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Denominational Dynamics

The tendency to deplore the existence of so many denominations, representing Christianity, is not necessarily a proof either of broad-mindedness or of catholicity.

Christianity is not a question of ritual, creed, or polity. Denominationalism is concerned with all three of these, in addition to many other minor problems, which are imperative in the organization of any body of Christian people for effective work.

The idea that denominational allegiance and enthusiasm are things to be apologized for is only another proof of the fact that the white heat of conviction may be chilled by the atmosphere of indifference. It is not true that denominational zeal is synonymous with ardent Christianity. But it is true that thus far in the history of Christianity the most representative Christians have been most outspoken in their allegiance to some one of the great denominations.

Occasionally a Franklin or an Emerson has found denominational territory too much circumscribed for the spiritual development of the man. These are notable only because they are exceptions.

No one will ever forget that Augustine was a Romanist, that Jonathan Edwards was a Presbyterian, and that John Wesley was the founder of Methodism. The most heroic Christians have been identified—and that not accidentally—with some one of the various branches of the Church universal.

True they have not made the burden of their message denominational aggrandizement, but have found in denominational organization a power-arm which lent effectiveness to all Christian activity.

Interdenominational polemics are practically a thing of the past, though one of America's leading novelists has endeavored to prove to the contrary in one of the most glaring anachronisms of our time. But so long as men are men they will differ, not only as to essentials, but even as to nonessentials. Denominational preference is a matter of temperament, of geography, tradition and training; but essential Christianity is the same from sun to sun.

Until men's tastes, training and temperament have become uniform there will never be one great universal denomination; yet through the various lines of activity all the temperaments, all the types and all the tongues may be exercised and controlled.

Men have never been so broad—so in love with the abstract—as to lose interest in the definite and the concrete. The history of denominations proves that they

have been in many instances spiritual dynamos from which have flowed world currents for the kingdom. Their lines may cross and recross as do the power-laden wires in our great cities without a blaze of interference.

The kingdom of God is greater, deeper,

The Sin of Indifference

Indifference, like ingratitude, is an attitude. Perhaps there is no more subtle enemy with which Christianity has to deal today than the indifference—the affected stoicism—seen in certain circles. It makes it not "good form" to manifest enthusiasm, or discuss those elements of creed and character which concern so deeply the life of the race.

This attitude is the result of an idea that religion is a mode of thought only and that the race will eventually outgrow it and "slough it off." We are told by men, some of whom are sincere, that in the coming years the law of development will enable men to cast off their religious habits, that sin is one of the many "steps" in the forward movement of mankind, and that, therefore, religion must be granted the patronizing toleration of superiority.

But "man is an incurably religious animal." He has always known how to pray—to recognize some higher power than his own. Atmospheric pressure may be more subtle than organized opposition in the concrete. He who can neither love nor hate is the basest of all and belongs where Dante placed him. He who neither believes nor doubts—who is neither good nor bad—has not in him the making of a saint.

Dr. James Denney

In the death of Dr. James Denney, of the United Free Church of Scotland, Christendom has lost one of its outstanding figures. As scholar, preacher, author, and administrator, he enjoyed the rare distinction of leadership, and was probably Scotland's first citizen in Church or State.

In him were combined the "mystic's hunger for God," and the "moralist's passion for men." Evangelical, scholarly, devout and constructive, he had at the early age of sixty-one made a place for himself in the councils of modern Christianity which entitled him to be numbered with the representative theologians of this century. Knowledge and piety found his great soul large enough to house them both. He has taught his students and readers around the world that it is possible to "be-

lieve in thinking" as well as to "think in believing," and that men can be "intellectually respectable" and "morally certain" in a world from whose firmament fixed stars are disappearing from view.

Speaking somewhere of a pamphlet on atheism, Carlyle says: "Yesterday came a pamphlet on atheism. It was like the shout of a wild hyena at finding the whole universe to be carrion." He emphasized his beliefs, but kept his doubts to himself.

Isaiah was not a "pleasant man." He was not indifferent to the conditions confronting him. He was not ashamed of sentiment. He wore no mask of indifference—though his heart was not on his sleeve.

Even the greatest of the stoics was touched at sight of life and death in the camps of the Roman army. And a greater than Aurelius or Isaiah did not restrain his tears one day when He saw the sorrows of men, and yet He could cleanse the temple with the scourge of authority.

"Complete success alienates us from our fellows, but suffering makes kinsmen of us all." This is the bond which solidifies the race.

Religion is more abiding than the patronizing indifference with which some have tolerated it. It is a persistent agent. Though its forms may change as does the valley through which the river flows, yet, like the river, its contents and essence are the same in all ages and in all places.

Says the editor of one of the great British journals: "It is our own deliberate opinion that hardly any greater loss could have befallen the Christian Church, for he seemed destined to guide thought and action in the difficult years to come as hardly any one could but himself. There is no doubt that he sacrificed himself. The zeal of God's house has eaten him up. He was continually spending himself, and all of us seemed to take it for granted that he was capable of any labor."

He was particularly fortunate not only

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

John Wesley as a Christian Power

REV. LAWRENCE L. COHEN, Jr., Chickasha, Okla.

In one of his brilliant essays Emerson has said that, "An institution is the lengthened shadow of a one man." And so it may be said that Methodism is but the flowering fulness of the redemptive purposes of the life of its founder, John Wesley. Indeed, it is no affluent praise to say that Wesley's spirit interpenetrates all Methodism as light interpenetrates the Cosmos. Yesterday his figure was unique—today it towers. Innumerable are the historians who place him upon a pedestal apart from all the great men of the eighteenth century, agreeing with the late Philip Schaff, "That he was the most apostolic man since the apostolic age." No other man influenced his age so powerfully, and "so united faithfulness to the essential doctrines of revelation with charity toward men of every Church and creed." Says Dr. Andrew White, in his "History of the Warfare of Science with Theology," "His inborn nobility of character lifted him above any bitterness or persecuting spirit, or any imposition of doctrinal tests, which could prevent those who came after him from finding their way to truth."

When England was threatened with a storm that might have equaled the French Revolution; when the nation was shook with alarms and with the clash of theories; when the Church of England had sunk into a stupor and sat drunken in religious sloth, writes Lecky, God wanted a man! He found him in John Wesley, of Oxford, whom Canon Farrar says, "saved the Church from the nemesis of just retribution." Thus he became one of the most disinterested of those benefactors of mankind who "have raised strong arms to bring a little heaven nearer our earth." Isaac Taylor (who received from the Civil Service Fund of Great Britain a pension in public acknowledgment of his great service to literature, especially in the departments of history and philosophy) writing of Wesley's influence upon English thought says that "he furnished the starting point for our modern religious history in all that is characteristic of the present time." Even Bishop Lightfoot said that Wesley gave to the Salvation Army, founded by a Wesleyan Methodist, "that last secret of Christianity, the compulsion of human souls."

Many preachers were more impassioned in the pulpit than he, and effected perhaps more striking immediate results, says one of his biographers, "but they lacked his sustained and relentless power." Julian Hawthorne, writing of British Pulpit Orators says that "the persuasiveness of Taylor and Leighton, and the burning conviction of Bunyan and Barrow served to enlarge and deepen the sphere of oratorical activity, but it was the homely ardor of John Wesley that recalled the heavenly earnestness of the early Christian preachers. "A greater poet may rise than Homer or Milton," says Dr. Dobbin, of Oxford University; a greater theologian than Calvin; a greater philosopher than Bacon, and a greater dramatist than any of ancient or modern fame; but a more distinguished revivalist than John Wesley—never! "He of all men," writes Robert Southey, "will have produced the greatest effects centuries, or perhaps milleniums hence—if the present race of men should continue so long."

Looking out upon the moral condi-

POLITICS IN THE CHURCH.

No, we already have all the politics, in the sinister sense of the word, that we want in the Church. Any is more than enough. It has ever been a sound instinct that has made it bad form in the Methodist Episcopal Church, South, even to mention in the Church press petty ambitions, candidacies, wire-pulling, and the like.

But just as politics in the ancient Greek city—state was something noble, corresponding to our "statesmanship," so there is a churchmanship worthy of our best thought and effort. We are a great ecclesiastical organization, and it is right that we should give attention to weighty matters and problems that arise.

When a group of our preachers or laymen get together now the question is apt to come up: "Whom are we going to send to the General Conference?" The question is a legitimate one. There is one impropriety in talking it over. Nothing would be gained if each cast his ballot without conferring with another. The purpose of this article is to offer sug-

gestions looking toward an intelligent selection of delegates. No man should be voted for merely by way of bestowing a personal compliment. "He would appreciate it," "He has never been," "It would be a nice trip for him"—all such remarks betray a misapprehension of the responsibilities involved both in casting a vote and in representing the Church.

What should be the determining consideration? Only the ability of a man to serve the Church. Now this involves not only his personal character and general capacity, but also his position on vital issues. As far as possible we should vote for men who believe as we do on policies that must be shaped. We are to vote for persons to represent us—that is, to represent our views. We ought, therefore, to find out where a man stands before we vote for him.

What are the policies that are of importance at the present time? A separate paper would be required to set them forth adequately, but here I suggest a few of the most urgent.

First in importance is that of democratizing the Church. Whatever one may believe about going several thousand miles to destroy autocracy,

if one is unwilling to introduce democracy at home he should by all means vote for men who can be counted on to perpetuate ecclesiastical autocracy. I am not of course referring primarily to autocratic individuals, but to an autocratic, medieval form of Church government.

Secondly, if one believes in full rights for male members of the Church only, he should vote for delegates whose influence and votes are consistently cast against laity rights for women. A good test of a man's position on this and other questions is as to how he voted and worked at a former General Conference, if he was a delegate, or in the Annual Conference, when the question was up. This does not, of course, deny to anyone the right to change his opinion and to be judged on the basis of his present position.

In the next place, one who is at heart opposed to unification of the branches of Methodism should vote for those who will throw cold water on the plan, discover difficulties and magnify them, and do everything to embarrass and delay the progress of the movement.

Finally, if one sets what is called "social service" over against the "gospel" and sees in the social movement of the present day a menace to the spiritual aims and work of the Church, it would be a great mistake for him to vote for men who have been poisoned with modern "humanitarianism" and social passion; for if too many such were elected the world might be made safe for democracy—ecclesiastically speaking.

It would be easy to enlarge this list of living issues and to expand the discussion of those already mentioned; they are given merely for illustration. I am fully aware of the fact that somebody will be ready to say that the effect of these suggestions may be to introduce politics in the Church. The aim is not to get politics in the Church, but to get it out, and to introduce a larger and more efficient ecclesiastical statesmanship.

JOHN C. GRANBERY.

Georgetown, Texas.

ELECTING DELEGATES TO THE GENERAL CONFERENCE.

In a few months we will begin electing our delegates to the General Conference. In the sight of God and before men, how are we going to deport ourselves in this responsible procedure? In civil affairs, perhaps, our greatest shame is the political trickery and scheming in many elections, municipal, county, State and National. It is unthinkable that such methods should have a place or be practiced in Methodist Conferences. We have a great opportunity for leadership in setting up a true standard for elections in this country. I bring no railing accusation. However, it is rumored, true or false, that in some of our conferences "slates" are being made. This implies unbrotherly and ungodly scheming. A square, open deal ought to be the watchword of every honest man, and especially every member of an Annual Conference. We have a great brotherhood. At our Annual Conferences there ought to be a common feeling that here in this body every brother has a square, open deal by the Bishop, presiding elders, pastors, laymen, all. When you see a brother at an Annual Conference busy soliciting votes, working at combinations, you may put it down that he is consciously or unconsciously, purposely or innocently, playing into the scheme of some man or some set of men. The West Texas Conference has been singularly free in all her past glorious history from all that is unworthy in methods and spirit in electing delegates to the General Conference and in dealing with each other. May we ever maintain the heroic, unselfish and self-sacrificing spirit of our fathers.

Who should be elected to the General Conference? Men. Real men. Strong, capable men. Men of vision. Men who have been faithful and efficient, some of them at least, who are love the doctrines and polity of Methodism. Men who will be of real service on committees and in the deliberations of the General Conference. Men, some of them at least, who are known to the general Church. Men who will not be a party to any scheme or combination in the election of Bishops, General Conference officers and General Conference legislation.

I do not expect to be a delegate. For good and sufficient reasons other brethren, true and tried, in the West Texas Conference ought to represent us. I say this frankly. But I am ex-

pressing my own deep personal feelings and convictions. They are worth just what they are worth. I claim only a sincere desire to conserve the best interest of Methodism in general and of the West Texas Conference in particular.

J. T. CURRY.
San Marcos, Texas.

WHOM SHALL WE SEND?

This is a question that all members who are present at the various Annual Conference sessions will answer by ballot this fall. The ballot for what? For those who are sent to the General Conference of 1918. And in my own mind this question is not an easy one to answer. Personally, I want the Holy Spirit to instruct me in casting my ballot.

I have always believed in the ministry of our Methodism. If I did not, I would not be in it. The rank and file of our Methodist ministers are men of great faith and heroism. Also our Methodist laymen, taken as a whole, are men who love God and his Church.

But my short experience as a preacher, and a member of an Annual Conference has taught me a few things. I have learned that the men of our Annual Conferences make a great brotherhood. A deep sympathy develops among us as brethren, all having the same interest in a great cause, and that cause is for Jesus Christ and his Church. We form our close friendships and are always glad to meet one another, at least once a year. And there are a great many other things that draw us close together. Also I have learned this, that even preachers are not free of mistakes and shortcomings.

But who shall we send to our next General Conference? Of course, there can be only a few representative men to go from each conference. Every good man that is capable of making a good delegate will not get to go; for we have several more in each conference than the law of the Church allows us to send.

I believe any man who goes to the General Conference, of course, must be a man who enjoys the experiences of the Christian religion and has a close contact with God and Christ; but he must also be a good legislator in God's kingdom. Of all men who should and must be kept out are men of personal ambition and self-seeking motives. Whether we have any man of that sort you can judge for yourselves. I heard one of our Bishops who has a record of a saintly life thus far make a statement to this effect before a large audience of mostly preachers, "that one trouble in our ministry today is that we have too many men of personal ambition, and who are self-seeking. Of course, even one man of this sort would be one too many. God save us from such as this! We need to send men there who love God and are in love with his Church, men who will be sought for rather than men who will seek after and for the honor of being there, men who are willing to spend and be spent for the great cause of Methodism as it was founded under God by a great leader and evangel among men. Also the men who have the confidence of their brethren and are worthy to represent their brethren. God help us that we may send those whom He would have us to send!"

R. E. PARKER.
Lavernia, Texas.

SHOOTING LOW.

A minister felt that for some reason the words he spoke from Sunday to Sunday were not bearing the fruit they should. One Saturday morning, after he had finished writing his sermon, the thought occurred to him: "Perhaps I shoot too high. I will go down and see if Betty can understand it." Betty was a trusted Christian servant.

He went to the kitchen and called her to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences and asked: "Do you understand that?" "No," she replied. He repeated the idea in simpler language and then asked her if she saw it. "I see a little." He again simplified it. She saw it more clearly and showed deep interest, but said to him: "Plane it a little more." And once again he simplified it. Then she exclaimed with ecstasy: "Now I see it; now I understand it."

He returned to his study and rewrote his sermon in the simple style that Betty could understand. On Sabbath morning he went to Church, fearing and trembling lest his people should be disgusted with his sermon, but fully resolved to try the experiment. What was his surprise to find that he was given attention as never before, and he saw that in the congregation eyes were filled with tears. From that time on he changed his style of language and had no further cause to feel that his work was not successful.—Baptist Commonwealth.

REPORT OF COMMISSION ON UNIFICATION.

The members of the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in closing the labors of their second session, held at Traverse City, Michigan, June 27-July 3, 1917, send greetings to the people of the two branches of the one Church which they represent.

First of all, we give thanks to God the Father, through our Lord Jesus Christ for the full measure of grace which has been vouchsafed us in our labors, and for the evident tokens of the presence of the Holy Spirit in our assemblings, sweetening our fellowship, deepening our sense of oneness in Christ and strengthening our hope of a united Methodism throughout the reaches of our common country.

We do not seek in this message to diminish the general understanding of the difficulties which have attended our efforts to meet fully the task committed to our hands; but we have rejoiced greatly in Christ, our divine Leader, to see how many of these difficulties have dissolved away as we have approached them in a spirit of prayer and dedication to the end which the Church has set us to achieve. The results of our labors are not yet complete, but they are substantial and reassuring; and it is part of the purpose of this communication to inform the Connection which we represent of the fact that we have the unfinished details of our task under prayerful consideration and treatment, and it is our earnest desire to be able to make to our respective General Conferences a happy report upon the whole matter of unification.

That our people may have the means of determining for themselves the extent to which we have progressed, we beg to submit the following statement touching the conclusions reached at this sitting of the Commission:

The Joint Commission has reached tentative agreements upon the following matters:

- 1. The Church Conference.
2. The Quarterly Conference.
3. The Annual Conference, including lay representation therein.
4. The composition and powers of the white Regional Conferences.
5. The area boundaries and powers of the Missionary Regional Conferences.
6. The basis of representation in the General Conference and the powers of the same.
7. The method of election, assignment and retirement of Bishops, together with a constitutional provision for the defining and fixing the privileges, powers and duties of the Episcopacy.

The foregoing tentative agreements are subject to further consideration and revision if necessary and their final approval and adoption is contingent upon agreement on the matters that are yet to be considered.

FRANK M. THOMAS,
A. W. HARRIS,
Secretaries.

TROUBLE IN BUILDING CHURCHES.

H. G. H.

A brother writes, "How is it, when we applied to your Church Extension Board for \$250 that you gave us only \$175?"

And then: "The General Board turned us down. Not one cent. I am going to take up the matter with Dr. McMurry. Why, instead of it being a \$15,000 church, it will cost us \$20,000."

And then he asks, "What did your Board do?" Why, our Board approved your application just as it came to us.

And let us say that all long-winded private letters written by preachers, boards, committees cut no figure—cannot be read by general or local board.

Everything must be on face of the application. We must be governed by rule and law, and the disbursing committees must be governed by money in hand.

Look in Discipline, page 206, of 1914 edition, par. 499, and see law governing church building.

Very few building committees pay any attention to that law—don't even know it is in Discipline—don't know that General Conference has any right to make any such law.

Law is the best thing in the world—grace not excepted, for all grace is governed by law.

What's the trouble with Governor Ferguson? He set about removing members of the Board of Regents of the University without giving them a chance to be heard. He violated not only natural human rights but consti-

tutional rights. Law is fundamental.

Why was it that the Southern branch of Methodism in 1844 was unwilling to stay longer with the Northern branch of Methodism? Removing Bishop Andrew from office without giving him a chance to be heard or giving him a trial before his peers or brethren.

Violators of law and constitutional rights will always be condemned by popular judgment.

Now a point or two that ought to be as well known as the nose on a man's face:

First, it will not do to try to build a church on a subscription list. A subscription list—even gilt-edged—is dependent on the whims of men, the will of man and a "concatenation of circumstances."

Even Divine Providence cannot control or collect a subscription list against the will of man.

The ordinary subscription list to a church building isn't worth a copper in law if some bull-headed fellow gets mad about the work being done. Many such men are in the Church and they have money with their names on the subscription list.

"Three-fourths of the money shall be secured before any such building be commenced." There's the law that is everlastingly broken. A subscription list cannot be called money "secured."

But the preachers may say: "Didn't I faithfully promise these contributors whose names are on the list that the Board of Church Extension would plank down the cash in assistance if they would subscribe? Yes, you did; but by what authority did you do it? Oh, the necessity of the case and good will of the board! Broken sticks! Money in hand beats all necessities of the case and good will of the board."

The Lord only knows how many times the local board has virtually broken the law in making a bold dash upon the treasury of the General Board—and if Dr. McMurry had not gone through the same dry waters he might have petitioned Annual Conference to turn the local board out neck and heels. Farewell—but "secure" the cash. Bishop, Texas.

The exercise of prayer is the test of the soul's kinship with God. We enjoy the fellowship of those with whom we have much in common, but it is embarrassing to remain long with persons with whom we can find no points of contact. It was the very delight of Jesus to spend the night in some lofty mountain in fellowship with the Father. He came back to the cares and conflicts of life greatly refreshed and strengthened. How about our seasons of prayer? Do we find them a joyous season of communion with God, or do we feel that we are in strange company and rather embarrassed until we can get away?—Raleigh Christian Advocate.

SPIRITUAL GROWTH.

Nothing is born full grown. It passes through a period of growth, and it must grow or die. The parent who is delighted with the innocent helplessness of his child and rejoices at its little efforts at speech becomes seriously alarmed if his lisp, tottering, help-requiring state threatens to become permanent. Would that the cessation of growth in the spiritual life created as much dismay! Would that it seemed as monstrous, as unnatural to have our spiritual as our natural growth checked! It would be a startling revelation to all of us were the discernment of our spiritual condition as keen and true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you a spiritual-made growth due to the time that you have been a Christian? or are you still a weak child? Have we grown up to maturity? Are we growing to maturity? Have we grown beyond our associates? or are we conscious that many others stand head and shoulders above us? Physically we once needed to be lifted, if we were to see or touch or be on the level of certain things; we should be humiliated were it so still. Is it so spiritually? Do we find ourselves face to face with things which once towered above us and seemed unattainable? Can we stand alone now? Are we men in understanding, able for ourselves to see what is good, having within ourselves a strength sufficient for all needs of life, truly sons of God who have entered into the full liberty and strength that God means his sons to have? And being born again is a great thing, but it is not everything. The growing after birth to maturity is much more the end for which birth is alone desirable and valuable.—Marcus Dods, in Pittsburgh Christian Advocate.



The Midsummer Night Dish



They Float in Milk Like Bubbles

A cool dish of milk with Puffed Wheat floating in it. There was never a night dish half so inviting nor one so easy to digest.

The fluffy grains are light as air, and eight times normal size. They are crisp and toasted — almond-like in flavor. So flimsy that they crush at a touch.

Yet they are whole grains with whole-grain nutrition. Every food cell is exploded. Every granule is fitted to digest.

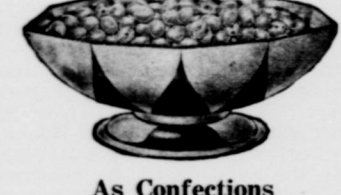
You know the need for whole grains, with their phosphorus and vitamins. Then why serve part-grains in these bowls of milk?



Mix Them With Your Berries

You know that food cells must be broken. Then why serve night-foods which have half the cells intact?

Puffed Wheat Puffed Rice and Corn Puffs Each 15c Except in Far West



As Confections Doused with Butter

These dainty titbits are perfect foods, made by Prof. Anderson's process. Digestion is quick and easy. And every atom feeds.

No other foods made from wheat, rice or corn are comparable with these.

Please don't confine Puffed Grains to breakfast. They are too delightful, too hygienic to be limited in that way.

Mix them in every fruit dish. Douse with melted butter for between-meal food confections. Use as wafers in your soups, scatter them on your ice cream.



Like Puffed Nuts on Ice Cream

Notes From the Field

CHURCH DEBTS CLEANED UP IN TULSA, OKLA.

Please report that the debt at Tigt Memorial, Tulsa, Okla., is paid. Not promises, but cash paid in, and the papers burned. Unfortunately this debt was reported paid, which made it harder to raise. It has been hanging on the Church for several years, and has got in the way of every forward movement. It is a great relief to get it off. The amount was about \$2500. This cleans up Church debts in Tulsa.—H. P. Clarke, P. C.

PILOT POINT.

A union meeting in which the Baptists, Cumberland Presbyterians and Methodists co-operated closed here last Wednesday evening, the 4th. The preaching was done by the pastors. Mr. A. L. Carter and Dale Haven, formerly of the Hendrix evangelistic party, were with us and rendered most valuable assistance. Carter's work as soloist and choir director is great. And Mr. Haven is one of the very best pianists to be had anywhere for evangelistic work. I can most heartily recommend these men to any of the brethren. We received eleven members into our Church yesterday and have others coming in later.—E. V. Cole, P. C.

BRAZOS.

We are here in a very promising revival. There have been several conversions and additions to the Church. The Lord is blessing us. Brazos is a splendid little town on the T. & P. Railroad. Some very choice people are found here. Bro. I. T. Huckabee and his wife are very popular. The people love them. They make a good team in a revival meeting. Brother Huckabee can preach or sing. His wife is a great help to him. She is a real "preacher wife." Hence, they are much loved and are doing a fine work on the Palo Pinto Charge. They will begin the erection of a new parsonage soon. Pray for us that the revival fires may continue to burn.—J. N. McCain.

DENISON.

For nearly two weeks now I have been with Rev. L. D. Shawver and his people on the south side at the Trinity Church in a gracious revival. There have been more than thirty professions up to date, and the good work goes on. I am now just home from a Katy shop meeting in which one strong man surrendered his life to Christ. It is likely the meeting will close the coming Sunday. Brother Shawver is a royal spirit and his Church is in fine working form. It has been a joy to labor again with him. This is the fourth revival meeting we have been together. My appreciation of the real worth of this man deepens as I come thus to know and test his metal. Over at Waples Memorial things are moving. These are loyal folks and the work with them remains a joy. Denison Methodism is pushing forward. We are happy in the good and glorious work.—O. T. Cooper.

WAPANUCKA, OKLA.

Rev. Joseph Jamison, of Greenville, Texas, struck the town of Wapanucka like a cyclone last week, the rumblings of which are still growing in intensity. I doubt if anyone ever came to this little city who created more real interest in things spiritual than he. His messages are alive with great burning truths of the Christian religion. Bro. Jamison deals with the severities of the gospel in a way that stirs the heart of saint and sinner. No man can attend the services and wait on his ministry without being a better man for having done so. Every sermon preached is a masterpiece, nothing conventional, low or shoddy, stale or stereotyped phrases used in his deliveries. At the evening service Sunday the house was packed and he held them with a mighty grip for three hours. It is evident that no other man has so completely captivated the town as he. No man to whom we have ever listened has a greater grip on the essentials of Christianity than Bro. Jamison. Bro. Jamison held a street service Saturday afternoon to which the great crowd gave reverent attention. The minister is no respecter of persons in denouncing sin. He declares against sin in high as well as in low places, with accent on the high. The services will continue through the week, closing next Monday evening with Bro. Jamison's masterful address on the "World War." The street service next Saturday afternoon at 3 o'clock should be attended by every citizen of the city and surrounding



ROBERTS AVENUE CHURCH, BEAUMONT, TEXAS—REV. H. T. PERRITTE, Pastor.

Sunday, July 1, was opening day for our new church at Roberts Avenue, Beaumont. We have a modern plant of ample and beautiful arrangements. The main auditorium with gallery and rooms, which may be opened so as to furnish added seating capacity, will care for regular and overflow congregations easily. The department rooms for the organization of the modern and model Sunday School offer possibilities for very great service. Have beginners, primary and junior departments, with nine large rooms for the adult work. Epworth League room twenty-five by eighteen feet. The kitchen and dining room parlor and other equipment provide for the social side of the congregation; in fact, one finds nothing

lacking in this church for it comes not short for beauty, orderly arrangement or convenience. Rev. H. T. Perritte has achieved a work nothing short of marvelous. He has been pastor, financial committee, soliciting agent, collector, contractor and builder. He just went out, secured the money, bought the material, built the church, and is about to present this church free of all debt to the Methodist Episcopal Church, South. By his management this twenty-five thousand dollar plant belongs to our Church and there is a saving to the local congregation, of not less than ten thousand dollars. For two full years Bro. Perritte toiled along making ready for a new church enterprise, then when all plans were made, he began in real earnest. Ninety days after breaking dirt for this

building the great congregation gathered in the new church for the opening service. How is that for carrying through an enterprise? Bro. Perritte is a home product. After his early years on the East Texas farm, he prepared himself for the work of a public school teacher; but feeling the urgency of the call to the ministry, joined the conference and has the record, thus far, of having "made good" wherever the Church has placed him. He does not "write himself" up but he does bring things to pass and any one can safely say there are yet larger fields of service for him. The writer substituted for Dr. Bradfield in the opening service. It was a delightful day. Here's "hats off" to Roberts Avenue, Beaumont, congregation and preacher in charge.—J. W. Mills.

country. Make it a point to be there, and have your friend or neighbor to attend. It will be no ordinary affair. Some one is dying now for the very thing that will be obtainable at this service in a peculiar way. The citizens of this little city have treated us royally. Their hospitality will always be remembered. They have absolutely laid themselves out to make our stay pleasant and profitable, socially and spiritually. Methodism looks man and God in the face and calls men to repentance and faith as no other Church dares to. Jamison turns on the "white light" and believers are strengthened.—J. Y. Bryce, Pastor.

WACO, CLAY STREET.

Clay Street is still alive and doing business. We closed a good revival a few weeks ago that resulted in about twenty conversions and accessions to the Church. The preaching was done by W. T. Singley. He knows how to preach the old-time Gospel. He hews to the line and stays with the old Book. He is one of the best Gospel preachers that I have ever had to hold a meeting for me. He knows how to lay the foundation for a meeting, and he has the old-time ring. Singley knows how to make the people love and support the pastor. We had an old-time pounding during the revival. This is our fourth year, and, of course, some man will get our job next year. The man that follows us will find as loyal a bunch of Methodists as can be found anywhere and as liberal as any Church in the Central Texas Conference. We have one of the best Missionary Societies that can be found. We have a Senior Epworth League, an Intermediate Epworth League and a Junior Missionary Society and they are all busy. We have one of the most loyal bands of young people that I have ever worked with. I leave next Monday to help the boys out in the country. I am going to hold four meetings this summer. I always take my vacation by helping the other fellow. Don't forget that we have the greatest conference in Texas. We have the greatest district in the conference, and is led by one of the best presiding elders in the conference, and the best bunch of preachers in Texas, leaving out this writer, and we have the best Church in Waco and the best Board of Stewards in Waco. The last of May we found that we had run behind with the presiding elder and pastor about \$200. We got our heads together and decided to raise this, and by June 15th we were up to date. We hope to wind up everything in full and be ready for conference.—D. A. McGuire, Pastor.

LOVICK LAW IN DUNCAN, OKLA.

We have just closed an evangelistic campaign in Duncan in which Rev. Lovick P. Law and wife were the leaders. The meeting was under the auspices of the Christian and Methodist Churches of Duncan and the pastors and members of these two Churches labored together in perfect accord. The meeting was given hearty support by members of the other Churches of the city also and all of them received members from the work of the meeting. Brother Law is a great leader for such a campaign. He is a forceful preacher of the gospel and believes in the Bible as the inspired truth of God, in the Divine Christ through whose atonement men are offered salvation, and in the Holy Ghost by whom the workmen of God are to be directed and the unsaved convicted and converted. Mrs. Law most efficiently assists by the ministry of song. These two Laws won the hearts of our people and won many of the people for the Lord and His Church. The meeting was attended through the three weeks by large audiences. Thirty members have been received into the Methodist Church and twenty-five others have given their names for membership and will be received soon. A genuine spiritual uplift has resulted from this meeting that means much to the Church members of this community and for this we are grateful to God, and on account of it we are greatly rejoiced.—W. M. Wilson.

REAGAN.

Reagan, Texas, is in the Texas Conference, Marlin District, Reagan and Bremond charge, with Bro. O. F. Zimmerman, pastor, and a live wire in the pulpit calling things by their right names and stands four square for a Church member to live as such, and if not "Zim" is heard from, with the understanding if hellbent they shall not have it said of him in the great day of assizes, "Zimmerman, you did not tell me the way to go or what I should have done as a Church member." Bro. Zimmerman tells us straight from the shoulder, and those who are trying to walk uprightly have no trouble with the pastor, but to the contrary. Things are moving smoothly. There were at prayer meeting last night (Wednesday) forty-two present and expressions from all sides this morning were, "We had a good prayer meeting last night," and so it was. Calls on the membership to call him to task if he fails to walk the Gospel he preaches; that to live a Christian is no playing thing, and so it is not. I thought, on his coming to this place, that confer-

ence had about trotted out to us about the ugliest preacher the conference had, but have changed my mind somewhat, for he is about the most pleasant man and as good looking a man as any of them, and by far better looking than the bunch that met here in the Marlin District meeting, all of which does not go if any of them sees this in print. Bro. Zimmerman is a logical preacher, as he goes along in his sermons he gives us "thus saith the Lord," and not "Zim's" saying. A revival meeting was set for the latter days of February and the first days of March. Evangelist W. N. Parrish, of Cleburne, Texas, fired the shot and canister that did the proper thing to suit those who were willing to stand hithed, but woe to the fellow that run when hit! My, it was some preaching! Parrish is one among the hardest workers I was ever with in a meeting.—J. M. Neal.

COMMERCE.

Our protracted meeting at Commerce closed on Sunday night, July 1. Rev. M. L. Hamilton did the preaching, and it was real, gospel, Bible preaching. Without any hesitation, mental reservation or secret evasion of any kind whatever, I state it as my honest conviction that Bro. Hamilton is one of the best preachers we have in this State. I do not say that he is "Bishop timber," or that in his Quarterly Conferences he "presides with his usual dignity, and preaches on Sunday with great power and acceptability," though I might so say and tell the truth; but I would be glad and "Zion would rejoice," if all our preachers were as strong, able and efficient exegetes of the word of God as this painstaking, hardworking presiding elder of the Greenville District, North Texas Conference of the M. E. Church, South. Selah! Our people were greatly blessed and built up in this meeting; and, while we had only about fifteen accessions as the result of the exercises, the "intensive" work abundantly compensated for any lack of "joiners," as one brother remarked. The fact is, in many cases, these so-called "revivals" are noted rather for the number of "conversions" and the "amount raised at the close of the meeting for defraying its expenses," than for any permanent results in spiritual equipment and persisting power for righteousness in the community where they are held. Bro. Hamilton's preaching was absolutely free from any sort of sensationalism; and all who heard him, both former members and new converts, took high ground, and ground, too, buttressed by the Holy Scriptures. Bro. William Bradford, who is known of many as

some time an assistant of the president of the Anti-Saloon League of Texas, led the singing. I have known and heard many singers in my time, but if I ever met a more efficient song leader than he, as Bishop Hoss' man said, "I disremember" just when it was or who he was.—J. W. Hill.

CISCO.

On the third Sunday in June we closed a revival campaign of two weeks' duration, in which we were assisted by Rev. Ashley Chappell in the pulpit, and Rev. I. T. Huckabee as leader of singing. Bro. Chappell's preaching was of an unusually high order. His sermons showed both the power of the orator and the power of the Holy Spirit. His graphic descriptions, his whole-souled enthusiasm and the power of the Holy Ghost which evidently rested upon him, all combined to make his sermons grip the attention and stir the soul to its depth. The solos of Bro. Huckabee and his work as leader of the singing formed a very attractive and helpful feature of the meetings. Many of our members, especially the young people, received a genuine spiritual uplift. Thirty-one boys and girls have been received into the Church on profession of faith and five adults by letter. I have never received a class of boys and girls that gave clearer evidence of a serious appreciation of the Church vows than did these. As one result of the revival, we have been enabled to organize among our young people an Epworth League which promises to be a live and aggressive organization. A fund of about \$300 was raised for incidental expenses and an offering to our helpers.—Ernest L. Lloyd, P. C.

STILLWATER, OKLA.

Monday, June 25th, was a glad day for the M. E. Church, South, in Stillwater, Okla. The corner stone of our new church was laid with appropriate ceremony. Addresses were made by Dr. M. L. Butler, presiding elder; Rev. C. C. Barnhardt, the popular and efficient pastor; Rev. E. C. Downs, an aged local preacher who is one of the charter members of the Church, and Bro. Keyser, another one of the charter members. Stillwater is one of the strategic points in the State. The A. & M. College is located here with an enrollment of 1400, two or three hundred of these students are from Southern Methodist homes. Our people in Stillwater appreciate the great opportunity they have in having some part in the religious training of such a large number of the best young people in our great State. The new church will be amply large to house our growing congregation, with all of the modern facilities for Sunday School work. Provisions are also being made so the church will not only be a religious center, but a social center as well, which will be of special value to the students. Rev. J. S. Lamar, who was pastor last year, planned wisely. Bro. Barnhardt has pushed the plans to completion, ably assisted by that princely layman, Dr. M. A. Beeson.—"Observer."

HANSFORD CIRCUIT.

Hansford Circuit is sixty miles long, representing Methodism in a county and a half. With the exception of a Norwegian Lutheran Church in the northwest corner of Hansford County we have the only church building in these two counties. It was built by the Hansford people last year. The pastor and family are furnished a good good six-room parsonage and a five passenger automobile. The Plainers lead the world for big hearts and hospitality. We are in the midst of our revival campaign in which we hope to touch six points. Three meetings have already been held. The first was held for us by Rev. Ira B. Sanford. Though it was his first effort, he preached with great power and earnestness. He did us good and we predict for him a ministry of large usefulness. In our second revival Rev. Daugherty, of Charleston, Oklahoma, did the preaching. He is a veteran in the ministry and is still a wonderful preacher. In many hearts he will be long remembered. Our third revival has just closed. It was in many respects the greatest revival in the history of the circuit. Two communities were drawn together. Morning services were at Lieb and evening services at Alpha. The attendance was wonderful for the sparsely settled country. People came to some of the services as far as thirty miles. Twenty-two were converted, many reclaimed and the religious life of the two communities deepened and enriched. Rev. C. N. N. Ferguson, presiding elder of the Amarillo District, did the preaching. Though he is per-

(Continued on page 12).



THE KNICKERBOCKER SPECIAL BRINGS IMPORTANT NEWS TO THE FRONT.

A DELICATE SUBJECT! PREACHERS, ATTENTION!

I, H. D. Knickerbocker, wish to offer a prize to any preacher who owes the University a subscription past due for the solution of the following problem: (1) How to arouse the financial conscience of such a preacher so that it will trouble him. We find a distressing indifference and carelessness amongst some preachers. We venture the assertion that many of them haven't lost a wink of sleep or missed one chicken leg because they were troubled about this obligation. With an airy carelessness that would be refreshing if it were not so distressing, they dismiss the matter with a wave of the hand. (2) The second phase of the problem is how to bring hydraulic pressure to bear on delinquents without making 'em mad. The University needs the friendship of the delinquents even more than their money. But will a delinquent continue to be a warm friend? Send solutions direct to me and I will publish the prize winner?

A PREACHER AND A BANK NOTE

I know a preacher whose credit is as good as that of a National Bank. The banks lend him money without collateral any time he wants it. They write to other banks saying, "Let this preacher have anything he wants." How does this preacher maintain such a credit? Does he always have the money when his note comes due? His method is simple and sure. **THREE DAYS BEFORE THE NOTE IS DUE**, if he hasn't got the money he goes to the bank, pays the interest in advance on a new note and puts the matter in bankable business shape. Nine times out of ten, though he has the money to pay because he commences to get ready to pay the day after he borrows. O ye subscribers, both lay and clerical, go thou and do likewise!

WHY DO PREACHERS TURN THE BACK OF THEIR HAND TO FINANCIAL AGENTS?

I used to be a book agent. They are welcomed with the same glad hand that many preachers give representatives of our schools. In my humble opinion nothing but good can come from giving every good cause a chance at the pocketbooks of our people. The pastor needn't worry about their giving too much. They are amply able to take care of themselves. The preacher who protects his people against solicitors stands in his own light as well as the light of the cause represented. Brethren of Texas, give the commissioners, agents, Bishops and peripatetic philosophers a chance. I don't mean to always give 'em your pulpit, but give 'em a hearty, pastoral endorsed chance at your folks. A-a-men!

FIFTY DOLLARS IN GOLD

On my own responsibility I've offered a prize of \$50 to the unsalaried worker who collects the most money for the University this week. Subscribers please help the one who solicits your payment win the prize.

THAT BRONZE TABLET

I'm about to order the bronze tablet for the Knickerbocker Special Club. I'm going to put on it the name of every subscriber to my Club, whether he pays up or not. Nobody will know he hasn't paid except a few on University Hill and perhaps some on Heaven's Hill. Neither of these companies will tell, so the honor will be safe. My! but wouldn't it be better for all to pay up, so the angels wouldn't have any secret to keep!

SOME MORE WAR FILLOSFY

The war has vividly illustrated a great lesson that some of us already knew. It is this: People can always find money for causes they care about. Christ and all his representatives, institutional and individual, "get theirs" according to the love of the folks. Millions to care for the bodies of our young men, and dimes to care for their minds and souls! How much do you care? Schools are the Red Cross Corps of the mind and soul!

HONOR ROLL, JULY 3, 1917, TO JULY 10, 1917.

- T. B. Blair, Mesquite, Tex.
- W. D. Smith, Stanton, Tex.
- Robt. E. Cofer, Austin, Tex.
- Wm. Reagan, Palo Pinto, Tex.
- T. W. Welbourn, Alvarado, Tex.
- J. W. McFatter, Montell, Tex.
- Mrs. W. W. Major, Midlothian, Tex.
- Mrs. A. N. Sanders, Lavernia, Tex.
- R. W. Harris, Cumby, Tex.
- J. V. Hinckle, Hinckle's Ferry, Tex.
- Mrs. J. V. Hinckle, Hinckle's Ferry, Tex.
- Rev. S. B. Cox, Gail, Tex.
- J. W. McFatter, Montell, Tex.
- W. W. Hamilton, Snyder, Tex.
- Rev. C. W. Hearon, Abilene, Tex.
- H. J. Bass, Abilene, Tex.
- J. A. Stockard, Garza, Tex.
- Thos. Richmond, Kyle, Tex.
- H. G. Munden, Commerce, Tex.
- Mrs. W. H. Rivers, Elgin, Tex.
- Mrs. W. M. Williams, Conroe, Tex.
- G. F. Cowden, Midland, Tex.
- Rev. H. M. Whaling, Jr., Dalas, Tex.
- O. B. Robertson, Gonzales, Tex.
- Miss Mabel Neely, Hedley, Tex.
- Mrs. Ida B. Woodward, Pearsall, Tex.
- G. E. Light, Pilot Point, Tex.
- C. L. Webb, Waco, Tex.
- G. A. Henderson, Mansfield, Tex.
- W. B. Baker, Muenster, Tex.
- Mrs. W. A. Egbert, Gainesville, Tex.
- B. F. Mitchell, Gainesville, Tex.
- A. N. Justiss, Corsicana, Tex.
- Rev. C. M. Clark, Greenwood, Tex.
- R. P. O. Adams, Reagan, Tex.
- R. M. Lloyd, Bremond, Tex.
- Chas. Lloyd, Bremond, Tex.
- C. Ward, Reagan, Tex.
- Dr. E. Brittain, Bremond, Tex.
- Mrs. Jane Kilpatrick, Thornton, Tex.
- F. E. McPherson, Dawson, Tex.
- I. E. Davis, Dawson, Tex.
- J. H. Gable, Dawson, Tex.
- Mrs. M. T. Gable, Dawson, Tex.
- Miss Evalena Berry, Dawson, Tex.
- West Home Missionary So., West, Tex.
- Wm. R. Clark, Tyler, Tex.
- Miss Jodie Anderson, Purdon, Tex.
- W. D. Smith, Frost, Tex.
- Clifford Smith, Blanket, Tex.
- I. P. Tidmore, Malakoff, Tex.
- H. T. Crane, San Antonio, Tex.
- Lyman J. Bailey, Austin, Tex.
- D. S. Phillips, Grand Saline, Tex.
- J. H. English, Alba, Tex.
- Robt. F. Yarbrough, Mineola, Tex.
- J. G. Carden, Waxahachie, Tex.
- W. D. Sims, Waxahachie, Tex.
- Mrs. Jodie Anderson, Purdon, Tex.
- Charlie Shelton, Waxahachie, Tex.
- R. G. Andrews, Winnsboro, Tex.
- Vinable McMaster, Garden City, Tex.
- Rev. C. S. Cameron, Aspermont, Tex.
- Mrs. S. M. Hudson, Alvarado, Tex.
- C. C. Howard, Staples, Tex.
- Rev. J. T. Curry, San Marcos.
- W. A. Francis, Kingsbury, Tex.
- Miss Kate Williams, Lockhart, Tex.
- T. A. Allen, Lockhart, Tex.
- Mrs. W. C. Ward, Marysville, Tex.
- I. A. Dawe, Gonzales, Tex.
- Mrs. J. P. Chambers, San Marcos, Tex.
- Chas. F. Holmes, Gonzales, Tex.
- S. H. Hancock, Paris, Tex.
- White DuBose, Gonzales, Tex.
- Mrs. Carrie Adams, Grand Saline, Tex.
- W. B. Pollard, Edom, Tex.
- Dr. C. L. Haynes, Wills Point, Tex.
- Rev. F. E. Luker, Wills Point, Tex.
- Mrs. M. F. Mayfield, Wills Point, Tex.
- W. W. Melton, Edgewood, Tex.
- H. H. Radcliff, Teague, Tex.
- Miss Margaret Radcliff, Teague, Tex.
- H. K. Williams, Hallettsville, Tex.
- Mrs. J. H. Callicutt, Corsicana, Tex.
- J. W. Berry, Corsicana, Tex.
- E. O. Berry, Corsicana, Tex.
- F. D. Mock, Celeste, Tex.
- T. J. Moseley, Washington, D. C.
- G. J. Munn, Amarillo, Tex.
- M. H. Hagaman, Ranger, Tex.
- Rev. Donald A. Chisholm, Huckaby, Tex.
- C. A. Lelley, Houston, Tex.
- H. J. Dodson, Antelope, Tex.
- I. E. Montgomery, Tynan, Tex.
- W. M. Copeland, Rusk, Tex.
- Misses C. & A. Lucky, Dawson, Tex.
- Mrs. May Smith, Dawson, Tex.
- Irby Christopher, Canton, Tex.
- J. O. D. Crider, Purdon, Tex.
- Rev. J. W. Fort, Corsicana, Tex.
- W. H. Mims, Laredo, Tex.
- Scott Johnson, McLean, Tex.
- Mrs. S. F. Nelson, Winnsboro, Tex.
- A. M. Keathly, Frost, Tex.

A VERY SERIOUS PHASE OF THINGS

Is it right for us to accept money that comes by great sacrifice from one person and then let off with flimsy excuses persons who are more able to pay?

Is it right for us to take the widow's mite, the working man's tithe or the children's savings in order to build the University, then because some man is a prominent man—a merchant or even a preacher—let him off with a small payment or an indefinite promise? Is it right to send a red hot appealing letter to the man who is behind only \$5.00 and then because of a man's prominence, write an apologetic letter to a subscriber who is behind \$100.00? No, it is not right?

Many times the people who have paid with sacrifice have rallied enthusiastically and "done their bit," whereas some of the men who owed more have professed their feeling hurt at receiving frequent "duns."

Brethren, listen! "Right's right and wrongs nobody." Unquestionably it was right for our people to subscribe to Southern Methodist University. It is equally right and proper for the Board to instruct this office to do everything that is reasonable to collect these subscriptions. It is also right to be no respecter of persons, and the only right method of procedure is for every man to see to it that his note is properly honored.

ANOTHER THING

Southern Methodist University is no "sink hole." It has been operated to date without a deficit. It is constantly accumulating assets. The most careful students of such matters have agreed that its great future is certain—the only question being the loyalty and co-operation of the Methodist people. Nearly 1500 individual college students have been matriculated since opening of school last September. Twice that many could be secured and taken care of next year if endowment and equipment would allow.

But all of this has been accomplished through the labor of comparatively a few. Less than 1 out of 15 Methodists have given a cent, and yet all Methodists are to participate in the profit. Is it not reasonable and right that these people who are to enjoy the benefits ought to in some way participate in building the institution? If every member of the Methodist Church who has not subscribed to this date would give \$5.00 each, we would have the greatest institution in the South.

Faithfully and Earnestly, **THE BURSAR**

DESIGNATED UNITED STATES DEPOSITORY Africa Boat Special.

SHERMAN, TEXAS, June 9, 1917 NO. 51 88-41

THE MERCHANTS' PLANTERS NATIONAL BANK OF SHERMAN.

PAY TO Bishop W. R. Lambuth OR ORDER \$ 2500.00 Two thousand five hundred DOLLARS Sav. Acct 579. Meta Meadow. Treas. R. K. C. of M.

That Famous Check

This is the check for \$2500 which was handed to Bishop Lambuth at the late session of the North Texas League Conference, held at Wichita Falls, Texas. This is the largest check ever given at one time for missions by a League organization. Next week we shall have another cut of interest to North Texas Leaguers.

EPWORTH LEAGUE DEPARTMENT

EULA P. TURNER Editor

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

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

The date of the Encampment draws rapidly near. Are you willing to miss its blessings by staying at home?

One League President told your editor a while back that his League felt a hesitancy in writing to the Advocate, fearing to appear boastful. Don't worry! Send all news items of any and every kind of interest to Leaguers any and everywhere to the address at the head of this column.

To Miss Ella Nash and Bro. Onderdonk, through the courtesy of those owning cuts, is due thanks for the pictorial section devoted to Epworth-by-the-Sea last week.

North Texas Conference Epworth League is not content with holding its own, but pledges more to missions next year than was raised in the year past.

It was our good fortune last week to meet with the Chapter at Denton charge. They are a live, wide-awake bunch and find much work at hand to be done. A business-social meeting was held on Monday evening.

NORTH TEXAS CONFERENCE NOTES.

The Missionary Budget for next year is as follows: Rev. C. T. Collyer, \$600; Han Sa Yun, \$100; Mexican Work, \$600; Dr. E. W. Anderson, \$1100; equipment for coal, \$100; African Special, \$1000 to be used at Bishop Lambuth's direction. I feel sure they will raise the Mexican work to \$1000 before the year is over. "Miss Webster took your letter about the boy, and I believe she has a \$54 pledge for the entire amount." This latter item refers to the boy who came up from Mexico with Miss Streater and in whom our beloved Miss Wynn is so much interested. If you care to help support and educate this boy you may communicate with Miss Jamie Webster, 114 North 17th Street, Paris, Texas.

REPORT OF TREASURER OF R. K. C. OF M. FOR THE YEAR 1916-17.

Table with financial data: Cash balance from last year, Received on League pledges, Collections and personal pledges, Total, Disbursements, Expenses from last year, Expenses this year, Rev. Gomez, Rev. Alvarado, Dr. C. T. Collyer, Miss Norwood Wynn, Rev. Han Sa-Yun, Miss Eshtool Durham, Scarritt, Dr. E. W. Anderson, Africa Boat Special.

Total \$5002.56 Balance on hand 119.96 Delegates from various Leagues made up a deficit of \$20 in one district, there by showing the missionary spirit of North Texas Leaguers. With this amount paid there is not a district in North Texas Conference that did not pay more than their pledge made in Gainesville.

A cash collection of \$72.10 was made at the Sunday morning service at Wichita Falls, also several personal and League pledges; \$57.15 of this amount was turned over to Mr. Zumwalt for conference expenses and \$4.75 to Mr. Martin L. Allday for circulars used to advertise the meeting.

META MEADOW, Treas. R. K. C. of M.

A NEW BLESSING FOR NORTH TEXAS CONFERENCE.

Those who were not present at the North Texas Conference will be greatly pleased to hear of the action taken by the much loved President of the Conference, Thurman Stewart, in offering his life to the Master for definite service in the foreign field. Mr. Stewart starts immediately on a period of six years' preparation at the expiration of which time he will be at the direction of the Board of Missions for medical missions. Mr. Stewart's preference of a field is Africa.

service. This is the life of lives and the young people of North Texas Conference are becoming missionary to the core. The next few years will, no doubt, see many others of her finest material volunteering to serve "the least of these" His brethren. May the richest blessings of the Father rest on Mr. Stewart and give his labors abundant fruition.

"AND SOME PREACHERS."

Mr. Roy Scales, President of Bonham Street League, Paris, Texas, was an accepted candidate for the ministry at the District Conference held at Blossom, Texas, on June 15th. May the Lord bless his efforts with a bountiful harvest.

EPWORTH NOTES.

The attention of those who contemplate attending the Encampment in their autos is hereby called to the fact that "Port O'Connor Signs" will be placed along the road at all doubtful places between San Antonio and Port O'Connor. The same will be done on the road from Luling by way of Gonzales to Cuero, where the other road is taken up. There will be absolutely no danger of anyone getting lost.

LIST OF OFFICERS FOR 1917-1918 OF THE NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

- President, Thurman Stewart, Sherman, Texas. Vice-President, Homer Holliday, Decatur, Texas. Secretary, Enoch Hobgood, Terrell, Texas. Treasurer, C. T. Dean, Dallas, Texas. Epworth Era Agent, Miss Jewell Young, Greenville, Texas. Junior Superintendent, Miss Lula Dorsey, 113 North Marsalis Avenue, Dallas, Texas. Intermediate Superintendent, Miss Imo Bickham, Celeste, Texas. Reporter, Enoch Hobgood, Terrell, Texas. District Secretaries—Bonham District, C. J. Rutland, Bonham, Texas. Dallas District, Miss Junie Vickrey, Grand Prairie, Texas. Decatur District, Outler D. Gose, Decatur, Texas. Gainesville District, Mrs. Minnie F. Armstrong, Gainesville, Texas. Greenville District, Mrs. Jess Morris, Greenville, Texas. McKinney District, Miss Callie Webb, Plano, Texas. Paris District, Miss Verilinda Yates, Paris, Texas. Sherman District, J. Carroll Scruggs, Sherman, Texas. Sulphur Springs District, Miss Mittie Hull, Cumby, Texas. Terrell District, Miss Lucy Thompson, Terrell, Texas. Wichita Falls District, Martin L. Allday, Burkburnett, Texas. The twenty-sixth annual meeting of the North Texas Conference Epworth League will be held at Sulphur Springs, Texas, June 6-9, 1918.

EPWORTH PROGRAM, JULY 19-27, 1917.

EPWORTH-BY-THE-SEA. PORT O'CONNOR, TEXAS.

The music will be under the direction of Rev. Terry W. Wilson, an evangelistic singer of ability.

Dr. Paul Kern, of Southern Methodist University, will teach the Bible every morning from 8:30 to 9:15.

From 9:30 to 10 a. m. Mr. A. C. Tipples, of Nashville, Tennessee, will be in charge of the several mission study classes with able assistants.

From 10:05 to 10:45 a. m. Mr. Ralph E. Nollner, an Epworth League specialist, will have charge of the League Institute, and at the same hour Mrs. J. W. Downs, a Sunday School worker of note, will have the direction of the Sunday School Institute.

Thursday, July 19th. 7:45 p. m. Song service and choir organization. 8:30 p. m. Opening sermon by Dr. C. M. Bishop, President of Southwestern University.

Friday, July 20th. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. Preaching by Dr. Jno. M. Moore, Secretary Home Missions. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. Stereopticon lectures on Africa by J. A. Stockwell.

Saturday, July 21st. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. Address, "The Making of a Man"—President C. M. Bishop, D. D. 7:00 p. m. Vesper service, led by Rev. Bob Shuler.

8:00 p. m. Song service. 8:30 p. m. Address, "America's New Responsibility," Dr. Jno. M. Moore.

Sunday, July 22nd. Sunrise prayer meeting. 9:00 a. m. Sunday School. 11:00 a. m. Preaching by Dr. John M. Moore. 3:30 p. m. Home Missionary Rally. 7:00 p. m. Vesper Service. 8:00 p. m. Song service. 8:30 p. m. Address, "The Saloon Must Go"—Rev. Bob Shuler.

Monday, July 23rd. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. "The Future of Epworth"—Gus W. Thomasson. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. Grand Recital by Mrs. A. A. Cooke.

Tuesday, July 24th. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. Great testimony and praise service. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. Address by Dr. George R. Stuart.

Wednesday, July 25th. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. Preaching by Dr. George R. Stuart. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. "Epworth Hash."

Thursday, July 26th. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. The Women's Work. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. Preaching by Dr. George R. Stuart.

Friday, July 27th. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. Preaching by Rev. E. B. Vargas. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. Preaching by Bishop E. D. Mouzon.

Saturday, July 28th. 8:30 to 10:45 a. m. Bible, Institute and Class Work. 11:00 a. m. Methodist College Students' Missionary Rally, under the auspices of the University Church, Austin. To be participated in by students of all colleges. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. Address, "Methodist Unification"—Bishop E. D. Mouzon.

Sunday, July 29th. Sunrise prayer meeting. 9:00 a. m. Sunday School. 11:00 a. m. Preaching by Bishop E. D. Mouzon, after which the tabernacle and grounds will be dedicated. 3:30 p. m. Great Foreign Mission Rally, led by the President. 7:00 p. m. Vesper service, led by Rev. Bob Shuler. 8:00 p. m. Song service. 8:30 p. m. Great Closing Service by Bishop E. D. Mouzon. FRANK S. ONDERDONK, President Texas Methodist Assembly.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were out of 781 cases of GALLSTONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648, Appendicitis 79, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

STOMACH SUFFERERS are also very often unconscious victims of Gallstones, for Indigestion, Gas, Colic, Sick Headache Spells and Stomach Distress are very common symptoms.

Perhaps more than one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more dangerous than most people imagine.

Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. E-91, 219 S. Dearborn St., Chicago, Ill.

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REV. E. HIGHTOWER Editor
Georgetown, Texas.

HOW SHALL WE PLAN OUR CHURCHES.

Lately the editor of this department has been taken to task more than once for saying that the trend of Sunday School thought at present is away from the idea of making central in the Sunday School building an assembly room in which the whole school shall meet together every Sunday. It has been contended that the idea of Sunday School leaders is to have the whole school together once or twice during every session. Here is what our own General Sunday School Board unanimously said on this subject at its session for 1916:

"A vast amount of money is now being unwisely expended in church buildings which do not meet the demands of the modern Sunday School work. The Akron plan and other similar plans, which are extensively used and which served during a transitional period in the development of modern Sunday School ideals, are outgrown. The ideal church plan should provide for all of a completely organized departmental Sunday School. This should include:

"1. An auditorium for public worship, for the worship services of the adult classes, and for all general Sunday School gatherings.

"2. A separate assembly room for the Beginners' Department.

"3. A separate assembly room, with rooms for classes or grades grouped about it, for each of the following departments: Primary, Junior, Intermediate and Senior.

"4. Separate rooms for adult classes.

"Where the attainment of this ideal is not practicable the separate class rooms may be omitted in the Primary Department, and one assembly room may serve for the Intermediate and Senior Departments.

"When provision cannot be made for all departments the needs of the lowest grades should have first consideration. This plan is simple and does not necessarily involve a large expenditure of money."

On March 6, 1917, a Joint Commission, consisting of three members each from the General Sunday School Board and the General Board of Church Extension, met to consider the whole matter of architectural plans for the Sunday School, and here is what they said: "Voted: that in the statement sent out by this Commission we recognize the departmentally organized Sunday School as the basis of our recommendations in regard to church architecture. We approve the general principles set forth in the paper adopted by the General Sunday School Board, July 12, 1916."

The Commission also adopted the following resolution: "Resolved, That we recommend to the General Board of Church Extension and the various Conference Boards of Church Extension, that as far as practicable they withhold assistance for the erection of churches that do not conform in their architecture to the general principles adopted by this Commission."

Comment seems to be superfluous, but the plan above outlined certainly does not contemplate that the beginners shall worship with the Bible Class Department. On the contrary, the Commission clearly had in mind that it is best ordinarily for each department to have its own worship service as well as its own teaching period. The idea of the Commission is that general meetings of the Sunday School should be held only on special occasions, such as Missionary Sunday, Easter Sunday, etc.

This article is for the purpose of setting right those earnest and self-confident Sunday School leaders whose latest information is several years old.

WEST TEXAS NOTES.

Rev. A. E. Rector, Field Secretary.

At Westhoff, in the Cuero District, the pastor, Rev. W. A. Hart, was engaged in revival work at another point in his charge and could not be present. While this was unavoidable it was regrettable. When either the pastor or the superintendent is absent the Field Secretary feels like he had lost one of his arms. When they are both gone he has no arms at all. Being interpreted, this means that the fate of the Sunday School cause is with the pastor and superintendent. What busy, studious Sunday School men they both ought to be. At Westhoff the pastor's place was filled as nearly as possible by the superintendent, Dr. A. P. Bar-

field, who attended all of the meetings and rendered all possible cooperation. The attendance was encouraging and the spirit of progress was manifested in pledges promptly given for progress in organization. A rather novel experience was furnished by a big union picnic under the auspices of the International Sunday School Association of Texas. Brother Robt. M. McElroy, one of our own live Sunday School wires, is president for that district, and so it came about that I was invited to address the meeting. There were a big crowd, a big dinner, good reports from the schools represented and it was a privilege to be there. Rev. J. H. Maxwell, pastor at Ganado and Louise, attended the picnic and drove me in his car to the hospitable parsonage at Ganado.

Saturday we put in at Louise. Here the Sunday School is small, but the record of the meeting shows a plucky spirit in the form of pledges made for a forward movement. A memorable feature of the institute was a shower of rain—the first I had seen for a long time. Wherever I have been this year the saying that hard years have been the best in our conference, not only spiritually but also financially, is going to be put to a very severe test.

Ganado is decidedly larger than Louise, and the Sunday School organization is more complete. The superintendent, Brother Matthes, is a sturdy German-American Methodist. He bought two books on the superintendent's work, and he will prove himself a solid and safe man at the helm. Bro. Maxwell has an afternoon monthly appointment where there is a union school, and the Field Secretary was invited to preach. After all, the pulpit is the highest vantage ground of human speech. The effort at preaching was repeated at night and the hearty backing of pastor and people made the day in Ganado one not to be forgotten. The hospitality of Dr. J. H. Lancaster, an old friend, brought back pleasant memories of childhood.

Provident City is about twenty-five miles from any railroad, and it seemed good to spend a couple of days "far from the maddening crowd's ignoble strife," in the hospitable parsonage of Rev. G. B. McLane. Superintendent T. B. Coleman backed up all the meetings with sympathy and courage, and the pastor can lean upon him safely. They say comparisons are odious and sometimes dangerous. But if I had to say where, in all my experience, the attendance had been best at a Sunday School Institute, all things considered, I think I should have to vote for Provident City. Their number is not large and their organization is still imperfect, but their earnest interest is the pledge of progress.

In the Lolita charge three points were visited. The pastor, Rev. C. M. Dunseth, has nine appointments, and how is he to keep in touch with the Sunday School work? Many a perplexed pastor raises this question, and the best answer I can give is, "The Workers' Council." Let it meet when the pastor can be present. Let him keep his own notes of the meeting and follow up through personal touch and correspondence the individuals who have been named for specific service. Let each local Sunday School feel the pastor's sympathetic, organizing, unifying touch and the Sunday Schools will have found a new working basis in our circuits. This kind of absent treatment will work a cure for many a Sunday School malady, such as dry rot, slipshod methods and general apathy.

Again I had the privilege of a picnic. This time it was a union Methodist picnic, which Bro. Dunseth had arranged for the schools of his pastoral charge on a breezy knoll of the broad Lavaca River. It was good to be there and it demonstrated anew how a little enterprise and pains can boost the cause of Sunday School fellowship in God's great out-of-doors.

Dr. J. T. Wommack, superintendent, did much to make a success of the meeting in Lolita.

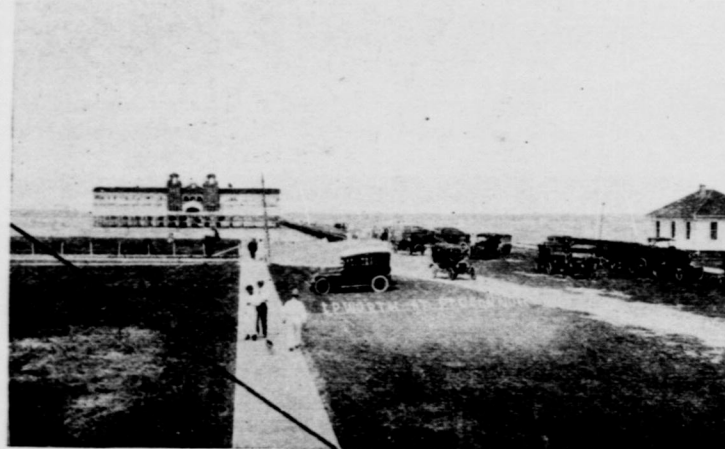
Last, but not least, is La Ward. Bro. A. L. Wheeler, superintendent, must, along with the pastor, have done some live advertising, for the attendance from all directions was surprising. This is the native heath of the Traylors, Sells and other standby families of South Texas Methodism. A finer looking body of folks, or a congregation more interested in the Sunday School work, could hardly be found.

This round of more than two weeks embraced a territory hitherto untouched by field work. As is usually found to be the case on a first visit the organization everywhere was imperfect; but I cannot recall so many consecutive meetings where the spirit of progress was so evident or the outlook more encouraging.

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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

DR. W. D. BRADFIELD.

A letter from our editor, Dr. W. D. Bradfield, in Rochester, Minnesota, states that his specialists have made a thorough diagnosis and find that no operation will be necessary, and that he need have no apprehension.

This will be gratifying to the thousands of readers of the Texas Christian Advocate throughout the whole Connection, who have come to look eagerly for his editorials from week to week.

The Advocate rejoices to know of his restoration. Dr. and Mrs. Bradfield will return to the city in August. They are now in St. Paul.

DR. JAMES DENNEY.

(CONTINUED FROM PAGE ONE.)

in his ability and equipment, but also in his friendships with men of large vision in thought and action. He knew personally many of the men who do the world's work.

He loved to preach—preached incessantly. With a life so full he yet found time to administer the Central Fund of his Church.

It is also interesting to note that he had consented to deliver the Cunningham lectures. But it is even more interesting to observe that he had chosen for the subject of these lectures "The Atonement."

His pen was seemingly ever at work. Preachers of the Gospel in all parts of the English-speaking world will for many years to come be grateful to him for his constructive work in difficult fields. Commentaries on Thessalonians and Corinthians; "Studies in Theology;" Commentary on the Epistle to the Romans; "The Death of Christ;" "Jesus and the Gospel;" and a book of sermons bearing the title, "The Way Everlasting," comprise the list of his written contributions. Of these it is but just to say that "Jesus and the Gospel" is his masterpiece.

He was a practical idealist. The mystic's hunger for God did not make of him a mystic. He was master of a great English style derived from long schooling in the works of Edmund Burke. In his life were the elements of statesmanship, and we are glad also that we can remember him as one of the "good ministers of Jesus Christ."

In a world which has produced James Denney, R. W. Dale, Henry Parry Liddon and Wm. E. Gladstone, we are not shut up to the necessity of having Mr. Wells tell us who God is.

Dr. Denney lived in the New Testament. He knew the Old Testament, too, and loved it. But like some of our own great American preachers, his spirit was saturated with the cardinal doctrines of the New Testament.

In the world of the new tomorrow we shall be glad to find the results of his labor.

These days, however dark, are bright with the promises of God. Out of all this devastation we shall emerge into a peace and freedom akin to all the Cross means to a broken-hearted world.

LET US FILL OUR COLLEGES WITH YOUNG MEN THIS FALL.

America is in the midst of the great war. Already hundreds of our finest young men are being trained as officers for the new army and navy. More than a half million will be called to the colors in a few days. And this is just the beginning. For America will not fail to do her best in this fight for human freedom. We must keep our schools going—not for the sake of our schools, but for the sake of our Church and country. Young men not sent to the colors should by all means be sent to college. Southern Methodist University at Dallas and Southwestern at Georgetown are offering courses of instruction in military science and training which will prepare young men the better to serve the country when they are called. Our Government, by calling first for college and university men out of whom to make officers for the army and navy, has laid tremendous emphasis on the importance and necessity of college training. College trained men furnish the world's leaders in all the higher walks of life. During the war between the States our Southern colleges were closed and the South suffered for years as a consequence. Europe is today bewailing the fact that her universities are closed. If we are to have leaders in business, in religious matters, and in political affairs, we must keep our schools filled with students. It is taken for granted that the education of our young women will go on as usual. We urge that the education of our young men not needed immediately by the Government should go on also. And further, we urge that our Methodist boys should be sent to our Methodist schools, because, as a simple matter of fact, our Methodist schools can give them what they can not get elsewhere. Southern Methodist University at Dallas and Southwestern at Georgetown and the Junior Colleges of the State ought to be filled with students this fall.

We, therefore, unite in calling upon our preachers and people in Texas to observe Sunday, July 22, or a day as near thereto as practicable, as "College Day." On that day we request that a sermon on Christian Education be preached in all our pulpits and that parents be urged to make every reasonable sacrifice to keep their sons in college and to send to college such as are just now ready to enter. Brethren, for the sake of Church and country, for the sake of our children and our children's children, let us make an unusual effort to fill our schools with young men this fall.

JAMES H. MCCOY.
EDWIN D. MOUZON.

NATIONAL LEADERSHIP.

Bishops McCoy and Mouzon are issuing a call this week to the presiding elders and pastors of Texas asking that the three hundred thousand Methodists of the State observe Sunday, July 22, as "College Day." The reasons set forth in the letter which appears over their names are imperative reasons. England and France are also urging upon the United States the importance of filling the colleges and keeping them full—this in view of their experience covering the last three years.

If our boys must have military training—and they must—they ought to have that training as far as possible, under the conditions which obtain on the campus of the Christian college. To suffer our colleges and universities to empty themselves at this time is to destroy the hope of the nation for tomorrow. Disraeli used frequently to say "it was a glorious thing to see a nation saved by its youth." Religion and patriotism unite in this hour of the nation's life in laying upon us the obligation to train our youth. Sunday, July 22, ought to be made historic. The young man, who that day decides to equip himself by going to college, is worthy of the same honored recognition as he who is already at the front. "The battle of Waterloo was won at Oxford and Cambridge," said the Duke of Wellington. The decisive battle in the present world-struggle will be won by the leadership created by our colleges and universities.

We are living in an heroic age. In these terrible days of world-war, there will be vacant chairs around the board. Our patriotism must lay our sons on the altar. We cannot forget the boys at the front. The whole tragedy calls for the family altar where we pray God to keep them under the shadow of his wing.

"GOOD MINISTERS OF JESUS CHRIST."

For a number of years we have made it our custom to read the Yale lectures on preaching. Brooks, Beecher, Simpson, Horton, Tucker, Horne and Jowett are only a few of the honored names of the men who have given these lectures.

Bishop Wm. Fraser McDowell was chosen as the lecturer for 1917. The lectures have just appeared in book form under the title "Good Ministers of Jesus Christ." They are worthy of their place by those of Simpson, Brooks and Jowett and all the rest.

Devout, scholarly, and himself a preacher of great power, he has given the young ministry of today a great message.

An enumeration of his chapter themes is more suggestive than any comment. "Revelation;" "Incarnation;" "Redemption;" "Reconciliation;" "Rescue;" "Conservation;" "Co-Operation;" "Inspiration"—these are the noble subjects of a noble discussion.

There is no bric-a-brac—no fanciful or far-fetched topic—no embroidery. But he has chosen the subjects out of which have come truths for full-grown men—it is a man's book. He puts the emphasis on the affirmative always and everywhere. The style is as the man—he speaks and writes like a human being. This book will do much toward making "Good Ministers of Jesus Christ."

THE BOARD OF REGENTS.

Before these lines have come off the press, the Board of Regents of the University of Texas will be assembled to determine whether or not the youth of Texas shall be denied the privileges of a great State institution of learning.

The citizenship of Texas are to be congratulated upon the fact that the Board of Regents have thus far done all in their power to administer the trust committed to their care with a view toward serving the needs of the nation in an hour of grave importance.

It is to be hoped that they may in some way devise means by which the twenty-four hundred young men and women of that institution may not suffer the loss of work done so far, and that they may yet have the opportunity to equip themselves to serve their country.

THE MEN OF YESTERDAY.

The men of yesterday dwelt in a profound consciousness of an abiding Christ. They knew well the law of spiritual growth. If they walked in the light as He was in the light, they might enjoy a sacred fellowship. The pulsations of a diviner life were felt, for they were branches of the Vine. The true philosophy of life was discovered, the fountain of perpetual youth was found. Holy men came into the deeper realization of life by the law of assimilation. It is not a matter of choice if we eat bread and drink water. It is a law whose end is life. Bread and water are a mystic fountain—they make blood, brain and brawn. Thus were our fathers' lives "hid with Christ in God." To them He was a fountain opened up in the house of David, and the very bread of life. They ate and drank of Him. So saturated were they that they reflected the very image of Christ. So much so that those beholding saw that they had been with Christ and learned of him. They were a divine impersonation of Jehovah. They did say: "Not I, but Christ that dwelleth in me." The burning consciousness was, "Sinking out of self into Christ." Sometimes we fear that amidst the rush and worry of the age we have forgotten our infinite possibilities. A great preacher remarked: "No matter what our condition or attainments may be, there is still a virgin, untrodden field before us—a broader and richer life which challenges our most heroic efforts. Progress is by oblivion of the past. It is idle to take an inventory of our spiritual stock unless we intend to make new investments."

THE CHILD OF TODAY.

Nations are not built in a day—they do not rise from the ashes of a dead past. The Church of today is a progression from all that's gone before. Into the childhood of today is emptied all that our fathers were and hoped to be. Nothing is truer than that the childhood of today is the Church of tomorrow. That pastor or people who overlooks the potential power of "the child in the midst" simply consents to a policy that means disintegration and ruin. A people, a country, a Church is no greater than its power to mold and direct the child committed to its care. We are no greater than the finished sons and daughters who take our places when we are gone. He is a wise benefactor who knows the value of a child.

SOME GOOD RESOLUTIONS.

A young man who took the A. B. degree at one of the universities of Texas, and who is now in the Training Camp at Leon Springs, made the following resolutions on last New Year's day, wrote them and filed them away. His mother, in going through his effects, found them. His father, who is a member of one of the conferences in Texas, thinking they might be of service to other young men, sent them to the Advocate for publication. We are glad to give space to matter of this character. Old as well as young people could adopt similar resolutions with much profit:

- At the beginning of this new year I firmly resolve:
1. That I shall read my Bible every day.
2. That I shall spend some time every day in secret prayer.
3. That I shall be a more careful, thoughtful reader.
4. That I shall be a more diligent eager, painstaking seeker of the truth.
5. That I shall be more sympathetic, more human, younger, bigger hearted, more kindly interested in others.
6. That in my school work I shall have the heart of a mother.
7. That I shall be the most elegant Christian gentleman in the State.
8. That I shall look well to my body and its needs and comfort, and my health.
9. That I shall be economical in my expenditures and frugal in my living.
10. That I shall be careful of my conversation.

DEATH OF MRS. EDWIN J. Kiest.

The Advocate, for the second time this year, regretfully is called upon to extend condolence to Mr. E. J. Kiest, publisher of the Times-Herald, Dallas. Early in the year his father, Rev. Kiest, of the Methodist Church, passed away at Chicago, and now the death of Mrs. Kiest, his wife, is mourned by a legion of friends throughout Texas. Mrs. Edwin J. Kiest died last Saturday in a Baltimore sanitarium, where she had undergone an operation. She rallied from its effect immediately after and was thought to be recovering but complications later developed which culminated in death. The funeral Monday from her late residence was largely attended. Dean Harry T. Moore, of the Episcopal Church, conducted the funeral services and the interment was in Oakland Cemetery. To Mr. Kiest, the Advocate extends its heartfelt sympathies in his great bereavement.

PERSONALS

Dr. James W. Lee on July 4 delivered the address in St. Louis at Forest Park on "The Flag." It appeared in the Globe-Democrat.

Rev. C. A. Spragins, pastor of Kavanaugh Station, Greenville, was a pleasant caller this week. Brother Spragins is a familiar person around the Advocate office and is always welcome.

Rev. C. A. German, of Ryan, Okla., passed through Dallas the past week and called on us. Bro. German knows how to get his people to take their Church paper and always has a good list. He makes a good report of his charge.

Dr. Theo Copeland preached recently at the session of the Stuttgart District Conference. The Arkansas Methodist says of it that it was "unique, picturesque and Copelandesque," and was followed by a general handshaking, participated in by preachers and laymen.

Rev. Leonard Rea, pastor at Celeste, called at the office on his return from Fort Worth, where he was with his brother, Rev. T. J. Rea, during an operation at a Fort Worth sanitarium. Bro. Rea stood the operation well and is reported as doing nicely. The Advocate hopes for his speedy recovery.

Dr. J. W. Mills, pastor of St. Paul's Church, Houston, was last Sunday morning complimented by his congregation with a letter containing a handsome check for more than a month's salary and granting him a month's vacation. This is an expression of St. Paul's appreciation of his leadership in clearing the Church of a debt of \$30,000, "as well as other great things" done during his pastorate at St. Paul's.

Rev. W. B. Martin sends in this sad news: The venerable mother of Rev. Walter Douglass died in great peace at the home of her daughter, Mrs. Will Irby, near Vernon July 1. She was a Methodist of the old school, having joined the Church at Charleston, S. C., in 1844. A great woman has gone from us.

Rev. J. G. Miller, Commissioner for Southern Methodist University, in the Stamford District, called by Monday. He said that section got a little of the recent rain, but that spring crops would fall some short. However, there is much time yet remaining for later crops which may bring the average up to what is usual.

The Advocate acknowledges the receipt of the following: "Mr. and Mrs. A. M. Beville announce the marriage of their daughter, Etta, to Lieut. George Maltby Wright, Jr., Wednesday, July fourth, nineteen hundred seventeen, Clarendon, Texas." The young couple will be at home after July 20 at Ft. Douglas, Salt Lake City, Utah. We pray God's blessings upon them.

Rev. J. W. Mills, pastor St. Paul's M. E. Church, South, Houston, Texas, spent Sunday, July 1, with Rev. H. T. Perritte at his new church, Roberts Avenue, Beaumont. Bro. Mills declares that Brother Perritte "has truly wrought wonderfully over there." Just ninety days after breaking dirt for the church building the great congregation gathered in the new church for the opening service. Brother Mills asks: "How is that for carrying through an enterprise?" We would answer: "Going some!"

A LITTLE OF SEVERAL THINGS.

H. G. H.

The weather is too hot for a discussion of negroism in unification. No wonder when that question was opened up in the meeting the brethren moved an adjournment.

Doesn't it look pitiable—yes, pitiable—that a pickaninny—just a girl at that—should have worked on Northern imagination in 1844 so as to split the Church wide open! And all the same in 1917 the little black rascal is in the woodpile!

It makes a fellow laugh, but the laugh is on the wrong side of the face. Gush, sentiment, poetry cuts no figure in the realm of logic-cold facts.

Sam Steel says we cannot unite. In the fight Sam Steel has not yet got into the middle of the ring. He is scurrying round with a straggling band of Confederate soldiers tearing his trousers in the brier patches.

Sue F. Mooney says, "forgetfulness is not a part of true history." Then she tells a mellow old truth—of which Sam Steel knows a whole lot.

Mrs. Mooney insists on calling up some unsavory matters connected with Southern Methodist Churches in New Orleans under Bishop Ames when he was the tool of Secretary of War Stanton.

Yes, and were he alive, Dr. F. A. Mood could a tale unfold about a Southern Church in the aristocratic old city of Charleston, S. C., with another still more distinguished Northern Bishop.

But, dismissing these memories, I beg to say that every time Sam Steel undertakes to show how unification can easily be brought about he hits the nail on the head.

Mrs. Mooney talks charmingly of a brief stay in the home of John C. Keener—of the delightful host and his breezy sociability.

I had that same pleasure in the backwoods of Shelby County, Texas, in 1864, where John C. Keener (then preaching to the soldiers) had located his family "an durin' the war"—especially of having him point out in most artistic fashion the splendors of a fine painting through the dim light of a partly closed window.

Bishop Keener was an artist, a poet, a word-painter—and he could make the fur fly in preaching on repentance and restitution.

I join with a late versatile writer in recommending "Life of David Morton," by E. E. Hoss, and "History of Methodism," by H. M. Du Bose, two of the choicest pieces of literature lately issued. You see the remarkable genius of Du Bose in this latest work more than in the Quarterly Review where some tedious writers won't tire him.

Before the hot weather ends—and to entertain your younger readers—I have in mind to sketch an hundred mile trip I made once with Bishop Keener through a wilderness hunting the seat of conference.

INNER LIFE OF COMMON THINGS

Moses saw God in the burning bush—others mayhap saw only the effect of an electric current as the results of spontaneous combustion.

Some one says it takes a poet to catch a poet's meaning—yet the true

poetry of the human heart seems to spring from the ground.

Politically the democracy of the people is coming into its own. The highest attitudes of democracy neither scorn those beneath nor patronizes them.

It is religious conceit to suddenly feel good and hurry out and show your good deeds to the poor.

It is contended that Dives needs Lazarus to offset the splendor of his riches—but how about Lazarus in heaven and Dives in hell!

Slumming in our large cities becomes a fad with many fashionable women—for their names must get in the papers.

The divine ideal is, Jesus Christ came to save that which was lost.

What are the common people of Europe for but the upkeep of aristocracy and kingly pleasure?

We need hewers of wood and drawers of water—let them sit in the gallery—so they say.

"Can any good thing come out of Nazareth"—isn't it a mean city without reputation?

She is only a chit of a girl—we do not want her in the chair—yet she sings like an angel!

A common man must not be too popular with common men, lest he incur the displeasure of the gods.

Politics and civil life should be humanized—both should be for the benefit of the people.

Antiquity and ancestral pedigree are losing ground in the machinery of the Church—we need the onrush of the free spirit of God.

Thousands of the proud and haughty forget that God made man in his own image.

Conservation of food and industry does its best work in the use of the by-products.

There was far more in the twelve basketsful gathered up than in the two loaves and two fishes.

It is true one star differeth from another star in glory—but what about the resplendent light of all the stars in glory?

Fellow griefs make brothers of us all. A broken-hearted woman can heal the sorrows of a broken-hearted woman.

Bobbie Burns was the poet of the common people—he plowed in the day and sang in the evening.

We are in war today largely because America believes every nation should have a chance.

Life is not worth living without a chance. The stars shine as tenderly upon the lily of the valley as they do upon the mountain tops kissing the sky.

The maimed, the halt, the blind were touched by the divine hand of healing.

It is said that to be a brother is the greatest thing in the world. Christ was a brother to all men. His very goodness brought him to his death.

War times! Give us the private in the rear ranks—the man with his leg shot off—the man with blood streaming from his broken head—the man who tramps on the long march to die in the trenches—the man with the burden of a dead comrade on his shoulder—the man in the dirt and dross and dust and scum of the fight—the man in rain and cold and hunger—these be the heirs of immortality—the sweet chariots swinging low to sweep them to fields of deathless glory! Bishop, Texas.

DEATH OF REV. M. D. LONG.

Rev. M. D. Long, a superannuate of the West Oklahoma Conference, died July 6 at his home near Noble, Okla. I conducted the funeral service at Shiloh Church July 7 at 3 p. m., assisted by Dr. D. V. York and Rev. Thos. Ward. Bro. Long was a good man, humble, pure, consecrated. He was the father of Rev. C. A. Long, one of our missionaries in Brazil. M. L. BUTLER.

Preachers should get into the evangelistic frame and stay there. It is so easy to lapse into comfortable ways and lose the old and blessed appeal of the gospel. It is sad too.

At the close of a day we examine ourselves and review the day's record, to find wherein we have done wrong. We remember the hasty word we spoke which gave pain to a tender heart and confess it. We recall with penitence our self-indulgence, our lapses from truth, honesty, or integrity, even our breaches of courtesy. But, in counting up the sins of the day, do we think with regret or pain of the things we did not do? Are we penitent for our sins of omission? We have "passed by on the other side" of many a human need and hunger. Do we confess these sins at the ending of the day?—J. R. Miller, D. D.

MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz. Peptiron Pills—180 Sig: One teaspoonful Hood's Sarsaparilla before meals Two Peptiron Pills after meals There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

RESPONSES.

Keep the Advocate coming. J. D. NICHOLS. Gainesville, Texas.

We enjoy the Advocate so much. It comes as a letter from a dear friend. MRS. W. H. PURCELL. St. Louis, Mo.

The Advocate is dear to me. I have been taking it forty years. MRS. G. D. WILSON. Arlington, Texas.

I cannot well do without the Advocate. It comes like a friendly visitor every week. MISS EVA COX. Houston, Texas.

I think the Advocate should be in every Methodist home. MRS. E. D. CAUSEY. Kirbyville, Texas.

I feel that I cannot do without the dear old Advocate. It has been a weekly visitor to my home for many years. MRS. E. C. PIDCOKE. Gatesville, Texas.

I have been reading the Advocate about thirty years and cannot do without it and do not see how any Methodist can. C. E. CONNER. Merkel, Texas.

The weekly visits of the Advocate are a source of pleasure and often take the place of the regular service, as I do not always have the privilege of attending Church. (MISS) MARY SMITH. San Antonio, Texas.

I have been reading the Advocate for about forty years and do not want to give it up now. Am highly pleased with the editorial management. I think the editorials are more than worth the price of the paper. G. O. CRAVEN. Pilot Point, Texas.

A GOOD SUGGESTION.

Rev. C. C. Barnhardt, of Stillwater, Okla., orders the Advocate for one year to the county jail and says: "It seems to me for every pastor to do this would add a good number of new subscriptions and also do a wonderful amount of good. My Church people are paying for this."

WANTS HER FRIEND TO ENJOY ADVOCATE.

Enclosed find check for \$2.00 for which send the Advocate one year to my old friend at Glidden, Colorado County, Texas. I want her to enjoy it with me, for it is good. MISS MARY E. BORDEN. 1513 Clay Street, Waco.

A READER FOR 58 YEARS.

I have been a subscriber and reader of the Advocate with some intermission since the fall of 1859. In the fall of '59 at the session of the Rio Grande Conference held at Goliad I was sent to the Oakville Mission and in the fall of 1860 at the session held at San Antonio I was sent to Kerrville Circuit. J. W. Shipman was agent and I think Carnes was the editor from December 1, 1861, to May, '65. I was in the Confederate Army. In the fall of 1866 at the first session of the old Northwest Conference held at Waxalachie I was sent to the San Saba Circuit. At the close of my year, '67, on the San Saba Circuit I located on account of health and it may be that there was one or two years immediately following that I did not take the paper but even since 1870 I have been a regular subscriber and expect to take it as long as I live. This may be my last renewal as I will be 81 years old in October and the hot dry weather of the past months has made me weak and nervous. I send you check for \$2.00. Fraternally, REV. T. M. PRICE.

For Old and Young

THE BOYS AT THE FRONT.

It was but yesterday the father said with a serious face: "Yes, we take time for prayer now at our house. Since the boy has enlisted and we feel he is exposed to many temptations, and may not come back to us as pure as he went away, and may not even return at all, we are driven to Christ in prayer for him. He is beyond our reach. Other influences now control him. Father and mother are but a memory, and his home a longing of his heart. We have not given him alone to the keeping of his country, but to the oversight and providential care of his Heavenly Father. In the home, each morning and evening, it is so different than it used to be. He is so missed. We can do naught but pray for him. Prayer helps our hearts. It brings assurance that he that watcheth over the innocent and the faithful will not fail us in this dark hour. Yes, the family altar is God's means of uniting the boys in the camps with heaven and their homes."—Western Christian Advocate.

FINDING THEIR PEARLS.

A traveler in Scotland fell in with a wandering pearl peddler who gathered his wares from the mussels in the moorland streams. They were not of the finest quality, these Scotch pearls, but they had pretty changeable colors of pink and blue upon them, like the iridescent light that plays over the heather in the long northern evenings. The traveler thought it must be a hard life for the man, wading day after day in the ice-cold water and groping among the coggly, sliddery stones for the shell-fish and cracking open perhaps a thousand before he could find one pearl. "O yes," said he, "and it is not an easy life; and I am not saying that it will be so warm and dry as living in a rich house. But it is the life that I am fit for, and I hef my own time and my thoughts to myself, and that is a ferry goot thing; and then, sir, I haf found the Pearl of Great Price, and I think upon that day and night."

A woman of Fez, in the land of Othello, longed for the Book where the Pearl is found. She desired to carry home a Gospel; but having no money, she left her ring as surety. When she returned to pay for the Book she declined to take back the ring, saying that the Gospel had proved so precious to her that it was worth far more than its price. It was the casket containing the priceless Pearl.—Anne D'L. Wright.

JESUS SHALL REIGN.

Jesus shall reign! This is the slogan and battle cry of Christianity—the bugle call of its moral militancy. If it were not for this conviction no recruits could be obtained for its standards, and no heart would be found in its adherents. It is not enough that a soldier feel that he is fighting for the right—he must also have in him a faith that the right cannot finally be defeated, or his hand will become palsied, and his whole being sick. It is only by this faith in the ultimate reign of Jesus that we can endure either our own private ailments, worries, and discouragements, or the muddled sin and exasperating folly and malevolent drives of evil forces in the world. Moreover, our confidence in the future must be founded on a sense of strength in the present, recognizing that Jesus shall reign because He does reign. If He is not essentially sovereign now, He could not be victor then. Many things yet require to be put down before Christ shall be "all in all," but even now He is over all, utilizing the consecrated strength of His saints, while the remainder of wrath He surely restrains.—Zion's Herald.

THE CHILD, THE CHURCH AND THE KINGDOM.

Our Lord was constantly busy with many things. Matters of the Kingdom required His unflinching attention; and, besides, there was much service to render in gentle ministry to those who were in physical, mental or spiritual need. To all these calls for service He made glad response, so that it was literally true that He went about doing good. But He found time for the children, too; and to them and their high interests He gave Himself in full and blessed devotion. When He gathered the children in His arms and blessed them He was not merely rebuking those who had no adequate understanding of relative human

values; He was also placing the divine seal upon Childhood, and lifting it into a new era of sanctity and glory. No wonder, then, that He said: "Except ye turn, and become as little children, ye shall in no wise enter the kingdom of heaven;" and "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." Nor is it a thing to be thought strange that He took the children "in His arms and blessed them, laying His hands upon them."

Today, in spite of the multitude of tasks that the Church is required to perform, there is none of higher importance, or so rich in promise of reward, as that of learning from the Great Teacher—who was also a Great Lover of Childhood—the secret, the privilege, and the duty of laying hands upon the Child, of taking him in the arms, and of blessing him in the name of the Christ. For it is still true that, in matters of the Kingdom of God, "a little child shall lead them."—The Christian (N. Y.) Advocate.

CHRIST OUR DEFENSE.

A tourist tells of coming upon a village which nestled on the bosom of a great mountain. He asked the villagers if they had many storms. "Yes," they replied, "if there is a storm anywhere in the neighborhood, it seems to find us out." "How do you account for this?" asked the visitor. They answered: "Those who seem to know say it is because of the mountain which towers above our village. If he sees a cloud anywhere on the horizon, he beckons it until it settles on his brow." The visitor inquired further if they had many accidents from lightning. "Not one," they replied. "We have seen the lightning strike the mountain countless times—and a grand sight it is—but no one in the village is ever touched. We have the thunder which shakes our houses, and then we have the rain which fills our gardens with the beauty that everyone admires."

This is a parable of what Jesus Christ is to us and to all who believe on Him. He is the mountain on which the storm breaks. On Calvary, the tempest of ages burst about His head. But all who nestle in His love are sheltered in Him. "In Me ye shall have peace," He said. He is our Eternal Keeper because He took the storms on His own breast that we might hide in safety under the shadow of His love. We lift up our eyes unto the mountains, and rest in peace and in confidence, because "our help cometh from the Lord who made heaven and earth."—Canadian Churchman.

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I have no hesitancy in recommending your school most highly.—R. S. Hyer, Pres. Southern Methodist University. Having watched its work in the progress made by my two grandsons, I recommend Weatherford College to my friends as worthy of their patronage.—D. S. Switzer, ex-President Weatherford College. Address, J. E. BINKLEY, President, Weatherford, Texas.

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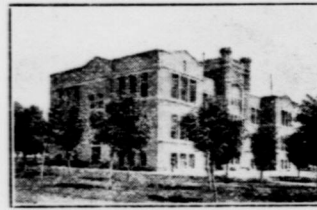
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Notes From the Field

(Continued from page 5).

haps the oldest preacher of the Northwest Texas Conference in point of service, yet his strength is not abated. As we enter other revivals and come to the closing of the year, we request the prayers of the Church.—S. Walsh Franklin.

CHICO.

We closed a very successful meeting in Chico on the first Sunday night in July. Rev. J. R. Atchley, of Bridgeport, doing the preaching. There were eighteen conversions and eight resolved to renew their services to God and the Church; the greater part of the Church was revived and we start anew for higher and better things. There were six additions to the Church. Bro. Atchley is strong in his presentation of the gospel. The services for men only was well attended and sixty or seventy men gave their hands and said we will stand for a higher citizenship. We hope to wind up things in good shape for conference. There are no better people in Methodism than the people as a whole in Chico. This is our second year among those good people and a pleasant one it has been.—E. F. Brown.

TWO VISITS.

While assisting Rev. J. Rush Goodloe and his people in a revival meeting at Lytton Springs I took special occasion to visit the graves of two heroic itinerant Methodist preachers—Mordecai Yell and Andrew Jackson Potter. Yes, with unbared head I stood at their graves. Thanks to Rev. A. L. Scarborough and other friends for providing a suitable monument to be erected to the memory of Mordecai Yell in the cemetery at Lytton Springs. On his monument in the cemetery at Dale there is the following striking inscription: "Rev. A. J. Potter. A member of the West Texas Annual Conference, M. E. Church, South. He served his Church and generation faithfully, his reward is on high, he died in the faith. Chaplain 26th Texas Calvary, C. S. A. Born April 3, 1830. Died in the pulpit at Shiloh, Caldwell County, Texas, October 10, 1895. As he lived, so he died, faithful to his God and true to his country." As I thought over the record of these Methodist itinerant preachers I felt anew in my soul that we are what we are and we have what we have because these men were what they were and did what they did in the pioneer days of this country. We owe it to the whole brotherhood of the pioneer preachers as well as to generations yet unborn to see to it that suitable monuments be erected over their graves where this has not been done. Let the people coming from the ends of the earth know what these men have wrought. Write their names and some of their deeds in letters of stone.

J. T. CURRY.

San Marcos, Texas.

A GOOD MEETING AT CENTER.

We have passed through one of the very best meetings that our good little city has ever experienced, and our hearts are rejoiced that the Lord was so abundant in showering His blessings upon us. Our very much loved pastor, Rev. C. H. Adams, had planned for some weeks for this great event by prayer and consecration, and preaching such evangelical heart-searching and soul-stirring sermons, pleading for the co-operation and help of the entire membership of his Church, and on the last Sunday in May he opened up in full blast with "a protracted meeting" and on Tuesday morning his brother, Rev. J. F. Adams, of Covington, Texas, arrived and launched right into the work that had been started by our pastor, and for two weeks he poured forth with terrific eloquence and power some of the most wonderful sermons I have ever listened to. We all thought our own pastor, Bro. "Cal," could preach better than any other man in the conference, and many of us are not yet willing to admit that "Bro. Jack" can beat him, but really it would be out of reason to attempt to tell or try to explain with what great power he was able to tell of the love of God and his saving grace for those who would yield to the voice of the Holy Spirit, and also of the terrible and awful woe and suffering and misery that would come to those who refused and were cast into hell! I feel perfectly safe in saying that it has not been the privilege of our people to hear greater sermons in many, many years, if ever before, and they were the very messages too it seemed that God would have spoken, for the fruits of the

work will go down in our history as of the best. There were received into the Church nearly thirty members and we are quite sure there are some others who will unite with the Church right away as a direct result of course of this great and good meeting. Bro. Jack preached twice a day regularly and for some three or four days three times, preaching on the streets at three in the afternoon on "trades day," "registration day" and on another occasion to the country people who chanced to be in town; and one afternoon drove to Shelbyville, seven miles, and preached on the streets there for Rev. P. I. Milton's people, and we had a good service indeed. Well, now I can tell you that Bro. J. F. Adams was not the only good feature that worked for the good of our meeting and the salvation of souls, but we had associated with him Mr. John W. Davis, of near Center, to lead the singing, and to say it was well done is a mild expression indeed, for, as many of the preachers know who have tried him, he is one of the very best. Such a deeply pious man, with a rich Christian experience and a life so devoted to his Master, together with a beautifully sweet and mellow, pleading voice will reach out and touch the hearts of lost men and women. Bro. Davis is a wonderfully sweet singer, one of the best it has ever been my privilege to hear, and the wonder to me is, why the brethren don't keep him busy all the time. All of our people have known him practically all his life, and we are truly proud of "our John Davis" who was raised with us. Is it much wonder that with these two strong men to lead the forces and with the biggest, best and finest pastor in the conference to stand by them, together with the Holy Spirit directing them, that we should have a revival? Sure the good folks throughout the entire Texas Conference will rejoice that these good things have come to us and that we are on rising ground in the religious world. It would be impossible to say too much for the splendid and enduring work done by our helpers, Rev. J. F. Adams, and the singer, our Mr. John W. Davis, of our home town. I am sure I speak the heart words of almost every one in our Church and community when I express a deep and fervent prayer to God for His blessings upon these two godly men! Now what shall I say about our own pastor, Rev. Cal. H. Adams? It will be hard to say all I want to say, for not in many years, if ever, have we had a preacher to so completely capture our town and people. His preaching is tremendously evangelical, carrying with it that sharp and piercing conviction for sin and wrong living, and yet with it all he is one of the sweetest spirited men I have ever known, hiding himself behind the Cross, and holding up Jesus as the only redemption for a sinful life. My! my! how he can preach! Another blessing which has come to us by his appointment to Center Station is, as with nearly all the preachers, a perfectly fine wife. Oh, what a help to the preacher when his good wife measures up to the full standard as such and in our case the conditions are certainly fully met. Truly she is a queen in the home and so affable, friendly, kind and good to every one. About the first of May the Woman's Missionary Society of the Timpson District met here, and it was great; then very soon after our District Conference met with us, and then our revival meeting, and all of them seemed to be better than I am able to tell, so you see we have been doing something in these ends of the earth and our people are awake to their duty, and we truly believe we are doing something that will tell for time and eternity, in the work which God has assigned to us as a Church. While this is Bro. Adams first year with us, still both he and the people are expecting him to fill the entire quadrennium as our pastor, and we are hoping and praying that each year may improve on the previous one. So mote it be! All the good and nice things which I have said in praise of our good pastor and wife, also of Rev. J. F. Adams, and of Bro. Davis as singer, are only to try to express our appreciation of the blessings which come from God, for we realize that it is only through them that He is doing the work, and to Him alone do we give the praise.—J. E. Armstrong.

The soil is hungry for the bread of life, and it is the function of the pulpit to break this bread to those who sit in the pew. Intellectual essays and discussions of the topics of the day have no place there. To interpret current life in the light of gospel truth may be well enough, but the preacher is doing poor business when he uses the pulpit to air his views of current events. That is one time when the preacher will do well to heed the injunction: Preach the gospel.—Raleigh Christian Advocate.

EASTERN DISTRICT CONFERENCE.

The District Conference of the Eastern District, German Mission Conference, met June 27, 1917, at 9 a. m., in the Bering Memorial Methodist Church, Houston.

Our presiding elder, Robert Moerner, president of the conference, led the transactions of the body in a masterly and most brotherly way. Rev. H. O. Launch acted as secretary and O. W. Benold as assistant.

From the preachers' reports it was evident that the work of the district is in a fairly good shape.

Quite a number of additions on profession of faith were reported.

A sad feature of the conference was the absence of several preachers and a large number of delegates.

Revs. O. W. Benold, H. O. Launch, C. A. Lehmsberg and E. A. Konken preached during the conference.

The proceedings of the conference were most harmonious and spiritual. The social feature was splendid and enjoyable.

The Bering Memorial and Beneke Memorial congregations and their good pastors, Revs. Radetzky and Muennink, are hospitable and splendid entertainers.

A very helpful feature of the conference was an address given by Mr. Yountes, Sunday School worker in Woodland Heights Methodist Church, Houston, on the work of the Sunday School. Some thoughts in this splendid address were the following: Speaking about knowing the nature or the bent of mind of the Sunday School boy, he said, "You will know what the mind of the boy is by what it does." "The greatest asset of the Church or any other organization is its young life. Take the young people out of the Church and you will shut the church." "Look upon the character of the Sunday School teacher and do not pay so much attention to his reputation. Character is what we need." "God lays no valuation on sin. It is just as much sin to steal a nickel as it is to steal a million dollars. God says thou shalt not steal."

The next session of the District Conference goes to East Bernard, Texas.

O. W. BENOLD,
Assistant Secretary.

DISTRICT CONFERENCE WESTERN DISTRICT—GERMAN MISSION CONFERENCE.

The District Conference on the Western District of the German Mission Conference met in Castell, Texas, June 1 at 9 o'clock in the morning. The presiding elder called the conference to order after a devotional exercise. One clerical and quite a number of lay members were absent. The conference was then organized, times for meetings set and the various committees appointed. Several of the preachers gave their reports.

Devotional services were held at eleven every morning and at eight at night. The various pastors filled the pulpit.

At the afternoon session a few of the absent members reported present. The rest of the preachers gave their reports. All reported the work of the Master progressing. The interest at the services better than at other times. But on account of the unfavorable season this year somewhat in arrears with the finances. Rev. Schmalz, of the M. E. Church, Mr. Wilson, of the musical department of Cherokee, and Prof. S. H. Moore, of Southwestern University, were introduced to the conference. Mr. Wilson spoke concerning Cherokee Junior College, and Prof. Moore spoke in the interest of Southwestern.

The two sessions Saturday were taken up with the hearing and discussing of the various reports from the committees. The election of lay delegates to the Annual Conference. Before the business session was concluded on Saturday afternoon the laymen rendered an interesting program consisting of talks, readings and special songs.

The Sunday services were held under the tabernacle close to the church. The day was begun with a good rousing prayer meeting. The presiding elder preached at the morning service, which was followed by the Lord's Supper. In the afternoon Prof. S. H. Moore and Rev. A. R. Vetter addressed the young people and the Sunday School. This was followed by a short service. The night service marked the close of the conference. At the close of this service all the young men of the registration age came forward for a special handshake.

Fredericksburg was chosen for the next meeting place for the conference.

A. R. VETTER.

If you love God at all, you love his character, his holiness and justice included.

PREACHERS ARE UNDERPAID.

This preacher is constantly hearing the cry from the wage-earner that he is not able to meet his bills, and the reason for it is that everything in the way of a living has advanced but his wages. Also it is true that the man on salary has gone on with about the same salary that he had before the advance in food and clothing. This is a great question and the writer is going to deliver a sermon-lecture next Sunday evening to his people on "High Cost of Living and Underpaid Salaries." While I am preparing this message for my own people the question keeps presenting itself to me, "What about our pastors and our superannuated preachers and their widows?"

Let us note the rise in the past three years of the necessities of life.

Flour has gone up from \$5.10 to \$14 per barrel. Hams from sixteen to thirty cents per pound. Potatoes have advanced three hundred per cent. Lard has more than doubled, while clothing has advanced one hundred per cent.

What are we going to do? Corporations everywhere are raising the salaries of their employees. Skilled labor of every kind has advanced from twenty-five to fifty per cent. The wage-earner is crying more. Only salaried men and common labor has not kept pace with this advance.

Now we are not to entrench on our schools. If there was ever a time when we needed to stand behind our Church schools it is now. We must be able to train our leaders. We are not to cry poverty for the United States is the richest country in all the world, having more wealth than Great Britain, France, Russia, Italy and Austria combined. The most of the people are living in luxury, but the Methodist preacher and his family, with these prices confronting him, is simply dazed and wondering what on earth he is to do. If he don't pay his debts he is ruined, and if he does pay them he can't send his children to college. The old preacher is distressed as he looks in the face of his dear old wife and they, too, are not able to meet their bills.

This conference paid its seventy-one claimants an average of two hundred and eleven dollars this year. Forty preachers in the Central Texas Conference received last year less than fifty dollars per month. Most of these men are men of families with from two to six children. For years I have felt that something had to be done, and now I venture to express my sincere sentiments on this question. Last year when we spoke of this matter in the debate at Waxahachie it was not that we wanted less to be appropriated for our schools (they are in need of ten times the amount we are giving them) but we feel that a raise is necessary for the men who are toiling and struggling to live on such meager salaries. Let our school men get together and tell us what we must do that they may carry on their work, and we will stand by them. But let us also turn our eyes toward the women and children of these heroes who are living on such small stipends.

Now, as I see it, there is but one thing for us to do, and that is first of all increase our assessment for conference claimants. Then let us increase our assessment for conference missions. Then if it is necessary to increase our assessment for our schools, let's get together on that.

Some man will jump on me I know, and I will be misunderstood by some, but I just wanted to say what was in my heart on this great question.

J. W. FORT.

Pastor First M. E. Church, South Corsicana, Texas.

CENTRAL TEXAS EPWORTH LEAGUE CONFERENCE.

The annual meeting of the Central Texas Epworth League Conference, which convened at Hamilton June 14-17 was the most successful in the history of the organization. It proved that Central Texas was not behind in the great awakening of Epworth League work.

The conference opened with a recital by Mrs. Roy F. Feemster, graduate of Expression of Texas Woman's College, which was much enjoyed.

Delegates were present from many of the Leagues of the conference and each day League Institute work was conducted by Roy F. Feemster, editor of the Central Texas Epworthian. Helpful and inspiring talks were made by a number of the delegates on the work of each department. Among the other speakers were J. E. Crawford, J. A. Stockwell, A. C. Tippens, J. H. Bowman and Henry Stanford.

It was decided to publish an Epworth League Conference Journal, for which information is now being gathered from all the Leagues of the conference. All pastors who have Ep-

CLASSIFIED ADVERTISEMENTS

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

A REVIVAL IN AUGUST.

I can give two weeks in August to a revival meeting. No charge. Only expenses. J. E. HARRISON, 118 E. Colquitt Place, San Antonio, Texas.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO. 4954 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.

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.

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.

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

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.

REPORT FROM TELLER WEST OKLAHOMA CONFERENCE. (July 2, 1917.)

The following names have been placed by the teller on the Honor Roll of the West Oklahoma Conference as having either paid in full or sent in a large payment on conference collections: Ardmore District: R. E. L. Morgan, Broadway, Ardmore; B. T. Lannom, Wynnewood, Chickasha District: C. A. German, Ryan; W. M. Wilson, Duncan; Thos. H. Ward, Corum, Clinton District: W. J. Stewart, Custer; E. C. Webb, Sentinel; M. T. Allen, Elk City. Hooker District: R. E. Meigs, New Hope; T. Y. Hearn, Liberty; S. E. Henderson, Boise; W. E. French, Goodwell; S. Y. Allgood, Hooker. (These are out in full. T. Edgar Neal, T. J. Taylor are nearly out.) Lawton District: W. E. Humphreys, Tipton; R. S. Satterfield, Lawton; B. M. Nelson, Walter; F. M. Sweet, Hastings. Mangum District: C. L. Canter, Martha; J. B. McCombs, Lone Wolf; Jesse Crumpton, Blair (these are out); L. R. Matlock, Duke; H. A. Stroud, Olustee; J. C. Scivally, Brinkman; T. E. Graham, Hobart; J. C. Morriss, Pleasant Hill and Bethel. Oklahoma City District: Moss Weaver, St. John's, El Reno; E. R. Welch, Norman; H. E. Snodgrass, Purcell; R. H. Denny, Blanchard. Mangum District has sent in largest amount of money, \$1407.96. Hooker District enjoys the distinction of being nearest out in full—more than ninety per cent paid. The first to send in conference collections in full was R. E. Meigs on January 5, and closely following on January 18 C. L. Canter, and on January 25 J. B. McCombs. The largest birthday offering has come to us from C. A. German, of Ryan—\$13.41. The largest amount Children's Day offering, Jesse Crumpton, of Blair, \$14. The largest special reported to teller comes from Chickasha. Some send specials directly to Board of Missions and teller has no record. M. F. SULLIVAN, Davidson, Oklahoma.

CORRECTION.

In my sketch of "Isaac and Jesse Boring" in issue of July 5, page 3, read "purveyor" in place of "professor." H. G. H.

BOOKS.

REVELATION was as a "sealed book" till the world war, with its submarine and aircraft methods of warfare, broke the "seal." Read "O Tempora! O Mores," by Civil War veteran and understand—by awakened to startling conditions now confronting the world. Price 50c. Address: AUS. MCGARY, Houston, 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.

CHURCH ORGAN BARGAINS.

WE have several good rebuilt Epworth organs taken in exchange on pianos to close out at low prices. Send for Church Organ Bargain List No. 6-17 and we will send copy of Fifty Favorite Home Songs free. WILLIAMS PIANO & ORGAN CO., 14 W. Washington St., Chicago.

EVANGELISTIC.

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

HOME FOR SALE.

FOR SALE—Modern home, seven rooms, lot 100x102, 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.

OPEN DATES.

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

SINGER.

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

SYRUP AND HONEY.

RECEIPT for making "Mother's Maple Syrup," "Cave Honey" and "Sunny South Sorghum Syrup" sent upon receipt of \$1.00, or either for 50 cents. Address HOME PRODUCTS COMPANY.

LETTERS TO PASTORS.

Fort Sill is located at Lawton, Oklahoma. This fort has been designated by the War Department as one of the Government training camps. Thousands of young men are coming here from all parts of the country. Will pastors or parents please give me the names of any Methodist young men who come here, giving the regiment and company when possible, that I may get in touch with them. R. S. SATTERFIELD, Pastor First Methodist Episcopal Church, South, Lawton, Okla.

DEBATE.

Rev. B. W. Dodson, of the M. E. Church, South, and Elder Chism, of the Christian Church, will begin a debate at Fargo, in the bounds of the Tolbert and Fargo Circuit, Vernon District, July 24, to run seven days, in which they will discuss practically all the fundamental differences in doctrine of the two Churches. We hereby extend a hearty invitation to all Methodists and friends of Methodism. M. H. HUDSON, P. C.

BRAGG HOME REPORT.

The following is the report to date on the Bragg Home: Previously reported \$545.70 Rev. C. Wesley Webb 5.00 Mrs. J. G. Smythe 7.50 Raymondville, Rev. O. C. Crow, P. C. 2.00 "A Stranger," Commerce 10.00 Seadrift, Rev. W. L. Brandon, P. C. 5.00 Mrs. C. Poer, Marfa 5.00 Total \$580.20 Let every one who will make his report as soon as possible. The home should be builded and Brother and Sister Bragg should have the advantage of it as soon as possible. What you do, do quickly. May the Lord, in His own way, repay all who have made donations to this worthy work. H. E. DRAPER, Austin, Texas.

SUNDAY SCHOOL ATTENDANCE CONTEST.

The weather has continued so warm and dry and conditions are so discouraging in some parts of our territory that Sunday School attendance is showing some of the effects of all this. In spite of these hindrances, however, we are glad to present a very fine list of Sunday Schools this week with unusual good reports of attendance.

It will be noticed that Denton has "come back" and stands at the head of the list this week, while Tyler is second, with Sulphur Springs third, Tyler St., Dallas, fourth and First Church, Dallas, fifth. In this connection we might ask what has become of Lufkin. They made a wonderful record for a while, but seem to have quit. A blow-out probably. I hope they will get their tires on and come again.

In this connection we might urge our schools to get their reports to us by Tuesday morning. If they do not reach us by Tuesday noon at the very latest they cannot possibly be included in the current week's paper. We have made this request repeatedly, but notwithstanding several usually come in after the Advocate has gone to press. We would like to see the number increased and invite all the schools in the territory covered to enter.

ATTENDANCE SUNDAY, JULY 8th, 1917.

Table with columns for School Name, Class, and Attendance. Includes entries for Denton, Tyler, Sulphur Springs, Dallas, etc.

W. C. EVERETT, Secretary.

CENTRAL TEXAS CONFERENCE PREACHERS, ATTENTION.

Your Board of Missions will have to have \$2100 within the next two weeks, if we avoid the necessity of borrowing. Will you not act at once? By very little effort you can send remittances to the Conference Treasurer, Mr. Geo. E. Jester, at Corsicana, to cover this amount. Send in all you can for missions for all purposes and by so doing you will contribute materially to the help of the Board. You are as anxious as the Board to close the year with nothing charged to the interest account. The sheet is clean so far, help us keep it so to the assembling of conference. M. S. HOTCHKISS, Secretary of Board.

Fort Worth, Texas.

A MESSAGE TO THE SUNDAY SCHOOLS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Arrangements are being made for a systematic appeal to the Sunday Schools of the various Christian denominations of the United States in behalf of the Red Cross work. The work is to be under the general direction of the Sunday School Council of Evangelical Denominations, but is to be carried on through denominational channels. Each denomination through its duly authorized agencies is to receive and give credit for money raised in its Sunday Schools.

Full information in regard to aims and plans will be given later to individual Sunday Schools. Meanwhile schools which have already taken collections should forward them to the undersigned, 810 Broadway, Nashville, Tennessee.

Accurate accounts will be kept for charges, districts and conferences and reports will be made from time to time. Remember that you will receive no denominational credit for your contributions if they are not made through the regular denominational channels.

E. B. CHAPPELL, Sunday School Editor.

worth Leagues reported in the Conference Journal are being asked to send to the new president the name of one of their most interested League workers from whom information for the Journal may be received.

Plans for the coming year include a continuance of the conference paper, The Epworthian, provided five hundred subscribers can be secured by August 1st; also, the raising of two thousand dollars for the African Special, and a promotion of the Big Drive which is being urged by the Central Office.

The conference will meet at Waco next year. Officers elected were as follows:

Roy F. Feemster, Polytechnic, President; J. J. Godbey, Itasca, Vice-President; H. E. Gatti, Dallas, Treasurer; Ina Brown, Gatesville, Secretary; W. F. Gay, Belton, Era Agent; John Pearson, Hamilton, Junior Superintendent.

"THE ORPHANAGE FARMING ABILITY."

This spring we were blessed with one of the finest gardens anywhere. The vegetables were a pleasure to all and a great help financially, too. We have also raised 90 bushels of Irish potatoes and have an abundance of peas and cushaws. Counting the rented land only about seventy acres were used. Yet we have harvested 500 bushels of barley, 515 bushels of oats, 380 bales of sorghum, 208 bales of oat straw, and 225 bales of barley straw, and of course there will be more hay later. We consider this a good crop and feel most grateful for the kind Providence that has granted us this abundant yield.

"GENERAL NEEDS OF THE ORPHANAGE."

It seems that we cannot let many weeks go by without telling you of our needs. As is ever true in the summer, we need funds more than anything. Then with all the Methodists there are in Texas we ought to be getting more food supplies. Why not send the children some of your good syrup, some of your nice home cured meat, some of those peas or beans you have raised? In fact why not divide whatever you have with those who are less fortunate? Numbers of our farmers have made large crops and are getting such good prices for things that the Orphanage ought to receive more help than it is getting. Remember that we must have milk and butter for "Our Youngsters" and that it takes much feed to keep the herd in good condition. Besides feeding and sheltering the children, they must needs be educated. So, please, do not forget to send the school supplies for which we have asked. We have not received all that we need. Then the Societies and Sunday Schools are not sending the household supplies and extra clothes that they usually send. Let us not be so busy about other things that we will neglect the Home, for we need you. One good Society sends us two dollars each month. How many more could do this?

True, we have made a good crop, prospered and done well in many, many ways, and we are most grateful. However, we are not entirely out of debt, and expenses are ever increasing. So now, that the Home is climbing upward in the estimation and hearts of our people, let us press forward and try harder than ever to bring it up to what the Lord would have it to be.

R. A. BURROUGHS, Manager.

TO PASTORS OF NORTHWEST TEXAS CONFERENCE.

I wish to advise the pastors of the Northwest Texas Conference that we are not receiving remittances as we should on the Domestic Mission Fund, and we therefore have practically no money on hand with which to pay the regular quarterly assessment. Prompt remittance of the assessments for this fund will be appreciated by the treasurer as well as the boys on the firing line. W. W. UNDERWOOD, Conference Treasurer.

"The life is more than meat," said the Savior of men. He never gave first concern to secondary things. Meat is valuable only because in a way it will support life for a time. In the very nature of things therefore, it could not be so valuable as the life itself. The function of the raiment we wear is to furnish comfort to the body and its value is derived from that fact. It could not justly be regarded as valuable as the body. Yet these secondary things are often made first in our esteem and the proper order of things reversed. It is a testimony to the folly of man that it is so.—Exchange.

1917

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WOMAN'S DEPARTMENT.

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

The Junior Missionary Society of Estelline, Texas, is going to have a clipping bee. If any one wishes to give anything please send it to Fay Tooley, Estelline, Texas.

A BUGLE CALL TO WOMEN OF CENTRAL TEXAS CONFERENCE.

The Executive Committee of the Women's Missionary Council has felt constrained to call the women of the Church to definite service along the line of moral and spiritual protection of our officers, soldiers and nurses in the mobilization camps. As you know, the deaconesses and home missionaries offered for work of mercy and Christian social service at the recent session of the Council if the Government has need of their service.

In May the College of Bishops created a Committee of Chaplains, which headed in the Home Department of the Board of Missions. This committee, in concert with the representatives of the Executive Committee of the Council, have agreed upon a line of work for the auxiliaries. A leaflet explaining the plan of work has been published and will be sent to you. Please see that "War Committees" are organized in the charges where there are no Missionary Auxiliaries by calling upon your pastors to help you.

To the women of the Central Texas Conference we call upon you to begin at once to create War Committees in all the Churches where we have auxiliaries and also where there are no auxiliaries, so that all the women of the Church may be at work, as we must act promptly. The little leaflet will explain the work so that there may be no confusion whatever. Let us show the same fidelity that has always been characteristic of woman's work in the past, despite the horrors of war. Let us be prayerful, persistent and devoted in these crucial hours. Yours in the Master's service, MRS. R. F. BROWN, Superintendent Study and Publicity, Central, Texas Conference, 1302 Herring Ave., Waco, Texas.

THE INTERDENOMINATIONAL SCHOOL OF MISSIONS.

Women from all parts of Texas were welcomed at the Methodist Dormitory at the College of Industrial Arts in Denton for the third annual session of the Interdenominational School of Missions, June 18 to 28. The sessions began Tuesday morning, June 19, with Mrs. Preston, of San Marcos, in charge and a faculty composed of Miss Henrietta L. Gay, of the Scarritt Bible Training School; Miss Katherine Gray, of the Dallas High School, and Miss Helen S. Stafford, of the Bible Department of the College of Industrial Arts.

The morning periods each day were given to the Bible lesson with Miss Stafford, a study of the Kingdom of God, viewed as Jesus' challenge to service; the study of the Foreign Missions text, in which Miss Gay made wonderfully real the life of the Bulu tribes in Africa, and the Home Missions book, which Miss Gray presented very skillfully, showing the various steps in the progress of Protestant life and thought from the Reformation on. In the afternoon Miss Gray and Miss Gay also gave the studies for Juniors in foreign and home work.

President Bralley and the faculty of the Summer School of the college co-operated heartily in arranging a course of lectures and demonstrations in the different departments of home economics, which were very helpful and suggestive for the conservation program of today. Mr. H. W. Foght's illustrated lectures on various phases of country life and development, given on the roof garden of Brackenridge Hall, were very much appreciated.

A garden party on the grounds of the Methodist Dormitory on Tuesday evening helped the visitors to become better acquainted. Thursday evening was given to the pageant on the college campus under the direction of Mrs. Leona Blewett, Mrs. Butler, Miss Erma Appleby and Miss Helen Stafford. The different scenes presented by the young peoples' societies and Missionary Societies of the Denton Churches were a strong appeal for the friendship of the nations and a time of world peace.

Friday was Normal Day and was spent from early till late on the campus of the North Texas Normal with the usual program and additional talks by Miss Mabel K. Stafford, of Dallas, on the Women's War Emergency Program, and Miss Harriss, of the Normal, on the "Moral Value of Play." A delicious luncheon was served at noon by the students in the Domestic Science Department and tea in the late afternoon. The day concluded with a talk to visitors and students by Mrs. Nannie Webb Curtis, president of the State W. C. T. U. The faculty of the School of Missions were invited by the pastors of the Denton Churches to occupy the pulpits for the morning services and union services in the evening were addressed by Mrs. Curtis and Miss Gay.

McKINNEY AUXILIARY.

On Monday afternoon, June 25, the Woman's Missionary Society of First Methodist Church had the pleasure of having their monthly social meeting with the president of the society, Mrs. J. Frank Crozier.

The meeting opened with all singing "America" and prayer by Mrs. C. W. Dennis. Nineteen members and four visitors responded to roll call with their favorite hymn and author.

The society was very glad to welcome as a guest Mrs. J. R. Adams, of Plano, Texas, District Secretary of Woman's Missionary Societies. Mrs. Adams made a very beautiful talk and spoke words of praise and encouragement to McKinney Auxiliary. To know Mrs. Adams is to love her.

Mrs. P. C. Archer then made a talk and presented some blanks received by her to be signed by the president of society and forwarded to our Senator and Representative in favor of abolishing instead of taxing whiskey.

The members and visitors were then delighted with a reading by the accomplished daughter of the home, Miss Christine. The hostess, assisted by her daughter and Miss Nina Belle Thompson, served delicious refreshments.

After thanking our hostess for the pleasant afternoon spent with her, all were dismissed by prayer by Rev. C. W. Dennis.

All present received an invitation from Rev. Dennis and wife to visit the district parsonage, which will be ready for occupancy by July 1. All were very much pleased with this beautiful and convenient home which the presiding elder and family will occupy soon and we hope for some time. MRS. JOHN F. CHANDLER, Recording Secretary.

DECATUR DISTRICT CONFERENCE.

The Decatur District Conference was held at Jacksboro, April 26-29. Rev. W. A. Stuckey, our presiding elder, was in the chair and presided over the conference in the brotherly way which is characteristic of him. I have never seen a presiding elder that could keep the interest any higher through every session than Bro. Stuckey. He is loved by all the brethren. We had a good attendance, considering the distance our delegates had to travel. I suppose the sermons preached during the conference were on the average with any other District Conference, for we heard some excellent sermons.

The delegates elected to the Annual Conference are:

- D. B. BUTTRELL.
- W. B. TURNER.
- I. F. BURTON.
- V. E. BALDRIDGE.

Alternates:

- M. L. Ramey.
- E. E. Hamilton.
- E. W. Meader.
- S. D. McCluney.

Richard P. Hines and Marvin Wiley were licensed to preach.

The Sunday Schools and Epworth Leagues of the district are in good condition, with some of the best Leagues in our country Churches.

We are expecting to bring a good report to the Annual Conference from the Decatur District.

We meet next year at Paradise, Texas. EARL M. JONES, Assistant Secretary.

CORSICANA DISTRICT CONFERENCE.

The Corsicana District Conference met at Groesbeck June 6th, with Rev. W. H. Matthews, presiding elder, in the chair. He opened the session with a strong, inspiring sermon which set a high standard for the rest of the conference. All pastors were present,

together with a good representative attendance of laymen. Rev. E. A. Smith had made thorough preparations for his many guests. Sermons were preached by Drs. H. A. Boaz, C. M. Bishop, J. E. Crawford, B. E. Kimbrow, J. U. McAfee, R. A. Crosby and J. W. Fort.

Addresses on the floor of the conference were made by Drs. Boaz, Bishop, Simeon Shaw, J. E. Crawford and D. L. Collie. E. B. Hawk, T. H. Burton and W. T. Kinslow were silent but welcome visitors. The reports showed the district in excellent shape in every line. The laymen had a specially helpful program. They elected as their delegates to Annual Conference:

- I. R. DARWOOD.
- C. A. STONE.
- V. T. SWAFFORD.
- W. T. JACKSON.

A good collection for our Supernatuate Homes was taken. Subscriptions amounting to \$125 were taken for the scholarship in the Theological Department of M. U. Resolutions condemning Governor Ferguson and his relations with the State University and commending Dr. Vinson as a far-seeing statesman and Christian educator were passed. Our President was petitioned to use his influence to turn all our grain into food and not alcoholic drinks.

The people of Groesbeck were extremely kind and thoughtful for the preachers and won a large place in their hearts. The conference pledged with a handshake with the presiding elder that they would make a herculean effort to bring up all collections in full, as last year, throughout the district.

F. E. SINGLETON, Sec.

SLEEPLESSNESS.

You can't sleep in the calmest and stillest night, if your stomach is weak, circulation poor, and digestion bad.

Hood's Sarsaparilla strengthens the stomach, improves the circulation, perfects digestion, and brings about that condition in which sleep is regular and refreshing.

It does not do this in a day, but it does it—has done it in thousands of cases.

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Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a cost of about ten cents a quart.

No eggs or sugar needed. That's the way to make ice cream.

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14 " " Memphis
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To the North and East are on sale daily
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HAROLD SOMERS, 150 DeKalb Avenue, Brooklyn, N. Y.

RESOLUTIONS OF RESPECT.
The Methodist Sunday School of Blak (Hamlin District) takes this opportunity to pass the following resolutions on the death of our brother and coworker, Mr. J. M. Clifford:
Whereas, The Alwise Father has called this brother from us who for a number of years has been so faithful in the Sunday School work; therefore be it Resolved (1) That in the death of Mr. Clifford the Sunday School has lost a most loyal and ever ready worker and we, the members, have lost very kind friend.
(2) That we extend to the family of the deceased our sincere sympathy and prayers.
(3) That a copy of these resolutions be placed on our Sunday School minutes, a copy sent to the family and a copy sent to the Texas Christian Advocate.
(Signed) MRS. PEARL BOAZ,
MRS. EMMA HOWARD,
MISS KATY WHITE.

It Lures to Sleep — Sweet Sleep

EVERYONE knows the sanitary necessity for airing the bedding. Most of us know that the mattress gets far too little attention in this way, just because it is hard to handle. The Ezyroll makes it a simple matter to give the mattress a good dusting and airing along with the rest of the bed clothing, and it will more than repay its cost in the facility with which both comfort and health are served where this important matter receives frequent attention.

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Is Texas-made. The filling is from famous long fiber cotton grown in Red River County, Texas. The ticking can be of your own selection, any special color or design. This enables the purchaser to suit individual taste in a matter that is usually open to a very limited range of choice.
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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess 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.

SMITH—Capt. Thomas B. Smith was born March 7, 1836, in Kentucky, and died February 7, 1917, at Hillsboro, Texas. He came to Hill County in 1852 and had resided here ever since. He was the last surviving charter member of the First Methodist Church at Hillsboro, which was organized in 1857. He was an exemplary Christian, living daily his religion. He was married to Miss Susie Brannan. He was an ex-Confederate soldier, being a member of Parson's Brigade during the war. He served two terms as Justice of the Peace at Hillsboro. He is survived by his wife and one son, Dr. Ben Smith, and one granddaughter, Mrs. J. A. Christie, of Irene. His remains were laid to rest February 8th, after funeral services conducted at the First Methodist Church by his pastor, Rev. J. H. Stewart, after which the Masonic Lodge, of which he was the first Worshipful Master, laid the body to rest at Hillsboro Cemetery.

A FRIEND.

LEWIS—Mrs. Mary Catherine Lewis was born in Alabama, October 3, 1833; born into the kingdom of God and joined the M. E. Church, South, at the age of 13, in which she lived a consistent member until she was transplanted into the Church triumphant, May 9, 1917. She was married soon after coming to Texas to M. B. Lewis, to which union were born seven children, four boys and three girls, five of whom, with the husband, preceded her to that better world, leaving two daughters—Mrs. Frankie Harwick, near Tuxedo, Texas, and Mrs. Mollie Webb, near Anson, Texas, where she died and whose husband is a leading steward in our Church. "Grandma" was not demonstrative, but a faithful and devout Christian, always at preaching when able. Though nearly 84 years old she bore her last suffering without a murmur. She is now out of suffering and resting in peace at home.

J. DAVID CROCKETT, P. C. Tuxedo, Texas.

MARSHALL—Josiah A. Marshall was born July 3, 1828, in Middle Tennessee, and departed this life February 3, 1917. Came to Texas in 1865 and settled in Ellis County. Was married to Miss Margaret V. Bell September 21, 1865 by Rev. Hill. To this union were born eight children—A. L. Marshall, M. L. Marshall, E. L. Marshall, F. B. Marshall, L. P. Marshall, A. M. Marshall, J. R. Marshall, J. M. Marshall. They also reared an orphan girl, Miss C. L. Williams. All the children are living. Bro. Marshall was converted in 1853 and joined the Methodist Church, South. He used to take his family in an ox wagon and camp at the old Bluff Springs camp ground. He was faithful to the cause of Christ and his Church. He was steward, class leader and Sunday School superintendent. When he became feeble in body, Bro. G. W. Ham was elected in his place and he heard him say he would have given up the task but for the encouragement Bro. Marshall gave him. He was a great stay and help to his pastor and always stood by him and the Church. O how we miss him and how lonely is his dear companion and children! But we know where to find him. He will be waiting at the beautiful gate for you when you come. To his loved ones: Weep not as those who have no hope, for his life and death point you to the eternal city where there is no death, sorrow or separation. My prayer is that we all may be faithful and meet him in that beautiful home. His pastor, W. H. HARRIS.

McMULLEN—Not long ago James Abney McMullen died. His going away has caused me to think much. He was born at Homer, Texas, September 26, 1881, the third son of Mr. and Mrs. E. H. F. McMullen. Generous, hospitality, industry and unselfishness are a few of the character marks by which his friends knew him and for which all who knew him must love him. On October 25, 1905, he was married to Miss Ora Lee Medford, Littlefield, who was God's first gift to them, went away early and was in heaven to welcome his father's coming. The wife and little Jim are still here to do God's will and await the time to depart this life and be with loved ones in our Father's house. Early in life he had joined the Methodist Church, but those who knew him best love to think of his experience during a great revival in Oakdale, Louisiana, about two months ago. At this revival Jim came to God with an honest repenting and an open confession, all of which are marks of his strong will rightly directed and dedicated his life anew to God. All who knew Jim could tell that he was a new man and that he had been with Christ. He was greatly interested throughout the meeting and carried many to services each day. When we heard of his unexpected death it caused a deep distress of our soul, yet we wanted to shout, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." On June 4th Jim was taken with an attack of appendicitis and June 5th he was operated on at Alexandria, Louisiana. It was June 8, 1917, that he died, to be with the Christ who had so wonderfully blessed and saved him. The funeral services were held at Lufkin, Bro. H. M. Timmons officiating. Perhaps few men have lived who came so near making friends of all with whom he met as Jim McMullen. L. L. EVANS. Lufkin, Texas.

ROSS—John C. Ross was born in Madison County, Mississippi, July 14, 1851. He came to Texas in 1874, locating in Waco, where he lived for four years, removing to Comanche County in 1878, where he was married to Miss Mary F. Langston during the same year. To this happy union ten children were born, three of whom preceded their father to the better land. Bro. Ross was a life-long Methodist and a faithful Christian, a good husband and a tender father. It could be truthfully said of him while he lived that he was "one that ruleth well his own house, having his children in subjection with all gravity." Truly he commanded his children after him and they have kept the way of the Lord to do justice and judgment. Bro. Ross was taken sick with strangulated hernia and after suffering for a week the home physicians undertook an operation, but did not complete it. After about 36 hours we got him to an infirmary where skilled physicians performed the operation, but the poison which had been accumulating for nine days was too much for him, and just as the sun was going down Sunday evening, June 17, he passed to his reward, with his wife, three sons and a few friends standing around his dying couch. Funeral service was conducted by the writer in the Methodist Church, Sidney, at 1 o'clock, Monday afternoon, after which a host of sorrowing friends followed his body to the Cox Cemetery, where we dined to rest to await the resurrection. In the death of Bro. Ross the Church has sustained a great loss, the community a true citizen and the family a loving and devoted husband and father, but our loss is heaven's gain and we all expect to meet him "in the sweet bye and bye." May the Lord bless and comfort the bereaved loved ones, is the prayer of one who loved him.

R. B. YOUNG, Pastor.

McCLESKEY—D. H. McCleskey was born April 3, 1848, and finished his journey from earth to glory on June 4, 1917. He was converted and united with the Methodist Church at the age of nine years, and ever thereafter remained true to his vows, at all times manifesting a loyalty to his Church and to his pastor that is all too rare in these days of loose relations to things sacred. He belonged to that company of Christians whose early training was largely in the classroom, hence he was able to maintain a constant experience of grace to the end of his earthly pilgrimage. In his early manhood he was made a class leader (a badge of honor in those good old times) which capacity he filled as long as the old class meetings continued. In the year 1872 he was united in holy wedlock to Miss Elizabeth Stancil, and to that union nine children were born, four of whom preceded him to the happy home above. In his relation to his dear companion, covering a period of forty-five years, he was ever thoughtful, tender and devoted; in fact, the full worth of his unselfish life was known to her as it was to no one else. As a father he was a constant inspiration to his children, and to their companions; yea, it was commonly remarked that those who had married into the family seemed as strongly attached to him as were his own. In his relation to human society he was the very soul of honor. Indeed the memory of his well-regulated life in this world of many perplexities and complexities will be an inspiration to a large number of friends and acquaintances for a long while to come. Uncle Dave, as many were fond of calling him, belonged to the old set, the old-timers; and, as such, let us emulate his sturdy qualities of piety and patriotism, and as each springtime ushers in the birds and gentle flowers, let us drop a tear on his grave.

A. C. SMITH.

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, Brookline Avenue, August 7th, at 8 p. m., at Oak Cliff Church. Group No. 3—Erway Street, Forest Avenue, August 8th, 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.

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, 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, 26, 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, Callen, 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. 5, 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.

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.

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. Sabin, 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.

If you are losing appetite, lying awake nights, take Hood's Sarsaparilla—it's just the tonic you need.

San Antonio District—Third Round.

(Revised) July 7, Poteet, at North Pleasanton. July 8, Poteet, at Anchorage. July 14, 15, Kerrville. July 15-17, Bandera, at Bandera. July 22, San Antonio Cir., at Lock Hill. July 22, Boerne, at Comfort, 8 p. m. July 29, Travis Park. Aug. 4, 5, Center Point. Aug. 11, 12, Pleasanton, at Campbellton. J. H. GROSECLOSE, 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. 15. Melrose, at Melrose, Sept. 22, 23. Capitan 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.

NOT WELL ENOUGH KNOWN.

We cannot accomplish much in the treatment of dyspepsia, however much we may temporarily relieve its symptoms, so long as the blood remains impure. It is a fact not well enough known by people generally that when the stomach, liver and other digestive organs are supplied with impure blood, the digestive process is impaired, so as to cause faintness and loss of appetite and sometimes a deranged state of the intestines, and in general all the symptoms of dyspepsia. Hood's Sarsaparilla is of great service in dyspepsia, because it purifies the blood, making it the healthy stimulus the digestive organs must have for the proper performance of their duties. Hood's Sarsaparilla, especially if taken in a little hot water, has "a magic touch" in dyspepsia. Get it today.

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Secures the machine for life and the Texas Christian Advocate for one year. The machine is guaranteed by the factory as well as ourselves. You are thus doubly secure in your purchase.

Remit Express or Postoffice Money Order.

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.

JESUS' DIVINITY.

Of divine essence we know nothing. Absolute and unconditioned being philosophy must postulate but cannot comprehend. The Unitarian says he believes in the divinity of Jesus Christ, but does not believe in the deity of Jesus Christ. But he agrees that this issue with the Trinitarian is only a philosophic point of view, that it is solely negative as respects what stands for, or has stood for, orthodoxy. A protest it is against the dogmatism of Calvinism. He says it does not affect soundness of faith in God, nor does it affect our spiritual welfare. He even confesses that the creed of the Trinitarian is more definite, more aggressive and more fruitful in saving results. Therefore, we may wave any quibbles about whether we should say the divinity of Christ or the deity of Christ.

We believe in Christ, that he was and is the Son of God, as none else; that he was, and is, divine as the revelation of God to men—the highest revelation of divinity that man could, or can receive. In him the Father dwelt. "The Father that dwelleth in me he doeth the works." He was "the brightness of the Father's glory, the express image of his person," his "beloved son in whom he was well pleased." He said, "He that hath seen me hath seen the Father," and "I and the Father are one."

We believe these Scriptures, and do not care to be more technical in stating our faith. We even deny the right of any one to be more technical. What God is, in essence, and how the Trinity is constituted are insoluble problems, "a vast unfathomable sea, where all our thoughts are drowned."

We believe in the divinity of Jesus Christ, because, by him we enter a spiritual realm; by him we come to God, and because, in him is life, and the life is the light of men. We believe in the divinity of Jesus of Nazareth because he draws us out of the sphere of carnal aims, hopes, pleasures, experiences, into fellowship with God in heavenly places.

On what ground, then, does faith in Jesus' divinity rest? And how shall we present to others the proof that Jesus is divine and the Savior of the world?

Peter believed, or thought he believed, that Jesus was the Christ, the Son of the living God, though at that time Peter did not believe that Jesus

would die for the sins of the world. Atonement and resurrection were not in his creed. It was not because of his miracles alone that Peter believed on Jesus; nor yet because of the excellence of his teachings, though he said "Thou only hast the words of eternal life." The prophets had performed miracles and spoken the word of God. There was a power in Jesus' presence and spirit which supplemented these external testimonies, and threw over Peter's mind and spirit the fascinating spell of divine influence.

But when Peter saw Jesus in the hands of his foes—saw him die on the cross—the vision faded, and his faith gave way, and there was nothing left him but to go back to his nets. Others, besides Peter, declared their faith that Jesus was divine, but when he was put to death their faith died also. The resurrection became the one absolute, indispensable condition that should revive their faith. Hence, the apostles stressed the resurrection of Jesus above all other evidences of his divinity. They did this to a generation that had many living witnesses of the facts they proclaimed. But simple historic testimony, if left to stand alone, would lose its force. As times and conditions change historic testimony needs some sort of perpetuated verification. If no trace of ancient Babylon could be found today, or had ever been found by men, the stories of Herodotus and Diodorus Siculus would be, to this generation, idle tales. Such the historic record of Jesus' resurrection would be, if left alone. The resurrection of Jesus must have other proof than the historic record. Such proof came at the Pentecost. While Peter preached the Holy Ghost witnessed the truth of the message, and Peter recognized the witness as present, who should sustain the faith in all time, that Jesus is not a dead hero but a living, reigning Savior. To the multitude he certified the fact, "This Jesus hath God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye do now hear and see." Here we come to the evidence of Jesus' divinity that shall abide. The Spirit is his witness. When the Spirit enters in you, "In that day ye shall know that I am in the Father and ye in me and I in you."

The evidence of Jesus' divinity is harmonious, correlated, cumulative,

persistent. The disciples believed Jesus the Christ, the son of God before his death. They would not have continued to believe it had he not risen. When he was risen they, for themselves, saw and believed, but their testimony would never have convinced the world without the witness of the Spirit in the manifest work of salvation. It is this testimony which takes up and verifies all historic evidences. If ever we cease to require the proof of our Gospel, in the raising of men from the death of sin to the life of righteousness, our historic proofs will convince no man that Jesus is risen from the dead and is at the right hand of God exalted to be a Prince and a Savior.

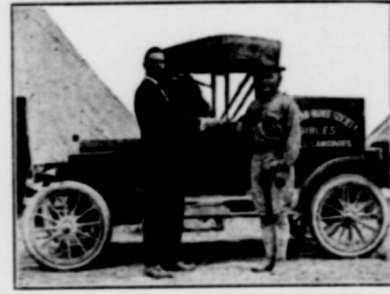
One says that Jesus was a perfect character, but man is no more competent to judge a perfect character than he is to delineate one.

Another says the historic evidence of Jesus' resurrection is irrefragable, but any historic record of a marvelous and unfamiliar thing requires collateral evidence. The Gospel of salvation through Christ would become a mockery if it brought no salvation. The final proof of Jesus' divinity is the fulfillment of his promise, "Lo, I am with you always even unto the end of the world." J. E. GODBEY. Kirkwood, Mo.

SAVED AND LOST.

It does not follow that "a penny saved is a penny earned." Much depends upon what the penny is saved from and what it is saved for. A penny or a dollar saved when it ought to have been spent or given away, is really lost; lost in the most hopeless fashion. So with time and strength. One may save time and conserve energy by narrowing his interests in life. Thus one man cuts out church-going in order that he may have more time for other things; another gives up his Sunday School class for the sake of selfish enjoyment; still another drops out of active helpfulness because such service tires him too much. The question, however, remains as to which kind of labor is best entitled to tax us. Love never counts cost. The spirit of love glories not in what it saves, but in what it gives. God has no blessings for the bargain-hunting spirit. What we get cheaply is a cheap thing after we get it—at least so far as our souls are concerned.—George Clarke Peck.

"Bible Guy" at Work



"Gospel Jitney" at Camp Kelly

That "The Bible Guy" finds a glad welcome at the soldiers' camps and the men read and appreciate the khaki Testament is evident from this paragraph from Mr. McLane's letter just received: "The prospect that many of these men will soon be facing the real thing in France seems to be making them do more serious thinking than they have done before, and consequently I am finding a much greater demand for Scriptures than I did last year on the Mexican border. Going down the line after a distribution I found several men reading to groups of comrades, and one man who had no Testament of his own had borrowed one and was reading it to four others. The First Sergeant in the headquarters company said, 'Friend, we men appreciate a think like this.'" Equip the "boys" with Army Testaments before they go to France. The American Bible Society is at your service. 30c will pay for a Testament (genuine khaki binding). 10c will pay for a Testament (khaki colored cloth). 2 1/2c will pay for a Gospel (khaki cloth binding). Send money to REV. J. J. MORGAN AMERICAN BIBLE SOCIETY Dallas, Texas

Outward profession and ecclesiastical conformity do not take the place of inward, personal experience of the religion of Christ. Dealing with religion as a mere professional business, dissecting the Word of God with unsanctified reason, teaching the faith from a purely intellectual standpoint, a people may come to a capacity for the denial of every Christian grace of gentleness, justice and humanity. It is thus that nations called Christian can wage such a war as that now crimsoning the world with its frightfulness.—Presbyterian Journal.



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