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The Investment of Personality

Personality has never been defined. It defies alike the textbook, the scalpel, and the X-ray; yet every man possesses that intangible and imponderable element known to us all as personality. We can describe but we can not define that which, for lack of better analysis, is said to consist of character, consciousness and will power.

Personality is always full of interest. The study of history is approached with renewed enthusiasm when events are grouped around dominant and righteous personalities of men and women. The pages of modern literature are studded with such headings as "The Personality of Wesley," "The Personality of Washington," and "The Personality of Wilson." Personality is life—it is inspiration—it is power.

It is convertible, but not transferable. Elijah's mantle fell upon Elisha, but Elisha was Elisha still. The robe changed neither his name nor his age. Yet he obtained a double portion of the spirit of the ancient prophets—symbolized by the sacred garment which fell upon his shoulders as he turned again his face toward the banks of the river. Elijah had invested his personality in a man.

Elijah and Elisha, Socrates and Plato, Aristotle and Alexander, Paul and Timothy, Arnold and Stanley—adown the centuries they have come as Age and Youth, Teacher and Pupil, Master and Disciple, Father and Son, in the spirit, affording the world the truest illustrations of the self-perpetuating power of personality in life, in love and in heroism. It is not strange then that "good men and great" never come singly, but in numbers.

A great personality is a great universality. Many a lad of meager means and vicious environment has been found and saved to humanity through the awakening power of some unselfish and heroic individual. In the forest of humanity today lie many fallen forms, which, had they been discovered by skilled workmen, might have been fashioned into tall masts for the ship of state, or strong columns for the temple of God.

Experience and wisdom come through achievement and not by inheritance. Frederick the Great could not transfer his strength and wisdom to any of his successors. Gladstone could not crown the younger premier with the kingship of state-craft, but these younger ones have been inspired with heroic ideals—and have won the magnanimous handclasp of age, and have embodied within themselves the principles and the motives, if not the policies, of the grand old men. They have lengthened rather than abbreviated the lives of the pioneers—they have been edu-

cated in the colleges of character as incarnated in those older ones.

A banker said to a minister recently in speaking of one of the greatest men of our time: "I think of many men whom I have met in my life, but he is the one man I have ever known of whom I think every day." Personality has many equivalents into which it may be coined, but the most

valuable one is that of manhood. The making of a citizen is a nobler work than the building of a city. Better build small houses for great men than large houses for small men.

Men of thought, men of action, men of money, men of God—these can coin personality into the wealth of character; for no man has a monopoly on manhood, and there is no Truth-Trust. The investment of personality therefore is one which all can make, and one which will never reach the point of diminishing returns.

Making Christianity Respectable

The Church has never asked for a pension for itself. It has never been a beggar. It has never been a pauper. Not long ago in one of our cities a powerful plea was made for funds with which to carry forward a worthy enterprise. At the close, this comment was overheard: "That was a magnificent address, but the speaker is never at his best when he is begging." Fortunately in this enlightened hour we do not hear this comment often.

The cause of Christianity and of humanity, like all other worthy ones, need never be presented with an apology. Now and then is found a man or woman who refuses to assist in raising funds because "they never could beg for the Church." This is the same apologetic impulse which prompts some to speak of the minister of the gospel as a "good mixer"—as if his interest in and sympathy for all men everywhere were a matter of professional attainment or political polish to be put on and off at will as he moves in and out among men. It is the same impulse which tosses charitable contributions with a patronizing hand, while standing at a non-sympathetic distance from those whose very needs are appeals not so much for bread and money as for appreciation and recognition.

One of the most heartening experiences of the present year has been the unprecedented generosity of the people in their response to the call of the world's great need. The President has given Christianity a voice which has been heard round the world, and at last the call can be made publicly and without blushing for humanity's sake.

We rejoice to know that there are many who are "not ashamed," and who are as willing to assist in raising funds for the Church as they are for a national campaign. They will honor and respect the Church if we honor and respect it. Christianity has always been respectable, and if it has not always appeared so to the world, it has not been the fault of Christianity. Asking for funds to carry on the work of Christianity is not "begging." It requires the unremitting pressure of state and national police force, and of the army and navy to collect the revenues based upon taxation of values in the world. But the Church of God has through the centuries managed to obtain its revenues through the sacrificial energies of its people and the willing generosity of the citizenship of the Kingdom of God. Brethren, the Church is of God, and will be preserved to the end of time.

An Educational Ideal

As a comprehensive statement of the aims and ideals of Christian education in the modern world, perhaps the paragraph which follows is also worthy of a permanent place in the world of theory and the world of practice. It appears in an address delivered by Bishop Herbert Welch some time ago in one of the Northern universities:

To describe our ideals is not difficult; to realize them is the toil of years. Our university by its history, its spirit, its situation, and its following seems destined for great things; but to bring those great things to pass will need the loyal and united effort of all our friends.

To be at once a school and a home, a republic and a world; to be conservative of the best, and yet progressive with the best; to give opportunity for the finest classical education, yet meet the modern demand for higher scientific instruction; to be economical and yet generous; to be grow-

ing, but not crude; to attain, yet not count ourselves perfect; to be modest, yet not timid; confident, yet not boastful; to cultivate independence yet to inspire self-restraint; to have the highest intellectual standards without losing the fervor of an evangelistic faith; to be fearless, yet reverent; to be tolerant, yet ardent, broad yet not shallow; to be cheap, yet precious; cultured, yet democratic; to be studious without being bookish; to have critical knowledge without the critical temper; to bring our needs before our friends without whimpering or begging; to be a friend to every school, a fellow-worker rather than a rival to every college within our state or denomination; to be earnest in endeavor, simple in life, sincere in spirit, appreciative of all beauty, sympathetic with all truth, unselfish in every motive—such are the difficult and lofty aims to which we may address ourselves. And in this, our common effort for the best for our university, and through it for the State and for the World, I pledge you my labor and my love."

Back To The Old Paths

REV. W. F. BRYAN, *Marlin, Texas.*

The rise of Methodism was a distinct epoch in the history of the Church. As much an epoch as was Pentecost or the Reformation. Some two hundred years ago, through the corruption of the Word of God, and false teaching, the Church became unspiritual and most sadly conformed to the world. Then there arose the Deistic controversies, and the Church lacking in spiritual life was unprepared to meet the issues raised thereby, she was swept from her anchorage and the floods of unbelief and immorality almost submerged Protestantism. The age was corrupt in morals, infidel in doctrine and spiritually dead.

Methodism arose amid these conditions and was a protest against the vices of society; she raised her voice for purity and rebuked unbelief and godlessness and spiritual death in the Church. Wesley commended the Bible as the Word of God with power. He preached the heart of the Bible message; the infinite love of God over against the dark background of man's sin. He found peace of soul by trusting in the finished work of Christ, believing in what others termed the bloody theology, the blood of Christ as his redemption. Wesley and his preachers caught the ear of the masses and turned their hearts and lives toward God.

Methodism has served her day and generation well. I cannot believe her work is yet complete. Methodism as preached by our fathers still has a message for this sin-cursed world and will warm the cold heart of man a little closer to God. But is the Methodism of today the same as that of our fathers? Of course times change, and the needs of man change, but human nature is always the same, and man's need of God is the same. It is sad to say, yet it is a fact, that the gospel preached according to Methodism today has lost most of its cutting, penetrating power and the ministry of most of us is largely barren, as far as souls being saved is concerned.

The interpretation of Christianity according to Methodism in an early day was powerfully successful. For example in America in 1776 Methodism had 4,921 members; in 1786, 20,689; in 1796, 56,664; in 1806, 130,570; in 1816, 214,235; in 1826, 360,000; in 1836, 650,103. Thus we see the Church practically doubled its membership every decade. No Church had ever made such rapid strides. It was only paralleled in the days of early Christianity. The message as preached by these pioneer Methodists was an appeal to the common sense of the people brought to bear on the interpretation of the Scriptures; it was a message big with hope for lost men, holding out to them the highest attainments in holiness; and it was reinforced to a remarkable degree by the moral miracles of transformed lives. These men depended much on the power of the Holy Spirit. Without his aid great results would never have followed, and a powerful Church never have been formed.

The Holy Ghost Methodism of our fathers has passed out of date, and today we have a Divesitic and Solomonic Methodism. The Church always begins to die at the top and decay goes downward. We naturally follow our leaders. Most of our leaders today have their hearts, not upon the saving of the lost, but upon other things. Hence we are leaning upon the arm of flesh, toadying to the rich, building extravagantly fine churches, depending upon ritualism, intellectualism and worldly influence and power. The Church is courting the world. Many of its members are bringing it down to the level of the ungodly. The ballroom, theatre, cards and social luxuries are making inroads into its sacred precincts. Suppose the conscientious pastor not only preaches against these things, but also disciplines the offending members. He is marked as a disturber, a pastor who rows with his people, and some rich, worldly, back-slidden steward will get the ear of the bishop and presiding elder and the pastor is moved.

We are going to seed on money and education. I do not believe our people are paying too much to the Church. I do not believe that ignorance is essential to spirituality, but more emphasis is being put upon

these two things today than are being put upon the essentials of our Church life. We cannot afford to let things that are secondary and subordinate take the throne. God never intended the Church to be an ethical, social department store, with the counter for real spiritual things down in the basement in one corner.

Mr. Wesley once said: "Build your churches plain and inexpensive; otherwise rich men will be a necessity to you; and when rich men are a necessity to you they will rule over you; and when rich men rule over you, good bye to Methodism." There is no sin in being rich. Some of our most devoutly spiritual members are men and women of large means. But it is a fact, in order to run our Churches on the present basis and keep up with the procession, "rich men have become a necessity," hence in making up the official board we do not always make the first qualification real spirituality and solid piety, but look for men of special business success. Then we begin to yield to the temptation to please men, and as our congregations begin to thin out and our altars be deserted, we persuade ourselves that times have changed; that the old methods and Methodism, with its amens (like Rome we sing them now) and revivals are not suited to twentieth century conditions; and we must compete with other Churches that never did believe and act as the Methodists. We must have a fashionable Church, substitute the form for the fact of godliness; lower the standards of truth and discipline and as a result the world has come in like a flood, and spirituality is frozen to death.

Martin Luther once said: "I am much afraid that the universities will prove to be the gates to hell, unless they diligently labor in explaining the Holy Scriptures and engraving them on the hearts of youth." The

To The Future Historian Of Texas Methodism

REV. HORACE BISHOP, *D. D., Waxahachie, Texas.*

Dear Brother or Sister:

The Conference will meet in Weatherford, Texas, this year, 1869. Bishop Wightman will preside. I have heard of him occasionally for a number of years. I read his sermon on Laying Up Treasures on Earth, in the "Methodist Pulpit South," ten years ago. The South Carolina preachers count him great. W. G. Veal and W. C. Young will go to Sulphur Springs and bring him through the country in a hack to the site of the Northwest Texas Conference. It will be the full moon and they will have to cross the Comanche trail between Fort Worth and Weatherford. Veal will regale him with many stories of Indian depredations and Young will not be slow to assist in decorating them. Albeit, Young never saw a live Comanche, and probably never will. But by the time they reach the frontier town the Bishop will be thoroughly alarmed. He will hurry the business with unwonted energy and by Sunday night everything will be finished. Brother Young will preach a very long sermon, which is a resume of a Masonic lecture in the Royal Arch degree, and for Masons is very beautiful. I myself have not advanced to that exalted height, being only a Master, but others will understand the mystic import of the sermon. "Messages" instead of sermons have not yet arrived. When they come they should be called "massages." Young has no message, but he has the massage. He rubs it in for an hour, and another. Like other great preachers, sometimes he don't preach.

The Bishop will likewise fail on Sunday morning. The sermon is a great one, and I understand the Bishop sometimes sways the multitudes with that very discourse. Really I don't think any of us would preach very well if such men as Veal and Cummins and Uncle Jimmy Jones were filling us full of tales of nearby Indians of the most savage type. I will start to conference in good time and spend a night with Brother Cornett at Colonel Mills' hospitable home in Corsicana. My horse (Kuklux) has a small abrasion on his

sad state of Germany today is proof of that prophecy. I believe in education, I believe in our Church schools, but I believe our Church schools should be distinctly Christian institutions. In our country, where the State stands ready to furnish adequate educational advantages, the Church has no reason whatever for supporting and operating a purely secular school. And the Church should not be asked to give its money to support schools that are no better, save in name, than the State provides. There is but one chief reason for our Church founding and supporting colleges and universities, and that is that our young people may not be taught anything contrary to the Word of God or the doctrines of the Church, that our young people might become and ever remain good Methodists. There is a temptation today for our schools to become as secular as state institutions, save in name. We have entered into competition with State schools and say we must provide experts according to the methods of the secular schools, hence a temptation to put scholarship above faith in God.

My plea is that we seek out the paths of our fathers and make first things first, holy living and the salvation of souls the paramount issue in our Church life and then put due emphasis on these other things. The man who builds up the Church spiritually is not the one always promoted most. It sometimes seems not in the way of a man for promotion for him to be a believer in and advocate of anti-biblical and unmethodistic views. Some are promoted who are notoriously unsound and unsafe.

Methodism was intended to be an itinerant revival, a moving Pentecost, and we cannot afford to be switched off this main trunk line. Methodism was born and cradled in a tempest of revival fire, and as long as those fires continue to burn she will be great and strong. But if those revival fires burn low or go out our vast machinery and wealth will avail but little and spiritual inertia and starvation will not be uncommon.

back. Colonel Mills will say, "Brother Bishop, I have a mule which is a fine traveler. Ride him to conference and rest Kuklux," the same which I am froward to do. That mule is as good a traveler as the one David rode the day he jumped off and cut the pigeon wing and had contempt for him. We will pass through the cross timbers between Grandview and Alvarado and spend the night at Uncle Jimmy Jones' near Center Point. There is a new town named Cleburne (for the immortal Pat) and a little way to our left, but we are going straight and little villages like that need not be noticed. Brother McCarver will preach tomorrow (Sunday) and Monday we will go to Weatherford. Brother Mc's text will be, well, I could tell you the text and sermon, but you would not remember either. We will spend tonight at Brother Smith's. He is the only Smith I have met who acknowledges relationship with any other member of that family. He is a nephew of Canary D. Smith, of Holston Conference. Brother Smith's daughter will some day marry Brother O. M. Addison, now a local, but soon to be readmitted as an itinerant preacher.

After an early start we will pass Caddo Peak, out into the west prairie, to where the railroad people will build a town some day and name it Cresson; still on to the Comanche Trail, which we will cross on the divide between Clear Fork and the Brazos. No Comanches in sight, but we will hear from them soon. They will steal eleven horses in Weatherford during the conference. They will not get Colonel Mills' mule, for Pleasant Tacket and I will room together. He will hear them and we will watch our steeds until daybreak. Brother Hale, the bright young preacher who transferred to us from Mississippi, is our host. He says, "Brother Bishop, I want the pleasure of having you with me, so we will stay at Brother Weatherford's, a bachelor's home on the hill. Bro. Cornett, you will go to Mr. P., a cattleman's residence. He is not at home, but you will be handsomely treated." Now, I am as handsome as Cornett so I go with him to supper, and instead of rooming with Hale I room with that old Indian

fighter and Methodist preacher, Pleasant Tackett. Instead of a bachelor's ranch it is a home where three charming young ladies live in comfort and delightful society. I am not "Celebes in search of a wife" yet awhile (Methodist tradition affirms that a young preacher should not marry until he is an elder), but I prefer the society here to that at Brother W's, so I remain. When I leave I ask to correspond with one of the young ladies. About a year hence she will "nix remember me and go mit anudder man." I have not met Sallie yet. Somewhere in the wide, wide world she is waiting till I come.

Conference opens at 9 a. m. Bishop Wightman in the chair. Black hair and eyes, square-faced, broad mouth, big jaws, smiling pleasantly. He proceeds to business in a hurry. F. P. Ray is Secretary. The floor is covered with sawdust, for the lumber has not yet arrived for flooring. It has to be hauled from the neighborhood of Palestine, and that by oxen. A young man (Solon E. Burkhead by name), an ex-Confederate soldier, has a college in operation in the building. He is a Methodist and will superseed his school for the conference week, as colleges and universities should do on such occasions. He will some day be a professor in a famous university named Southwestern, then will be a pastor, later on will be a school man again and will spend a serene age (not old) in Clarendon College. Bless his big heart and brain. He is good and true and useful. He will never die, but some day he will emigrate to a better country, that is an heavenly. He knows Webster's and Worcester's dictionary as well as that promising young preacher, Alpheus W. Wilson, knows his Greek testament. "That is going some." (Anticipated slang.)

But back to the conference room, covered with "sawdust." Introductions are in order. A small, wiry man about thirty-five is led to the front by Veal. His hair is very dark chestnut, his eyes full round black piercing, his features gleaming with intelligence, no chin to speak of. It has all run to nose of the large Roman type. The name of him is immortal. He is the greatest gift of God to this generation of Methodists in Texas. He is Frances Asbury Mood. His utterance is distinct, his words silvery and of English coinage. He evidently knows what he wants to say and will say that and nothing else. He has a scheme. Robert Alexander says it is impracticable. Dr. Homer S. Thrall says it has been several times discussed and always considered visionary. I. G. John, the youthful editor of the Advocate, believes in Mood and his power and genius. Robert Kennon, of South Texas, is willing to try it; DeVilbiss, of West Texas, rather likes it, and so on. But Mood commends it, not because this or that man approves, but because he believes it is from God, and that it is the only hope of Methodism in Texas. He is in the State because Bishop McTyeire and Bishop Wightman have told him that he is the man, and he must do the work. The scheme has come to him in "thoughts from the visions of the night when deep silence falleth upon man." It is revelation to him as clear as the ladder to Jacob. He is encountering opposition. He will lose some friends. The plan is Utopian (whatever that means). The local institutions will oppose it. Experience is against it. No question but it is ideal, but, and but, and but. Who is this little fellow from South Carolina anyhow? A nephew of Bishop Andrew. But what of that? He is a nephew only by marriage, same as the Bishop was a slave owner. He never sounds the "h" in why or when. His nose is so large that a teamster passing through Chapel Hill saw him on the sidewalk, stopped his oxen and asked him to turn aside so their horns wouldn't strike against the proboscis. What does he know about school anyway? He can beat the crowd telling anecdotes, and they always point a moral. He doesn't care to adorn a tale. He can do that, however, on occasion. How can he inspire Texas Methodism with his views when Alexander, Thrall, Philpott, Josiah Whipple and all the old guard who have made Methodism in this country are indifferent or opposed to his plans? There is an old man on the right side of the pews who is listening intensely to him. His giant frame, frowlsed, grizzled hair and beard, firm set jaws and piercing eye tell you that he is a master of men. The name of him is J. W. P. McKenzie, of whom I will tell you before I die if I live that long. He is making up his mind while Mood talks. He is now, in old age, presi-

preacher, and of a me where les live in ety. I am wife" yet on affirms should not but I pre- at Broth- en I leave ne of the ear hence e and go e not met the wide, ill I come. m., Bishop k hair and outh, big He pro- ry. F. P. or is cov- umber has g. It has ghorhood oxen. A rkhead by older, has e building, usepd his week, as should do some day iversity will be a chool man ere ne age ege. Bless e is good will never emigrate in heaven- and Wor- l as that . Alpheus sek testa- " (Antic- nce room, Introc- wry man the front ark chest- ack pierc- with ink- of. It the large of him is atest gift f Method- es Asbury stinct, his coinage. he wants d nothing . Robert racticable. has been d always John, the ocate, be- ower and of South DeVilbiss, s it, and s it, not approves, is from y hope of is in the peire and him that st do the e to him ns of the leth upon him as b. He is will lose Utopian The local xperience but it is ut. Who uth Caro- f Bishop ? He is same as ner. He or when teamster saw him oxen and so their t the pro- w about beat the they al- sn't care hat, how- n he in- with his all, Phil- l the old odism in t or op- is an old the pews him. His led hair piercing naster of J. W. P. tell you ong. He ile Mood re, presi-

dent of Marvin College, recently located in Waxahachie. When Mood stops no applause rewards his painstaking and elaborate unfolding of his plans for a university, about which is to cluster over Texas a system of correlative schools. But loud calls are heard from McKenzie. The old hero rises slowly and walks deliberately to the front. What will he say? His influence will certainly decide the attitude of at least two conferences toward the correlation plan, for his is the most powerful voice in Texas Methodism. He knows a hawk from a handsaw, and the wind does not have to be southerly for him to see through a ladder. He has large experience, great wisdom. He knows that without thorough co-operation the Methodist Church will not succeed in building up her schools. It is the crisis in our history. What will "Old Marster" say? His first words are humorous, almost boorish. "The longer I live the more thoroughly I am convinced that the Almighty knows exactly how to make a nose and whose face to put it on." Mood is so accustomed to remarks about his nose that he smiles and anticipates one Woodrow Wilson in watchful waiting. He is fully aware of the issue and is confident of the result. It is his first meeting with the chief, and he is holding himself steady. He has seen McFerrin at his best and knows well that the redoubtable Tennesseean has never been more powerful in councils of the Church than this giant from Kentucky now is in Texas. Old Marster will help us to determine the future of Methodist colleges in Texas. His tones and words will abide with those who hear them. He will close his indorsement of Mood and his plan with these words "Locate the university where you will. If you take over Marvin College and make Waxahachie the site of that great central institution I will rejoice. If you locate it elsewhere in Texas Marvin College will be a satellite revolving about the central sun. Mood knows when to be quiet and silent. He does not even obey the impulse of his soul to rush across the house and grasp "Old Marster's" hand. The conference will, with practical unanimity, commit itself to the enterprise. North Texas, now called "Trinity Conference," will do likewise, although they have a plant in Dallas and a prospect in Sherman. Mood knows that he has crossed only one stream. There are many others. But his confidence is reassured. He and McKenzie will meet presently and formulate policies to which they will both adhere until their work is done. I will come across them again and tell you more about them as the years go by. Bishop Wightman will send me back to Fairfield Circuit as preacher in charge, not because I am fit but because my mother is in that circuit, and Brother McCarver will tell him that she needs me for another year. He is mistaken, I need her.

A NOISE LIKE A MISSIONARY.

The Missionary Secretaries insist that it is very important to "make a noise like a missionary," as well as to be one, and I have no doubt that it is the right thing for every pastor and Christian worker to do. I am sincerely sorry to say that the whistle on my locomotive has never worked satisfactorily. Whether the boiler is too small, as with Mark Twain's steamboat, or what it is, I do not know, but in order to make a noise I simply have to suspend all other operations for the time. Undoubtedly it is a matter of disposition, or of "temperature," as my girl cousin said—meaning temperament. When a child, I sat in my high-chair and cried—softly, too—at my own father's table, rather than ask for what I wanted. I agree with you that a child like that needed "something" that would make him speak out. I feel sure that during these ten years, since I responded to the call of God's Holy Spirit during the meeting which you held at Georgetown, had I made a practice of writing frequently to the Advocate, I would have multiplied all my joys and divided my sorrows by the number of my friends and brethren. I have been missing this satisfaction, without realizing what it was that I missed, until recently, when I resolved to make amends. Now I find that I am out of practice and at a loss to know how and where to begin. I do not know where my friends are; I have lost sight of them—many of my best, dearest friends. I have seen the names of some of them in the Advocate now and then, and occasionally even a communication from one, but these are the rare exceptions. So, if you will help me, Brother Editor, I

will proceed forthwith and at once to try to begin.

It was the latter part of March, 1907, that you conducted the revival meeting in Georgetown. I had been laboring secretly under a heavy burden of conscience concerning a call to the missionary field. It did not seem to me that it was particularly a call to preach, but it was to some special work. I thought in the spring of 1906 that I had it settled to my satisfaction, and I would go into newspaper work. My heart yearns even yet at times towards the little office in Georgetown where the "Southwestern Magazine" and the "Georgetown Commercial" were published, and where Mr. and Mrs. Lee J. Rountree so honored me with their warm friendship. But as the spring of 1907 came on, and the revival approached, I realized with a sinking heart that the same old issue was going to come up again for solution. There are places of solitude along the banks of the San Gabriel where I can not go again without a feeling of awe and reverence; those stately water oaks and elms know the secrets of more than one heart. "I conferred not with flesh and blood." Only Bro. John Barcus, who was then the pastor, knew my secret, and a few others suspected it. News of my decision came as a shock to my own dear mother, from whom I was absent; and though it cost her and my father a readjustment of plans for their declining years, they both promptly and heartily rededicated me, the younger child of two and only son, to the Lord for whatever use He could make of him. How much they have missed him during these ten years, only God and they know. I was licensed to preach at Hutto early in April, with a large class. Who will send me a list of that class, and the names of the official members of the District Conference? I remember many of them, but others I try in vain to think of. In May I received my degree at Southwestern, and on the first Sunday in June preached my first—no not sermon, at Bellville, headquarters of the Bellville Circuit, in Brenham District, of which Bro. Lamar was presiding elder. How grateful I am for the memories of the next four months; for the lines had fallen to me in pleasant places. I had left Georgetown, all choking up with tears and memories as I looked back on the university buildings, the streets and homes which I had come to know so well, thinking of Drs. Allen, Cody and Hyer; Professors Moore, Vaden, Pegues, Tinsley, etc. (some of these had inspired only terror, months before), wondering about the new world into which I was to go and the new hands into which I was to fall. I could not have fallen into better than those of Judge Bell and his wife. The Judge has now passed on to his reward. They took me into their home and treated me as their son. The first evening I took occasion to say, "Well, Judge Bell, I hope you Bellville people are not expecting too much of your new preacher." In the dry sort of way he had, he replied, "Well, no, son; we are not expecting anything at all." And after one of my early pulpit efforts, he remarked, "Well, young man, that was a right nice little essay we had this morning—if there had only been anybody up there to deliver it." I received my appointment to Cuba in September, and with sorrow parted from my first "flock," which was truly my first love in the way of flocks, and shall ever retain first place in my affections. But, will you believe it, I have not heard from any of them since that following summer, nine years ago? Doubtless many of them have already crossed over and are waiting under the shade of the trees. I remember well the last evening of the annual camp meeting at the Bellville-Chapel Hill camp ground in 1908. I was in Texas on a visit, and was there. The men's prayer service, which was accustomed to meet in the grove at sunset, was conducted on that evening by Bro. A. D. Sadler. Bro. Brandt said: "There are some of us here who will not attend many more of these camp meetings, and it is hardly possible to suppose that all of this company will ever meet together again. I want the names of those present written down. I, if I never meet with you again here, want to meet you all in heaven." The names of those present were: A. D. Sadler, J. E. Landes, H. C. Brandt, Rev. W. H. Long, W. F. Tottenham, W. B. Lythe, Rev. J. W. Brooks, A. J. Hicks, W. M. Crump, G. O. Crump and myself. Who will tell me how many of these are still alive, and what their present addresses are? Bro. Brandt also said, "I ask the Lord every day to bless Ben O. Hill down in Cuba. I do not say 'Bro. Hill,' but 'Ben Hill, down in Cuba,' so he will know whom I mean." I feel sure that I have come through some difficult places safely because of the prayers of old Bro. Brandt and other saintly men and women like him. "More things are

wrought by prayer than this world dreams of."

So much for this time. I cannot get everything into one letter. In my next I may tell something about Cuba in general and our mission work in particular. I will say here in passing that Texas Methodism is well represented in the Cuba Mission. Miss Lella M. Lightsey in Havana, Miss Rebecca Toland in Matanzas, John F. Caperton in Preston, L. H. Robinson and Annie Bock Robinson in Puentes Grandes; four of us—the three last named and myself, are from Southwestern University, and it is a treat for us to get together. Mr. and Mrs. Robinson (or no doubt I should say, "Brother and Sister Robinson") and little daughter, Miss Melrose, are now in Texas on their first return visit, and as they planned to take in Southwestern commencement, are no doubt now in Georgetown. Caperton expects to be in Texas this summer also, but likely it will not be before August. I was there last summer with my family, but the time was spent in the vicinity of Baylor Hospital, San Antonio, and my sister's home at Hill's Prairie. I could see or communicate with relatively few of my friends, but had the joy of seeing both my father and my wife returned almost from death's door to health, under the skill of Drs. F. C. Walsh and T. T. Jackson, of San Antonio. Was that not benefit and blessing enough for one summer? With love to all the Advocate family,
BEN O. HILL,
Pinson College, Camaguey (Puerto Principe), Cuba.

ISAAC AND JESSE BORING.

H. G. H.

In Advocate of June 7, C. R. Wright makes a mistake in speaking of the above-named noted men. He was writing about the death of Isaac Boring's son.

He says of Jesse Boring: "But for his death during the session of the General Conference, which met in the city of St. Louis in 1850, would doubtless have been elected Bishop."

It was Isaac Boring who died during the session of General Conference of 1850. He was Jesse Boring's older brother. Jesse Boring was not a member of that session of the General Conference. At that time Jesse Boring was in California as Superintendent of Missions, having been appointed to that position in 1849, and not returning to Georgia for a number of years. The General Conference of 1850 was cut short by an epidemic of cholera that broke out in St. Louis during its session. Isaac Boring was probably the only member of the General Conference who died with the disease.

If I mistake not, Bishop Bascom held that Conference, his first and only Conference, for he died soon afterwards in Louisville, Ky.

After remaining and laboring with great success in California for a number of years, Dr. Jesse Boring returned to Georgia. He was famous as one of the great pulpit orators of the South.

The Rio Grande Conference was set off from the Texas Conference by the General Conference of 1858. Dr. Boring was a member of that General Conference and his name appears on the list of appointments in the Rio Grande Conference as read out by Bishop Pierce at session of Texas Conference in Austin, 1858. He was then in Southern Georgia. He was willing for some young men to go West with him. I volunteered. At session of Georgia Conference, St. Luke's Church, Columbus, Ga., Dr. Boring's name was read out for San Antonio and mine for Uvalde Mission. We came out together and parted on Christmas Day, I for my western work and he remaining in San Antonio.

He was pastor there during 1859-1860, succeeded by his son, N. H. Boring in fall of 1860, at which Conference I was sent to Corpus Christi by Bishop Andrew.

Early in the spring of 1862 Dr. Boring was appointed Medical Professor of McCulloch's division, army of the Trans-Mississippi department. I was changed from Corpus Christi in the fall of 1861 to San Antonio.

A number of us immediately joined the army—Boring (father and son), DeVilbiss, Stockton, Horton, Cox, Pierce, et al.

At the close of the war Dr. Boring was stationed in Goliad and was afterward head of medical department of Soule University, that department being located at Galveston. For support Dr. Boring had to practice medicine. He was delegate to General Conference at New Orleans of 1866 from Rio Grande Conference. In 1867 he lost about all of his home on
(Continued on Page 14)

A Good Investment

A good investment: this subject ought to attract the average reader, since good investments are what a great many people are looking out for. But, my dear reader, do not let your interest in this article wane, when you find that I do not mean that you can get large money returns from the investment I am writing about. Go with me in these lines, patiently, persistently, to the end and I will try to make it plain to you that this is really a paying proposition.

Then, as to the investment: you may put in time, personal influence, money or property. Any or all of these may be contributed to the righteous and much needed work of providing comfortable support for aged and disabled, retired preachers, and the widows and dependent children of those men who have died in the traveling ministry. For of all sad phases of our great Church work, the saddest is this, which relates to the persistent neglect or oversight of the old men and women who have done most to make our Church what it is in glorious history and large influence and usefulness to the world.

There can be no sort of question that investment in this holy work will yield large and satisfying dividends. But, you inquire, "How will it pay?" First, it will pay liberally in building up Christianity and your Church, by strengthening the Christian ministry. It is our deliberate opinion that the efficiency of the ministry in our Church would be increased from ten per cent to twenty-five per cent were ample and adequate provision made for old age retirement. In the second place, it will bring large comfort and satisfaction to the "Veterans of the Cross" in their last days of decline and dependence. It will help to give them their just dues. In the third place, it will be a means of grace to you, personally, and will pay large returns in the consciousness that you have aided in a greatly needed work which will be a means of comfort to many people and a blessing to mankind in general. Then remember that whatever you put into the Superannuate Endowment Fund, directly or indirectly, will remain there for the coming years to be a permanent source of help and benefit to the worthy workers who have given their lives for the cause of Christ and the Church. And, so, your contribution, whether of money or influence, will be a perpetual contribution to this good interest of our Methodism.

Let me be more specific still. Some one may read this who may not know what he could do, or how he might render the aid called for. To such, we gladly furnish literature which will give the necessary information, and one of the best ways to help the cause is to distribute this literature which we furnish from the office free. You can talk of this great work to others. You can make a personal donation to the fund, and every dollar counts. Give to it while you are able, even though but a little at a time. You can render further assistance by buying an annuity bond, the Board paying you interest during life, you leaving the principal with the fund after your decease. Our annuitants are happy with the arrangements. No word of complaint or regret is heard from them. Still further aid can be given by deeding property to the Board for the fund, retaining a life interest in it. We have several cases of this class. Then, at the last, if you have not done as much for the fund as you desired, you can make a bequest. Many would do this if their attention were drawn to the subject at the proper time. A gentleman told me he knew of a good woman of wealth, who was anxious to do something of the kind, and he said, she would doubtless have given twenty thousand or twenty-five thousand dollars, if some one had called her attention to the matter. So, if you will be persuaded to render help in any way, address the undersigned, and he will co-operate with you.

J. R. STEWART,

Secretary.

Nashville, Tenn.

SUNDAY SCHOOL ATTENDANCE CONTEST.



Remarkable group of members of Travis Park Sunday School, San Antonio, Texas.

Travis Park Methodist Sunday School, San Antonio, Texas, furnishes us this week with another remarkable attendance record. Several years ago they adopted a standard consisting of three points as follows: On Time; Bring a Bible; An Offering; With no Excuse Taken.

Above is a group picture of five ladies who have had a most remarkable attendance record. In the row standing, reading from left to right the first is Miss Mary Ellen Sullivan, who has a perfect record on the three points above, from the first Sunday in April, 1904, more than thirteen years. Miss Sullivan was two minutes late on one Sunday within the previous year, thereby breaking her record and making her attendance record thirteen instead of fourteen years.

The next one standing is Mrs. R. L. Stanfield, who has a perfect record covering the above points from the second Sunday in July, 1905, to date, about twelve years.

In the row of those seated, the first one, reading from left to right, is Miss Maureen McLennan, who has a perfect record covering the above points since the first Sunday in March, 1905, a little over twelve years.

Next to her is Mrs. Arch L. Henderson, who has a perfect record since the first Sunday in May, 1904, a little more than thirteen years. Mrs. Henderson was Miss Bessie Stanfield until a month ago. She has been Sunday School organist for many years.

The third one in the row seated is Miss Lanora McLennan, who has the same record as her sister, Miss Maurine. She has been perfect on all points since the first Sunday in March, 1905, over twelve years.

Altogether this is the most remarkable attendance record that has been called to our attention and our hats are off to the school and all honor to these young ladies for their faithfulness and their devotion to such splendid ideals. May they all live to enjoy an unbroken record for many years to come.

Last week we commented on the fact that we had no report from Tyler. In a letter from Mr. C. M. Boone, the superintendent, we learn that the report was mailed properly, but for some unexplained cause it did not reach us. He states that Marvin Sunday School had an attendance of 732 on that date.

ATTENDANCE SUNDAY, JULY 1st, 1917.

CLASS F.		CLASS G.	
1 TYLER, MARVIN S. S.	571	6 Dallas, Oak Cliff	483
*2 Sulphur Springs	548	7 San Antonio, Travis Park	475
3 Dallas, First Church	548	8 Plainview	463
3 Denton, First Methodist S. S.	532	9 Dallas, Ervay Street	430
4 Temple, First	525	10 San Angelo, First Church	414
5 Dallas, Tyler Street	524	11 Sherman, Travis Street	400
CLASS H.		CLASS I.	
12 El Paso, Trinity	390	20 Dallas, Oak Lawn	293
13 Dallas, Grace	359	21 Cleburne, Anglin Street	290
14 Corpus Christi	345	22 Muskogee, First, Okla.	287
15 Austin, University	345		
16 Palestine, Centenary	330		
17 Waxahachie	328		
18 Canyon	314		
19 Okmulgee, Okla.	310		
CLASS J.		CLASS K.	
23 Altus, Okla.	278	44 Mt. Selman	94
24 Waco, Fifth Street	266	45 Dallas, Cole Ave.	84
25 Dallas, St. John	265	46 Dallas, West Dallas	60
26 Waco, Elm St.	255	47 Sierra Blanca	58
27 Wellington	253	48 Cement City	44
28 Marshall, First	239		
29 Dallas, Forest Ave.	219		
30 El Paso, Asbury S. S.	202		

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

"MY PERSONAL FEELINGS ABOUT IT."

In the Advocate of June 28, page seven, and under the above caption, Bro. R. P. Shuler makes some very exceptional declarations touching the good name of an unnamed layman soon to take his seat within the body of an unnamed Annual Conference of Texas.

An unnamed presiding elder, for whose statement Bro. Shuler becomes personally responsible, declares the delegate has confessed himself "not fit to be a Methodist steward."

Unnamed parties denominated as "those who know the circumstances" are said to believe the delegate's election "was manipulated by personal friends and had a political significance."

Bro. Shuler must desire a remedy, for he declares he "realizes that our communion is even now sick unto death with the enthronement of godless men in the high places of our Zion." If that be true we need not write to the Conference Organ, and that alone, but we need to avail ourselves of the law prescribed in the Discipline.

Shall the Church suffer as we spread broadcast over the territory covered by the paper these veiled charges, or shall presiding elders who know unworthy men about to sit in the Annual Conference see to it that the Church has protection? Shall all our laymen be reflected upon or shall the facts be placed before the proper conference with the expectation that the brethren see to it that neither an innocent man shall suffer nor that the Church shall be discredited?

Will Bro. Shuler come to the help of the Church and secure the promise of the presiding elder for whom he speaks to ask for an investigation of the fitness of this man said to be "not fit to be a Methodist steward"?

Shall Zion be injured and those who

know sit with closed lips? Our Lord named Judas. Peter named Ananias. Three hours afterward he named Sapphira. The crime is also mentioned. The funerals are recorded.

Let us have the conference. Let the secretary have the names. What about it? D. E. HAWK, Member West Texas Conference.

POSTOFFICE ADDRESS.

Rev. H. H. Breedlove, Route 4, Gainesville, Texas.

CHURCH DEDICATION.

Bishop Lambuth will dedicate the church at Carrizozo, N. M., Sunday, July 8th. All former pastors are invited to be present.

ARTHUR MARSTON, P. C.

MISSIONARY MATTERS, CENTRAL TEXAS CONFERENCE.

The third quarter's drafts are to be issued July 15th. Thus far your Board has been able to meet its obligations without borrowing. If every pastor will send in at once all he can to the Treasurer we shall pass the year without anything paid out on interest. Your Board is delighted to make this report to you. It will give pleasure to every member of the conference to know we have passed the year paying as we go. Send at once to Geo. E. Jester, Corsicana, Texas, all funds in your Treasurers' hands.

M. S. HOTCHKISS, Secretary Board. Fort Worth, Texas.

If God sends thee a cross, take it up willingly, and follow him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not. After the cross is the crown.—F. Quarles.

"Going to Port O'Connor This Year?"

Of course you are planning to be there for the big opening session of the

Texas Methodist Assembly

Great preparations have been made for your comfort, education, happiness and recreation and your vacation spent there will be a vacation worth the name.

"WHY NOT GO THERE EVERY YEAR?"

If you owned a lot at Port O'Connor you would probably build a nice, comfortable cottage on it—

If you had a nice, comfortable cottage there you would have solved the vacation problem for all time to come.

Why not do it that way?

Lots at Port O'Connor can now be bought at reasonable prices on satisfactory terms. The history of Epworth at Corpus Christi shows the investment value of such a purchase. Every lot offered is desirable. Some extra choice locations are still available.

Write today for a Plat and make your selection. Then when you are on the ground and have verified your location you can close the contract.

TEXAS METHODIST ASSEMBLY

PORT O'CONNOR,

JULY 19th to 29th

CLASSIFIED ADVERTISEMENTS

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4654 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 unwashable stains from clothing, marbles, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

DO you want to travel at our expense? We want good men and women for traveling general agents. Must have fair education and good references. Will make contract for three months, six months or year at salary of \$22.50 per week and necessary expenses. Can assign most any territory desired. For full particulars address GEORGE G. CLOWS COMPANY, Philadelphia, Pa., Dept. 47.

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. THE NATIONAL LIFE OF Chicago is one of the very best Companies, with ideal policies. Address S. H. CHILES & SON, State Managers, Dallas.

SPEEDOLINE—The world's greatest wonder; big money for live representative in each locality; write quick for big money-making proposition. THE SPEEDOLINE COMPANY, Dallas, Tex.

BARBER TRADE.

BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning. Free catalogue explaining. Dallas, Texas.

BOARD AT DENTON.

BEST board and accommodations near College of Industrial Arts. Prices reasonable, Christian home. Write at once for reservation. REV. AND MRS. A. A. WAGNON, Denton, 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.

REV. R. W. FISCHER is open for evangelistic meetings during July and August. Can furnish singer if required. R. W. FISCHER, Irvin, Texas.

Beeville District—Fourth Round.

July 28, 29, Berclair at Couch.
 Aug. 4, Raymondville, 8 p. m.
 Aug. 5, Santa Rosa, 11 a. m.
 Aug. 5, LaFeria, 8 p. m.
 Aug. 6, Mercedes, 8 p. m.
 Aug. 7, Edinburg, 8 p. m.
 Aug. 8, Pharr, 8 p. m.
 Aug. 9, McAllen, 8 p. m.
 Aug. 10, Mission, 8 p. m.
 Aug. 11, 12, San Benito, 11 a. m.
 Aug. 12, Brownsville, 8 p. m.
 Aug. 13, Harlingen, 8 p. m.
 Aug. 18, 19, Skidmore, 11 a. m.
 Aug. 19, Gregory, 3:30 p. m.
 Aug. 19, Sinton, 8 p. m.
 Aug. 25, Alice, 11 a. m.
 Aug. 26, Alice Cir., p. m.
 Aug. 28, 29, Falfurrias, 8 p. m.
 Sept. 1, 2, Mathis.
 Sept. 5, Beeville, 8 p. m.
 Sept. 8, 9, Calallen, 8 p. m.; Odem 11 a. m.
 Sept. 9, Robstown, 8 p. m.
 Sept. 15, 16, Kenedy, 11 a. m.
 Sept. 16, Karnes City, 8 p. m.
 Sept. 22, 23, Floresville.
 Sept. 26-30, Aransas Pass.
 Oct. 3, Oakville, 8 p. m.
 Oct. 6, 7, Bishop.
 Oct. 7, Kingsville, 8 p. m.
 Oct. 10, South Bluff, 8 p. m.
 Oct. 11, Corpus, First Church.
 T. F. SESSIONS, P. E.

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.

EVANGELISTIC SINGER.

Pastors in need of a choir leader, soloist and experienced young people's worker, for revivals this summer, write J. H. MacGregor, Temple, Texas. Have been with Lockett Adair the past year.

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 HEMPHILL.

HOME FOR SALE.

FOR SALE—Modern home, seven rooms, lot 190x102, near Texas Woman's College (Polytechnic), Fort Worth, one block car line. Terms or cash. Address, BOX 325, Polytechnic, Texas.

LAWYER.

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

GOOD PIANOS AT HALF PRICE.

SEND this advertisement for our Mid-summer Bargain List of rebuilt pianos of well known makes taken in exchange for Epworths. Sent freight paid for trial and on your own terms. Fully warranted. Free song book if you mention Bargain List No. 7-17. WILLIAMS PIANO & ORGAN CO., 14 W. Washington St., Chicago.

OPEN DATES.

I HAVE open dates for July, August and September. Will go anywhere. If you need me write at once. J. C. WILLSON, Evangelist, Box 192, San Antonio, Texas.

SITUATION WANTED.

WANTED—Competent young lady, just from college, desires position as book-keeper and stenographer. Will begin with salary of \$50 per month. Address REV. K. R. ISBELL, Ladonia, Texas.

SINGER.

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

REPORT ON THE BRAGG HOME.

Previously reported	\$545.70
Mrs. Lula O. Hitchcock, Afton	5.00
Oklahoma	5.00
Mrs. Sam Spears, San Benito	5.00
Mrs. G. E. Sandel, Dallas	5.00
R. B. Rupard, El Dorado, Mo.	5.00
Mrs. H. E. Draper, Austin	5.00
Total	\$570.70

Brother Bragg writes again that he continues to improve and that he much desires a home. He may not live long, but it will be of great comfort to him to have a quiet place to rest awhile before he goes hence. And then the widow must begin the fight for bread alone and a home which she may need for many years will be of the greatest comfort.

Now that we are having good rains, let us all send in what we can to complete this sacred task.

H. E. DRAPER.

Austin, Texas.

DISTRICT CONFERENCES.

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

Notes From the Field

TUXEDO.

We organized a good League in Tuxedo about two weeks ago with Mrs. A. G. Smith, President, and Patsy Gardner, Secretary. It starts off with good prospects. A new gin has been built here and will be run by electricity.—J. David Crockett.

SULPHUR SPRINGS.

Evangelist Conkin and Huston closed a meeting here a few days ago. The meeting did a great deal of good. Great many of the Church members were revived. There were about 80 conversions and reclamations. The meeting was growing in interest, but had to bring it to a close sooner than was planned because of a painful accident that happened to Mrs. Conkin. In alighting from a car, her skirt caught on the door of the car which caused her to fall on the curbing, shattering her kneecap.—W. D. Thompson, P. C.

MARBLE FALLS.

We have recently held a good meeting for this place. Fourteen professed conversion and ten have joined our Church. Rev. Will T. Renfro did the preaching in his unique and earnest way. He is employed by Southwestern University and preaches as if there were nothing else to do but save souls until the meeting is over and then takes a collection for that most worthy institution in the same earnest way. He is a great success at both parts of his work. I commend him to anyone wanting good and efficient help in a meeting.—John M. Lynn.

REVIVALS ON THE SAN MARCOS DISTRICT.

Notwithstanding the distractions of our times we are having some good revivals. With few exceptions the pastors are holding their own revivals or securing help from other pastors. I have arranged to help the pastors in six revivals. Three have been held at Luling, Wealdler and Lytton Springs. Three more to follow at Blanco, Dripping Springs and Gonzales. Personally, I am very greatly enjoying this part of our district work. We are having the hearty co-operation of the pastors, the officials and the people.

J. T. CURRY.

San Marcos, Texas.

PANDORA.

We closed a great meeting at this place last night. Visible results, about thirty-seven conversions and reclamations and twenty-eight received into our Church—nearly all grown-up people—five heads of families. We were assisted by Rev. S. J. Estes and wife, of San Angelo. They are fine help. Bro. Estes preaches a simple Gospel that saves to the uttermost. He gets wonderful hold on men who are considered hard cases and wins them to Christ. His wife is great in her line, talks to women and children and is also a good personal worker and a splendid singer. They captured our people completely. We rejoice in a new era for Pandora in religious things. Four more meetings to hold—the pastor will do most of the preaching.—Sam J. Franks.

CENTER.

We have just closed one of the best meetings that it has been my good pleasure to take part in. My brother, Rev. J. F. Adams, of Covington, did the preaching and it was certainly well done. He did not fail to "hew to the line" and of course the chips flew in every direction. Prof. John W. Davis did the leading of the hosts in song, and he is a past master when it comes to singing and getting others to sing. All departments in the Church are in better working order than ever before. We received 26 members on profession and there are others that should take the step. I have received 40 members since coming to Center Station. The brethren gave me a nice purse to go to Georgetown, but we had a church wedding and I did not get to go. I think I will go to Port O'Connor.—C. H. Adams.

THE HOUSE OF GOD.

The Board of Church Extension has lately issued a little volume of sermons, outlines, etc., of 184 pages, entitled "THE HOUSE OF GOD," which volume will be sent free on application to ministers and others in the Church desiring same. Address, W. F. McMurtry, Corresponding Secretary, No. 1115 Fourth Ave., Louisville, Ky.

Every moment of your life affords a chance for improvement.



THE KNICKERBOCKER SPECIAL HAS ROUNDED A CURVE AND COME INTO SIGHT AGAIN.

This Knickerbocker Special is not a joke. To Methodists it is intensely serious. Five years ago in the midst of great enthusiasm more than 100 men pledged themselves to Brother Knickerbocker as units of his great Knickerbocker Special. Their resolution was good. Their spirit was as those joining the Church. But the proof of one's spirit is found in his life, and the proof of a note is found in the payment.

Brother Knickerbocker's effort now is to collect the pledges made five years ago. A number have completed their pledges during the past month and certainly—CERTAINLY—others will complete this week. Surely—SURELY—next week we can report others have completed their payment. Let it not be said that any one of the coaches of the Knickerbocker Special has been ditched during the five years' journey.

It is scheduled now to erect the tablet in Memorial Rotunda of Dallas Hall at the opening of school in September, giving the names of those who have, in this department of the great campaign, paid their subscriptions in full.

There are many others also who ought to give \$1000 in cash or securities classified as endowment. It must be done to get the balance of the great gift of the General Education Board. Surely many Methodists of Texas who have not yet made a subscription of \$1000 will investigate sufficiently to share in this privilege of putting \$1000 into this Club. Send Brother Knickerbocker a check, or send to the University office and they will acknowledge it to Brother Knickerbocker so that the list will be complete.

THE RABBIT AND TERRAPIN NECK AND NECK

Figures go to show that during the past month there has hardly been \$50 difference between the receipts from those who subscribed \$1000, or more, and those who have subscribed \$500 or less. This is sure neck and neck. The University could not have been built without these numerous gifts of \$1000 each, but it is more and more gloriously certain that Southern Methodist University would not have been if it had not been for the multitude of small subscriptions. In one large mail recently 160 remittances aggregated approximately \$1600.

This explains the success of co-operative movement. Some people send \$10 a month until they pay their subscriptions. Others have been known to send as small an amount as \$1.00 a month. The work is glorious and the success worth while—but there is yet a tremendous amount to be accomplished and only one short month to finish it in. It is up to the people who have subscribed to pay up, or some others who have not subscribed to make us a gift.

Day after day sheets are being taken out of the old ledgers and passed to the paid-in-full book, but there are thousands left yet to be disposed of. The only honor roll ought to be a column long next week. WHY NOT?

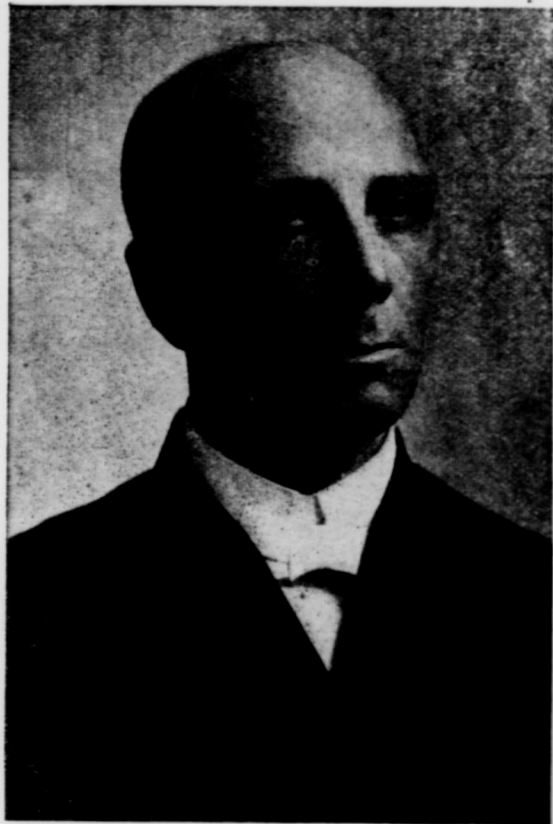
HONOR ROLL, JUNE 26, 1917, TO JULY 3, 1917.

- R. E. Rankin, Abilene, Tex.
J. H. Schumacher, Houston, Tex.
J. H. Calhoun, Rayville, La.
J. W. Campbell, Gainesville, Tex.
T. F. Gilliland, Tulia, Tex.
J. H. Pennington, Ogeby, Tex.
Rev. F. A. Crutchfield, Henrietta, Tex.
S. P. Jones, Marshall, Tex.
G. P. Robertson, San Antonio, Tex.
Wilmoth T. Smith, San Bernardino, Cal.
Miss Genevieve Ervin, Denton, Tex.
Geo. T. Parvin, Prosper, Tex.
Dr. W. J. Wheeler, Commerce, Tex.
G. A. Teagle, Mart, Tex.
Mrs. Sam Curl, Sanger, Tex.
J. F. Mallard, Rusk, Tex.
A. B. Caney, Temple, Tex.
T. H. Sullivan, Rockwall, Tex.
J. J. Roddy, Forney, Tex.
Mrs. T. P. Denson, Cameron, Tex.
N. F. White, Troup, Tex.
T. B. Mallard, Rusk, Tex.
A. C. Moss, Bullard, Tex.
C. K. Brown, Henrietta, Tex.
Miss Maud Thomas, Bowie, Tex.
R. M. Gibson, Bowie, Tex.
J. M. Brown, Bowie, Tex.
W. A. Duncan, Bowie, Tex.
C. P. Sandifer, Crowell, Tex.
J. F. Wood, Gladstone, New Mexico.
Geo. E. Cary, Weimar, Tex.
Rev. Roy Rader, Weimar, Tex.
J. J. Armstrong, Exeter, Calif.
Rev. C. P. Martin, Exeter, Calif.
Chas. J. Walker, Rockwall, Tex.
Mrs. A. J. Dewees, Fate, Tex.
W. C. Pennington, Royse, Tex.
A. P. Black, Blossom, Tex.
W. B. Street, Graham, Tex.
Walter Power and Wife, Throckmorton.
W. F. Gregory, Bonita, Tex.
T. J. Ford, Madisonville, Tex.
Dr. C. C. Starling, Crockett, Tex.
W. S. Gibbs, Huntsville, Tex.
A. S. Via, Bailey, Tex.
C. A. Blann, Leonard, Tex.
I. W. Welbourn, Terrell, Tex.
Miss Lillian Massengell, Terrell, Tex.
Miss Lucie Massengell, Terrell, Tex.
G. N. Howel, Terrell, Tex.
W. P. Tankerly, Terrell, Tex.
D. S. Proctor, Farmersville, Tex.
W. A. Gravelly, Carrollton, Tex.
W. T. Squibb, Carrollton, Tex.
S. M. Kennedy, Carrollton, Tex.
C. B. Kirby, Nevada, Tex.
W. L. Cain, Dodd City, Tex.
G. B. Adams, Waco, Tex.
W. W. Woodson, Waco, Tex.
J. F. Turner and Wife, Santa Anna, Tex.
Mrs. R. A. Alexander, Greenville, Tex.
O. Wiley, Jr., Jewett, Tex.
Mrs. Percy Larkin, Athens, Tex.
Harlan Horney, San Angelo, Tex.
R. L. Lowe, Sterling City, Tex.
P. A. Presnal, Alice, Tex.
Buford O. Brown, Austin, Tex.
Rev. L. A. Graham, Houston, Tex.
E. R. Bryan, Midland, Tex.
J. R. Ivy, Collinsville, Tex.
W. G. Swenson, Abilene, Tex.
Miss Kate F. Morton, Haskell, Tex.
H. F. Lewis, Lampasas, Tex.
W. G. C. Horn, Prosper, Tex.
Mrs. W. B. Shirley, Sanger, Tex.
Miss Carrie May Watkins, Rosebud, Tex.
M. Bonner, Greenville, Tex.
E. N. Robinson, Athens, Tex.
S. J. Wilson, Blossom, Tex.
Mrs. Annie Rhendossil, Paris, Tex.
C. R. Rhendossil, Paris, Tex.
Mrs. J. R. Hancock, Paris, Tex.
Mrs. Emma Blackburn, Blossom, Tex.
F. W. Hooper, Blossom, Tex.
C. M. McNew, Nocona, Tex.
S. M. Davis, Nocona, Tex.
W. E. Justin, Nocona, Tex.
G. E. Gault, Bellevue, Tex.
Miss Tallie Jennings, Denison, Tex.
Mrs. D. L. Stephens, Anson, Tex.
A. T. Stewart, Carrollton, Tex.
R. J. Smith, Stockdale, Tex.
C. C. Howard, Martindale, Tex.
Dr. L. R. Graham, Cotulla, Tex.
W. M. Allen, Sublime, Tex.
D. R. Griffin, Gladstone, New Mexico.
Miriam Dozier, Austin, Tex.
H. Y. Price, Evant, Tex.
W. S. Lilly, Devine, Tex.
Dr. V. C. Littlefield, Nixon, Tex.
Dr. Annie J. Street, Marlin, Tex.
J. A. Foster, Calvert, Tex.
W. H. McLendon, Fate, Tex.
I. E. Wilson, Fate, Tex.
W. B. Hurst, Lancaster, Tex.
E. N. Thompson, Lancaster, Tex.
H. D. Humphreys, Mesquite, Tex.
Miss Edna Love, Mesquite, Tex.
C. C. Axe, Garland, Tex.
I. S. Pickett, Garland, Tex.
Miss Lonie D. Clymer, Leonard, Tex.
Rev. J. D. F. Hauck, Houston, Tex.
T. F. Miles, Lorena, Tex.
J. H. Woods, Corsicana, Tex.
Rev. J. F. Garrett, Hearne, Tex.
J. F. Burton, Riesel, Tex.
W. J. Mayhew, Lorena, Tex.
W. E. Mangum, Commerce, Tex.
Glen Gray, Terrell, Tex.
R. E. Gaines, Terrell, Tex.
J. S. Terry, Terrell, Tex.
E. R. Dewees, Fate, Tex.
J. A. Camp, Rockwall, Tex.
Chas. R. McClure, Paris, Tex.
J. H. Moore, Thomaston, Tex.
D. M. Wilson, Waco, Tex.
A. J. Barnes, Alvarado, Tex.
J. M. Bandede, Centerville, Tex.
Rev. K. P. Barton, Brownwood, Tex.
R. P. Smith, San Angelo, Tex.
Mrs. Mary H. Vineyard, Angleton, Tex.
E. F. Miller, Canyon, Tex.
W. M. Morris, Brenham, Tex.
Mr. and Mrs. J. F. Fite, Cedar Hill, Tex.
H. P. Barton, Malakoff, Tex.
E. R. Clark, Hedley, Tex.
Sam E. Clark, Hedley, Tex.
J. G. Cochran, Buffalo, Tex.
J. H. Leach, Plainview, Tex.
Richard Jones, Victoria, Tex.
Mrs. Jno. H. Barton, Jacksonville, Tex.
R. E. Lynch, Graham, Tex.
H. B. Street, Graham, Tex.
Mrs. Chas. Widmayer, Graham, Tex.
W. A. Putman, Hubbard, Tex.
H. B. Smith, Stephenville, Tex.
M. L. Williams, Snyder, Tex.
Rev. A. T. Culbertson, Ft. Worth, Tex.
Rev. J. W. Rowland, San Antonio, Tex.
I. H. Browne, San Antonio, Tex.
J. F. Fite, Cedar Hill, Tex.
I. M. Mays, Henderson, Tex.
John Miller, Austin, Tex.
Thomas Word, Agna Dulce, Tex.
Mrs. D. A. Chambers, Detroit, Tex.
I. H. Rodgers, Paris, Tex.
W. P. Faulk, Athens, Tex.
A. D. Langford, Athens, Tex.
Ira T. Shotwell, Jacksonville, Tex.
I. T. Poole, Midland, Tex.
R. F. Sherrell, Jefferson, Tex.
G. I. Street, Graham, Tex.
Ed. G. Phillips, Siloam Springs, Ark.
Miss Grace Shilling, Denison, Tex.
J. P. Rotan, Rotan, Tex.
S. C. Melton, Longview, Tex.
W. S. Williamson, Kennedale, Tex.
Miss Almyra L. Williams, Taft, Tex.

YOUR NOTE IS DUE THIS MONTH! Many people think that because they have been paying their notes heretofore in the fall that the last note is not due until fall of 1917. They are very, very much mistaken because the next maturity is BEFORE JULY 31, 1917. These notes were given to meet the conditions of the General Education Board and thereby secure \$200,000 from that institution—the main condition of the General Board was that the money should be in hand—in actual cash—before July 31, 1917. This fact was given wide publicity and for this reason ALL NOTES WERE MADE TO MATURE BEFORE JULY 31, 1917.

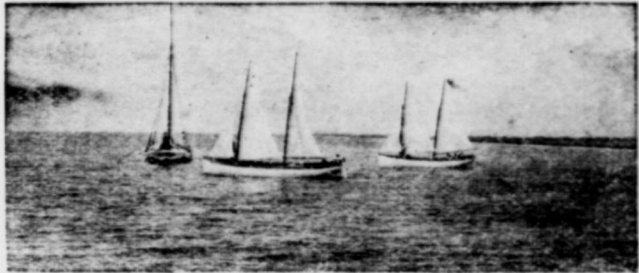
EPWORTH LEAGUE DEPARTMENT

Be at Epworth-by-the-Sea, Port O'Connor, July 19-29

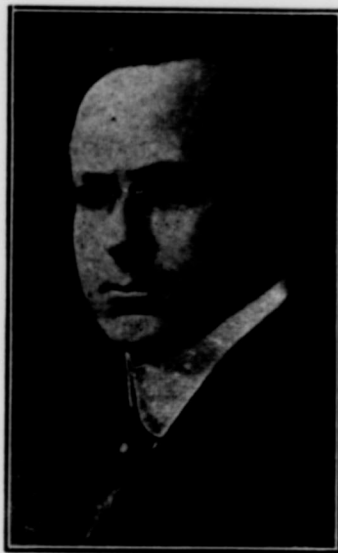


DR. C. M. BISHOP

Is probably the greatest platform speaker in Texas Methodism today. He is irresistible in the sweep of his eloquence. He was born a Bishop.

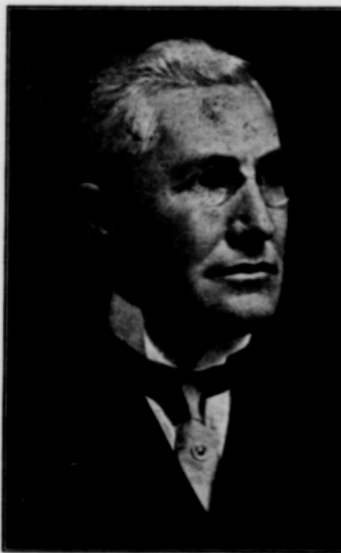


BOATING AT PORT O'CONNOR



BISHOP E. D. MOUZON

Bishop E. D. Mouzon, our own great Texas preacher, will close out the delightful ten days. He is too well known to need any words of praise here. It is worth any man's time to sit under a ministry like his.



DR. JNO. M. MOORE

At present Home Mission Secretary of the Church. He is one of the coming men of Methodism. His messages along the line of his special work are great indeed. He will be heard on two occasions.



REV. FRANK S. ONDERDONK
Our President

Of the Texas Methodist Assembly, whose untiring efforts are responsible for the arrangement of this splendid program.



MISS NORWOOD WYNN

Who will inspire us through one of the Mission Study Classes.



DR. GEORGE R. STUART

Is, without doubt, the greatest evangelist in our Church. He is in demand all over the continent and has turned down some big invitations and inducements to come to us. He will be heard on the 24th, 25th and 26th.



REV. TERRY W. WILSON

Is an evangelistic singer of note in Texas and he will have charge of the choir. He is known not only as a sweet singer, but a man with a great, big Christian heart. He contemplates



GUS W. THOMASSON

Is a sort of "Daddy" of the whole Encampment idea. He's the "guy" that put "worth" in Epworth. Bro. Gus is on the program. He will be good looking and affable. (He still parts his hair in the middle.)



DR. PAUL KERN

Will teach the Bible daily. He is one of the very finest in Southern Methodism for work of this kind. His methods are not dry, but full of spirit and power.



Epworth Assembly

at

Port O'Connor

July 19-29



REDUCED RATE EXCURSIONS AND BETTER TRAIN SERVICE VIA HOUSTON AND Gulf Coast Lines



"Most men know what they hate, few what they love."



WILL SELL ROUND TRIP TICKETS ON THE BASIS OF ONE FARE PLUS ONE DOLLAR ALL POINTS IN TEXAS TO PORT O'CONNOR FOR THE EPWORTH LEAGUE TEXAS METHODIST ASSEMBLY TICKETS ON SALE JULY 18, 19, 20. LIMITED JULY 30, 1917. QUICKEST TIME BEST SERVICE JOS. HELLEN, G.P.A. HOUSTON, TEXAS.

METHODIST ASSEMBLY PORT O'CONNOR, JULY 19-29, 1917



ANNOUNCE A LOW FARE OF ONE FARE PLUS \$1.00 TICKETS ON SALE JULY 17, 18 AND 19. GOOD RETURNING JULY 30. JOIN THE OFFICIAL PARTY FROM FT. WORTH OR DALLAS JULY 18 CALL ON TICKET AGENT FOR PARTICULARS W. S. KEENAN, G. P. A. GALVESTON, TEXAS.

organizing a great choir at Epworth and if we give him our help he will succeed.

MR. A. C. TIPPENS

Of Nashville will be in charge of the different mission study classes. He is known as a "live wire" and with the help he has selected will do great work.

MR. RALPH E. NOLLNER

Is the Epworth League specialist. Dr. Parker has always been with us, but he sends this brilliant Leaguer in his place. He will bring us great inspiration.

REV. R. P. SHULER

Will have charge of the Vesper Services and will have the first Sunday night address on the theme, "The Saloon Must Go." There is no more popular man in Texas. He is sure enough D. D. (Devil Driver) and it will be worth the trip to hear "Bob."

MRS. A. A. COCKE

The great artist in Expression, will be there and is considered one of the most interesting attractions. She will not only have an evening but will splice in.

MRS. J. W. DOWNS

Will have charge of the Sunday School work. She will have able assistants and will do great service. This is, of course, one of the most important departments of Church work.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER Editor Georgetown, Texas.

JUST A FEW REMARKS.

In addressing the raw recruits at the Officers' Training Camp at Leon Springs the other day Col. Scott said, "If an officer is slack his men will be that way too." We take the liberty of paraphrasing that remark and saying, "If a superintendent is slack his teachers will be that way too. If a teacher is slack his pupils will be that way too."

A captain said to a recruit: "Now, see here, in three months' time you will probably have control of a hundred and fifty men. You'll have to instruct them—tell them exactly how to do things. So wouldn't you rather have everything perfect? Wouldn't you rather stand out there in front and know you could deliver the goods?" The Sunday School teacher is a drill master, and he has before him an awkward squad every time he meets his class. Isn't it fine to stand out in front of a class and know you can deliver the goods?

The following is commended to the Sunday School worker who has read a book or two, and who thinks that any further reading or institute work would be superfluous in his case. When some one asked a colonel in the regular army if he did not know all about military tactics, he said, "Well, I do, in a way; but there is lots of new stuff. Besides, if I want to keep ahead of this bunch I must work harder than they do. They are wolves for work."

On another occasion a captain said, "The first man who refuses to obey orders will be dropped from the camp. You can't lead until you have learned to obey. No officer is going to ask you to do anything he would not do himself." All of which is mighty fine Sunday School ethics and needs no comment.

Here is what an officer said about the power of habit: "Don't delude yourself with the idea that a man will not be frightened under fire, for he will be. But if you succeed in teaching men not only to bring their weapons to their shoulders, but to take proper sight—if hard training accomplishes this triumph over their natural fears—then you have troops that are unbeatable." So nothing is more important in our Sunday School work than the development of the habits of study, reverence, prayer and Church attendance.

General Order Number Three in the officers' manual says, "Students are advised that they are being trained for the duties and responsibilities of officers; that these duties involve duty, honor, country. The officer's life can and should be an open book, on the pages of which no act should cause a stain. They are advised that the lives and health of many men will be entrusted to their care; will often depend upon the knowledge of the principles which will be taught them." Commenting on this a prospective officer writes, "If I knew how to pray I believe I would do it now—pray that I might deliver the goods when those men look to me in a tight place." People in general will be gratified to know that our prospective young officers are getting such instructions and are feeling that way about their work. But the responsibility of the leader of the Sunday School band is far greater than that of the officers in the army; for while the officer may have in his keeping the lives of his men, the Sunday School teacher is shaping immortal destinies. Well may he pray to be able to deliver the goods when he finds his pupils in a close place.

IN THE McALESTER DISTRICT.

For some time Rev. J. M. Peterson, episcopus of the McAlester District, East Oklahoma Conference, has been trying to work out a plan for some effective Sunday School work in his district. The difficulties he had to face were the geographical situation, the interest of his Sunday School workers in plans other than those of our own Church and the indifference of workers who have no clear vision of the purpose and work of the Sunday School and are content with conditions as they are. But some time ago Brother Peterson and the Executive Committee of the Conference Sunday School Board got together and worked out a plan for a real school of Sunday School methods. It was held in the high school building at McAlester June 26, 27. The faculty consisted of Miss Nelle Peterman and Mr. Frank Reedy, of Dallas; Dr. Bonnell, of Muskogee; Rev. E. R. Welch, of Norman, and this scribe, with Rev. W. W. Armstrong, of Sapulpa, as dean. Thanks to the diligence of Bro. Peterson and Mr. V. W. Poor, the latter being Sunday School Secretary for the McAlester District, the meeting had been well advertised and, considering that it was the first thing of the kind ever attempted in that section, the attendance was gratifying. Most of the work was done by classes, the elementary section being led by Miss Peterman, the secondary by me, the adult by Bro. Welch, and the administrative group by Reedy, Armstrong and Bonnell. Public addresses were delivered by Reedy, Bonnell, Welch, Miss Peterman and Hightower. So well pleased were those present with the results that they unanimously requested that the school be made an annual affair. Bro. Peterson is no novice at the work of supervising a district, neither is he the kind that grows stale at the task. He continues the habit of bringing things to pass that was characteristic of him during the days when he was prominent in the North Texas Conference. During his stay in McAlester this scribe found pleasant sanctuary in the home of Mr. and Mrs. J. H. Wharton, whose kindness he shall not soon forget.

WHO'S GOING TO JUNALUSKA?

During the last half of July there will be Sunday School doings of uncommon importance at Lake Junaluska. The General Sunday School Board of the M. E. Church, South, will begin its annual meeting July 18. That will be followed on the 20th by the conference of chairmen, of which this editor is president for this year. This conference has been in existence for a number of years, and has been largely responsible for the forward movement in our Sunday School work. In view of the fact that this is the last meeting of the conference before the time for our next General Conference, many matter of great importance will be considered. This meeting will last through July 23. On the morning of the 24th of July will open the Junaluska School of Methods under the direction of the Executive Committee of the General Sunday School Board. The platform work, under the direction of Dr. Chappell, will be done by Bishop Murrain; Dr. Edgar Blake, of the M. E. Church; Dr. William Byron Forbush, noted specialist in work for boys; Dr. Henry F. Cope, Secretary of the Religious Education Association of America; Bishop Atkins, Dr. W. F. McMurry, Secretary of our Board of Church Extension; Dr. Chappell, Dr. Bulla and Miss Kennedy. The class work will be led by Mr. John W. Shackford, chairman of

the faculty; Dr. Wade Crawford Barclay, Assistant Sunday School Editor of the M. E. Church; Dr. Hugh Harris and Dr. Andrew Sledd, of Emory University; Dr. Ivan Lee Holt, of Southern Methodist University; Miss Minnie E. Kennedy, Superintendent of Elementary work for our Church, and Mrs. Salter and Mrs. Ferguson, elementary specialist. The bill of fare is quite tempting throughout. This is an occasion which no Sunday School worker who can possibly attend can afford to miss.

THE METHODIST ORPHANAGE.

There have been so many calls on the Churches and Church members of late for money, the schools, conference collections and the Liberty Loan and Red Cross that I would not make this call but for the conditions that we are facing. Many orphans, absolutely dependent, are urging us to take them. They have nowhere else to go. Their cry is pitiful. Sometime ago, in a North Texas town, a father who had been left with four or five little children died. An effort was made by the friends of the children to put them in the Methodist Orphanage. The Manager assured the friends that he would open a place for the children as soon as he could. Temporary homes were provided for all the children, in the town.

The representative of the Orphanage presented the claims of the Orphanage to the congregation where the oldest little girl attended Sunday School and Church. No one listened with more interest to the message that morning than the little orphan girl. Father and mother gone. Nothing left except the little brothers and sisters, and from them she had been taken away. Her little heart was sad. After dinner the little girl, as a little mother went over the town and gathered the other ones together and they went to see the preacher who had spoken in their interest at the church that morning. To him they opened their little sad hearts. They wept together, and through their tears they looked into his face and said, "Tell the Church to build a home for us." We are trying to answer the cry of these children. We have finished the new building. We have one hundred little beds provided for the building. But it will take several hundred dollars to finish furnishing the dining room and kitchen. You can help answer the cry of these and many other homeless children. Your gift, large or small, will help us in this time of great need.

Remember that the high cost of living is making it so hard to keep food for the children at the Home now. We are raising everything there to eat that we can, and still it is hard to make ends meet. Every Methodist in Texas should have some part in this worthy work. Your contribution will be appreciated. Send your check to Rev. W. T. Grav, Field Secretary Methodist Orphanage, Station A, Fort Worth, Texas.

I asked my wife if we would continue our subscription to the Advocate. She said it was a fine paper and she enjoyed reading it. So here comes \$2 for a year in advance.

J. M. GOODMAN.

Groveton, Texas.

You are giving us a splendid paper. I have been taking the Advocate since 1878. Dr. John was editor then. I have kept my subscription renewed ever since and want to continue as long as I live and then leave it to my children.

J. H. HALL.

San Angelo, Texas.

Jell-O Ice Cream Powder Makes Ice Cream for one cent a plate

Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes. Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored. 10 cents a package at grocers. Recipe Book Free. The Genesee Pure Food Co., Le Roy, N. Y.

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"A contemporary says: The weakness of today is due to the loose ideas of right and wrong. Half the people mean by right only that which they think will help them. We fear that there is much truth in this observation."

FIFTY AGAINST TWO.

It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take a bottle of Hood's Sarsaparilla along with you. Three doses, daily, of this great tonic will do more than anything else to refresh your blood, overcome your tired feeling, improve your appetite, and make your sleep easy and restful.

"The path of duty is the only upward way. It leads to the highest both in time and in eternity."

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.

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W. D. BRADFIELD, D. D. Editor

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES.

New Mexico, El Paso, Bishop Lambuth	Oct. 17
German Mission, Mason, Bishop Morrison	Oct. 17
West Texas, Corpus 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

THE STARS AND STRIPES.

The stars and stripes float today in two hemispheres. It is but the sober statement of truth and fact to say that the flag has been unfurled in the eyes of the world. The reasons for this need no recital here. But with the return of the anniversary of the declaration of independence it is entirely fitting that we observe the day with expressions of gratitude to God, with the re-dedication of our life to holy aims, and with the resolute determination that we too shall give, even to "the last full measure of devotion," that which our forefathers gave for the protection of "their lives, their fortunes and their sacred honor."

The flag is the emblem of the nation's life. It is the outward and visible symbol of a hidden and a deeper reality. To follow it is to follow the course and progress of a people's history. It represents the great composite man. Its fiber is red with baptisms of blood, and the heights from which it floats mark the altitudes of a nation's ideals. To dishonor it is to provoke a nation to overwhelming wrath. Life is a supreme concern, but there are conditions upon which men will not have it. Man does not live by bread alone.

The history of the United States may be said to be grouped into three periods. There was first the period in which we struggled toward nationalism and a national self-consciousness. This was realized through the declaration of independence, the war of the revolution, and the group of men headed by George Washington.

The next period brought the testing of the ties which bind us together as States, and the names of Lee and Lincoln have an abiding fame because of their fidelity to conviction and principle. We are a united people, and we refer to that period as that of "liberalism."

The third period may be designated as that of "industrialism." Its problems of justice, its invasion of territory, its conquest of wealth and its disregard of human rights have been in large measure met by the creation of a nobler social conscience, and by the application of the laws of righteousness.

We enter now upon the fourth great period, which Mr. Griggs has designated as the period of the "new humanism." We go now not to fight for our own rights only, but for those of others also. We have come now to see that "enlightened self-interest" in the modern world is suicidal. America believes that social and economic supremacy must rest hereafter on moral and religious supremacy. The greatest capital is not money but men and women consecrated to the service of the world.

Ignorance and selfishness have slain humanity's tens of thousands, but America has become convinced that intelligence and unselfishness are high priests of democracy, and that "spiritual values" in the world of today must have recogni-

tion; and that the machinery of modern life must protect these values in a larger sense than ever before.

Spelling humanity with a capital "H" and God with a little "g" will not bring these things to pass. The "moral failure of so-called efficiency" is self-evident. The complexity of the world's life today makes it imperative to consult the standards of Christianity more carefully than ever. Without hate and without heat the American people have entered the world's war. Our flag is not the flag of the U. S. only—it now has "humanity" written across its folds. President Wilson has rightly represented the American people in giving Christianity a "voice" which is now heard around the world. Our history is the foundation for all of this, and the emphasis of tomorrow will be in keeping with the emphasis of earlier days. Nothing is ever settled until it is settled right. The planet itself is pledged against the Devil.

BACK TO COLLEGE.

In view of the unparalleled situation of both State and National affairs at this time it is our conviction that editorial space is fittingly given to the following official statement of the Council of Church Boards of Education in America:

President Woodrow Wilson on June 8 telegraphed a great university the following words: "I think suspending our colleges and universities would be very much against the public interest."

We must conserve the leadership of tomorrow by the distribution and development of learning throughout the land. "Democracy must set a higher premium upon intelligence and skill than autocracy has or ever can set." Believing that no more important preparation can be made for the international crisis than this, we invite all parents and guardians to read the communication calmly and thoughtfully.

You are doubtless well aware of the attitude of both military and educational authorities regarding the duty of college students in the present crisis.

Secretary of War Baker, the Council of National Defense, General Leonard Wood, Commissioner Claxton, of the Bureau of Education, and many prominent educators, have taken the position that most students can best serve their country by continuing in college until such time as their services are specifically needed. College and high school students are a small fraction of the potential fighting and economic forces of the country, but they represent almost a monopoly of the educated leadership of the future. Secretary Baker says we need, first, munitions; second, food; third, educated men. Commissioner Claxton writes: "The number of those entering college next fall ought to be much larger than usual. This is a patriotic duty."

The reasons for this position are well considered and sound, whether the war be long or short, and they have been effectively stated in a bulletin of the Bureau of Education sent out May 22 to the principals of all high schools to be read to their pupils.

While we can add little that is new to the facts in this case, we are earnestly desirous of having this view spread as widely as possible, and shall be glad to have you quote us through your Churches, alumni, the local press, to old students and prospective new students, as heartily in accord with this position. Every effort must be made to avoid the grave mistake of some of the nations across the sea in depleting their trained leadership. There has never been a call for educated men and women such as will come during and after the war, and the colleges must meet that call by conserving and increasing the number who are trained for leadership.

TAKING TIME.

Not many years ago a gray-haired prophet, who had spent upwards of fifty years in the Christian ministry, called a young man to his side and said: "My boy, accept this admonition from one who is interested and from one who speaks out of a half-century of experience. Take fifteen minutes a day to think the great thoughts."

The aged shepherd had learned the lesson so difficult to master in these days of steam and electricity. We travel with the speed of the wind; we span the continent with the human voice in an after-dinner conversation; town clocks and standard-time wires tell us the time; steam whistles call us from our sleep; books and ideas are on the bargain counters of commerce; short roads to culture and learning are now being offered by many institutions; prepared foods—physical and intellectual—are the order of the day; and in the whirl and storm it is difficult to think at all.

Oliver Wendell Holmes claimed that he talked just to see what he really thought—perhaps to ascertain at times whether or not he thought at all. But ideas are something more than the prod-

uct of eggs and beefsteak. The brain does not secrete thought as the liver secretes bile. In fact, some of the great themes have been developed by men who, while thinking, were conscious of human hunger. Thought is a more powerful force than the chemical effect of gastric fluids on salts and sugars. Who shall say whence it comes?

God speaks to men through men. Moses, Isaiah, John and Luther were not mere automata. They were great and living repositories of the truth. They took time to "think great thoughts"—they took the time to live. The Man of Sorrows wrote no books, but his principles have become creative energies resulting in thousands of books, and there are more to come.

Some men in entertaining strangers have entertained angels unawares—so in ordering our intellectual habits and life we may so do it as to entertain in the quiet hour some heavenly visitor. As a man thinketh in his heart so is he. Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. In other words, thoughtful and discerning men will lay the emphasis on the affirmative.

"ON BEING HUMAN."

From the trenches in France there comes a touch of the philosophical blended with the practical in such a manner as to remind us all that even under the tension of war in Europe patriotic men have moments of relaxation. The New York Independent is authority for the statement that this bit of war-time philosophy has a gallant French soldier for its author. The poise and uniform good will of our soldiers and of our people have excited the admiration of all students of current events. Our sensibilities must be guarded carefully lest they should become benumbed. During the past four years nearly one-third of the human race has passed into modern freedom in both thought and government; the Russian autocracy overnight has crossed the boundary line between the Middle Ages and the Twentieth Century without a shock; economic and social reformers have espoused the great cause of temperance; into the consciousness of our day has emerged the idea that the nation is but a larger individual; and the largest streams of beneficence and philanthropy known to mankind have flowed freely during the past twelve months.

Some of these intellectual and social earthquakes have passed almost unnoticed. Men have been impelled to resort with determination to some plan by which the normal may be maintained. The following is the French soldier's statement of trench philosophy:

Of two things, one is certain: Either you're mobilized or you are not mobilized. If you are not mobilized, there is no need of worry; if you are mobilized, of two things you are certain: Either you are behind the lines or you are in front. If you are behind the lines, there is no need to worry. If you are in front, of two things one is certain: Either you are resting in a safe place or you are exposed to danger. If you are exposed to danger, of two things one is certain: Either you are wounded or you are not wounded. If you are not wounded, there is no need to worry. If you are wounded, of two things one is certain: Either you're wounded seriously or you are wounded slightly. If you are wounded seriously, of two things one is certain: Either you are going to recover or you will die. If you recover, there is no need to worry. If you die, you can't worry.

CARE FOR THE HEROES.

Our subscribers will read with interest the communication in this issue from Secretary J. R. Stewart, of Nashville, on the Superannuate Endowment Fund. A no more worthy cause is before our Church today. Too long, far too long, have we neglected these old heroes. Absorbed in laying immovable foundations on which our mighty structure rests, they had no time to hoard money for the declining days. And how could they? We live in splendid homes, draw salaries of which they never dreamed, and enjoy a thousand advantages remote in their day of penury and toil. Of what worth is our great superstructure had it not been for the foundations built of their zeal, toil and tears. And what of the widows—those heroines who suffered and endured, and then gladly awaited, without complaint, the returning pioneer from the wilderness and waste places. He too came out of suffering with trophies for the Cross—and these heroic women smiled through tears. Let's stand by Bro. Stewart in his great and noble work! Let's make the sunset radiant because of its freedom from worry and care! Let's shelter and sustain the old bodyguard until they can pitch their tents in a fairer world of light and love! We will not forget them—we cannot forget them!

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INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Pepton Pills, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves. All druggists. Price, \$1 each.

C. I. Hood Co., Lowell, Mass.

UNIFICATION COMMISSION.

We take the following from the associated press dispatch of July 4:

The conference of the commission on unification of the Methodist Churches in America adjourned in Traverse City, Mich., July 3. It was announced that the conference failed to reach an agreement. The question of whether the negro Methodists of the South should have a seat in the law-making body of Methodism was the issue which kept the branches of the Church from an agreement, it is understood. The conferees will meet again on Jan. 23 in a Southern city not yet decided upon.

PERSONALS

Rev. Willmore Kendall, of Weatherford, Oklahoma, has had a serious operation on one of his eyes. He is reported as doing nicely and an early recovery is expected.

Mrs. J. D. Burke writes that she is grateful for the kind letters received since the death of her late husband, Rev. J. D. Burke, and she hopes to be able to answer them all.

Rev. R. W. Fischer, pastor at Irvin, was a visitor this week. Bro. Fisher will engage in evangelistic work during the months of July and August, taking up regular work again in the fall.

Rev. J. L. Rea, of Celeste, called by Monday on his way to Fort Worth to be with his brother, Rev. T. J. Rea, who would undergo an operation for appendicitis this week. We hope to hear of his early recovery.

The Advocate extends congratulations to Rev. F. M. Winburne and bride who were married June 28, 1917, at Dublin, Texas. Rev. Geo. F. Campbell officiated at the wedding. The bride was Mrs. Nannie E. Bell.

Rev. O. C. Swinney, of Grapevine, lets the people know that there is preaching at the Methodist Church of the good old-fashioned type. He announced as the subject of his sermon Sunday night, "The Devil in Town."

Rev. W. M. McIntosh and L. P. Bloodworth are assisting Rev. C. O. Shugart in a meeting at Tyler Street Church, Oak Cliff. Good crowds are in attendance and a good start has been made. We enjoyed a call from these brethren.

Wilbur F. Wright, Registrar of Southwestern University, Georgetown, motored over from Fort Worth last week and made an appreciated visit to the Advocate office. Mr. Wright was spending a short time with his father, Rev. C. R. Wright, pastor of Central Church, Fort Worth.

From Rev. W. A. Frazier we learn that the McAlester District School of Method for Sunday School workers, held June 26 and 27, was well attended. All the instructors and speakers were on hand and each did his work thoroughly and well. All who attended were well pleased with the work.

The Library of the Southern Methodist University is in receipt of several volumes of great importance in the study of American history. This gift comes to the University from the First Church of Beaumont, Texas, through the courtesy of the popular pastor, Rev. Glenn Flinn, and is highly appreciated.

Dr. Bradfield and wife left last week on a trip to the North and East. They expect to be absent about a month. We trust they will enjoy the outing and return much refreshed. Dr. H. M. Dobbs is acting as editor pro tem. His first work appears in this week's issue. The Doctor seems native to the manor born.

Bro. J. W. Smith, of the State Normal at Denton, was a pleasant caller this week. He reports Methodism is very strong in Denton and Church affairs in fine shape in Bro. R. G. Mood's pastorate. Bro. Smith is superintendent of the college section of the Sunday School. There are 600 Methodist students at the Summer Normal in Denton.

Rev. W. T. Renfro concluded a big revival at Ballinger last week. The Ballinger Daily Ledger says: "Rev. Renfro is certainly one of the best speakers ever heard here, and his work and influence will be felt by those who heard him. Bro. Renfro took up a collection for Southwestern University which netted \$800.

Rev. C. W. Dennis, presiding elder of McKinney District, has just moved into a handsome new district parsonage. It is a two-story, nine-room house with every modern convenience. The cost is practically covered by cash and subscriptions and will be entirely out of debt by conference. That is Bro. Dennis' way of doing things.

Mrs. A. E. Watford, wife of A. E. Watford, pastor of the Methodist Church, at Joshua, Texas, underwent an operation June 21 at their parsonage home. She wishes her friends to know the operation was successful and that she is now convalescent, and would be glad to be remembered while she is convalescent and lonesome.

Mrs. L. E. Conkin, wife of Rev. L. E. Conkin, of the North Texas Conference, was badly hurt by a fall from an auto, her kneecap being fractured and it will be some time before she recovers. Bro. Conkin closed his meeting at Sulphur Springs earlier than he intended on that account. More than one hundred were converted up to the date of its closing.

Rev. R. E. Porter, our pastor at Garland, has had a series of trials. His third son, Raybon, was operated on for appendicitis June 22, and his second son, Hugh, underwent operation for the same trouble June 28. We are glad to report that both boys are doing well and Bro. Porter thinks both will be able to help him in his meeting, which begins soon. Hugh was licensed to preach last year and Raybon this year. We congratulate Bro. Porter on his boys and rejoice that they have been spared to bless the world.

"IT WAS THE SWEETEST MUSIC I EVER HEARD."

I want to say to the three hundred thousand Methodists of Texas that I spent Friday night, the eighth of June, in our Orphanage at Waco.

I woke up at 5:30 in the morning after a good night's rest; and over my head on the second floor of the dormitory I heard the voices of many little children and their little feet pattering over the floor, dressing and getting ready for early breakfast. It was the sweetest music I ever heard. I wish all of the donors of that great institution could have heard, saw and felt what I did, they would have got paid for their donations in two minutes and a half. The children were as healthy and happy as any I ever saw in a private home.

When we went into the dining room of the new Pauline Vaughan Building and took our seats at the dining table with the 175 children and helpers, I was called upon to pray. I said, "O, Lord, bless Dr. Burroughs, his wife and daughter and all other assistants in their labor of love, as well as every donor to this grand Home and the children. Amen."

In reflecting, I wonder if you who are now reading this was included in this blessing.

I want to say to the readers of the Advocate, it is one of the most sanitary plants I have ever seen. It was clean from the street clear back as far as I could see—inside and out.

The Methodist who go to Waco and fails to take a ride out to the Orphanage has failed to see the most important sight of the city, and one that will make his heart go pit-a-pat with joy. Especially those who have the institution on their heart and will be an eye-opener to those who know nothing about our plant there.

In coming into Waco from my meeting at Rising Star a lady stepped across the aisle of the car and said, "Are you not Bro. Mulkey?" I answered, "Yes." I soon found out that she was acquainted with the inward workings of our Orphans Home. I asked her who was the main supporters of the institution. She said, to my utter surprise, "The poor people of our Church." Next I asked, "What class of our charges makes the first annual contribution to the Home?" She said, "The smaller charges."

Rising Star Methodist Church made a contribution of \$70, and a wealthy Church that I know only gave \$100 (with a thousand members).

The greatest gift from any of our wealthy Churches was \$200. But few of our strongest Churches have made any contribution at all for 1917. Somehow or other we have lost sight of the teaching of St. Paul which says, "He that provideth not for his own is worse than an infidel and denied the faith."

As I sat on the porch I saw hun-

"Back to College in the Fall"

Under the above caption the following letter has been sent everywhere urging that our boys understand that our country needs **Educated Men**; that until the hour comes for the call to the colors they ought to be in college. The country's need is not for trench diggers but for men who know enough mathematics to learn easily how to handle long range guns and to build bridges; they must know physics, chemistry, physiology and certainly all possible history and classics.

Above and beyond all, whether they live to see peace or fall in battle, **SOUTHERN METHODIST UNIVERSITY** feels it her duty to Methodism to place every possible facility in study of Military Science and affiliated courses at the disposal of **OUR** boys—equipment for body, mind and soul.

BACK TO COLLEGE IN THE FALL.

You are doubtless well aware of the attitude of both military and educational authorities regarding the duty of college students in the present crisis.

Secretary of War Baker, the Council of National Defense, General Leonard Wood, Commissioner Claxton of the Bureau of Education, and many prominent educators, have taken the position that most students can best serve their country by continuing in college until such time as their services are specifically needed. College and high school students are a small fraction of the potential fighting and economic forces of the country, but they represent almost a monopoly of the educated leadership of the future. Secretary Baker says we need, first, munitions; second, food; third, **EDUCATED MEN**. Commissioner Claxton writes: "The number of those entering college next fall ought to be **MUCH LARGER** than usual. **THIS IS A PATRIOTIC DUTY.**"

The reasons for this position are well considered and sound, whether the war be long or short, and they have been effectively stated in a bulletin of the Bureau of Education sent out May 22nd to the principals of all high schools to be read to their pupils.

While we can add little that is new to the facts in this case, we are earnestly desirous of having this view spread as widely as possible, and shall be glad to have you quote us through your Churches, alumni, the local press, to old students and prospective new students, as heartily in accord with this position. Every effort must be made to avoid the grave mistake of some of the nations across the sea in depleting their trained leadership. There has never been a call for educated men and women such as will come during and after the war, and the colleges must meet that call by conserving and increasing the number who are trained for leadership.

ROBERT L. KELLY, Executive Secretary, Council of Church Boards of Education.

JOHN S. NOLLEN, President Association of American Colleges.

For full information, and catalog, address

FRANK REEDY, BURSAR,

Southern Methodist University

DALLAS, TEXAS.

dreds of cars driving up and down Herring Avenue with their families for an outing which was all essential and no longer counted a luxury but a necessity. I said to one of the hard-working ladies, "Have you a car that belongs to the Home which may be used for the same purpose?" She said "No."

The Masonic Home of Fort Worth has a car, the Buckner Home of Dallas, the Odd Fellows of Corsicana, also the State Home of Corsicana and every other institution of similar nature that I know of have these conveniences and also have large auto trucks which can carry forty and fifty children at once and not only that but used for freighting purposes.

The State and Odd Fellows conveyances often pass by my home. I do believe if Pink Downs Milam, of Waco, Royal Ferris, J. F. Mulkey, John Thompson, Jesse Jones, Wm. Tatum, Lev. Jester, Sister Wagner, Sister Overall, Sister Haney, Geo. Jester, George Owens, Bro. Coale, Louis Blaylock, and the Mayor of Corsicana would join me in the purse that is already started now to purchase the cars that are positively essential for the progress of the business of our Orphanage, we soon would be in the class we belong.

What do you say, friends of mine? Good-bye.

ABE MULKEY.

P. S. When the young lady informed me that the poorer people principally supported the Orphanage, I thought of this occurrence which took place on the interurban out of Fort Worth. A cripple passed through the car giving his card to each passenger explaining his necessity for soliciting alms. He came back and took up his card with his cup expecting to receive a contribution. He was courteous and kind. There was only three out of the twenty who contributed. These three appeared to be mechanics; part of the seventeen were well dressed, the remainder as general average like. Some of these give in other enterprises in larger amounts; therefore, we must not judge unjustly.

Will not those who are blessed

largely consider in this necessity? "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

THE DEEPER TRAGEDY.

Rev. Sidney H. Babcock, D. D.

It is a deep tragedy—this war. Billions of treasures, millions of men have been placed upon its altar. The fire has consumed them. We are nearer the beginning of the sacrifices than the end. It is our President's hope that the present generation bear the burden—a magnanimous but impossible hope! The weights, dripping with blood of this horrible conflict, will hang on the hearts of the "third and fourth generations." A fight to a finish (and peace without victory would be the curse of curses) will sorely tax our national resources and sweep away the finest of our sons who have been called to pass through the flame. A deep tragedy!

But a deeper tragedy would be failure to protect our Church schools against the evil day. Those too young to go to war must be trained to lead the world, and to lead it in paths which, if the world ever knew, it has utterly forsaken. One of the greatest lessons we will learn from the war is the necessity for a new order in our educational system. If an impoverished nation is left without institutions adequate to the task of training a new leadership for the new order it will be face to face with a deeper tragedy than the war itself.

But the deeper tragedy may be averted. We are abundantly able to protect our institutions. The bestowment of millions upon them now would save us from a great disaster and evidence a far-sighted patriotism.

Durant, Oklahoma.

By reading in the New Testament just one hour a day for two months you can read the whole book through. Try it and be richly benefited.

For Old and Young

TO THE MEMORY OF MY FIRST SUNDAY SCHOOL TEACHER.

Backward I turn for just a moment,
In fancy I'm a child tonight;
On memory's easel there's a portrait
Around which falls a hallowed light.

Listening I can hear the cadence
Coming down the aisles of time,
Notes sang by my Bible teacher,
Mingling with the organ's chime.

She has been an inspiration
All along the paths I've trod,
Gently pointing onward, upward
In the way that leads to God.

All her words were benedictions
With fragrance akin to rose's bloom,
Like the incense 'pon the altar,
Sending forth a rich perfume.

Now that memory overwhelms me,
Visions come of long ago,
Even as then my soul is pleading,
More of Jesus would I know.

She inspired as I was climbing,
Seeking nobler, grander heights,
Like the eagle proudly soaring,
Never wearying in its flights.

Still the goal is gleaming, sparkling,
I will toil till it is won,
Forever will this inspiration
Guide me till life's work is done.

MRS. W. F. WILLIAMSON.

THE CHANGELESS CHRIST.

What fathomless reassurance and heartening there is in God's blessed revelation of the changeless Christ—the one fixed point among earth's ceaseless mutations! "We change, he changeth not." And how many driven, baffled, weary souls have responded to his loving invitation, "Come unto me and rest." Time hurries us onward relentlessly, but Christ is there to meet us and love us and help us at each successive stage of our almost breathless advance, and by his aid one learns the quiet lesson of trustful calm and serenity in the midst of life's hurry.—Christian World.

TESTIMONY.

Is it too much to think that the day will come back again when Christians will speak often to one another of the goodness of God, of the love that surges through their heart? We used to have them when life was simpler. We used to have class meetings. And the older men and women amongst us can recall how Christians rose in their places and spoke of the gentleness and mercies of God, and the power of the testimony fell upon all, and strength came with the testimony and spirituality flourished amongst the people.

Now our prayer meetings are turned into lecture hours; and when the time for testimony comes a few minutes before the last hymn, those who rise to speak discuss some phase of truth or interpretation—almost anything but personal experience. In many meetings there is no living witness whatever of the sweet presence of the Savior. The love feast is in many places unknown—so great is the encroachment of new ideas; so great the lapse from the way of the fathers.

Will the old days ever come back? Will we see again the tear wet eye as parents and neighbors meet with their families in the prayer meeting or love feast and speak together of the sweet presence of Jesus? Would to God the days might come back.—Central Christian Advocate.

KEEPING TO THE HILLS.

In the familiar but ever suggestive story of Abram and Lot the notable thing is the steady inclination of Lot's thoughts and desires downward, while Abram, with uncalculating generosity, maintains himself on a high moral plane. Lot edged away gradually in the direction of worldly advantage, and "pitched his tent toward Sodom." Abram, with reluctance and yet with decision, parted from his nephew when the latter went wrong, for it is no proof of affection to share another's folly or guilt. Abram kept to the hill country. That seemed a harder and less attractive inheritance, but in the end it proved to be the winning proposition.

There is nothing to be gained by temporizing with evil, and covetously regarding corner lots in Sodom. The billboards of sin may flare out their seductive advertisements, and the romp of Vanity Fair may appeal to

the light and frivolous; but sober and discreet souls will prefer those high solitudes where the air is purer, where the sky is clearer, and where God is nearer. It will never do to "take a chance" with evil. Many young people are doing this very thing today. The plane looks well watered, and is traversed by broad roadways, with easy grades. Nevertheless it is on the highlands of aspiration and endeavor that the strongest characters are made, and the best results of living attained.

Young man, keep to the hills! You have no business mixing in the low life of the region of the moral "Dead Sea." Stay as near as you can to the great Abrams of your generation, imitate the spiritual leaders of the age, and your days will be long and glorious in the land "which the Lord thy God giveth thee!"—Zion's Herald.

ONLY SAFE ON YOUR KNEES.

Principal George Adam Smith tells a tale of how, in his early Alpine-climbing days, he was climbing one of the Swiss Alps on the sheltered side. Though they did not know it, a great wind was blowing, and as they climbed to the topmost crag, the guide, who had been leading the way upwards, stepped back, as was his wont, that the traveler might have his foot first upon the top. Doctor Smith sprang to the top of the peak, and was almost blown back over the edge by the wind. The guide seized him and brought him down to his knees, crying in his ear: "Down! Here, on the summit, you are only safe on your knees." So with the heights of our gladness, when life is splendid, and the world is full of glory—we are only safe upon our knees.—Pittsburgh Christian Advocate.

THE UNFINISHED STORY.

There was once, not so very long ago, an old lady who was called by her friends "a shut-in." She lived in a little house on the main highway, a house that stood quite near the dusty road, and every day, in the early morning, she would ask to be wheeled to the window so that she might watch the passers-by. It was her only diversion and amusement.

"It's like reading a book," she said to me once. "An exciting book with new thrills and new situations in every chapter. Every day is a new chapter to me."

And then, one day, came the news that she was dead. And I knew, with a sharp pang at my heart, that the little window would now be dimly empty, and the book of life would go unread. It must have been a year later that I went to a tea in a distant city and met a remarkable girl. She was just beginning to make good in story-writing and her eyes held the glad, self-surprised light of one who has snatched success from the very arms of failure. Because her work was in a line with my own, we presently found ourselves talking together, seated on a corner divan, isolated from the rest of the people.

"Then," I said, breaking into the conversation after a long pause, "you had a hard time arriving? You really did meet discouragement?"

"Indeed I did!" answered the girl, emphatically. "I was just about ready to give up a year ago. If it hadn't been for my little old lady—"

"Your little old lady?" I questioned. "That sounds as if it might be a story!"

"It is a story," answered the girl—"an unfinished story. Some day I'm going to find out the end of it." She hesitated for a moment and then went on:

"Every morning last year," she told me, "I started off, a portfolio of work under my arm, to the city. I was suffering under the delusion that I might sell some of it."

"I had a long walk to the station over a dusty road. It seemed as if I spent most of my time stepping aside to let motors pass. There weren't many houses along the road (a farmhouse or two set far back, maybe), and so, aside from the vehicles, it was a lonely walk. It wasn't until one day, when I happened to turn my head to one side to avoid a cloud of dust, that I saw a small house set very close to the path. In the window I saw a little old lady who smiled as she caught my glance."

"The next morning she smiled, and the next, and the next. I got so that the morning wasn't complete without

her wordless greeting. And because she seemed interested in me (and nobody else, up to that time, had been) my work began to brighten up. "It's optimism that people want. As soon as my work began to be happier I began to sell it. And then I had a big offer, and I came here to live. "I never knew the little old lady. She seemed set apart from the rest of us workaday folk. And in the hurry of leaving I never did get to meet her. I don't know who or what she was, or why she sat there. So my story is unfinished. . . ."

Sitting there, on the isolated divan, I told her, with tears in my eyes, the rest of the story!—Margaret E. Sangster, Jr.

All the doors that lead inward to the secret place of the Host High are doors outward—out of self, out of smallness, out of wrong.—George Macdonald.

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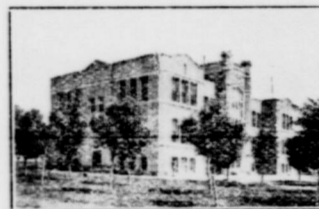
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PRESIDENT J. E. BINKLEY, Weatherford, Texas

Shall The University-

THE ISSUE.

Governor Ferguson has brought the gravest charges against the University of Texas. He has undertaken to force the Board of Regents to carry out his wishes with regard to its management. Failing in this, he has vetoed practically the entire legislative appropriation for its maintenance for the next two years. The issues at stake here are of such tremendous importance that we propose to lay them frankly before the people of Texas, with complete confidence in the wisdom and justice of their decision when they know the facts.

The Constitution of Texas commands that free public schools, including a State University of the first class, shall be maintained in Texas. The Constitution and Laws of Texas place the management of each school in the hands of local trustees and the control of the University solely in the hands of the Board of Regents of the University. These Regents are nominated by the Governor and appointed by the Senate. The Governor is not a member of the Board of Regents, and, after nominating them to the Senate, has no more legal or constitutional authority over them than he has over local public school boards or over the Supreme Court. To make it doubly sure that the Regents of the University and trustees of all schools should be free from political interference, the people by overwhelming majority amended the Constitution in 1912 so that only one-third of the members of any board is appointed each two years.

The reason why the Constitution and Laws provide that the University shall be managed by a separate Board of Regents is plain to any thinking man. A university of the first class is so large and its work so extensive and complex that it cannot possibly be successfully managed as a side issue by anybody, still less by the Governor, chosen to office without thought of connection with the University and fully occupied with other duties. A university cannot exist if its professors hold their positions not on the basis of efficiency but at the pleasure of a single man and that man a politician, changing every four years. Such dependence means slavery, and in an atmosphere of slavery, truth, which is the very essence of a university, cannot flourish.

Governor Ferguson is the servant of the people of Texas; he has sworn to uphold the laws and the Constitution. Has he done it? Let us see!

Before Governor Ferguson had been in office six months he told members of the Board of Regents of the University that certain members of the faculty must be dismissed.

As soon as President Vinson was appointed by the Board, Governor Ferguson tried to scare him into dismissing without charges or trial five faculty members in the University by threatening him with the "biggest bear fight that was ever pulled off in Texas" unless he did what the Governor ordered him to do.

When asked by Regent Will C. Hogg to give his reasons for demanding the dismissal of these men, Governor Ferguson replied: "I DON'T HAVE TO GIVE ANY REASONS. I AM THE GOVERNOR OF TEXAS."

Because they would not promise to do his bidding, blindfold, he demanded the resignation of certain members of the Board.

When he could not force the dismissal of the professors without charges, Governor Ferguson brought charges and told the Board that if they did not convict and dismiss these men he would remove them as Regents. The Board investigated the charges thoroughly and found them all to be either false or frivolous and refused to dismiss innocent and valuable men.

After the adjournment of the Legislature he called the Regents together in his office and made them understand that they must dismiss President Vinson, primarily because he was a minister of the gospel, and other members of the faculty or he would close the University by vetoing its entire appropriation for the next two years.

Failing to find on the Board enough men to carry out his wishes, he sought to secure a majority by removing Dr. S. J. Jones, his own teacher in early youth, and would have carried out his purpose had he not been stopped by the courts.

Angry, because of his inability to carry out his purposes, he executed his threat and vetoed, or attempted to veto, practically the entire appropriation for the University for the next two years.

Stripped of superfluous statements, the entire issue is: Shall Governor Ferguson direct the internal affairs of the University through a subservient Board of Regents?

WEIGHT OF GOVERNOR FERGUSON'S CHARGES.

If the charges made by Governor Ferguson be true, the University deserves the severest condemnation. If they are untrue, Governor Ferguson deserves the condemnation. Three facts stand out prominently:

1. The Regents of the University examined into Governor Ferguson's charges in October, 1916, as they had done prior to that date, and reported to the people of Texas and to the Legislature that in their judgment the charges were not true.

2. The Regents, the faculty, the Ex-students' Association, and the student body endeavored by every means in their power to get the Legislature to investigate these charges.

3. Before appointing the three new members of the Board of Regents who had been recommended to them by the Governor, the Senate through a committee considered investigating the University and had the Governor, President Vinson, and other witnesses before them. This committee reported that there was no need of an investigation, and the Senate unanimously passed the "Dayton Resolution" (S. R. 66), declaring that the Senate was satisfied with the investigation and decision made by the Regents with regard to the Governor's charges.

4. The Legislature had before it the itemized statement of the University expenditures for two years, certified by a public accountant. The Finance Committees of both the House and the Senate made a careful inspection of every item of the University's budget for the next two years, and on the basis of this made the largest appropriation to the University in its history. Acting upon the advice of Governor Ferguson, the Senate refused to investigate the University.

The people of Texas have a right to answers by Governor Ferguson to the following questions:

1. If you believed the charges you have brought against the University were true, why did you not submit them to the Legislature, and demand an investigation?

2. If you believed the charges you have brought against the University were true, why did you block a legislative investigation when the University demanded it?

3. Why do you not now call the Legislature together to investigate and settle this controversy?

WHAT IT WOULD MEAN TO TEXAS TO CLOSE THE UNIVERSITY.

1. To close the University would mean the destruction of an institution contemplated in the first Constitution of the Republic, endowed in 1839 and 1858, definitely commanded in the Constitution of 1876, located by the vote of the people in 1881, and nurtured and supported by every Legislature and every Governor down to the present day.

2. It would take away the educational opportunities provided for them by the fathers from the three thousand sons and daughters of Texas who attend the long sessions, the fifteen hundred (most of them public school teachers) who attend the summer sessions, the thousand or more who are unable to attend the University but who study at their homes through the correspondence department, and countless others who are helped by extension teachers.

3. It would mean the forcing of the sons and daughters of the rich to seek educational advantages in the North and East, where they spend their substance beyond our borders and develop out of harmony with our people and our institutions.

4. For the thousand or more young men and young women who earn their own way through the University and for many of the hundreds of others whose parents are in straitened circumstances it would mean the denial of all chance of getting an education—the burden as always falling most heavily on those least able to bear it.

5. It would mean that Texas, through the act of one man, would do a cruel injustice to two hundred of more able, conscientious members of the faculty, against whom no breath of criticism has ever been uttered, even by Governor Ferguson himself, by throwing them out of employment in the middle of the summer when positions elsewhere have all been filled, and that though many of them have families to support and homes not paid for.

6. It would mean the scattering of an able faculty that it has taken a generation to bring together.

7. It would mean such a blow to the reputation of Texas as would make it impossible in the future to attract to our schools teachers of the highest ability and attainments.

8. It would mean cutting off the stream of two hundred teachers that yearly go from the University to help raise the standard of our public school system.

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-of Texas Be FREE?

WHAT CLOSING THE UNIVERSITY WOULD MEAN TO THE NATION IN THIS TIME OF ITS GREATEST CRISIS.

1. To close the University would mean that Texas, through the act of Governor Ferguson, is to stop the training of surgeons and nurses for the American Army and Navy.
2. It would mean that Texas, through the act of Governor Ferguson, is to stop training engineers for service in building fortifications, laying out trench systems, and building and rebuilding military roads and railroads back of the lines in France and Russia.
3. It would mean that Texas, through the act of Governor Ferguson, is to close the University's research laboratories which have been offered to the National Government, and which are already making valuable tests of war munitions, fuel oils, and food supplies.
4. It would mean that Texas, through the act of Governor Ferguson, is to stop the training of a thousand young women in Red Cross work, in first aid to the injured, and in the conservation of our food supplies.
5. It would mean that Texas, through the act of Governor Ferguson, is to stop training for military service the two thousand young men who gather yearly at the University.
6. It would mean that Texas, through the act of Governor Ferguson, is to put a stop to the Aviation School recently established at the University by the Federal Government, one of the six in the country. The nation that maintains supremacy in the air will win the war. Shall Texas stop the stream—twenty-five per week—that is to go from the University to the fields in France?
7. It would mean that Texas, through the act of Governor Ferguson, is to cut off her source of supply for the officers' training camps. When the call came, four hundred noble young Texans left the University classrooms for the training camp at Leon Springs. In addition, two hundred recent graduates of the University answered their country's call. In fact, the University of Texas furnished one-fourth as many men to the first Leon Springs camp as all the rest of Texas combined.

And yet in the face of this record Governor Ferguson is reported in the press to have denounced the University for disloyalty!

THE UNIVERSITY'S RECORD.

The University offers the people of Texas its record for the thirty-four years of its life with pride and confidence.

An examination of the presidents and members of the faculty will show that the principle of appointment for merit only has been adhered to with remarkable fidelity. When the standard is set by Waggener, Gould, Prather, Houston, Mezes, Garrison, Callaway, Townes, Fay, Mrs. Kirby, and Miss Casis, it is easy to infer the character of their associates.

The atmosphere of the University has been conspicuously one of freedom and truth. Sincere conviction is respected and no man goes back of another's word. It results that the faculty is enthusiastic, united, contented; the student body amazingly well behaved.

The efficiency of the University's teaching is shown in the eminence attained by its graduates all over Texas, in the national capital, and in the faculties of other universities.

In the field of science the will and ability to advance the bounds of knowledge is manifested in a constant flow of publications, and honors from elsewhere to the faculty attest the soundness of their scholarship.

That the University of Texas is responding to the call of the new time for new forms of service is abundantly clear. The Bureau of Economic Geology and Technology offers the technical knowledge of the faculty to aid in the development of the State's resources. The Bureau of Municipal Research and Reference has spread modern ideas of efficiency in city and town government far and wide. Correspondence courses carry instruction to the homes of people who cannot leave their work. The Interscholastic League has stirred the schools from end to end of the State to greater interest in the discussion of public questions, in declamation and composition, in physical training and rational sports. The Division of Home Welfare has wrought wide service in the improvement of home conditions. The Division of Public Welfare has made notable contributions to the study of economic rural life. The Division of School Interests has done much good work for the betterment of school conditions, especially in architecture and sanitation. The Division of Human Conservation has effectively preached Texas health as Texas wealth, particularly in the better care of babies and in the prevention of malaria. The Department of School Visitation has been of immense service in the development of high school teaching.

The University, of course, as a State institution teaches no form of religion. Yet the moral tone of the place is conspicuously high. The president is a minister of the gospel, three of the chief deans are leading church officers, many others of the faculty faithful church workers. Largely through the activity of members of the faculty Austin has become, morally, perhaps the cleanest large town in the State. Of the students, seventy-six per cent in 1915-16 were church members, over a third were active members of the Christian Associations, nearly half were enrolled in voluntary Bible classes. Altogether the difficult problem of supplying through private agencies a healthy and vigorous religious training is perhaps as near solution at the University of Texas as anywhere in the country.

So far from being a rich man's school and undemocratic, as has been charged, the University is remarkable for the number of its students who are working their own way.

Of the 2434 matriculates for 1915-16, at Austin, 2020 were Texas-born, over two hundred counties being represented. Five hundred and one were children of stockmen and farmers; 269 were children of widows; 231 had merchants for fathers; 104, doctors; 85, teachers; 82, real estate men; 37, ministers; 41, traveling men; 34, clerks; 24, druggists; 17, newspaper men; 6, carpenters; and so on. It is clear that the University of Texas is educating in the main the sons and daughters of the plain people of Texas.

The Regents have taken the utmost pains to protect the State by a sound system of ordering and accounting. Better yet, they have provided for complete publicity of accounts. Without requirement of law they adopted at the very beginning the plan of publishing an itemized statement of every expenditure down to the last cent and have continued it to this day.

University education is expensive everywhere. Most things worth having are expensive. But if, on the basis of United States Government tables, we compare Texas with other States, we find (1) that for the years 1914-15 Texas spent on the University 17 cents per inhabitant, Michigan 78, Iowa 42, Kansas 38, North Dakota 30, Virginia 26; (2) that per \$1000 of actual wealth, Texas spent 11 cents, Mississippi 17, Virginia 24, Michigan 43; (3) that Texas spent \$296 per long session student at the University, Virginia \$592, Mississippi \$502, South Dakota \$457, Michigan \$394, Iowa \$354 (in 1915-16 the Texas figures fell to \$277); (4) that at the University of Colorado there were 5.9 long session students to each teacher, at the University of South Dakota 8.4, at the University of Indiana 8.9, at the University of Iowa 11.5, at the University of Virginia 12.1, at the University of Texas 13.4 (in 1915-16 13.6). Doesn't it look as if Texas were getting good value for her money?

HOW TO SAVE THE UNIVERSITY.

In contempt of the command of the Constitution, the democratic party, and the Legislature; in disregard of the past record and present work of the University; in spite of the earnest pleadings of many of the best citizens of Texas, Governor Ferguson cuts off the University's living because he has been thwarted in his attempt to remove members of the faculty who have incurred his dislike.

If the Governor can violate the Constitution and his oath of office, and take over the management of, or close up the University, then he can just as well take over or close up the A. & M. College, the State Normal Schools, and the College of Industrial Arts, whenever he takes a prejudice against some one there. He can just as lawfully shut the asylums and penitentiaries and turn out the insane and criminals or close up the Supreme Court. Is this democratic government? Is this Texas, or are we in Russia before the revolution?

Men and women of Texas, if you don't approve this kind of lawlessness and tyranny, express yourselves like free men, individually and in groups, by word of mouth and in the press. Inform the people! Let the Board of Regents know at once that the people of Texas want them to stand for the law and their own rights. Let your legislators know that the people will not allow any politician either to take over our schools and colleges as his private property or to close them in the face of boys and girls struggling for an education.

To save your University you and your neighbors must speak plainly and promptly now. Call a mass meeting in your community, if possible Saturday, July 7th, and send copies of resolutions demanding the continuance of the University to your home paper, the leading dailies, your legislator, your Senator, and to the Board of Regents of the University, Austin.

If for any reason you cannot secure a mass meeting immediately, write your individual views to your Representative, to your State Senator, to your home paper, and to the Board of Regents of the University, Austin, Texas.

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- WM. S. WEST, Brownsville.
- BEN J. TILLAR, Fort Worth.

ISAAC AND JESSE BORING

(Continued from Page 3)

the island in a great storm following the epidemic of yellow fever. In 1868, broken in health, he and his family returned to Georgia. There he was presiding elder for a number of years. His wife died while he was stationed at Augusta, Ga. His two daughters, Sallie and Ada, are buried at Clarkston, Ga.; N. H. Boring, a son, was killed in a railway accident at Chappell Hill, Texas, in 1866. The old Doctor died in Georgia at a little place called Dixie, and I believe his body is buried at Atlanta, Ga.

Dr. Jesse Boring was one of the most eloquent pulpit men I ever heard. He was small in stature, thin, dark-skinned, wiry in movement, serious, solemn-looking, preached only on great themes: hell, heaven, judgment, the atonement, repentance, faith, death. He never made small talks. Rarely ever led a prayer meeting, was disinclined to pastoral work. His descriptive powers were equal to but totally unlike those of Munsey. When he preached on judgment the congregation has been known to scream in affright, many to arise and flee the house. Great revivals followed his preaching. He was a man of great schemes—many of them impracticable. His faculty for administration was limited. Details were not in his line. He would never have done for the Episcopacy. His brethren knew it and he knew it. He was a poor writer. Great crowds always flocked to his pulpit ministrations. The day of judgment appeared present to sinners as they sat trembling under his awful descriptions of the Judge On His Throne. At home he was gentle, but preferred the company of great men and the inspiration of great occasions. He never indulged in small things in the pulpit, but launched immediately into a great subject, his eyes blazing with intellectual light and his figures towering in majesty.

KEEP A CHEERFUL MIND.

To be cheerful when the world is going well with you is no great virtue. The thing is to be cheerful under disadvantageous circumstances. If one has lost money, if business prospects fail, if enemies appear triumphant, if there is sickness of self or those dear to one, then is it, indeed, a virtue to be cheerful. When poverty pinches day after day, month after month, or through the years as they pass, and one has ever to deny self of every little longed-for luxury, and the puzzle of how to make one dollar do the work of two has to be solved, then the man who can still be cheerful is a hero. He is a greater hero than the soldier who faces the cannon's mouth. Such cheerfulness is the kind that we need to cultivate.—Pittsburgh Christian Advocate.

HOLDENVILLE DISTRICT CONFERENCE.

The first session of the re-established, rehabilitated and renamed Holdenville District Conference was held at Asher, Okla., beginning Thursday evening, June 14, and continuing over Sunday, June 17.

On Thursday evening Mr. Frank Reedy, Bursar of S. M. U., delivered an interesting, instructive and inspiring address on the subject of education—with especial reference to S. M. U.—which was much enjoyed by the large audience which greeted the opening session.

On Friday morning Presiding Elder E. Thurston Campbell called the conference to order and S. X. Swimme was elected Secretary. All the pastors of the district, save two, were present, and they were kept away by sickness.

The devotional hour on the opening morning was led by Rev. L. S. Barton, of Boston Avenue Church, Tulsa, and on Saturday morning by Rev. D. H. Aston, of Holdenville. Both talks were deeply spiritual and illuminating.

Reports from the pastors showed that the work is moving along smoothly and with reasonable success in almost all the charges. Conversions and additions to the Church are the rule, rather than the exception, this year.

The "Jar family" made but one very brief visit during the session of the conference.

In the line of public worship, on Friday at 11 o'clock, Rev. S. X. Swimme preached; in the afternoon at 4:30 Rev. O. P. Noble, a superannuate of the Pacific Conference, preached; at 8:15 Rev. H. P. Clarke, pastor of Tigert Memorial Church, Tulsa, delivered a great message on "The Responsibility of the Church in the New World Order." On Saturday at 11 o'clock Rev. C. A. Clark, pastor at Caddo, and Secretary of the Board of the Methodist Orphanage, delivered a message on the theme of the newest movement of our Church in the State, and at the close took an offering for that cause. Sunday was a "feast of good things" with a sermon by Rev. D. H. Aston at 11 o'clock, an address to the young people with especial reference to the work of the League by Rev. J. C. Crowson in the afternoon and the closing sermon by Rev. C. L. Brooks at 8:15. By reason of previous engagements the Secretary did not have the pleasure of being present at the Sunday services, but he is informed that all the services were rich in character and the ability of the speakers to deliver the messages.

The following were elected delegates to the Annual Conference:

- F. M. FORSTON.
- T. D. NOE.
- J. D. BOXLEY.
- A. E. WALKER.

Alternates:
H. H. Holman.
Homer King.

There were sixteen ballots on the first ballot, and the vote stood as follows: Forston 16, Noe 15, Boxley and

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:

<i>Black tea—1 cupful</i>	<i>1.54</i>
<small>(hot) (5 fl. oz.)</small>	
<i>Green tea—1 glassful</i>	<i>2.02</i>
<small>(cold) (8 fl. oz. exclusive of ice)</small>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	<i>1.21</i>
<small>(fountain) (prepared with 1 fl. oz. Syrup)</small>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	<i>1.12</i>
<small>(bottlers) (prepared with 1 fl. oz. Syrup)</small>	

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

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

War Relief for Missionaries

W. W. PINSON.

The first thirty days of our effort to raise the modest sum of 20,000 dollars for relief of our missionaries have passed, meantime financial conditions with them have grown no better but rather worse. During this time our Government has sold 2,000,000,000 dollars worth of Liberty Bonds. The American people have given 100,000,000 dollars for the Red Cross service. These are the responses of a patriotic people to the demands of war-ways of "doing our bit" for the soldiers that fight for us. Shall Christian loyalty and brotherhood fall short of patriotism and fail those who represent us at the front in this great spiritual warfare? One naturally would have expected that the whole \$20,000 asked for would have been in hand in thirty days. Evidently our people are not taking this matter as seriously as it deserves. Letters from our missionaries continue to show great embarrassment and distress. Surely we will not delay longer to respond to this need. To fail to give this money would be to indicate a lack of sympathy with our missionaries which would be discouraging.

We have received to date 378 responses, ranging from 40 cents to 1,000 dollars, and amounting to \$6024.41. We have received one donation of \$1000.00; one for \$500.00; two for \$200.00; ten for \$100.00, and eight for \$50.00, and 356 contributions averaging a little more than \$8.00 each. Thus the larger part has come in small amounts and the accompanying letters in many cases indicate a spirit of self-sacrifice that is beautiful and touching. We thank these friends in the name of our missionaries and their wives and children.

We need more large donations and a multitude of small ones. We wish our missionaries to know that a large number of our people have come to their relief.

What we are asking will only furnish partial relief. It will still leave the missionaries to bear the larger part of the sacrifice. But it will show our willingness to share and lighten their burdens.

Send in without delay any amount, large or small, to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn.

Walker 14 each, which goes to prove that "great minds run in the same channel," and that there is something in the science of "mental suggestion." Five scattering.

The presidency of Bro. Campbell gave the highest satisfaction. His consistency manifested a spirit of fairness and withal of good judgment which was most gratifying. His fine Christian spirit and loveliness won to him the sincere love and respect even of those who had not before had an opportunity of sounding the depths of his character. Holdenville District is indeed happy in its presiding elder.

The next session of the conference goes to Holdenville.
S. X. SWIMME, Secretary.

NAVASOTA DISTRICT CONFERENCE.

The Navasota District Conference met in the city of Conroe, Texas, May 23, 1917, at 8:45 a. m., Rev. J. Ed Morgan, presiding elder, in the chair. The business session was preceded by a fine sermon on "The Baptism of the Holy Spirit," by Rev. A. S. Whitehurst. His discourse was based on two passages of Scripture: "Be filled with the Spirit" and "Quench not the Spirit." The service was a very tender and inspiring one.

Organization was perfected in the election of Chas. U. McLarty as Secretary; John F. Kidd, Assistant, and C. W. Moore, Engrossing Secretary. C. T. Darby, Mayor of Conroe, was introduced and welcomed the conference to the city. Fitting response was made by the chair.

R. W. Adams, presiding elder of Houston District; Simeon Shaw, Temperance Field Worker of the Northwest Texas Conference; A. A. Wagon, Agent for the Superannuate Endowment Fund; J. W. Treadwell, Financial Agent for Alexander College; Dr. James Kilgore, of Southern Methodist University, and C. T. Tally, of Marshall, were our most welcome visitors. Mrs. Carrie Bell Hooper, of El Paso, whose husband served a quadrennium on this district, was present for a short time.

Bro. Henry DeWitt Tucker, of Cleveland and Fostoria Charge, was granted license to preach. The young brother was called to the chancel, given the right-hand of fellowship while all joined in singing "Blest be the Tie That Binds," after which he was presented with his credentials. Bro. Edward Monroe Blair was recommended to the Annual Conference for admission on trial.

Miss Julia Etta McDonald, of Montgomery, Texas, and Mr. Edward Ross, of Cold Springs, Texas, were awarded the Southwestern University scholarships.

The following delegates were elected to the Annual Conference:

- SENATOR W. L. DEAN.
- A. VISER.
- R. J. SULLIVAN.
- J. W. MADDEN.

Alternates:
B. H. Powell.
Fred Law.
J. L. Webb.

Bro. Ed Parther was recommended to the Annual Conference for elder's orders.

Arrangements were made to cover the expenses of the undergraduates to the Summer School of Theology at Southwestern University. A collection amounting to \$205 was raised to establish a scholarship in Biblical Department of Southern Methodist University.

Geo. Brooks, A. Viser and Senator W. L. Dean were appointed a committee to ascertain who the Trustees of the district parsonage are and also to determine what repairs are necessary on said property and to make such recommendations to the District Stewards as may be necessary.

J. L. Massey, W. L. Pate, E. W. Solomon and G. W. Riley were appointed a Licensing Committee.

In addition to the sermon above mentioned the following brethren preached to the delight of all: F. E. Few, B. C. Ansley, C. C. Bell and Dr. James Kilgore.

All of the various and varied interests of the district were carefully looked into and given prayerful attention. The spirit of the occasion was of the very best. Our new elder acquitted himself with pleasure to himself and honor to the brethren. We shall meet next year, Providence permitting, in Trinity. SECRETARY.

Am glad you have adopted the policy of stopping the paper when the subscription expires. Cash in advance is the only way to run a paper. Inclosed find check. Success to the Advocate. W. E. HENDERSON.
Terrell, Texas.

This is my thirty-eighth year of taking the Advocate. I am now in my seventieth year. My father took it when I was a little boy.

H. S. ANGLIN.
Duster, Texas.

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.

COOPER—Mrs. Texie Cooper (nee Edwards) was born March 5, 1892, and departed this life May 23, 1917, at Mineral Wells, Texas. She was married to Leo Cooper August 28, 1910. To this union were born three children, one of whom preceded its mother to the better world in early infancy. Sister Cooper was converted and joined the Church at the early age of 12 and continued a faithful and consistent life to the end. Sister Cooper had been a sufferer for some time before her death, but she was patient and submissive, bearing all her afflictions with a Christlike spirit. May the good Father in heaven comfort her husband in his sad bereavement and His spirit guide the little ones safely through life and bring them at last to a grand reunion with all those who have gone before. L. B. TOOLEY.

PRICE—On June 3, 1917, one of our highly respected and greatly beloved citizens, Mr. W. T. Price, of Stranger, died. He was laid to rest in the Stranger Cemetery, near the church, where for many years he so devoutly worshipped. Besides his wife, four children survive him—Mrs. C. O. Robertson, of Koss; Mrs. D. M. McKinney, of Marlin; Miss Margaret Price, and W. A. Price, of Stranger. Mr. Price was born in Pulaski, Tennessee, in February, 1842. He came to Texas with his parents when he was fifteen years of age, settling with them in Falls County. He was a powerful factor in the splendid development of the country and was always to be found in the front rank, and on the side of every progressive movement. The Civil War commenced when he was 19 years of age. He joined the company formed and commanded by Willis L. Lang. A few years after the war he was married to Miss Margaret Busby. His unselfish, sympathetic nature made him alike the true and helpful friend of his pastor, his neighbors, his tenants, his servants. To him has come the rich reward of a life well planned, joyously lived and nobly finished. MRS. W. H. ALLEN.

ROZELL—Bro. Tom Rozell was born January 14, 1851, and was married July 24, 1876. He was converted more than thirty-five years ago and during all these years he lived a consistent Christian life. He was a member of the M. E. Church, South, and stood for all of its teachings and polity. The writer had known him for about twenty-five years, and to know him was to love and admire his firm Christian character. He was a true husband, a loving father, kind neighbor and devout Christian gentleman. He stood for that which was good and noble and eschewed evil. Hundreds of times has he stood up and testified to God's power to save and expressed his desire to do God's will. His home was a home for preachers, and to partake of his hospitality was brotherly indeed. He had been a great sufferer for a number of years, but he bore his afflictions with patience and thereby evinced the greatest of Christian faith. On May 11, 1917, at a quiet hour, the Lord said, "It is enough, come up higher, thou good and faithful servant, thou hast been faithful in a few things. I will make thee ruler over many things, enter thou into the joys of the Lord." He said, "Master, I am ready," and a convoy of angels wafted his redeemed soul into the regions of eternal bliss, and his redeemed spirit shall praise God forever. We held the funeral service in Wesley Chapel church, of which he was a faithful member so long, and then respectfully laid his body to rest in the Ghoson Cemetery to await the general resurrection at the last day. J. R. LAYNE, L. D. Rock Creek, Texas.

LARGE—Virginia T. Large, daughter of J. W. and H. N. Thomas, was born in Alabama March 27, 1855; married to Rev. E. R. Large March 23, 1879. Died at Ida, Oklahoma, June 9, 1917. She was the mother of twelve children, seven boys and five girls, five of whom survive her? Sister Large was an earnest Christian woman and lived to see all her children converted and members of the Church. For nearly thirty-eight years she shared the joys and sorrows of an itinerant Methodist preacher's life, and the hardships were many—small salaries, difficult fields, often in remote places where there were few of the necessary comforts of life. And yet she carried into these difficult fields the sweet, patient spirit of her Lord and Master to whom she had given her heart in her happy childhood. Sister Large had been in failing health for quite a long while, gradually wasting away. Loving hands ministered to her wants. An attentive physician did all that his skill could do to save her life, but she "fell on sleep" like a tired child, wearied from the activities of a busy day. She rests sweetly in the bosom of the Father in heaven. She leaves a husband and five children to mourn her going away. Brother Large is pastor of Ida Mission in McCurtain County, Oklahoma, a rough mountain country many miles from the railroad. He will be lonely indeed since his companion and helper has gone. The five children are: Mrs. C. T. Jones, Crockett, Texas; Mrs. Sudie George, Halleyville, Oklahoma; Mrs. Lula E. Wilhite, Ida, Oklahoma. Two sons—Olin T. and William P. "And I heard a voice saying, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, and their works do follow them." R. T. BLACKBURN, P. E.

DARBY—Oscar R. Darby was born in Grimes County, Texas, August 12, 1878, and departed this life June 4, 1917, near Singleton, Texas. When he was taken sick all that could be done by loved ones and friends and medical skill was done for his recovery, but to no avail. He had to go. He leaves an aged father, a stepmother and one brother with many relatives and friends to mourn his departure. He was converted and joined the Methodist Church in early life and at the time he sickened to die was holding family prayers with his aged father and mother. How they will miss him! But, dear parents, remember it will be but a few more battles to fight and God shall say, "It is enough, come up higher," and then we will meet with Oscar and the other loved ones gone on before and shall be ever with the Lord Amen and amen! His uncle, T. J. DARBY.

YOUNG—The mortal remains of Dr. E. R. Young, of the city of Brenham, Texas, were laid to rest in Prairie Lea Cemetery on June 18, 1917. Born in 1844, in Mississippi, he spent sixty-eight of his seventy-three years in and around Brenham. A successful man of business and a practicing physician for many years, he was very kind and genial to every one, rich and poor alike, and his passing is mourned by a host of friends, and not less by his Methodist brethren in whose communion he enjoyed membership from the year 1882 up to the time of his lamented death. He entered the Confederate Army at the beginning of the war between the States and rendered splendid service. He is survived by his wife, formerly Miss Willie Jamerson, who has stood by his side for forty-two long, faithful years. Several children also survive: Mrs. Dr. R. S. Knolle, of Seguin; Mr. E. E. Young, of Jacksboro; J. R. Young, of Dayton, and Robert Young, of Brenham. Good-bye, dear Doctor, we shall meet you when the morning breaks and shadows flee. E. G. COOKE, Pastor. Brenham, Texas.

SCHROCK—Phillip Marmaduke Mitchell Schrock, son of John Wesley and Cynthia Schrock, was born in Madison County, Mississippi, April 1, 1832, and died at his home in Brownfield, Texas, April 30, 1917. At the age of seven young Phillip, with his parents, moved to Texas and settled in what is now Washington County. When the Civil War broke out in 1861 he early enlisted in the Confederate ranks and was soon promoted to chief gunner in Mosley's Battery. After the battle of Mansfield he was commissioned by the Confederate authorities to make an important mission into Old Mexico. In 1854 he married Miss Cynthia Jolly, and after the war they moved to Milam County, later to Ellis, and from there to Palo Pinto. In 1902, at the age of 70, he moved to Terry County and fled on land eight miles east of where the town of Brownfield now stands. In early life he learned to love Christ and later joined the Methodist Church. Next to his Church he loved his lodge. A true Methodist and Mason he remained to the last. The beginning of the end came some five years ago when he lost his sight. Since then the bright lights of a new day flashed upon his faith and made for him a happy, shining path across the unknowable chasm of death. GUS FARRAR.

WILLIAMS—Mrs. Aminda Williams died at her home at Loco, Oklahoma, May 29, 1917. She was buried at the Dixie Cemetery. She was born in 1845. Her pastor has known her but for a short time, and wishes to pay a simple and loving tribute to the pure and radiant life of a faithful friend and sister in Christ. She was reared in a spiritual atmosphere of a Methodist home. It is no wonder she grew into Christian womanhood. She loved to live for God and her children. Her heart and her home were always wide open to her pastor. The temptations of life were many and she always took God at his word and stood on his promises and found his grace sufficient in every trial. She was loved by all who knew her. She was a bright light in her home and in the town. She was always ready to help and to assist in any way, either in sickness or helping the poor. She leaves three sons at Loco and four sisters at Paoli, Oklahoma. She leaves two brothers—J. H. McIlvaine and Wilson McIlvaine, of Loco. All mourn the departure of a loving, faithful mother and sister. She was converted thirty-six years ago and lived a consistent Christian life from the day of her conversion until she went home to be with God. I will say to the bereaved ones: Get ready to meet mother and sister in the sweet bye-and-bye. I will pray the blessings of our Heavenly Father upon those who have been left behind. Her pastor, J. W. WILLIAMS.

MITCHELL—Mrs. W. F. Mitchell (nee Mary Jane Kerr) passed to her reward May 17, 1917, and was laid to rest in the family lot at San Marcos, Texas. She was born at Ruttersville, Texas, February 17, 1844. Early in life she became a Christian and joined the M. E. Church, South. She was married to W. F. Mitchell May 16, 1865. Thus in their early twenties they went to housekeeping in a simple ranch home, forty miles from any town or neighbor, on the San Miguel in Atascosa County, Texas—a county then infested by Indians. The growing family and expanding business saw moves to Wilson County, then to San Marcos, and finally to Marfa. To them were born Thomas C., who died in childhood; Mrs. Mary E. Rosson, F. Arthur, Mrs. C. Eva Joyce, W. Burton, Mrs. D. Ola Hofheinz—all of San Marcos. She leaves twenty living grandchildren. Twenty of her family are to be found on the rolls of the Methodist Church. Her husband remains to carry on the faithful work of his ascended wife. She and her family were always identified with the highest interests of the community in everything religious and educational. Robust health was never hers, and her last sickness was brief and triumphant. In the church she did so much to build, even more in its spiritual body and forces than its material strength and beauty. Among beautiful flowers, we took our earthly farewell of friend, mother, wife, until morning breaks and the shadows flee away. EDWARD C. MORGAN, P. C.

DONHAM—It was only a few days ago that we followed the little white coffin to the new cemetery, west of Winters, and there tenderly deposited it with its cherished contents to await the resurrection morn. It contained the lifeless form of Brother and Sister W. D. Donham's 14-months-old babe. She was a beautiful child, a favorite among the older children and the paragon of the parental heart. To look upon her splendidly formed body one would have marked her for a long career upon earth, but before the dew of life's early morning had disappeared, before she had plucked more than just a few beautiful flowers along life's pathway, the angels came and took her. No name had been given her but "Baby," so it remains for her to be named in heaven. We all know where to find her, for it was of these that Jesus said, "Of such is the kingdom of heaven." J. J. CREED.

FREELAND—William Freeland was born in Marion County, New York, in 1836, and died February 21, 1917, being 82 years and 2 months old. In 1865 he was married to Miss Rosa Lee. To this union were born six children, five of whom preceded Bro. Freeland to the better land. His wife and only son remain to mourn their loss, but their loss is his eternal gain, for he died triumphantly. We laid him away to await the resurrection of the just in the Pleasant Valley Cemetery in the presence of many sorrowing friends. His son, of Dallas, and others of the connection of that city were present. Bro. Freeland was very devoted to his Church, always in his place, if possible. God buries his workmen, but carries on his work. The greatest gift the hero leaves his race is to have been a hero. Say we fail! We feel the high tribulation of the world and leave our spirit in our children's breasts. "Well done, faithful servant," says the Lord, "enter thou into the joys prepared for you." Let us be faithful as he was and meet him "over there." His pastor, A. CHALMERS STERLING.

Let those interested clip these Quarterly Conference rounds, as they will appear but twice in the Advocate.

DALLAS DISTRICT.

The third Quarterly Conferences for the Churches of the city will be held in the following groups: Group No. 1—First Church, Oak Lawn, Highland Park, Cole Avenue, August 6th, at 8 p. m., at First Church. Group No. 2—Oak Cliff, Tyler Street, Brooklyn Avenue, August 7th, at 8 p. m., at Oak Cliff Church. Group No. 3—Erway Street, Forest Avenue, August 9th, at 8 p. m., at Erway Street Church. Group No. 4—Grace, Munger Place, St. John's, August 10th, at 8 p. m., at Grace Church. Quarterly Conferences outside of the city will be held during the months of July and August in connection with protracted meetings at such times as the pastor and presiding elder may agree upon. SAM R. HAY, P. E.

Uvalde District—Fourth Round.

Yancy, July 28, 29. Hondo, July 29, 30. Carrizo Springs, Aug. 4, 5. Big Wells, Aug. 11, 12. Crystal City, Aug. 12, 13. Utopia, Aug. 18, 19. Sabinal, Aug. 19, 20. Laredo, Aug. 25, 26. Dilly, Sept. 1, 2. Cotulla, Sept. 2, 3. Batesville, Sept. 8, 9. Uvalde, Sept. 9, 10. Rock Springs, Sept. 15, 16. Knippa, Sept. 16, 17. Moore, Sept. 22, 23. Devine, Sept. 23, 24. Pearsall, Cir., Sept. 29, 30. Pearsall Sta., Sept. 30, Oct. 1. Del Rio, Oct. 6, 7. Fowlerton, Oct. 10. Spofford, Oct. 13, 14. Eagle Pass, Oct. 14, 15. S. B. JOHNSTON, P. E.

Corsicana District—Third Round.

Barry and Emhouse, at Barry, June 16. Kerens Sta., June 29. Corsicana Cir., June 30. Mexia, July 1. Wortham, at Quimby's Chapel, July 1, 2. Kerens Cir., at Bazette, July 7, 8. Chatfield, at Chatfield, July 14, 15. Purdon, at David's Schoolhouse, July 21, 22. Harmony, at Pursley, July 22, 23. Kirvin, at Cotton Gin, July 27. Horn Hill, at Horn Hill, July 28, 29. Thornton, at Thornton, July 29, 30. Groesbeck, Aug. 4, 5. Eleventh Avenue, Corsicana, Aug. 5, 6. Rice, Aug. 6. Dawson, Aug. 7. Blooming Grove, Aug. 11, 12. Emmett, at McCord, Aug. 18, 19. Frost, Aug. 19, 20. Corsicana, First Church, Aug. 26, 27. W. H. MATTHEWS, P. E.

Marshall District—Third Round.

Jefferson Sta., July 1. Laneville Cir., at Redland, July 7, 8. Church Hill Cir., at Oak Hill, July 14, 15. Henderson Sta., July 15, 16. Gilmer Sta., June 22, 23. Rosewood Cir., at Glenwood, July 24. Harrison Cir., at Grover, July 29. Kilgore Cir., at Danville, Aug. 4, 5. Belkville Cir., at Rehoboth, Aug. 8. Kellyville Cir., at Moore's Chapel, Aug. 11, 12. Ogburn Cir., at Soule's Chapel, Aug. 14. Henderson Cir., at Carlisle, Aug. 18, 19. Bethany Cir., at Bethel, Aug. 22. Longview Sta., Aug. 26, a. m. Marshall, Summit St., Aug. 26, p. m. Pritchett Cir., at Pritchett, Sept. 1, 2. Hallsville Cir., Sept. 5. Marshall, First Church, Sept. 9. Pastors please read paragraph 90 of the Discipline before writing Quarterly Conference reports. H. C. WILLIS, P. E.

If you feel too tired for work or pleasure, take Hood's Sarsaparilla—it cures that tired feeling.

GALL STONES AVOID OPERATIONS No more Gallstones Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Piles, Catarrh, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be cured. Send for home treatment MEDICAL BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. FREE GALLSTONE REMEDY CO., DEPT. E-90, 219 S. Dearborn Street, Chicago.

Roswell District—Fourth Round. Covis Cir., at Moye Chapel, July 28, 29. Clovis, July 29, 30. Texico, Aug. 4, 5. Eunice, at Eunice, Aug. 11, 12. Lovington, at Lovington, Aug. 13, 14. Richland, at Doyle, Aug. 18, 19. Elida, at Elida, Aug. 19, 20. Rogers, at Arch, Aug. 25, 26. Portales, Aug. 26, 27. Hagerman, at Hagerman, Sept. 1, 2. Carlsbad, Sept. 8, 9. Hope, Sept. 15, 16. Artesia, Sept. 16, 17. Lakewood, at Lakewood, Sept. 22, 23. Odessa, at Barstow, Sept. 29, 30. Pecos, Sept. 30. Sacramento, at Lower Penasco, Oct. 6, 7. Roswell, Oct. 13, 14. S. E. ALLISON, P. E.

Albuquerque District—Fourth Round. Gallup, July 21, 22. McAlister, at Independence, July 28, 29. Harrington Cir., Aug. 4, 5. Clayton, at Bingham, Aug. 11, 12. Grady, at Liberty Bell, Aug. 18, 19. Cuervo Cir., Aug. 22. Murdock, at Plains, Aug. 25, 26. Vaughn, at Stanley, Sept. 1, 2. Watrous, McGaffey's Mill, Sept. 8, 9. Magdalena and Kelley, Sept. 15, 16. San Marcial, Sept. 17. Melrose, at Melrose, Sept. 22, 23. Captain Mis., Sept. 29, 30. Carrizozo, Oct. 2. San Jon, at San Jon, Oct. 4. Tucumcari, Oct. 6, 7. Albuquerque, Oct. 13, 14. GEORGE H. GIVAN, P. E.

From Factory to YOU \$25.50 FREIGHT PREPAID.



The Advocate Machine is a new model Drop-Head Automatic Lift, and is complete with all attachments. It is the equal of most machines sold by dealers for \$75.00, but our arrangement with the factory enables us to ship the machine direct to your station at one-third its true value.

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BLAYLOCK PUBLISHING CO., Dallas, Texas.

PAYABLE IN ADVANCE

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.

Attention, Port O'Connor Agents!

If you have been representing

The Texas Methodist Assembly

In the sale of Port O'Connor lots in your city, it is imperative that you be present at the Assembly on

**LOT SELLING DAY
MONDAY, JULY 23rd.**

On that day a special effort will be made to sell these Port O'Connor lots upon the sale of which depends the financing of the Assembly improvements and an opportunity will be given to you to not only make your expenses to the Assembly but in addition to clear up a nice commission profit for yourself.

Epworth Leagues, Sunday Schools and Missionary Societies which have been selling lots are urged to have their representatives on the grounds to close up sales which have been pending, the seeing of the lots and to make additional sales among those who will be in attendance at the Assembly.

If you will be present on that day notify this office at once and full particulars of this great Lot Selling Day will be sent you so that you may be prepared to do your share and secure your share of the commissions.

Texas Methodist Assembly

PORT O'CONNOR,

JULY 19th to 29th

LETTER FROM THE COAST.

H. G. H.

Monday night, June 18th, the Methodist parsonage at Bishop and an adjoining residence were totally destroyed by fire. Most of the belongings were saved. The church building suffered about \$800 damage. Some insurance. Preacher and his wife were in Georgetown.

Bro. Harris, on his return from the Southwestern Summer School of Theology, gave us a deeply interesting

synopsis of the addresses delivered by the various speakers. We got him into a rented house today. Parsonage was heavily mortgaged for debt.

We hope for a visit from Dr. W. F. McMurry just before the session of our Annual Conference to look into and help out in church debt matters.

Our third Quarterly Conference held last Sunday evening and the presiding elder preaching at night, then starting on trip to see his aged mother whom he has not visited in eighteen years.

A terrible drouth has the better of this whole country. No crops last

year. No corn this year and very poor outlook for cotton. Bishop has never recovered from the great storm of last August.

Presiding elder reported the Brownsville church would be ready for dedication next fall. Methodist work was commenced in that border city in 1852. W. D. Fly, presiding elder, and N. A. Cravens, preacher in charge.

Corpus Christi, Alice, Kingsville, Goliad, Kenedy, etc., are candidates for location of South Texas State Normal.

War has taken nearly all the young men out of this country and it will greatly affect attendance upon State and Church schools and public schools as well.

The poorer class of Mexicans have returned to their own country by the thousand, perpetuating their present state of starvation. There seems no remedy for Mexican conditions.

The Uvalde District Conference resolution makes a wise suggestion to Texas Epworth Assembly, not to allow permissuoc bathing and "shoot the chute" girations. That must have been product of the wisdom of Bob Paine.

But I cannot say so much about resolutions signed by Coffman, Newton and Gossett about grievous mistakes Bishops and presiding elders make for want of light—and especially about the great importance of the preachers and laymen being thrown into a mob to enlighten the darkness of said Bishop and presiding elders.

I doubt very much that a vast majority of the preachers and laymen desire a larger participation in the councils of the Cabinet. I think Messrs. Coffman, Newton and Gossett would make a pretty mess of it in planning even Uvalde District much less one of those districts eight hundred miles long and four hundred broad—yes, a pretty mess of it—"confussion worse confounded." What the presiding elders don't know had better be dropped into the waste basket.

Did the brethren have a case of indigestion, or was it Swanson and Biggs' preaching that so enlarged their visions of liberty?

Brethren, lie low and keep dark!
Bishop, Texas.

The Advocate is fine. I have taken it for years.

MRS. D. D. TODD.
Gause, Texas.

WE HAVE ARRIVED !!



"SOMEWHERE IN TEXAS"

S. B. McLane, the "Bible Guy," writes his first experience on the second Bible campaign among soldiers conducted by the American Bible Society.

AT THE BASE HOSPITAL, JUNE 25.

"I loaded the Bible Car at the warehouse and drove to the Post, where I made the rounds of the hospital wards. I distributed 394 copies of the Gospel of St. John and 23 of the khaki Testaments. It is a great pleasure to do this hospital work. You can get closer to a man when he is on his back. He listens better. Just think! I could reach 400 men with the Gospel for \$12. I left many reading the Book for the first time in their lives. Others said they had been wishing for a Bible to read during the long hours in the hospital."

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You pay only the cost of manufacture. The Bible Society stands all expense of distribution.

30c will supply a Testament (genuine khaki).
10c will supply a Testament (khaki colored cloth).
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Send money to

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AMERICAN BIBLE SOCIETY.
Dallas, Texas.

I have been a reader of the Advocate 41 years; first commenced reading it in 1871 when my father first subscribed for it. That was when I was a boy. The Advocate is the first newspaper I ever read. I love to read the dear old Advocate.

J. H. ROBERTS.
Riviera, Texas.

No man can honor himself more than by honoring God.



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