

Alternates:

- W. H. Rader, Loco.
- W. M. Jones, Hennepin.
- S. D. Williams was re-elected District lay leader.
- Marietta will have the honor of entertaining the next conference.

The preaching during the conference was all of a high order, lifting the souls of all present to "higher ground."

E. R. Welch, Norman; J. G. Blackwood, Byers; E. Binford, Hickory, and Hon. J. Y. Callahan, Guthrie, did the preaching. One notable feature of the conference was the prominent part the layman had on the program. Our presiding elder has ever been a friend of the layman as well as of the preachers.

We had as visitors, S. H. Babcock, presiding elder Durant District; A. P. Johnson, Madill; H. E. Snodgrass, Purcell; J. B. McComb, Lone Wolf; A. L. Williams, Paoli; E. R. Welch, Norman. This conference will go on record as the best ever held in the Ardmore District. Let it also go on record that Chas. H. Armstrong and wife and the good people of Vinita Avenue Church are the best of entertainers.

F. L. GILES, Sec'y.

OBITUARIES

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

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

Poetry Can in No Case Be Inserted.

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

MRS. M. A. HUFF.

Mary Ann Catherine Pipkin was born in Tennessee March 5, 1835. Removed with her parents in her childhood days to Springfield, Missouri. Here before entering her teens she "found the Savior precious to her never-dying soul and united with the Methodist Church, continuing a most exemplary member of the same throughout her lifetime on the earth. Was married to Dr. M. Huff, a most successful physician and Christian gentleman, which union was blessed of God with nine children, six of whom survive her—Hon. S. P. Huff, Chief Justice Court of Civil Appeals, Amarillo, Texas; W. M. Huff, Vernon, Texas; L. A. Huff and Mrs. L. J. Kelly, Whitesboro, Texas; John H. Huff and Mrs. W. H. Echols, Sherman, Texas. Was called to her eternal rest May 15, 1917. From birth to death we have 81 years, 2 months and 10 days—more than half a score of years above the allotment of human life. But the calendar cannot measure the life of this elect lady. She lived the undying, eternal life; the life shot through with the Spirit of God, or, more Scripturally expressed, the life hid with Christ in God. Such lives are the real "salt of the earth." They continue agents of God upon the earth long after the body has "mouldered back to dust." In 1861 Dr. Huff removed to Texas, settling at Macomb, Grayson County, afterward removing to and becoming an original resident of Whitesboro. Those were stormy days and the Doctor bade his wife and little ones adieu and took up arms in defense of his hearthstone. Who can fathom the hearts of wives and mothers of those days! Alone in a sparsely settled region, some times visited by wild Indians, a group of helpless children and a husband upon the fields of blood and death! In a letter from Judge Huff I make the following extract: "During those years she labored with her wheel and loom to clothe the family and to feed them, and during all those years with weary watching and anxiety, she never lost faith in her God, or interest in her Church. When the war had ended there was no Church of her faith organized in that country and though it then appeared none would be organized for years, she yet remained true and loyal to the Church of her girlhood and she was one of the members of the first organized Church of Whitesboro." Here the honored son pays highest tribute to her whose real worth no pen nor tongue can truly and faithfully portray. She was well known to the writer, and herself and ascended husband will live in his and companions' hearts while hearts beat and memory lives. Without ostentation of either pride or humility, she so lived that skeptic nor infidel could gainsay her union with the eternal and Divine. She walked with God and had full fellowship with the true saints of the Most High. Pure as the driven snow, sweet as the flowers of morning, fruitful as the vineyards upon the sunny hills, she honored God and blessed mankind with a life which is a priceless legacy to her children, the Church and all who knew her. No earth is not poorer since she is gone; her unselfish life has contributed a wealth to earth nor time nor foe can destroy. It shall continue its flow, a stream of life-inspiring power, until that day "when the Son shall deliver the kingdom unto the Father." And then how rich her reward, how bright her crown! Glorified friend and Christian sister, good-bye; we shall meet again. Honor to your memory, consolation and eternal salvation to your every loved ones. D. F. FULLER.

SPARKMAN—Dwight M. Sparkman was born April 8, 1900; passed from this life May 25, 1917. Was sick only a few days before he died and went to his God and loved ones gone before. Dwight was a devout Christian boy, was loved by all who knew him, both far and near. He loved his home and tried to instruct his brothers and sisters as his father and mother had instructed him in their days. He loved his Church and its interests, was always prompt at Sunday School and other Church services. At the time of his death he was living at Altus, Oklahoma, but had formerly lived at Wizard Wells. We regret very much his departure, but all things work together for good. Loved ones, weep not for this one, but put your trust in God. Funeral services were held in the M. E. Church at Wizard Wells, after which with heavy hearts we laid the body to rest to await the resurrection. "Blessed are the dead which die in the Lord." Services were conducted by the writer. R. L. PATTON.

SCOGGINS—J. J. Scoggins was born November 5, 1825, in Abbeville, South Carolina. He was translated February 25, 1917. Bro. Scoggins was converted and united with the Methodist Episcopal Church, South, at the age of 25. He was twice married. First to Miss Elizabeth Shepherd in Augusta, Georgia. Eight children were born to this union, two of whom survive him. His second marriage was to Miss Judiana Wilkerson, Jacksonville, Texas. Five children were born to this union, all of whom survive him. His life was spent in the service of his Master, and how faithfully and efficiently he lived is demonstrated in the lives of his children, for they worship his Lord in the holy communion of Methodism in which he worshipped for more than sixty years. He gave to the Church three preachers—two as missionaries to Old and New

Mexico; one, J. R. Scoggins, was a member of the old Northwest Texas Conference. His oldest son living told the writer that his mother said many times, "I have given B. B. J. D. and J. R. to the Lord in the ministry," and she lived to see her prayers answered. His children rise up and call him blessed. He was truly one of God's noble workmen. The greatest heritage that any parent can leave his or her children is the influence of a godly life, and that is what Bro. Scoggins has done. In the presence of a great assembly of friends and relatives we laid his body away in old Pleasant Valley Cemetery to await the time when "this mortal shall put on immortality." CLINTON L. BOWEN.

HAYDEN—Bro. C. Hayden was called from this world to the home above on the morning of May 2, 1917. The summons came suddenly though, in the course of nature, not altogether unexpectedly, as, though active for one of his age, and in full charge of his business to the close of the day before his death, Bro. Hayden had passed his 71st birthday. Those who knew him best feel that he felt like the ripened grain ready to be gathered in. He had been for many years a faithful member and liberal supporter of the M. E. Church, South. Bro. Hayden was one of those sturdy, forceful Christian characters who, without apparent effort or show of self-assumption, strike deep roots of influence into every phase of life within their sphere of action. His loss will be sorely felt in the religious and business life of this part of the State. His was one of those lives of which it may be truly said, "and their works do follow them." He leaves a wife, five daughters, a number of other relatives and a host of friends who feel that his place here cannot be filled, yet, while our hearts are pained, remembering the rest and glory into which he has entered, may we be resigned. JAMES LAMBERT, Pastor.

MARKS—After a brief illness the soul of Sister Maggie Marks went home to be with God January 29, 1917. No more patient sufferer has ever wrestled with the monster Death than Sister Marks. Without a murmur or tremble she obeyed her Heavenly Father's will. She was not lonely in the valley of death, for God allowed her newborn babe to accompany her home. Sister Marks was a devoted Christian, a good neighbor and faithful wife. A great concourse of sorrowing friends gathered at the Wilson Valley Cemetery to pay a tribute of respect to the deceased. The mother and little babe were laid to rest in the same window-palace, to await the resurrection morn. Sister Maggie Marks was born March 8, 1838. She was converted and joined the Methodist Church in 1902. She was married to Mr. Ed Marks August 6, 1905. To this union were born four children, of which three are still living. Sister Marks leaves a father and mother, a number of brothers and sisters and devoted husband and three little ones to mourn their loss. We extend our sympathy and condolence to the bereaved ones. Her pastor, J. T. FERGUSON.

PORTER—Mrs. Elizabeth J. Porter (nee King) was born in Alabama January 26, 1836. In childhood she removed with her parents to Burleson County, Texas, where she grew to womanhood. In early womanhood she married N. F. Porter. At the age of 28 her husband died and she was left with the care of five children. Remaining true to her first love she gave the strength of her devoted life to the training of her children and providing for them the necessities and comforts of life. In addition to unusual endowments of a business character, so essential in coping with the problems of widowhood, she had a vital experience of Christianity. In giving her life to God all that she had was dedicated to him. It can be said of her in truth she trained up her children in the nurture and admonition of the Lord. She was a Methodist of the strictest type, who both knew and loved the doctrines of Methodism. In the early days her home was the stopping-place of the circuit rider and the presiding elder, and she gave liberally of her means to the support of the Church. She took and read her Church papers and took a keen interest in the affairs of her Church, even to the day of her death. Only a few hours before her death she made request that the Texas Christian Advocate be brought to her that she might read its pages. Up to within a few days of her death she was a familiar figure in the services of her Church, often attending the Sunday School in the Church, where she held her membership; and it was inspiration to preach to her and converse with her about the affairs of the kingdom. The end came at the home of her daughter, Mrs. A. Parkes, five miles north of Llano, May 10, 1917, after a brief illness. The funeral service was conducted by this writer, and her body was laid away in the Llano Cemetery to await the resurrection of the just. Her life was a blessing to the Church and a benediction to her family. Her children and grandchildren are among the most loyal and faithful members of the Llano Church. What a heritage she has left to her children and grandchildren! LUTHER ROBERTS.

DOUGLASS—J. L. Douglass was born near Oxford, Mississippi, July 2, 1863. Came to Texas in early life. He was married to Mrs. Pearl Kilborn at Cisco, Texas, June 20, 1909. Was converted and united with the M. E. Church, South, July, 1909, at Romney, Texas. Bro. Douglass was one of a family of fifteen children, four of whom preceded him to the home beyond. A devoted wife and ten brothers and sisters are left to mourn his death. His presence and life will be missed in the Church and community. He was one of the most humble, consecrated Christians that we had in the Church, not seeking conspicuous places, but willing and ready to do anything he could for the cause of Christ and the Church. He loved his pastor, and his pastor loved him, and always enjoyed his association both in the Church and in his home. Loved ones, weep not, but rather rejoice, for Bro. Douglass is not dead, but has gone to his reward and has made another tie in heaven to draw you on to God. W. E. ANDERSON, Pastor.

MITCHELL—A purer spirit never winged its flight from earth to heaven than that of Miss Josie Mitchell, who departed this life at her home in Houston Heights, April 1, 1917, aged 48 years. She never thought of self, but only of those dependant on her tender loving care. Her place can never be filled in the hearts of her aged mother and orphaned niece and nephew, to whom and others she devoted her life. While this beautiful character was truly a home one, yet she also freely spent her life in Church and Sunday School, having been consecrated to God from childhood. The writer had occasion to say to her not long ago, "Are you afraid of death?" Her answer was, "Oh, no, death, to me, is simply going home. There are so many of my loved ones already there that it will just be a blessed reunion. I will not allow myself to think too much of death, though, because I have so many here who need me." O blessed, gray-haired mother and sorrowing sisters, brother and Annie Kate and Douglas, rejoice in the glorious truth that your loved one is safe forevermore, waiting to welcome you home. HELENA HOLLEY.

WILSON—On May 23, 1917, the gentle spirit of Bro. Marion Calvin Wilson took its flight to the realms of "eternal bliss." Bro. Wilson was in the best of health and not a cloud to shadow his path, living a life of usefulness, when an accidental discharge of a gun ended the life of a noble son, husband, brother and father, after five hours of untold suffering. He obeyed the summons of death without fear, for he was rooted and grounded in the faith of a Redeemer's love. He leaves to mourn his going an aged father, four sisters, a brother, wife and two precious little ones and a host of friends. Marion Wilson was born August 26, 1890. He was baptized in 1891 by Rev. I. N. Burks. Was received into the Methodist Episcopal Church, South, August 18, 1900, by Rev. J. D. Crockett. He was married to Miss Mary Frances Hagler, October 9, 1910. He was laid to rest in the Wilson Valley Cemetery. The funeral services were conducted by Revs. J. F. Clark, T. E. Bowman, J. T. Ferguson and W. H. Keener. With our prayers we extend our sympathy and condolence to the bereaved ones. His friend, J. T. FERGUSON.

LINDESEY—No death could seem more untimely than that of Bro. North Lindsey, which occurred January 31, 1917, as the result of an accident. His horse fell with him, inflicting injuries from which he suffered intensely for twelve days. He was aware of his condition and said just a short time before the end came that whatever the Lord's will might be, it was well with him. He was in the very prime of life and vigor of health. A man widely known and universally respected and loved. His Christian integrity was of the highest type and his usefulness unimpaired by petty prejudices or personal defects in character or conduct. Bro. Lindsey was an official in the Church and one of the Commissioners of his county. He leaves a place in the Church, society and business that will be hard to fill as he filled it, and a place in the hearts of his wife, twin brother, father, mother, a younger brother and five sisters which can never be filled this side the grave. While we view his life as a steady column broken, a fascinating story half told, a glorious task unfinished, yet may we not believe that somewhere, somehow, sometime God will mend the break, repair the loss and compensate for what he has allowed us to suffer here? JAMES LAMBERT, Pastor.

OSBORN—To the memory of my dear, darling wife, Harriet J. Osborn (nee Graham): Born April 26, 1834, in Madison County, Georgia; died August 9, 1915, in Bay, Texas, aged 82 years, 3 months and 14 days. She professed faith in Christ about the age of seventeen and united with the Missionary Baptist Church, remaining in that Church until after her marriage to Dr. N. C. Osborn, of Franklin County, Georgia, when she united with the M. E. Church, South, to which she remained a true and faithful member there until the death angel called her home to live with Christ in the glory world above. She was very feeble the last two years of her life, but bore her affliction with great fortitude, never complaining but little, believing that God doeth all things well to them that love him and keep his commands. To this union were born four children—three girls and one boy—all of whom are still living—Mrs. M. B. Nichol, of Bailey, Texas; N. C. Osborn, of Bailey, Texas; Mrs. Linnie Lee Leslie, Bailey, Texas; Mrs. Hassie Haygood Jernigan, of Wichita Falls, Texas. All of our four children were at her bedside and did all that loving hands could do for their loving mother, but at 3:30 o'clock p. m., August 9th, 1915, she peacefully departed this mortal body into the spirit world above. She breathed her last without a groan or struggle and went to sleep in the arms of Jesus. The funeral services were held at the M. E. Church, South. The sermon was preached by Rev. John A. Gains, of the Cumberland Presbyterian Church, assisted by Rev. Lesley Wattle. Text: Matt. 5:3, "Blessed are the pure in heart, for they shall see God." After services her remains were carried four miles in the country to Grove Hill Cemetery, followed by a very large concourse of dear friends and relatives and her remains deposited in the grave to await the sound of the last trumpet in the resurrection morning. "For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying, O Death, where is thy sting; O Grave, where is thy victory. But thanks be to God which giveth us the victory through our Lord Jesus Christ." REV. N. C. OSBORN, M. D., Bailey, Texas.

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The terms of subscription to the Texas Christian Advocate have always been payable in advance. But because of the responsibility of our constituency we have the past few years relaxed the rule and have given our patrons all the time required by them for payment. But owing to the present stringency of the paper market and the material advancement of every article entering into the production of a newspaper it becomes imperative that we return to the rule of advance payment. It is not our wish that we do this, but NECESSITY requires it. We believe our patrons will at once see the importance of this move on our part and will cordially cooperate with us. The importance of the Advocate to Methodism in the Southwest is well known to all our readers, and we feel sure that no subscriber to the Texas Christian Advocate will let it suffer because advance payment in subscription is now made necessary. Thus far we have not lowered the standard of the paper either editorially or mechanically. WATCH YOUR LABEL ON PAPER AND RENEW IN TIME TO PREVENT LOSS OF A NUMBER.

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AS TO TITLE DEEDS.

H. G. H.

The local Board of Church Extension has now and then been pressed to make a donation to a Church building on a piece of ground that was not properly deeded to the Methodist Episcopal Church, South.

And the same request has been now and then made of the General Board through the local board—unless the local board should not see proper to let it slip through their hands.

One of the strangest things imaginable is the ignorance of some Methodist Churches and some Methodist preachers as to what a legal title deed is.

Now, while we are discussing this matter don't overlook J. E. Harrison's article on the last page of the June 14 copy of Texas Christian Advocate in which he says the Methodist Episcopal Church, South, never had a title deed to the Vanderbilt University property.

And another question about title deeds is sprung in that article which will cut a swarth in unification—the transfer of all the property of the Methodist Episcopal Church, South, and Methodist Episcopal Church—when many pieces of said property are heavily mortgaged, both to the Church Extension Boards and to private individuals in the shape of lien notes drawing interest, said property subject to being sold at any moment by levy at the hands of a sheriff. What are you going to do with those mortgages and private individual lien notes when you commence the work of transferring valuable property to another incorporated body? And the new incorporation kicking? Why, I will tell you what you are going to do down South and up North. You are going to first pay off every mortgage by lifting it with hard cash and remove every interest-bearing lien by gold and silver spot cash.

If you don't lift these mortgages and remove these liens by spot cash the owners of them will see that the Church property phase of the unification of Methodism is knocked higher than a kite.

Every mortgage owner or lien holder will get out through the courts of

the land an injunction stopping the transfer of said property to another corporation.

A man whose property is mortgaged or upon whose property there is any sort of a lien cannot legally dispose of it though he may remain on it and use it as long as the owner of the mortgage or lien permits. But can't our central or connectional board of trustees—who hold all our property—make a legal transfer of said property?

Yes, they can, if all the debts are paid and consent of General Conference is obtained.

Well, what then are we arguing about?

Why that every piece of Church property must be completely free debt before we need to discuss unification?

Now, brethren, of the enthusiastic unification ilk, begin to gather up the shekles right off. Oh, but you say, we cannot pay off these mortgages and liens in a jiffy.

Then you had better drop unification until its foundations upon which the structure is to be legally built is laid well in civil, ecclesiastical and moral law.

Justice always preceeds doing the generous thing or the thing that we want to do.

Hundreds of Churches are so deeply in debt that it would wreck them in the spot to have to close out their indebtedness with hard cash.

And the local and general Church extension boards are being called on every week or two to help to get these Churches deep in debt. But "what are we here for?" in the language of a grasping local politician. Not to help create lose morals.

Church indebtedness is the great cancerous ecclesiastical disease of Texas Methodism. Within eight hundred yards of where this scribe is sitting there is an awful case of it. Unified Church, look out!

What right has a man to expect any more of a new corporation than he received of the old corporation? Laying aside all gush, emotion, tears of joy, Poplar Bluff hallelujahs, rally round the flag, boys, let all unificationists proceed at once to raise in gold—not subscriptions—millions of dollars to pay off all these outstanding Church claims—then the General Conference will be backed by the civil courts in transferring all property to

a new corporation—even the endowment funds.

If we have discovered a "mare's nest," Dr. Harrison will see if the eggs are sound.

The "fly in the pot of ointment" in above argument may be the claim that the Church Extension Board—the creature of the General Conference—might be more willing to trust payment of their claims at the hands of the new corporation than the old—but the old Church would have a job on hand to interview and get consent of private lien holders to the transfer—however much confidence the Church Extension Board might have in the new corporation.

Then what about the insurance policies? Hundreds of them in hands of insurance companies and many private lien holders resting easy about their money on the ground that in case of fire they will realize from these insurance companies. Will they have anything to say when the building is passing to a new corporation? All county court records must show clear titles. Let us exercise less gush and a whole lot more common sense.

Bishop, Texas.

BISHOP KEENER'S ARMY REVIVAL.

I hesitate to challenge any statement of H. G. H. His uniform accuracy leads me to think that he writes with the verified records before him. However, he seems to me to be in error about Bishop Keener's army record. I do not think he was chaplain. He was appointed by the authorities "General Superintendent of Army Missions in the Trans-Mississippi Department." He came to Walker's Division of Infantry in that capacity. He organized an "Army Church," promising when the member joining should go home to give him a letter to the Church of his choice. Captain Perry, Horace Bishop, and one other man joined the same afternoon. When I came home I brought a certificate and handed it to John Adams in Palestine. He received me into the Methodist Church on that certificate. So it came to pass that I have never yet taken the vows of membership. But I think I belong to the Methodist Church (South at that).

Captain Perry said when he gave his name, "Doctor, I do not know the distinctive tenets of any Church." Three days later he was mortally wounded. Doctor Keener baptized him and received him into the Church, not mentioning the denomination. Possibly Bishop Keener was a little more particular about the rubrics than General Superintendent Keener was. I have heard of similar cases.

Marvin was a refugee from Missouri. He came with Price. He and Keener preached alternately (old style) in a great revival in Marshall. Marvin said in a sermon, "The old ship of Zion has but one deck. There are no cabin passengers. We are all deck hands." That sentence has stayed with me.

W. R. D. Stockton was a fine specimen of army chaplain. He was afterwards a fine preacher and presiding elder. No; don't skip H. G. H. He is worthy of enrollment with the best of chaplains. Joyce volunteered as a private in Gaston's company. He carried a gun and did chaplain's work besides. In the Valverde battle his patching gave out. He tore off his shirt tail to supply the deficiency.

Let the children of Hays County who don't know what "patching" is go see Brother Joyce and he will tell them. Yes; Fred Cox was chaplain of Parson's regiment. But he, too, was a fighting chaplain. He never avoided the post of danger nor failed to minister to the needs of soldiers, sick or well. HORACE BISHOP.

I do not feel that I could very well do without my Advocate. I enjoy reading it so much. It gives us new thoughts when we read the letters from good Christians. It makes me want to live and do more for God. May God's richest blessings rest upon the editor and publishers.

MRS. J. E. BASSETT. Amarillo, Texas.

Find check for amount due the Advocate and a year in advance. I did not know how much I would miss the Advocate until it quit coming. My father used to take the Christian Advocate, Nashville, further back than I can remember and I feel like I could not afford to do without my Church paper.

M. G. HOLLAND. Long Branch, Texas.



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