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NEW MEXICO

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

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

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

Volume LXIII

DALLAS, TEXAS, THURSDAY, JULY 19, 1917

Number 50

The Courage To Have Faith

Great men are the landmarks of humanity. He who in all ages has ordered his life with reference to the most distant ends has been said to possess the highest intelligence. Mazzini more than once told his soldiers that men of such vision were alike the historians of the past and the prophets of the future. Perhaps it is not too much to say that the most heroic spirits of the race have been those who walked by faith and not by sight.

War has its heroes, the intellect has its men of genius, and religion has its saints. The world is young yet, but the saint is thus far its highest type of hero. Abraham, Moses and Isaiah are better known and more broadly influential in all spheres of life today than any warriors of their time.

The philosophy of history, the path of progress and the trend of modern times, indicate that the realities visualized by these great men are coming to have a larger place in the minds of men who set the standards and who do the world's work. They have ordered their lives in keeping with the highest and most distant ends—"they have endured as seeing Him who is invisible." They have had the courage to have faith.

In a world so rapidly changing, face to face with the bitterest foes of the spirit, beneath a firmament from which fixed stars seem to be fading from view, men are once more asked to have the courage to believe. The beautiful optimism of one of our great poets no longer satisfies either intellect or emotions.

"God's in His Heaven," but surely even a wayfaring man can see that all is not night with the world. A cosmos ought not and cannot have chaos for its crown. The upheaval of this age is deeper than the surface—the surface is disturbed because deeper forces are hidden beneath it, and the world of matter will be broken and confused until the world of spirit is once more filled with the composure of peace.

The world war is the outward and visible symbol of the clash of inner forces and conflicting ideals—it is a battle of brains and not of bullets.

Five continents, twenty-five nations, and more than a billion people are involved. Seven million men have been buried, and seven million more have been disabled and broken in body and spirit. Humanity is no longer horrified—it is stupefied.

In the midst of all of this stands the Church of the living God. The challenge to Christian men today is the challenge to have the courage to believe. Perhaps the highest type of courage of our day is the courage of a faith which will not waver even amid the wreck of worlds. The greatest thing any man can do is to be

what he ought to be. The Christian view of the world is that the world has gone wrong—perilously wrong, and that only a new and more vivid consciousness of God can set it straight.

This is no time for the Christian pulpit to give forth any other than a message of faith and hope and power. Christianity's voice is the only voice which can today be heard around the world. The Christian view of God and the world enables men to see the new tomorrow—to hear the voice of God above the roar and thunder of a world, half of which is red with blood. It puts a new emphasis upon the value of the human spirit. Individuals, institutions and great corporate bodies must ever after this order their activities according to the "judgment values" of a higher humanity. Spiritual values must be recognized and the ponderous machinery of both Church and State charged to protect those values, for the sake of mankind. The State, after all, is but a larger individual and must

respect spiritual and ethical standards. The Church is "God's nation among the nations," and it must lift itself by lifting the world.

Bishop Edwin D. Mouzon, in a masterful address at one of our great universities, recently, made the statement that the only philosophy of history is Christianity's philosophy of history. The future must be controlled by Christianity if it is to be controlled successfully.

The new tomorrow will make its new demands. Our thought-forms and our institutional life will doubtless undergo vast and far-reaching transformations. Christianity is not afraid. Christianity has the courage to have faith. An humble and a contrite heart is still God's ancient sacrifice. Civilization must come to a new consciousness of God. Christian ideals must be housed and embodied as never before. Men could not destroy Christ—neither can they destroy the Christlike. When progress halts on leaden feet, and when the tides of the spirit seem to go out—the Christian man will still have the courage to have faith.

Building A Nation

Prince Bismarck said of the students in the German Universities that one third of them died of dissipation, another third died of overwork, and the remaining third ruled Germany. This observation is only an emphatic way of saying what all discerning men have known for a long time, viz., that knowledge is power, that thought rules the world, and that a great ideal is the most practical thing at work among men. There is no more effective way in which to change the whole type of a civilization than to determine what stamp shall be put upon the youth who are to do the thinking for tomorrow.

During the past three years the civilized world has ground up in the mill of a world war much of its "seed corn." The leadership of the world must in a sense be created anew within the next few years. The stamp placed upon this generation of college men and women will be the pattern to which the civilization of the world will in large measure conform. Conservation of our national resources must henceforth include not only forests of timber and mines of land and coal, but also manhood and womanhood. The vast acreage of our country must produce something more than cattle and wheat and cotton.

In making provision for the seven billion dollar "Liberty Loan" we ought also to begin to look toward the permanent provision and endowment of the educational institutions of Church and State. One of our noble Methodist laymen the other day paid over a million dollars "war tax"—did it

willingly and from unselfish and patriotic motives. This was necessary.

That however is not the only way in which we must show our patriotism. That million dollars, in the fierce heat of a world conflagration, will melt away in a few hours, or find its way perhaps to the bottom of the sea. A million dollars just now given to the endowment of a great university, and invested by wise leadership, will survive the present hour, enable hundreds of young men to go to the front, and at the same time will operate as unceasingly as gravitation in the creation of units to replace those taken away by war, and for generations after peace is restored, will go forward in the service of Church and State, and will immortalize the name of the benefactor. This is not rhetoric—this is good hard common sense. The greatest philanthropists of the world have passed judgment on the wisdom of such an investment, and these lines will be read by some men and women who are able to build an imperishable monument to themselves and family by seizing this great hour of opportunity, and endowing an institution to "become the lengthened shadow of a man or a woman" across the centuries.

Bishops Mouzon and McCoy have issued a letter to the Methodists of Texas urging that next Sunday be observed throughout the State as "College Sunday." No more important hour in our history has been marked. The Church of God in these modern days will be just as strong as the evan-

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

Christ's Conquest Of The World Is By Conversion

By BISHOP WARREN A. CANDLER, Atlanta, Georgia.

In the Scriptures there are militant words, which bespeak a warfare between the powers of evil and the forces of good. For example, in the Epistle to the Ephesians is set out with minuteness the "whole armor of God" with which the Christian soldiers must be armed in order to resist successfully the assaults of Satan.

But these militant words of the Christian Scriptures are generally used by the inspired writers to rally the human soul to resist bravely and heroically the temptations to evil and the attacks of the devil whereby virtue is so often overcome and loyalty to God vanquished. They are rarely, if ever, applied to the work of the Church in bringing the world to Christ.

In our times, however, these martial conceptions are used constantly to set forth the conquest of mankind by Christianity. Bugle notes are sounded in all the Churches calling the members to all sorts of "campaigns." The phrases of worldly wisdom are employed with reference to "leadership," "strategic points," and "skillful organization," as if the mission of the Church were "to round up" the human race, overwhelm mankind by irresistible combinations, and drive the inhabitants of the earth into obedience to Christ as captives might be brought under subjection to a foreign power by force of arms.

Thus used the militant passages in the Bible are mis-used, and, thereby, become misleading.

Christ proposes nothing but conversion for the conquest of the world. If such a word as "plan" may be properly applied to his purposes of redeeming love, we may say that overwhelming men, by any outward force whatsoever, is utterly foreign to the plan of Jesus. He does not propose to fill his kingdom with vanquished souls, brought into subjection by campaigns, but with regenerated souls redeemed by the saving grace of conversion. According to His teaching the kingdom of God is within us, and men can not be brought into it except with their free and full consent secured by the renovating power of the Holy Ghost. Any other conception of His kingdom is antagonistic to its essential nature and unfriendly to the benign results which it is designed to achieve.

That group of ideas now so prevalent in which the kingdom of Christ is conceived to be a great movement which is to overcome communities and nations by its enthralling plans and invincible management is hurtful to the Church and harmful to the world. To the Church it tends to bring a domineering spirit, to substitute for the tender spirit of compassion the proud purpose of conquest, and to the world it imparts a spirit of resentment and resistance to all that the Church proposes.

Moreover, by such an unchristly conception of its mission the Church is led to discard Christ's method for the promotion of the kingdom of heaven among men, and to adopt pretentious plans for managing mankind in bulk rather than for making loving appeals to individual souls to be reconciled to God. Before her eyes shines the delusive vision of a renovated world without the regeneration of individual souls, and the delusion leads her astray from her Scriptural mission and diverts her from the methods by which her mission is to be fulfilled. Hence the multiplied and ever multiplying schemes of present day Churches to manage men rather than to save men.

Discussing the method of Jesus in contrast with these popular programs of worldly wisdom James Martineau says: "I conceive that Christ preached a gospel wholly at variance with the prevailing temper and philosophy of our times. It is their tendency not to excite men to become what they ought to be, but to manage them as they are. The present age has been prolific (like many of its predecessors) of inventions and proposed social arrangements, by which we may sit still and be made into the right kind of men; which will render duty the smoothest thing on earth by warning all interfering nations off the spot, and turn the Christian race into a stroll upon a mossy lawn. The trust and boast of our period is not in its individual energy and virtue, not in its great and good minds, but in its external civilization, in schemes of social and political improvement in things to be done for us rather than by us; in what we are to get, more than in what we are to be.

Methods of this sort appeal strong-

ly to an unspiritual and ease-loving type of Christianity. The work of bringing individual souls to Christ and leading them to repentance, faith and the new birth is not easy; it calls for a deep and personal experience of saving grace, and demands painful, prayerful and patient efforts of earnest appeal to individuals. This is too much for Churches and preachers who love their ease and dislike strenuous, spiritual endeavors to win souls to Christ. Hence, they resort to "labor-saving machinery" in the spiritual world.

But in the spiritual world there is no place for "labor-saving machinery." Life in even its lowest forms can not be produced or nourished by machine methods. It is born, not made. Spiritual life, above all other forms of life, can not be manufactured; and when an ease-loving Christianity seeks to turn it out by mechanical processes, it deceives itself and spends its effort for naught. Its pretensions and showy schemes for conquering the world by machine methods, instead of converting the world through the regenerating forces of redeeming love, end in nothing better than confusion of tongues and social contentions.

Akin to these machine methods, and breathing the same worldly spirit of conquering rather than converting manhood, are those proposals for saving the world by imposing and overwhelming ecclesiastical combinations. These schemes may be described as plans for salvation by syndicate. They partake of the spirit and methods of "big business" in the commercial world and, thus they "savour of the things which be of men and not of the things which be of God." They spring from a mundane megalomania, bawling

ing for bigness in order to overpower the heathen world by bulkiness of organization rather than convert the heathen world to Christ by the saving processes of the gospel.

If the heathen world could be dazzled by the spectacular exhibition of huge agglutinated ecclesiastical organization and so dismayed by it as to surrender to it, the heathen world could not be saved thereby. A subjugated world would not be a saved world. An affrighted and subdued heathenism would not be a Christianized body at all; a servile submission to mere bulkiness of organization would not be salvation for the pagan nations.

But the heathen world can not be conquered. Campaigns for its conquest will arouse national antagonisms and ethnic hostilities which will delay, if they may not defeat, the conversion of the heathen world. Christ has not called his Church to conquering campaigns, but to converting ministrations.

The method of Jesus for the propagation of Christianity is set forth in the parable of the leaven in the meal. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Leaven acts upon the meal not by its larger bulk but by its pervasive power and by its capacity to convert the meal into a substance like itself. In what sharp contrast is the method of Jesus, as set forth in this parable, with the faithless programs of those who would have us believe that the vast bulk of the heathen world can never be leavened with the saving power of Christianity unless a somewhat corresponding bulk of ecclesiastical organization and machinery be brought to bear upon it. They trust the leaven little, and fear the meal much. They can not believe that the leaven can be effective, if it be so small that it can be hidden in the meal. In faithlessness toward Christ and distrust of the gospel they doubt the Scriptural statement that "a little leaven leaveneth the whole lump."

A Review Of Dr. Lee's Commencement Sermon

By BISHOP H. C. MORRISON, Leesburg, Florida.

Mr. Editor: Will you allow a brotherly review of the sermon by Dr. J. W. Lee, published in your issue of June 21? We have known and loved the Doctor for many years and have esteemed him as one of the strong thinkers of our Church; but this once the Doctor has thought beyond "What is written." And we love him too well to let him remain unmolested in the theological fog into which he has fallen.

We shall speak as if "face to face" with him as a brother; and at the same time use the directness used in the sermon. The sermon, as a whole, is a peerless admixture of truth and error. I will quote and then comment.

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

Here the Doctor overlooks the fact that this revelation is made to his saints, and not to all men. And this mistake is carried entirely through the sermon. Making what is said of saints and sons of God to apply to all men. He further says,

"The discovery of the Christ within, as the divine half of himself, and the yielding of that divine half, constitutes man's new birth." Again he says, "God is the infinite divine other half of the finite human half of man."

Here he makes Christ the half of every man, and therefore every man is divine. Whereas Christ was never the half, or any other part, of any unregenerate man; and for the simple reason that "all men are conceived and born in sin." Now, if the Doctor is correct, what of the unfortunate men "who are turned into hell?" The Master said the way is broad and the gate wide that "leadeth to destruction, and many there be that go in thereat." If Christ be the half of every man, then Christ, in the lost man, is either lost with the other half of the man, or else the lost one gets to hell a half-man. By this logic hell will be filled with half-men, which is an absurdity.

The Doctor illustrates his position by the natural sun. He says, "The light of the sun would mean nothing if the half of the sun were not already in men." Here he makes the eyes, which are only the organs for recognizing and receiving the light of

the sun, to be one-half of the sun. Whereas the eyes are no part of the sun whatever. They are only the organs which admit or shut out the sun. Just as the sovereign will in man (that which makes a man a man) is that power by which he admits or rejects the Christ who says, "Behold I stand at the door and knock. If any man will open the door (surrender that will) I will come in and sup with him and he with me." The capacity in man to admit or reject Christ, is no more "Christ in the man," than the eyes are the sun in men. Here the Doctor runs his fancy over his logic. He will have to revise.

Again he says, "The necessity for the new birth then does not rest upon any inherent corruption in human nature, or any fact of total depravity. The new birth consists in rising up into a new consciousness." Now, either the Doctor or the Psalmist is under a mistake. The Psalmist says, "Behold I was shapen in iniquity, and in sin did my mother conceive me." And because of his actual sin he says, "The pains of hell gat hold upon me." Ah! if he had only known how "essentially good" he was, and had risen up to the "higher consciousness;" then had he been saved from all those horrible hell-pains. Think of it!

The Master also said to certain ones, "Ye are of your father the devil, and the lusts of your father will ye do." And again, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Now, add to these the antediluvian multitudes and the Sodomites, who were so corrupt that God swept them from the face of the earth. Then add Judas Iscariot, of whom the Master said "It were better for him had he never been born." Then put into the list all the children of the devil in all the ages, including the German Kaiser and his officers, who sanction the butchery of helpless women and children: cutting off the hands and feet of the little ones while they are yet alive; running bayonets through babes and carrying them aloft on those bayonets as they march; cutting off the breasts of defenseless women, and doing other fiendish deeds sufficient to make hell itself to blush with shame. Yet according to this sermon of the Doctor's, every one of those men were, and are, "half divine." "Christ the inner divine half" of every one of them.

Again, the Doctor has found what he calls, "The new way of being born

again." While the old way said, "You must be born again because you are so bad;" the new way says, "You must be born again because you are so essentially good and don't know yourself."

Then, if I am called to instruct a penitent, to whom the Holy Spirit has revealed his own sins and inherent corruption, and who, loathing himself, is crying for mercy; I know somehow manage to get him out of his delusion. When he cries in his distress and says, "I am a great sinner, and God says my depraved heart is 'deceitful above all things;'" and out of the heart proceed evil thoughts, murders, adulteries, fornications, false witness, blasphemies." Oh! I am so wicked; and God says, "The wicked shall be turned into hell, with all the nations that forget God." I fear I can never be saved!"

I must then assure him of his mistake. I must tell him, "You are not so bad. You are 'one-half divine.' Christ is in you, and is 'one-half of you.' 'You are so essentially good,' but you do not know yourself." Just rise up now into the 'new consciousness' of how good you are. This is all you need. This is the 'new birth.' This is salvation."

What would the poor penitent think of me, and of my instructions? My! My! Such theology and such teaching!

No, my dear Doctor, there is no "new way." It is only a fancy. There never was but one way to be saved. That was the way the Master taught when he said, "Repent, for the kingdom of heaven is at hand." The way the Apostles taught when the multitude cried, "Men and brethren, what shall we do?" The answer was, "Repent and be baptized, every one of you, for the remission of sins."

The old way, Doctor! The way in which your father and mother, and mine, were saved. The way in which many have been saved as you and I have preached the old gospel to them, perhaps, for half a century. There is no new way. The old way is "the everlasting gospel," and, like its founder, "the same yesterday, today and forever."

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

Here we have something seemingly akin to evolution. Although inspiration tells us that "God created man in his own image." So wise as to be a fit associate for God himself. Wise enough to give to every beast and fowl a name in accordance with its nature. And this association with God continued until man became self-separated from God, and desperately allied to sin. Notwithstanding his wisdom and his association with God the Doctor says, "The most remarkable event in his history was when he reached a level a little above the lower animals." He does not tell us when this "remarkable event" took place, but leaves us to inquire of the "wise men" who know the progress and the processes of evolution.

Now, Mr. Editor, I am not surprised that you said, "The sermon will shock the reader at times as it shocked at times those who heard it." And I submit that this kind of theological pabulum, served up at so important an occasion as a university commencement, and sent abroad through the minds of the multitude of youths who heard it, and through the future preaching of some of them, is unfortunate even unto sadness. How we wish our friend had made that momentous occasion tell by a gospel sermon in and on the old way!

OUR MISTAKES.

Sometimes they entail very serious consequences, do they not? Even though we had no bad intention when we made them, they have a perverse way of overlooking that absence of wrong motive, and keep on dogging our steps long after we think we ought to have escaped from them. Of course that fact ought to teach us the necessity for greater care and wisdom. A sensible man ought to take his mistakes somewhat seriously, and let them instruct him for the future. But one of the most serious mistakes we can make in life is to take our mistakes too seriously. If we are guilty of that folly, then our mistakes cease to be helpful factors in our lives, and become drags and fetters, checking and hampering us at every hand. In thinking of our mistakes and their sometimes serious consequences it is well to remember that there are great reconstructive and recreative forces at work in life that are very actively on the side of the man who is determined to improve upon a bad or foolish past. And that brings hope, no matter how great the mistakes have been.—The Christian Guardian.

JUST ONE THING AFTER ANOTHER.

By Gulliver.

A friend of mine once bought a bull dog and brought it home to his three-year-old little daughter. The child was afraid of the brute and it took much persuasion to induce her to approach it and pat it on the head. Finally she did, however, saying, as she touched him gently, "Good doggie, nice doggie, pretty doggie; he won't bite me, will he papa?"

I have not been fully able to analyze the "thought suggestion" that brought this incident to my mind when I read the recent report of the doings of the Joint Commission on Methodist Unification. The fellowship of that body is reported to have been all that could be desired; and some minor questions were settled very amicably. Some others, big ones, were not touched. The brethren did not have time. And it was cold up there in Michigan and the palm-beach delegates from the South were anxious to get back to Dixie and thaw out. Of the big question left untouched one especially stood out in bold relief. The brethren did not even pat it on the head. They seem to hope that later on they will be able to accomplish that heroic feat; for is it not a "good doggie?" In the mean time the old bull dog lies sprawling right in the path that leads to real unification. Just what he will do when it is finally undertaken to "pat" him remains to be seen. Personally, I think that Dr. Blake has given Methodism the best "dope" on that subject. In the language of the late Bill Arp, "Let us be karm."

In a recent article to the Advocate, Rev. W. F. Bryan, of Marlin, Texas, said some very wise things. I may not, perhaps, agree with him in all he said, but there were some things in which I most heartily concur. That we are, to use the classic language of our present Governor, going "hog wild" on the question of "Higher Education," I do not believe, but that we, as a Church, are stressing that subject to the detriment of some other worthy and needy enterprises, to my mind, goes without saying. It is crippling our regular, stated offerings to established institutions—institutions that look to the home base and the indispensable supply of those things that are fundamental. The pastor is the unit of our ministry, and the local congregation is the unit of the "Connection," and to cripple or embarrass these units is to kill the goose that lays the golden egg. And that is what is being done. Our people complain that they are burdened more and more; and that our Church papers are being commandeered in the interest of the colleges and universities; and instead of magnifying these evangelistic and helpful matters that look to the strengthening of the home and the local Church, too much is being said and written about connectional things and, especially, about the need of our colleges and universities. These local people may be dull and not possessed of "vision" and all that, but we field hands are having to face that situation and we feel how it hurts. We are close to the soil. We are up against the great breathing, moving, laboring mass of the so-called "unwashed," and while we may be accused of being too much influenced by local conditions and not sufficiently connectional in our views and practices, we face "a condition and not a theory," as Mr. Cleveland once said. Old Josh Baggs may be an ignorant old tighwad and generally he is; but it is with old Josh that the local pastor has to reckon and it is what he is willing to turn loose, that is the all essential in the last analysis. Let me say with all the emphasis possible, that old Josh Baggs and his family are to be conserved. They are the hope of the Church and the State and the man who really has "vision" can see that. It is only about three generations from shirt-sleeves to shirt-sleeves, and the Church or the institution that captures and conserves the Baggs family has gripped the future. Selah.

Did the reader ever stop to think that the battlefields on the Western front in the present European war corresponds to those occupied by the "immortal Julius" in his wars with the Belgian Confederacy, and with Arovisius, the German king? And the rashness, the pride and the cruelty which Caesar attributes to that old Teutonic war-lord make one think of Wilhelm III. Verily, history repeats itself. That old German king send word to Caesar that the Ger-

mans were invincible, that they had never been whipped and that for thirteen years his soldiers had not slept under roof of a house. He said that if Caesar and the Romans wished to try the matter out, "let them go it!" Talking of Julius Caesar, makes one think of Alexander, Napoleon and other great military leaders of different times and places who have become immortal as conquerors of men and nations. They were the greatest war-lords of their times. But what would they think if they could rise from their graves and listen to the big guns and see the work of general destruction now going on in Europe and the near East? Think of the Testudoes, the Ballisti and the battering-rams of Caesar as compared with the war engines of today! General Sherman is reported as saying that "war is hell!" But compared to the hellishness of the present great world war, our civil conflict was a mere "turnult" as Caesar would say. What was Gettysburg and Chickamauga to the Arras and the Marne? Mere fist fights! I am not a prophet nor a military expert, but I venture the assertion that the airplane is to be the determining factor in the present struggle. The airplane, like the automobile, has come to stay, moreover; and while I would not ride in one of them if there were a "hanger" at every ten-mile station and if they were powerful enough to fly with cargoes of bacon and salt, they will be the rage of the near future, and later on will settle down to an economic necessity. But I expect to be in heaven then.

And now a word to our "boy preachers." Most of our protracted meetings in this part of the country are held during the "good old summertime." The weather is hot, the blood is hot, the conflicts are hot. The brain is whirling, the tongue is wagging. Everything, as my wife's cook would say, is "het up." Be careful boys, not to say more in July than will hold good in January. I have said some very foolish things under the pressure of such environments that I will have all my life-time to repent of. Do not bite off more than you can chew. If you have gotten into the habit, get out of it—the habit of saying "I believe" and "I don't believe," and all such self-assertions. What you "believe" or what you think may be far from the truth, and later on when you find it out you will feel like getting some superannuated mule, "tend to you." I speak from experience. Tell the people what the Lord says. Translate his ideas into the language of the people and give to them. You can not fail, whatever the seeming, for his word does not return unto him void. Sow the seed. Go forth "weeping" and you shall not "may"—come again—sometime—"rejoicing, bringing your sheaves with you." And please look at the people when you are preaching. Don't run your eye about the ceiling or wag it around on the floor. If you do, the folks will think that you are either ashamed of your message or of yourself, and to be either is fatal. And don't mouth your words. Don't call God "Gaud" nor "Guad." Don't talk through your nose, and don't weep with your voice, merely. But I will desist, lest I make somebody mad with me, and I wish to have the love of all my brethren. One thing I will say before I lay down the pencil, "Keep your teeth clean." A nasty-mouthed preacher, in word or in deed, is a general offense. Pardon me, boys, I love you.

AT THE RICH MAN'S GATE.

Number Two.

(Number One appeared on page 2, in issue of June 28).

Covetousness sent Dives to hell. This was the climax of a large train of calamities which came in the wake of his selfish life. He had been ruined before he was lost. He had destroyed himself before he was sent to hell. The devil is the scavenger of sin and hell is the dumping ground of ruined humanity. His love of money had blighted his life before he died. His "good things" were evidently material—beds, couches, linen, rich food, amusement, houses, lands, gold. The animal had been fattened and the man had died.

His covetousness had also hurt others. Lazarus needed a friend, needed clothing, needed food, needed a home. But covetousness had converted his friend into an animal, his clothing into pinching winds, his food into crumbs swept from the floor to the dogs, his home to the curbstone and slush of the street.

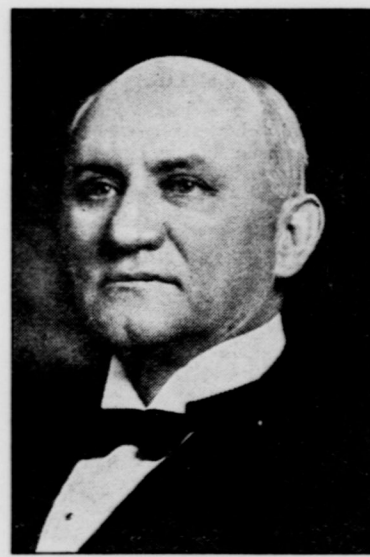
Lazarus died and Dives was lost. Wealth was vitally related to both. Its abuse brought upon the former the most serious temporal misfortunes,

and upon the latter a ruined life and a blighted eternity. Its proper use would have saved both—Dives from the dangers of his wealth by making him a sympathetic and helpful brother; Lazarus from his abject poverty, his friendless misfortune and untimely death.

The power of wealth is both its danger and its opportunity. It never had such power as it has now; it never had such opportunity; it never had thrust upon its possessor such responsibility. At the rich man's gate has been laid the world's greatest needs. His opportunities are immense; his responsibilities are terrible. God has prepared this age to answer the world's prayer and Christ's dying agony upon the cross. He is calling men of wealth to acts of heroism. The age is ripe; the opportunities are ripe; the golden age is in sight. Shall we enter in and gather the harvest, or shall we allow the ripened field to go to waste? Too much time has been wasted in canonizing Dives for his conquests. Accumulative genius may have played an important part in his accomplishments financially, but this is not the important thing. Many rich men deserve no credit for their riches, and many poor men deserve no blame for their poverty. The tides have come in and the tides have gone out; and after the flowing and the ebbing, some have been left poor and some have been left rich. Gold-diggers too often pose as financial heroes and arrogate to themselves a superiority over other men which is pitiable if not wrath-provoking. Perhaps God was in the tides. If so, he deserves the credit and the glory. But whether he is in the tides or not, I am sure that he is more concerned about men than about gold, and will honor a man more for the proper use of his money than for his victory in gaining it. If the last generation has been a struggle for wealth for the mere excitement of the struggle, this generation must be a study of how to dispose of our vast fortunes before these fortunes destroy the nation. However gathered—whether from the drifts of other men's losses, or standing in the turbid stream of commercial life and dredging the gold from the sand; whether accidental or inherited, from the protection of unjust laws or the fruit of genius rightly used—money is the distinguishing mark of what the world calls greatness. Rightly interpreted, the world is right. Wealth is greatness. Wealth is power; and the proper use of this power is the definition of a man. Dives was rich, but he was no man. God wants to save the rich men of this generation; and to save the rich man, he must save his wealth as well.

The man who has wealth today and does not use it unselfishly, is worse than a slacker. He is a scoundrel. The nation is conscripting men for the army; why not conscript the unused and abused wealth of the nation? Why not conscript the millions of acres of idle land held for speculative purposes? Who will say that this war is not the product of selfishness, the wage of covetousness, the child of a commercialism that would fatten on the blood of the nations? Covetousness counts no cost too great for the accomplishment of its ends. It not only allows the dogs to lick the sores of the poor, but it lacerates the sores afresh and calls the dogs to the feast. Covetousness has set up the claim of the divine right of the king, the absolutism of the kaiser, the unapproachable holiness of the priesthood and the supremacy and infallibility of the papacy; and with its appeal to ignorance and superstition, its lash of Church and State, the world has been made to kneel at its feet. Now that the people have discovered the fraud, covetousness will have to pay the price.

But Lazarus has evolved into an institution. He must be dealt with differently. He no longer desires the crumbs that fall from the rich man's table, but he is desiring the rich man's millions. He no longer begs for himself, but for others. He is the representative of the poor, the sick, the ignorant, the orphan, the widow, the sinner, the lost. He is the advocate of the lame, the blind, the maimed, the halt. His work is also educational. Dives is learning valuable lessons of values and investments, and Lazarus has been his teacher. Dives is learning something of his opportunities and responsibilities. He is learning that he has no right to spend his money for his own selfish gratification. He is learning that a lounging and stuffing and drinking and strutting animal is not a man; that palaces and liveried servants and club rooms and merry-making cabarets and summer homes and winter palaces are the pastime of idiots and the idols of fools. In fact, Mr. Dives is becoming a sensible man, and is beginning to understand that he is not the "whole cheese" in the kingdom of humanity. He is learning that his lands have been made valua-



THE LATE MR. C. W. BLAIR, OF SHREVEPORT, LA.

The largest addition ever made to the Loan Fund Capital of the Board of Church Extension of the Methodist Episcopal Church, South, was by the late Mr. C. W. Blair, of Shreveport, La., when he contributed \$60,000 to this fund. The interest on \$50,000 of this amount is to go perpetually to superannuated preachers in the Louisiana Conference; and the interest on \$10,000 goes to Granbery College, Juiz de Fora, Brazil.

In addition to this, Mr. Blair gave \$20,000 to the Representative Church, Washington, D. C., to be used in the erection and equipment of modern Sunday School quarters. This part of the building is to be known as the C. W. Blair Memorial Hall.

Mr. Blair contributed the above amounts, a total of \$80,000, on January 23, 1917, and on May 1, 1917, passed to his reward.

ble by the investments and toils of others; that his dividends have been made by the sweat of other faces and the labor of other hands; that his inherited wealth has been bought by the blood of another generation; that he himself is just an ordinary human being, and if stripped of his wealth—a mere accretion and no part of himself—that he is often the inferior of the man who blacks his shoes or the woman who cooks his bread. He is learning that the strutting rich is a fool; that the man who assumes lordly airs because of his wealth deserves nothing but contempt; that the man who wastes his wealth because he has it is a criminal.

I would not have you think that I dislike a man because he is rich. Riches tied on to a man is a valuable asset, but a man tied on to riches is a grinding slave. If a man has wealth and is a man apart from his money, he is to be congratulated. God wants him and can use him and can use him in this day of the world's greatest need. I have the privilege of enjoying the friendship and the association of such a man. A few days ago the Texas Presbyterian College for Girls, located in my town, presented its needs to this man. He responded with a gift of \$50,000. This was soon supplemented with other gifts which raised for this school an endowment of \$100,000. This same man recently bequeathed by will the equivalent of \$25,000 to the Presbyterian Orphanage at Files Valley. He is a banker, a Presbyterian, and can hardly keep from shouting during banking hours. He told me today that he was shouting happy all the time. Lazarus has been helped and Dives has been placed on shouting ground!

There are a number of Methodists in Texas who would be lifted into the third heaven if they would unload about a million on some school, some Orphanage, some Mission Board, some Superannuate Endowment Fund or some Church Extension Board. Southern Methodist University is at the rich man's gate and is waiting to lift some rich man into the kingdom of heaven. Southwestern is waiting to make some old skin-flint shout victory over self. T. W. C. is waiting to transform some Shylock into a man of blood and heart and soul. Our splen did training schools placed are at the rich man's gate, watching him as he stuffs and struts and wastes; watches him pityingly, sympathetically, anxiously—not simply that these schools may be saved, but that Dives himself may be lifted out of his narrow, sordid and grasping self and given a taste of the joys of unselfish service. Shall Dives abuse his opportunity and "lift up his eyes in hell?" Or shall he save himself by saving others? Which shall it be? Now is the time to act; now is the time to begin a better life. C. L. BROWNING.

Milford, Texas.

Notes From the Field

YANTIS.

We began a meeting here Friday night. Have had six services, thirty-six conversions Sunday, thirty-nine to date. Bro. Calhoun is in great favor with his people.—R. J. Smith, Big Sandy, Texas.

PICKTON CIRCUIT.

Just closed very fine meeting at Martin's Chapel. Run one week. Our forces were led by Rev. W. B. Martin. Revival in the Church ran at high water mark, resulting in about twenty-six conversions. To the Lord be all the praise.—S. L. Habern.

CADDO AND PANDORA.

Closed a fine meeting at Caddo and Pandora Charge recently. Some of the results: Twenty conversions, nineteen accessions to the Church, and the membership built up. On to Deweyville the 22nd for another battle. Country literally burned up; crops almost a failure.—S. J. Franks.

VOTED DRY.

At a local option election held in Magnet School District, Wharton County, Texas, July 10, we voted out the saloon which has been supplying the dry territory of Matagorda County adjoining.

Knowing this election will be good news to the Advocate readers I take pleasure in advising them of the good step taken by our farming citizens. BEN M. GRIFFITH.

DIAMOND HILL.

December 10, 1916, as the Sunday School was beginning its opening exercises, a man rushed into the building and made the startling announcement, that the church was on fire. Soon it was in ashes. Since then we have, until recently, been without a church home. The last day of May we broke dirt for the new church and the first Sunday in July we worshiped in our new church. It was a happy day to us. We received one member by certificate and baptized one baby. The church is not complete, but we hope to complete it and dedicate it by conference this fall.—C. E. Simpson.

PORUM, OKLA.

Our revival closed last Thursday evening. Rev. C. B. Cross, of Muskogee First Church, was with us for ten days and did the preaching. Brother Cross is a forceful, talented and trained speaker and a tireless worker. His masterful sermons will long be remembered here, and between preaching hours—well, it would increase the spirituality of any place to have Bro. Cross walk up and down the street twice a day for two weeks. It is hard to estimate the value of the meeting. There were a number of conversions, eighteen additions to the Church, seven infants baptized and the Church generally revived.—J. P. Atkins.

HYDRO, OKLA.

We are having a very dry spell in this part of Oklahoma, but wheat has made about fifteen bushels per acre, and corn is looking well yet; surely will make fine if we can get rain in ten days. Health of the people in this high altitude is very fine. I will begin a revival campaign with Bro. T. R. McKinney near Okemah in the East Oklahoma Conference, and will say to the brethren, if you need help in your meetings, I have some open dates for August and some in September. If you want me I can go anywhere. I feel that God is leading. I have seen thousands of souls converted at the mourner's bench since I have been trying to preach the old-time gospel. When you write to me to help you if you desire me to bring a singer say so.—F. E. Shanks.

CEDAR BAYOU STATION.

Bro. R. W. Adams, our presiding elder, was with us at the third Quarterly Conference with his usual good help and inspiring preaching. The reports show better condition of Sunday School, Church, finances, etc., than at any time during the three years here. Our stewards are fine men and hopeful. A new church completed at the Goose Creek oil field, where we have a thriving Sunday School of 125, and there is getting together an interesting membership in the Church. No doubt the Texas Conference will help some in taking care of this large and most promising mission field next year. If so, the pastor and Cedar Bayou Church can look after it. Now is our opportunity. Ours is the only Sunday School and church building in the oil field. Others are making an

effort, and of course, will be there as soon as possible. There are nearly all kinds of folks in the field. Health conditions are growing worse there, numbers are dying and we are burying them in Cedar Bayou Cemetery. I greatly fear for the people during the summer. I would advise that parents do not visit in Goose Creek nor take their children there for work during the summer. Any one knowing of our members coming here, will please let me know it. They need the Church.—I. B. Manly.

CRAFTON.

We have just closed a meeting at Cundiff, one of our appointments, with ten conversions, one reclamation and ten additions to the Church. The Church is revived, the entire community, as a whole, seems to be on a higher plane. All denominations joined in the services and it was impossible to find one who spoke discouragingly of the meeting. Cundiff is a very small village, about 100 inhabitants, but Sunday morning we had 150 at Sunday School, people coming from miles around. We were certainly glad to see so many in attendance. Rev. W. N. Vernon, of Ponder, Texas, did the preaching for us, and endeared himself to all who attended. He is a good preacher, a hard and tireless worker and is not satisfied without results. He has our many thanks and our prayers. We begin at Crafton on the fourth Sunday, Rev. J. O. Peterson, of Waurika, Okla., assisting us. Pray that we may have a great meeting here.—R. H. Jarrell, P. C.

BRISTOW, OKLA.

The walls of the new Methodist church at this place are nearing completion. It is going to be a splendid building, a credit to Bristow. I hope they will get it finished before the Annual Conference. The pastor, W. L. Broome, is in high favor with his people, and all the other people too. The Baptist, Christian-Campbellites and the Methodist people closed a great union meeting here two weeks ago. Seventy-eight new members have been added to the Methodist Church and twenty-five or more people have given their names for membership. One week ago Brother Broome baptized forty-five at the altar in the big tabernacle and immersed eleven in a pond about a mile out. It was a great meeting and I am sure that somebody will write it up. Brother Broome and his wife are fine workers and are good preachers (both of them) and they are always on the job.—J. E. Vick.

DEXTER MISSION.

We have just closed our revival at Mr. Zion, and thanks be to God we had a real revival. Our meeting only run ten days, but some of our people were in working order at the beginning. I thank God for such men as Brother A. J. McKenzie, W. D. Jackson and others. Brother C. A. Long, of Gainesville, did the preaching. Brother Long is a great preacher and he is one among the best workers I have ever seen. He never tires. He shows that he really expects them to move, and through the power of the Holy Spirit he moves them. We had thirty-two conversions and twenty accessions and two or three I think will come in later. Sunday, the last day, was a real good day. We all took dinner and spent the day in worshipping God. We baptized nineteen—only two immersions. I feel that Mt. Zion will be a real good place another year. Brother Fry, of Sulphur Springs, Texas, led our singing. Brother Fry is a great and good man.—L. M. Manning.

MIAMI.

The third Quarterly Conference for Miami Church was convened at 8:45 p. m., July 7, 1917. Most of the officials were present, and after opening the conference with prayer the presiding elder gave us an exhortation on "How to be Happy," that was really inspiring. Salaries of preacher in charge and presiding elder reported full up to date, and for other objects the pastor reported \$547 raised for the Red Cross. The conference closed about 9:30 and the presiding elder left in an auto for Zybach, some thirty-five miles distant, to meet his appointment at that place the next day. We heard with some misgivings that our presiding elder had been down to Georgetown lecturing the young preachers at Southwestern University Summer School. I say, we heard this with some misgivings, not that we doubt his ability to instruct and inspire the young preachers, but if he circulates and performs too much among those university highbrows we fear there might be an effort made to

take him away from us Panhandle country folks and make him pastor of a high-style Church in a big town or city. Against any such movement, however, there would be quite a vigorous protest from the Clarendon District, until he finishes his quadrennium. Our pastor, Bro. McCarley secured the services of Bro. Nance, Sunday School Secretary of Northwest Texas Conference last week, and a vigorous and successful canvass of the town was made, resulting in a large increase in membership and the adoption of the graded lesson system. Bro. Nance is an intelligent, forceful speaker, but more important than that as a qualification for Sunday School Secretary, he is an organizer and an enthusiast on the subject of the importance of work in the Sunday School. Our people showed their appreciation of his work by contributing \$50 to the Board. Bro. McCarley has things well in hand and is working and praying for results. He deserves, and I trust will get, the earnest co-operation of the membership.—L. C. Williams, Local Preacher.

KELLER.

Our third Quarterly Conference was held at Keller, July 7 and 8. Friday evening Rev. W. G. Bailey, a former pastor, preached a splendid sermon. Yes, he brought us a big load of sweet cane. Isa. 43:24. Saturday morning the elder, Dr. John R. Nelson, arrived and told us about the war, and held the Quarterly Conference. We had preaching again Saturday evening. Sunday morning was the appointed time for the dedication of our Keller Church. Rev. A. D. Porter, pastor of our First Church at Cleburne, preached the sermon. It was great. Porter captured the crowd, elder and all. The people were charmed as well as instructed and edified. At the close of the sermon Dr. Nelson dedicated the church and administered the Sacrament. It was a great occasion for Keller. The church was built during the pastorate of Rev. W. G. Bailey. Five years ago he went there and found a mere handful of Methodists that had been used for a text by certain sectarian enthusiasts. Bailey gave them three years of his best life and optimistic faith, and the church is a monument to the faith and energy of Bro. Bailey and the plucky little band that rallied to him and marched with him to victory.—C. E. Simpson.

WACO—MORROW STREET METHODIST CHURCH.

Morrow Street has just concluded a most successful revival. Evangelist G. A. Klein, of Nashville, Tenn., was with us and did very effective preaching. Bro. Klein is a bundle of energy and earnestness and won the love and confidence of preacher and people. A tabernacle was erected on the lots purchased for the new Morrow Street Church, and upon every hand the universal verdict is that better lots could not have been secured for a new church in the entire city. There were about one hundred conversions, fifty additions to Morrow Street, and thirty or forty names were handed to the pastors of other Churches. Members of almost all denominations co-operated with us. There were great crowds and the influence of the meeting was felt throughout the city. There have been 106 additions to Morrow Street the present conference year and 290 during the twenty months of my pastorate; the \$7500 debt which I found on my arrival has not only been subscribed but paid; \$900 for the expenses of the revival was easily raised; the pastor's salary has been paid in full to date; other finances are in good condition; the Sunday School is larger than it has ever been; in fact, the general verdict is that Morrow Street is in the best condition it has been in its history. The Lord is blessing us and we are glad.—H. L. Munger.

RANGER CHARGE.

We closed a very interesting and successful meeting at Ranger Monday, July 9, after running for sixteen days. Rev. Dow B. Beene, an evangelist of our Church who lives at San Antonio, did the preaching. All except the first three days of the meeting, which was done by the pastor before the arrival of the evangelist. There were between twenty and twenty-five conversions and reclamations. Ten people joined the Church on profession of faith and five by certificate during the meeting. The spiritual life of the Church was much improved and many people pledged themselves to a more faithful life in the service of the Master. The meeting was, in many respects, one of the best meetings ever held in Ranger. There will be others to join the Church and some will join other Churches as a result of the meeting. We expect to be able to make a splendid report at the An-

nual Conference this fall. Bro. Beene, while different in many respects from almost any evangelist I have ever heard, does splendid work. He denounces sin in no uncertain terms and holds up Christ to lost men as the only remedy for sin. His sermons are orthodox, logical and convincing. He is one of the best helps I have ever had. I commend him to any one in need of a man to conduct a meeting along the lines of sane evangelism.—J. A. Dosier.

ATHENS CIRCUIT.

We have just closed an eight days' meeting at Oakland. Present results: Twenty-five conversions and reclaimed, the Church wonderfully lifted up by the power of the Holy Ghost, old-time shouting in the camps, twelve accessions to our Church on profession, seven baptized, three children baptized. A good rain has fallen. The people all rejoicing and your old stand-by happy on the way. To God belongs all the praise.—D. F. Pulley, P. C.

CORRIGAN.

That pert young attorney who came to Corrigan in hope of locating some of the heirs of the Rip Van Winkle estate ought to have known better. None of Rip's descendants live here. We are very much awake. In proof of the above, let me tell you that we have just closed one of the most successful revivals ever held in East Texas. Not only the town people, but people from the country for miles around attended the services regularly. Churchanity gave way to Christianity, and we all puled together. A number of young people, who were members of the various Churches of the town, but who had been chasing some will-o'-the-wisp of worldliness across the swamps, pulled out of the slough and hit the shelled road for the highlands. Some of us older members threw away our daggers, buried our tomahawks, shook hands, sang "The Old Time Religion" and denied ever being "mad with anybody." Rev. John M. Adams, of Tyler, did our preaching. He got right down where we lived and showed us blemishes that we didn't know we had. He did not try to feed us with a pitchfork, but got up close and fed us out of his hand. He preached the simple, old-time gospel in a simple old-time manner. Such preaching always brings results. Brother Quince Adams, son of the evangelist, led our song services, and sang many beautiful and impressive solos. Much of the success of the meeting must be attributed to him.—Otto Daniel, P. C.

EDGEWOOD.

Rev. Abe Mulkey, of Corsicana, has just closed a two weeks' meeting in Edgewood. Sometime prior to the meeting the stewards of the Church decided they wanted a good revival in their Church. After prayers and deliberations they invited Brother Mulkey to their help, leaving the date of the meeting with himself. He immediately wrote that the tone of their invitation looked good, and he would cancel another meeting and give them two weeks, beginning the first Sunday in July. Everybody then got busy. Committees were appointed, an arbor was erected, lighted, seated, strawed and as a protection from automobiles wired off. D. A. Hooks, of Edgewood, who ought to be an evangelistic singer, was appointed master of song ceremonies and a great choir from Van Zandt County, with Edgewood as a nucleus, led in the singing. The meeting was advertised and before Brother Mulkey came not only Edgewood, but the towns round about knew of the date. The congregations were large, respectful and attentive. Results: The Church was revived, backsliders were reclaimed, thirty-two united with the Methodist Church, quite a number will unite with the Baptist Church and some will doubtless go to the Churches of the communities in which they live. The spirit of co-operation of denominations, which was already good, was encouraged and now reaches the seventh figure as an asset to religious life. I would like to write of Brother Mulkey, personally, but that is hard to do. Like everybody else, I had heard of him and read his quaint sayings, but had never seen him before. Short, stout, tidy in dress, a rosy, red, rugged, classical face, surrounding a big mouth, describes his physique. He has a big head and it is full of what Dr. Rankin use to call horse sense. He knows the Scriptures, knows men, knows God and runs a meeting with ease and grace. His voice is a marvel. In ordinary tone it can be understood a full block, and when keyed

Bro. Beene, expects from have ever . He de- terms and en as the s sermons onvincing. have ever ny one in a meeting ngelism.—

Eight days' nt results: d reclaim- lifted up host, old- s, twelve n profes- children s fallen. l your old . To God F. Pulley,

who came ting some n Winkle n better. live here.

In proof u that we most suc- East Tex- ople, but for miles s regular- to Chris- gether. A who were hurch of n chasing ordliness out of the ad for the der mem- rs, buried ads, sang nd denied dy." Rev. did our wn where ishes that e did not fork, but ut of his nple, old- ine man- ys brings lams, son ong serv- l and im- e success istributed to

cana, has eeting in to the e Church d revival yers and

Brother the date He im- of their he would five them rst Sun- hen got ppointed, l, seated, from au- looks, of an evan- d master eat choir th Edge- singing. and be- not only nd about egations ttentive. revived, irtly-two Church, with the ll doubt- the com- ve. The nomina- od, was hes the religious Brother is hard , I had aint say- before. osy, red, nding a ique. He of what e sense. ws men, ing with a mar- be un- m keyed

reaches an entire village. His sermons are subjects drawn from the kingdom of life. They are Scriptural illustrative and always spiced with spices of choice literature or wit or humor of some sort. He is a good preacher besides his ability to get results. He has an extensive acquaintance and gets considerable mail from over the State. While here a good woman, Mrs. M. Tye Overall, of Coleman, Texas, sent him a letter in which there was a crumpled check for \$100 for the Orphanage at Waco. The reason I know so much he made me his private secretary while in town. Yes, I answered some letters for him. No wonder he knows so many people, for they come so far to hear him preach. My kinfolks in Quitman, forty miles away, came over Sunday to be in the meeting. There were fourteen of them by actual count. No, we haven't any chickens left! It was in my home that Brother Mulkey impressed me most. It was a benediction to have him beneath the parsonage roof. He lives much alone with God and that accounts for his success as an evangelist. We shall never forget his prayers, his gentility and his table talks and are made better for having had him as guest these two weeks.— I. E. Thomas.

BUFFALO REVIVAL.

Buffalo is on the Jewett Charge. On the 17th of June we began a meeting there, Rev. R. A. Waltrip, West Texas Conference, evangelist, doing the preaching, and the singing was led by Prof. W. Jeff Wilcox, of Cherokee College. Bro. Waltrip was cheered at Buffalo. His father still lives there, and the people know him from A to Z. They all believe in Reuben as they familiarly called him. They love him, although he told them plainly of their sins, and how to get rid of sin. He preaches on great themes — sin, heaven, hell, redemption and the judgment. The people came to the altar and were saved. Bro. Waltrip and the Buffalo people were fortunate in having Prof. Wilcox to lead the singing. I have never known a better all-round man in a revival. He is a good soloist, choir leader and a team himself in personal work. He is one Irishman that has Christ in his heart. He is congenial, witty and religious. If you ever run across him, get him to tell you of a trade he once made, but be sure and not offer to make a similar trade with him. I love him, and he and Bro. Waltrip can hold another meeting for me if they will. There were fourteen additions to the Methodist Church and others to follow. Some names were given for the Presbyterian and Baptist Churches. The spiritual life of the community was quickened in an appreciable way. Although the drouth is on, the meeting was of such a nature that the finances were well taken care of. This is our second year on the Jewett Charge, and we have never served a better people.—R. S. Marshall, Pastor.

THE TEXAS CONFERENCE SUPERANNUATE ENDOWMENT FUND.

The Texas Conference Endowment Fund is constantly growing notwithstanding the great war, the drouth, and the other great efforts to raise funds for our many worthy causes.

One thing that gives us great encouragement is the fact that the hearts of the people are with us. Everywhere I go they are giving this movement their unqualified endorsement, and are asking us "Why have we waited so long to begin this much needed work?" The only reason that we can give is that we, the preachers, have been so much interested in and have been so busy with other great enterprises of the Church that we have simply gone on neglecting our worn-out brethren that have borne the heat and burden of the day, and have made the splendid conditions that are ours today possible. It does look heartless in the young and strong, full of manly vigor, to harvest the rich fields of their sowing, and allow them to fall by the wayside, and make such shift as they may be able, to eke out a precarious existence, in humiliation and want. But that is exactly what we are doing. And when I say "we," I mean the preachers of the Texas Conference. I have reliable information that there are several of our conference claimants that are in actual need of the bare necessities of life. They need help and they need it now.

Now, brethren, I want to ask you what you are going to do about it? As pastors, we have it easily within our power to meet this sacred obligation, and alleviate their immediate needs. But in order to do it we will have to get terribly in earnest and each one of us get in behind this

(Continued on page 12)

HONOR ROLL—JULY 10, 1917, TO JULY 17, 1917.



... ..

- J. A. Greenwood, Prosper, Tex.
O. F. Wells, Gatesville, Tex.
J. B. Jared, Pottsboro, Tex.
Y. C. Edmondson, Forresteron, Tex.
Sam McCord, Italy, Tex.
Miss Maud Dillard, Midlothian, Tex.
E. E. Glover, Ennis, Tex.
H. T. Moore, Ennis, Tex.
C. V. Thompson, Waxahachie, Tex.
J. B. Evans, Burk Burnett, Tex.
S. B. Harbison, Bellevue, Tex.
B. I. Tarbritton, Corsicana, Tex.
D. C. Gatlin, Rice, Tex.
J. W. Eady, Eureka, Tex.
E. Tramel, Kerens, Tex.
S. E. Ross, Kerens, Tex.
Mrs. M. C. Bonner, Kirvin, Tex.
Sanders Stroud, Groesbeck, Tex.
James Smith, Groesbeck, Tex.
Rev. Walter Day, Lyons, Tex.
W. J. Abicht, Sherman, Tex.
G. F. Hoover, Sherman, Tex.
Judge M. M. Brooks, Dallas.
Rev. J. M. McAjee, Barry, Tex.
Rev. Clyde B. Garrett, Pittsburg, Tex.
Rev. J. B. Turrentine, Texarkana, Tex.
Geo. S. Cousins, Marlin, Tex.
A. C. Buchanan, Temple, Tex.
Jewell McClure, Rusk, Tex.
T. B. Wessendorf, Richmond, Tex.
I. Earl Porter, Caldwell.
W. T. Penn, Bowie, Tex.

- Mrs. L. R. Terry, Clarksville, Tex.
Edward Geeslin, Goldthwaite, Tex.
Z. W. Bartlett, Marlin, Tex.
W. J. Campbell, Douglass, Tex.
Mrs. E. T. Armstrong, Dublin, Tex.
W. H. Cardwell, Marfa, Tex.
C. R. Alderson, Ector, Tex.
J. I. Pritchett, Ector, Tex.
J. M. Rockwall, Houston, Tex.
Sid Morris, Granbury, Tex.
J. H. McCurry, Clarksville, Tex.
Mrs. Tom Holcomb, Midland, Tex.
(for Wesley Adult Class).
Rev. J. M. Preston, McAlester, Okla.
Rev. M. T. Allen, Elk City, Okla.
Claude McCorkle, Sulphur Springs.
Mrs. Claude McCorkle, Sulphur Springs.
Dr. J. W. Forbett, Marlin, Tex.
Mrs. D. P. Alley, Eagle Lake, Tex.
Jno. S. Haynie, Smithville, Tex.
Mary L. Sherrell, Temple, Tex.
H. F. Clay, South Bosque, Tex.
Mrs. Homer Hill, Farmersville, Tex.
J. C. Thomas, Pilot Point, Tex.
Rev. G. H. Phair, Hempstead, Tex.
W. P. Alderson, Hillsboro, Tex.
H. M. Richey, Waco, Tex.
T. B. Bass, Abilene, Tex.
J. T. Jensen, San Angelo, Tex.
Mrs. J. C. Russell, Roysce City, Tex.
Rev. F. B. Buchanan, Corpus Christi, Tex.
Mrs. W. R. Norton, Corpus Christi, Tex.
Rosser Thomas, Bonham, Tex.
J. W. Houston, Ector, Tex.
W. H. Maloney, Waco, Tex.
Otis K. Hamblin, Houston, Tex.
J. M. Rogers, Covington, Tex.
Mrs. Jno. Caton, Clarksville, Tex.
W. C. Dysart, Melissa, Tex.
Hattie Stacks Weeks, Farmersville, Tex.
Mary Weeks, Farmersville, Tex.
Reuben Weeks, Farmersville, Tex.
Welton Paine Weeks, Farmersville, Tex.
A. A. Coker, Dallas, Tex.
E. H. O'Connor, Elgin, Tex.
F. S. Ulerly, Eagle Lake, Tex.
E. L. Taylor, Gonzales, Tex.
R. L. Williams, Cameron, Tex.
Mrs. S. A. Stoats, Farmersville, Tex.
C. E. Hendrex, Farmersville, Tex.
Dr. J. Findly Smartt, Waco, Tex.
Rev. C. R. Wright, Ft. Worth, Tex.
Miss Velma Anderson, Denison, Tex.
Rev. L. D. Shawver, Denison, Tex.
Mrs. V. J. Douglas, Denison, Tex.



... ..

- J. B. McAdams, Gordonville, Tex.
J. B. McAdams, Gordonville, Tex.
Wm. C. Bray, Whitesboro, Tex.
C. E. Love, Whitesboro, Tex.
Dr. E. D. Hughes, Collinsville, Tex.
G. B. R. Smith, Sherman, Tex.
Shelby Hoyle, S. S. Class, Decatur, Tex.
Sam J. Culwell, Bridgeport, Tex.
J. M. Hover, Bridgeport, Tex.
R. L. Thompson, Decatur, Tex.
P. L. Downs, Temple, Tex.
C. R. Langston, Garrison, Tex.
Mrs. H. W. Ahlers, Groesbeck, Tex.
J. C. Scarbrough, Kirven, Tex.
Fred. R. Klotz, Mexia, Tex.
L. W. McKenzie, Mexia, Tex.
W. R. Mangrum, Brashear, Tex.
J. W. F. Martin, Grand Prairie.
W. C. Carpenter, Bay City, Tex.
Rev. F. M. Neal, Amarillo, Tex.
S. L. Barron, Dallas, Tex.
W. T. Barton, Jr., Whitney, Tex.
Geo. T. Gibbons, La Grange, Tex.
W. H. Tucker, Rusk, Tex.
Dr. G. P. Campbell, Douglass, Tex.
F. D. Brandt, Wallis, Tex.
J. H. Fox, Thornton, Tex.
B. B. Ingraham, West, Tex.
W. F. Barnett, Corsicana, Tex.
J. E. Gaston, Nacogdoches, Tex.
R. W. Simmons, Tolar, Tex.
Dero Austin, Clarksville, Tex.

WHO PAYS QUICKLY PAYS TWICE.

The "Rabbit" can not overemphasize the above adaptation of an old Proverb. Not only does every dollar paid to the University get a premium of—cents from the General Educational Board, but also every dollar collected before the last minute helps us to collect more. Nothing succeeds like success. The bigger our honor roll one week, the bigger still it will be next week.

Don't wait till the train starts and hand your subscription in through the window. Pay it now. Pay it "neow." PAY IT NOW.

NOW IS THE CENTER OF ETERNITY.

Somebody has said, well now is the center of time, also, the time of the University's need, the only time to get that bonus, keep our reputation for doing things and be an all-round success.

A PEEVED SUBSCRIBER

Wrote the "Rabbit" somewhat thusly: "My Church subscriptions are the only ones that ever give me trouble. You 'big fellows' pester me for the money even before its due," etc. "My grocer, etc., waits till my crop is in and I'm ready to pay," etc. The Rabbit replied: "If you knew how many Church causes and schools have BALES OF NOTES whose signers do not seem at all pestered by the fact that they are not paid you would not blame us 'big fellows' for using all the hydraulic pressure we can to make collections. Besides that if any man could save his merchant 33 1-3 per cent by paying a month in advance on a five-year account and didn't do it, he would be standing in his own light, and he would not be practicing the Golden Rule." This argument applies tremendously to these University collections.

Nearly 70 per cent of the "Knickerbocker Special" subscriptions now paid in full. The Terrapin will have to get mighty busy, for seventy out of 105 riders on my train have paid up in full, and I'm going to get a big per cent of the remaining 35 in the next few days. How many Terrapins are lagging, Frank? Are you ashamed to tell?

"I will let my bread and meat and clothes wait in order to send you this check for \$100." That's what one of my big breaded, sacrificing "Knickerbocker Specials" wrote. The Rabbits are giving up fur in order to pay. Let the Terrapins sell their shells if need be and all come down the home stretch with flags flying—a little naked, a little "hungry," but sound as a dollar and covered with the grace of honest sacrifice, which is as glorious as the garments of the sun or the trailing splendors of the silver moon! Say, "bud," you who've just sold a bushel of potatoes and sent in your last installment, all those pretty words are for you. A-amen!

THAT PRIZE TO THE PREACHER

Who would tell the "Rabbit" how to pull a delinquent preacher's financial eye tooth without making him howl has not yet been applied for by a single contestant. Get busy, brother; I'm wanting to know.

AN IDEAL LETTER.

Published Without Permission.

"My Dear Frank:
'I am keeping up with your pull to get the rest of the money coming to the S. M. U. from the General Board. * * *
'I don't want us to fail to get that money as I might be one that would block the game, let me say the one hundred that I am due can be counted on. * * * I will have to borrow the money but I will go down under our school in this crisis as every true Methodist must to save our University.
'Write me how things are coming and what I can do to help you. You are doing a great work.

"Pastor First Methodist Church, —, Texas.

HERE'S SOMETHING HEROIC.

My Dear Brother Reedy:
I am talking S. M. U. in my Quarterly Conferences, asking the people to pay their subscriptions and assist in securing the eighty-eight thousand.
If all our people will pay their subscriptions within the next few days and help secure the \$88,000 it will mean much to the S. M. U. It will not hurt, but help us to do so. It will be a great loss to the University to fail to get this gift from the General Board of Education. Our subscriptions will do more good now than they will after August 1st. So, let us get the money, borrow it, send it in and do so today.

A. W. WILSON,
Presiding Elder Cuero District.

A HALLELUJAH TONE.

I feel as never before that it is up to every Methodist and friend of S. M. U. to do his or her very best during these last golden days of opportunity in July. Why? In order to pay a debt, or make an investment, to secure the Rockefeller gift, to build a great University and to have the joy of partnership in the great achievement for ever more.

J. T. CURRY,
Presiding Elder San Marcos District.

A MODEST MAN.

A really great big man makes his third gift to S. M. U. in the form of a check for \$5000, and in less than twenty-four hours it was bearing interest and helping to support the faculty and also helping to get that big \$88,500.00 gift from the General Board.

This Methodist layman knew exactly what he was doing. He knows intimately all the workings and general plans of development, and is putting his money where he knows it will live and labor long after he is gone. And the children of his and his neighbor's children will equip themselves for better and better living as the generations go by. If other laymen would know S. M. U. as he does they would doubtless invest also. Now is the time.

A REPLY.

It is just like a "Rabbit" to shout before he wins his race. Let Bro. H. D. K. remember that when the race is over there will be so many "Terrapins" wearing "halos" and carrying "receipts-in-full," that his rabbit delegation will have to climb the trees to escape the rush. The Terrapin may operate like a "British Tank" but he keeps on going while the rabbit aeroplane rests in the shade for a "short time."
Suppose we count 'em next week. All right. Terrapin's willing any day.

SUNDAY SCHOOL DEPT.
 REV. E. HIGHTOWER, Editor
 Georgetown, Texas.

WORK IN THE SOUTHWESTERN DIVISION.

When this article sees the light of publicity the General Sunday School Board will be finishing its annual meeting at Lake Junaluska, and the Divisional Secretary will have rendered an account of his stewardship for another year. "Another year"—how short seems the distance between these annual mileposts of life! We make our plans, and set about their performance, and before we know it all the time is used up and we must make a report to headquarters. It is so with our lives. If we have done our work as well as we could we do not dread the ordeal of making a report. May all the readers of this department so live that in the evening of life there shall be light.

Our report for the Southwestern Division shows the following facts:

Number of Churches	3,501
Houses of worship	2,592
Sunday Schools	2,750
Officers and teachers	26,862
Pupils	321,361
Total number in Sunday Schools	348,227

These figures show a net gain for last year of three Sunday Schools, 733 officers and teachers and 45,606 pupils, a total gain in enrollment of 46,159.

Institute work has been done in nearly every conference in the division. District Institutes have been held in the Dallas, Sherman and Wichita Falls Districts in the North Texas Conference; Fort Worth, Gatesville, Waco, Hillsboro and Corsicana Districts in the Central Texas Conference; Cuero and Austin Districts in the West Texas Conference; Hugo and McAlester Districts in the East Oklahoma Conference; Lawton and Clinton Districts in the West Oklahoma Conference, and Marlin District in the Texas Conference. Wesley Bible Class Federations were held for the North and Central Texas Conferences. Local institutes have been conducted for quite a number of pastoral charges.

Outside his own territory the Divisional Secretary has visited and worked at the Louisiana Wesley Bible Class Federation, the School of Methods at Paducah, Ky., and the Louisiana Preachers' Efficiency Conference at Shreveport. He has also contributed to the Sunday School periodical literature and rendered some assistance in the preparation of lesson plans.

In the Southwestern Division there are Sunday Schools taught in at least six different languages.

Fifteen thousand and fifteen Sunday School pupils were received into the Church, making fifty-eight per

cent of all persons received on profession of faith.

Good progress has been made in the manner of efficient organization in all parts of the division.

Dr. E. B. Chappell was secured for a series of lectures to students at Southwestern and Southern Methodist Universities, and his work will bear good fruit.

Discussing conditions in the field the Secretary's report says: "This division is composed of most of Texas and all of the States of Oklahoma and Colorado. In Texas, in addition to our English speaking work we have work among the Germans, Bohemians and Mexicans. The Bohemian work is new, and I have no data as to its Sunday Schools. That the Mexicans believe in the Sunday School is shown by the fact that while their last conference journal shows forty-two congregations with twenty-eight church houses, it reports forty-six Sunday Schools. The German Mission Conference reports twenty-nine church houses with thirty Sunday Schools and a Sunday School enrollment largely in excess of the Church membership. The English speaking conferences in Texas are fairly typical of those in other sections of the Church, with the Sunday School enrollment a little below the number of Church members, and with the various conditions to be met with elsewhere.

"Oklahoma is a new State in process of development. Here the folly of building altar against altar is fully apparent. In this State our work is often much hampered by the presence of our sister Methodism in the same community, and sometimes in the same block. Most of the field work in Oklahoma is being done by the International Sunday School Association, and for a time many of our people felt that our denominational field work was superfluous. But our leaders are discovering that while the International Convention is good for inspiration it does not furnish the needed amount of information. Hence, there has been in this State this year a greater demand for district and sectional institutes than we have been able to meet. The two Conference Boards are very much alive, and plans are on foot looking to the uniting of the two conferences in the support of a Field Secretary for the State.

"Owing to the fact that the General Board has deemed it wise to provide for the work in the Denver Conference through another channel, our work in Colorado has been only nominally under my supervision. I have made but one brief visit to that State since taking my present office, and cannot report from personal knowledge upon conditions in that field."

As soon as the meeting of the General Board is over the editor will try to tell the readers of this department what happened at the meeting. This being the last meeting before the General Conference, the situation does not forecast radical action of any sort.

EPWORTH LEAGUE DEPT.

EULA P. TURNER, Editor

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

All aboard for Epworth-by-the-Sea!

Miss Lillie Reed, who has been home on furlough, sails for Korea on July 27th, from Vancouver, on the Mont-eagle. We bid her God-speed and assure her that the prayers of our Leaguers of Texas follow her.

NORTH TEXAS LEAGUERS WILL GIVE ARMY TESTAMENTS TO SOLDIERS.

The following letter anent the supplying of soldiers with Army Testaments is very gratifying to Bro. Morgan of the American Bible Society, and certainly the movement which Mr. Allday announces is to be commended. We trust other League Conferences will unite in this patriotic privilege and sacred duty.

We quote from Bro. Morgan: "Mr. McLane and the Bible Car are now busy giving khaki Testaments to soldiers in the army camps around San Antonio and I hope to have some good stories from him soon for the Advocate. I appreciate more than I can say the aid of the Leaguers at this time. Already we are having calls from Leaguers to supply the men going to the front from their local committees."

The Letter.

Rev. J. J. Morgan, Agency Secretary, American Bible Society, Dallas, Tex. Dear Brother Morgan:

Bishop Lambuth, at the Wichita Falls Conference of the North Texas Epworth League, suggested that the Epworth League in every town in North Texas Conference see to it that every young man who might enlist, or be drafted into the army from that town or community be supplied with a small khaki Testament. As President of the Ruby Kendrick Council of Missions I have requested each commissioner of the Council in the different conferences to take this matter up with every League in his or her conference.

I would appreciate it very much if you would quote the price of this small

khaki Testament to the following named parties:

1. Miss Jennie Vickery, Grand Prairie, Texas.
2. Mrs. Jessie Morris, Greenville, Texas.
3. Miss Meta Meadows, Sherman, Texas.
4. Mrs. Minnie F. Armstrong, Gainesville, Texas.
5. Miss Lucy Thompson, Terrell, Texas.
6. Miss Lelia Roberts, Bonham, Texas.
7. Mr. Outler D. Gose, Decatur, Texas.
8. Miss Jamie Webster, Paris, Texas.
9. Miss Hull, Como, Texas.
10. Miss Callie Bell Webb, Plano, Texas.

Enclosed please find \$5.00 for which please send me immediately as many of the small khaki Testaments as the \$5.00 will purchase. Get them to me as soon as possible.

Yours very truly,
 MARTIN L. ALLDAY.

DENTON SENIOR LEAGUE.

We wish to give a brief report of what the Denton League has done during the last six months.

The first thing of importance was the observance of Fellowship Week. We held sunrise prayer meetings each morning, which proved to be a success and which was a great help to every one. At the end of the week, which was Easter Sunday, we held a union prayer service, which was a beautiful service.

The first Sunday in April Bishop McCoy was with us and made an address to the League. We had one hundred present and it was a helpful service for all.

Our second department is not as strong as it should be in accordance with our other work, but it is growing stronger and we hope to do great things in the future. Our work will never be as heavy in this department as in some Leagues, because of the United Charity Organization of our town.

We have had some very pleasant and helpful socials. Perhaps the most enjoyable one was given for the students of the colleges, the C. I. A. and the Normal College. A social of this kind is given each year for the students and it is a means of bringing more of the students into the League and Church. These socials are held at the homes of the League members, which makes it better for the students. We have a great opportunity for doing good among our students and we find some

The Composition of Coca-Cola and its Relation to Tea

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

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

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

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

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

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

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

very strong Leaguers among the students. Our work in the fourth department has been so easy for us that we feel we have done very little. For next year we have doubled our pledge. We had a mission study class during the winter and have planned another for two months during the summer. At our regular business meeting, held in June, we bought a Liberty Bond and also gave up one of our most faithful boys, who is now in the marine corps at Port Royal, South Carolina.

Just one other word for our Denton Leaguers: We have in our League membership not one person who refuses to do what he is called upon to do and we feel very proud of that fact.
 WILLIE MAE SLAUGHTER,
 Corresponding Secretary.

BAKER-McGUIRE.

A wedding of particular interest to the Leaguers of North Texas was solemnized at the Methodist Church of Celeste, Texas, on the evening of June 26th, when Mr. and Mrs. J. O. McGuire gave in marriage their daughter, Eula, to Rev. William Harrison Baker.

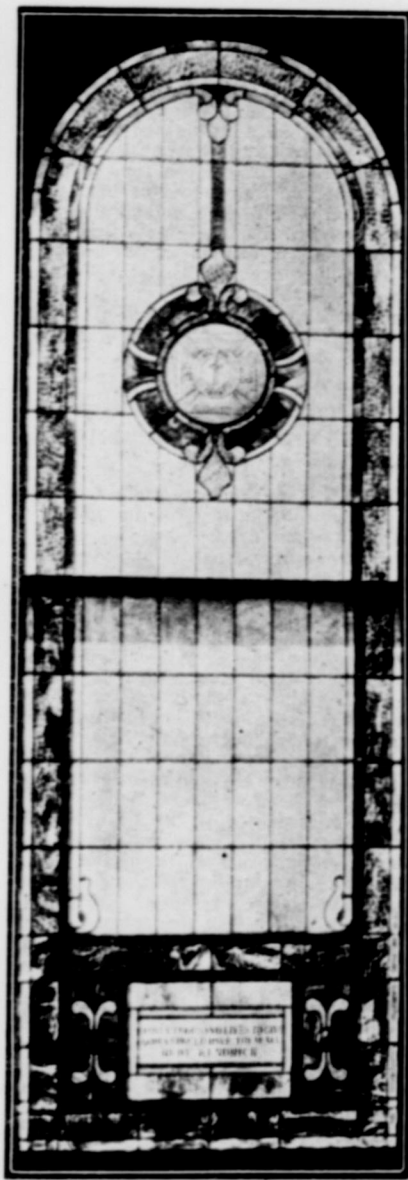
The nuptial music was given by Miss Lonie D. Clymer, of Leonard, and Mrs. Henry A. Hudspeth, of Terrell. Both voices being wonderfully sweet were well suited to the bridal music. With Miss Marion Todd playing the violin obligato, the Lohengrin Bridal Chorus was sung by a chorus of young lady friends of the bride. These were assisted by the members of the Intermediate League who were seated in the choir loft.

To the sound of Mendelssohn's wedding march the bridal party entered the church. The groomsmen, Messrs. Charles Kennedy, of Greenville; Loretz Hackney, of McGregor; B. H. Giles, of Texarkana; J. N. Howell, of Fort Smith, Arkansas; H. C. Cabe, of Stamps, Arkansas; Ralph Stell, of Corsicana, and Font Boutwell, being Kappa Alpha fraternity brothers of the groom. The bridesmaids, carrying "shepherds' crooks," were Misses Verinda Yates, of Paris; Lauretta McGuire, Ruth Dial, of Greenville; Ina Bickham, Meta Meadow, of Sherman, and Mebane Harrell. Then came the matron of honor, Mrs. J. O. McGuire, and the maid of honor, Miss Ethel McGuire, sister of the bride. The flower girls, little Misses Thelma Davis, Elizabeth McGuire, Lauretta Belle Carver, of Farmersville, and Ina May McGuire, strewed rose petals, tying white horseshoes and clover leaves in the path of the bride.

The bride entered on the arm of her father. Her bridal robe was white point de esprit over taffeta with satin court train. Her veil was draped with orange blossoms and she carried her first Bible rebound in white, from which fell her shower bouquet of sweet peas and ferns.

The groom and best man, A. H. Gardner, of Gainesville, entered by the north aisle, preceded by little J. Orville McGuire who bore the ring on a white satin pillow. Rev. M. L. Hamilton met the betrothed at the altar and united in holy wedlock this splendid young couple, using the Methodist troth and ring ceremony.

Immediately following the wedding a reception was held at the home of the bride's parents and many friends called to extend congratulations.
 Mrs. Baker is known and loved



RUBY KENDRICK MEMORIAL WINDOW.

This is the beautiful window placed by our Leaguers in the church at Henrietta, Texas. It bears the last words of this sainted girl who sleeps in Korean soil: "If I had a thousand lives to live, Korea should have them all."

"The power to work a miracle would not be nearly so useful a power to put into our hands as the power to go about doing good, which is put into them."

throughout North Texas for her excellent work in the Methodist Church. She graduated from the Celeste High School, studied art at Kidd-Key College and spent one year in Scarritt Bible and Training School, studying methods of Church work. For several years she has been Junior Superintendent of the North Texas Conference Epworth League. Harrison Baker is known as one of the most popular young ministers of the North Texas Conference. He is a graduate of Wesley College, an A. B. graduate of Southwestern University in 1915, an M. A. graduate of Southern Methodist University in 1916 and a B. D. graduate of S. M. U. in 1917. He is now serving his first charge as pastor of Celeste Circuit and he and Mrs. Baker will make their home at Celeste.

CENTRAL TEXAS CONFERENCE.

At our conference in Hamilton we made our budget of next year at \$2000. Five hundred to carry this year's deficiency on the Boat, one thousand for next year and the other five hundred for other work. We plan to publish the Central Texas Epworthian once every two months. Decided on Waco as place of meeting next year and elected as officers Roy F. Feenster, Fort Worth, President; J. J. Godbey, Itasca, Vice-President; H. E. Gotti, Dallas, Treasurer; W. F. Gay, Belton, Era Agent; Miss Johnnie Pierson, Hamilton, Junior Superintendent; Ina Brown, Gatesville, Secretary.

SECRETARY.

CONFERENCE COLLECTIONS MADE EASY.

Rev. J. E. Crawford, Missionary Secretary Central Texas Conference.

Rev. J. J. Creed, of Winters, has learned the secret. It is thorough preparation. He has given us a practical demonstration in his charge this year of what can be done through "the every-member canvass" by getting ready for it. Acting upon the suggestion of one of his laymen that the benevolent claims needed to be preached about he planned a month's campaign of missionary education, March 1 to April 1.

Five Sunday mornings were devoted to this educational work and the following texts were used in the order mentioned: Mk. 16:15, Ps. 2:8, Acts 16:9, 1:8, and Mal. 3:8. Ten charts were prepared and used effectively. Methodism's slogan, "The world is my parish," appeared on chart No. 1. The second Sunday three charts were used. Chart No. 2 gave the assessment for "Bishop's Fund," the names of our Bishops, the amount each Bishop received from the charge, and the average amount needed from each member to pay this assessment in full. Chart No. 3 stated the assessment for our "Conference Claimants," the number of these claimants, the average amount paid each by the conference, the amount each received from the charge, and the average amount each member should pay to this cause. Chart No. 4 on "Foreign Missions," gave the assessment, the names of the seven countries where we have missions, the population of each, the number of missionaries, men and women, in these countries, the ratio of workers to the population in each field, the average amount each missionary received from the charge and what each member should pay to meet this claim. Similar charts on "Home and Conference Missions," "Church Extension," and "Education" were referred to the third Sunday, and Charts Nos. 8, 9 and 10 on "Superannuate Endowment Fund," "American Bible Society" and "San Antonio Rescue Home" and "District Parsonage" were displayed the fourth Sunday.

The fifth Sunday was planned and announced all the month as the culmination of the whole campaign—the day for securing the pledges, or making "the every-member canvass." A committee of fourteen were trained for the work. On Friday before Sunday the pastor sent out the following letter:

Dear Church Member:

Here is a cheerful invitation from your pastor be present at Church next Sunday morning at 11 o'clock. It will be the happy occasion of the lifting of the "Conference Collections." There ought to be shouting in the camp.

The plan is that every member of the Church, even the little children, shall be given an opportunity to make a pledge to these worthy benevolences on that one day. If for any reason you can not come to Church in the morning, please remain at home in the afternoon until the committee shall have seen you. Did you say you are coming? Good! I knew you would. I'll see you Sunday.

Your pastor,
J. J. CREED.

One of the immediate results of this letter was that some who really could not be present Sunday went to the pastor and made their pledges before time. Bro. Creed says, "This was a luxury hitherto unknown to me—

These Gates Opened Today



ENTRANCE TO EPWORTH

Early this morning these gates swung open to formally welcome the great crowd of your friends and neighbors in Texas Methodism to the first annual encampment of the Texas Methodist Assembly.

Within this enclosure modern miracles have been worked in the past few months. Barren sandy shores have given way to grass-covered slopes with beautiful shell roads and paths leading past the other improvements. Cottages, comfortable, sanitary and attractive, have been erected; a cool, pleasantly situated auditorium has been built and down on the shore a new bath house stands at the shore end of a new thousand-foot bathing pier. Camping grounds and tent colonies supplied with running water and modern sanitation have been established.

More than this, a program has been arranged for that is the equal of any of the good ones we used to have at the old Epworth. Than this nothing more need be said. There will be good preaching, teaching and singing and with it all a world of good wholesome amusement and fun-making.

"Everything You Need to Make You Happy"

WHY DON'T YOU GO DOWN FOR THE REST OF THE TIME?

The Assembly will last for ten days, and many folks will remain there after it is finished. It is hot and dusty in the city. It is cool and comfortable at Epworth. The wind in the city feels as though it has come from a hot oven. The breeze at Epworth is cool as it comes over beautiful Matagorda Bay.

Your railroad agent will make you a special rate for the trip. You will find comfortable quarters at Port O'Connor if you wire us you are coming. Plan today to leave tomorrow for

The Texas Methodist Assembly

Port O'Connor - - July 19th to 29th

have folks hunt me up to make their conference collection pledges. Inwardly I did some shouting myself."

The final day of the campaign dawned and more than usual were present. The week previous the pastor had interviewed the merchants and found that in the town of Winters last year there was spent for chewing gum \$2386, picture shows \$2733.30, tobacco \$19,650, and cold drinks \$23,800, a total of \$48,569.30. Against these figures which he held up before the congregation Sunday the total amount of the benevolences looked small indeed. The canvass was begun at the church. The pledges came thick and fast without one ounce of pressure upon any one, just like "pop corn," the pastor said. The committee canvassed the absentees in the afternoon. A few had to be seen later. When the pledges on all the lists were footed up the total was found to be \$662 against an assessment of \$532, an excess of twenty-four per cent. Note the following testimony from the pastor: "Actually, it seems like a discovery so far as I am concerned. I did not think it could be done. I am inclined to exclaim 'Eureka! Eureka!' I have found it! It was accomplished with such little effort on my part as compared with former experiences, that I am half tempted to label the whole thing 'conference collections made easy.'"

The Missionary Committee is now reading a fine missionary book which they seem to be enjoying very much. They meet once a month at night. Light refreshments are served.

Bro. Creed is the efficient President of our Conference Board of Church Extension. He is doing a fine work at Winters. The stewards raised the salary of their pastor two hundred dollars. In addition to the superb mis-

sionary campaign outlined above, this splendid pastor and his people have launched an enterprise to build a superannuate home in their town.

"The every-member canvass" is the method of providing for missions and the benevolences. Thorough preparation, thorough canvass, and thorough follow-up will make this method a success in any charge; that is, it will bring it to the point of maximum efficiency in this particular. The maximum efficiency point is by no means synonymous with "assessments in full." It may be below though in most cases it is likely to be above the mark of "full assessments." If it falls below, God is pleased, the members have done their best, and Church Boards should be satisfied. If it rises above, God is pleased again, the members have done their best, and Church Boards are gratified. But in no case should a Church accept the bare amount of the assessments as the extent of its benevolent and missionary obligation. But in every case it should strive to reach its maximum efficiency in carrying out the unselfish program of Christ.

It is worthy of mention that "the every-member canvass" is steadily gaining favor in the Central Texas Conference. Rev. J. M. Wynne marshalled his forces and made a successful "one-day drive" at Meridian. In one Sunday afternoon Rev. J. Frank Luker and his excellent people at Valley Mills provided for all "the collections" with a surplus. After careful preparation Rev. Alonzo Monk and the Methodists of Gatesville made an afternoon canvass for the benevolences and some local Church debts, and they are happy over the outcome. Let the good work go on until all of our Churches shall join the "up-to-date" ranks.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—Frederick W. Faber.

PERMANENT MUSCULAR STRENGTH.

There is this to be borne in mind in these days when so many young men are giving so much attention to physical development, in gymnastic and athletic exercises, that there cannot be permanent muscular strength where there is not blood strength.

Hood's Sarsaparilla gives blood strength, promotes digestion and assimilation, and builds up the whole system.

The spirit of delight comes often on small wings.—R. L. Stevenson.
"We have had reformers. Christ is a Savior."

SICK HEADACHES

People who have attacks every so often usually suffer from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up in the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. E-92, 219 S. Dearborn St., Chicago, Ill.

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BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

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

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

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PLAN OF EPISCOPAL VISITATION FOR 1917-18.
(Revised to date.)

Brazil, Rio de Janeiro, Bishop Mouzon.....	July 11
Montana, Missoula, Mont., Bishop Lambuth.....	Aug. 16
Denver, Pueblo, Colo., Bishop Hendrix.....	Aug. 23
East Columbia, Spokane, Wash., Bishop Lambuth.....	Aug. 23
Illinois, Odin, Ill., Bishop Waterhouse.....	Aug. 23
South Brazil, Porto Alegre, Bishop Mouzon.....	Aug. 23
Columbia, Portland, Oregon, Bishop Lambuth.....	Aug. 30
Japan Mission, Arima, Japan, Bishop Kilgo.....	Sept. 1
Kentucky Lexington, Ky., Bishop Atkins.....	Sept. 5
Missouri, Richmond, Mo., Bishop Hendrix.....	Sept. 5
Western Virginia, Louisa, Ky., Bishop McCoy.....	Sept. 5
Southwest Missouri, Neosho, Mo., Bishop Hendrix.....	Sept. 12
China Mission, Shanghai, China, Bishop Kilgo.....	Sept. 21
Louisville, Princeton, Ky., Bishop Murrain.....	Sept. 26
St. Louis, Fredericktown, Mo., Bishop Hendrix.....	Sept. 26
Pacific, Stockton, Cal., Bishop Lambuth.....	Oct. 3
Holston, Pulaski, Va., Bishop Waterhouse.....	Oct. 10
Los Angeles, Santa Ana, Cal., Bishop Lambuth.....	Oct. 10
Tennessee, Gallatin, Tenn., Bishop McCoy.....	Oct. 10
Texas Mexican Mission, Bishop Morrison.....	Oct. 10
Korea Mission, Bishop Kilgo.....	Oct. 12
German Mission, Mason, Texas, Bishop Morrison.....	Oct. 17
New Mexico, El Paso, Texas, Bishop Lambuth.....	Oct. 17
West Texas, Corpus Christi, Texas, Bishop Mouzon.....	Oct. 17
North Alabama, Woodlawn, Ala., Bishop Denny.....	Oct. 31
Northwest Texas, Memphis, Texas, Bishop McCoy.....	Oct. 31
West Oklahoma, Clinton, Okla., Bishop Morrison.....	Oct. 31
East Oklahoma, Durant, Okla., Bishop Mouzon.....	Nov. 7
Memphis, Murray, Ky., Bishop Murrain.....	Nov. 7
North Georgia, Lagrange, Ga., Bishop Candler.....	Nov. 7
North Texas, Sulphur Springs, Tex., Bishop McCoy.....	Nov. 7
Central Texas, Georgetown, Texas, Bishop Mouzon.....	Nov. 14
Upper South Carolina, Clinton, Bishop Candler.....	Nov. 14
Virginia, Petersburg, Va., Bishop Hoss.....	Nov. 14
Western North Carolina, Asheville, Bishop Atkins.....	Nov. 14
North Mississippi, Oxford, Miss., Bishop Murrain.....	Nov. 21
South Carolina, Bishopville, S. C., Bishop Atkins.....	Nov. 21
Texas, Palestine, Texas, Bishop McCoy.....	Nov. 21
Alabama, Dothan, Ala., Bishop Denny.....	Nov. 28
Louisiana, Minden, La., Bishop Hoss.....	Nov. 28
North Arkansas, Helena, Ark., Bishop Mouzon.....	Nov. 28
North Carolina, Greenville, N. C., Bishop Candler.....	Nov. 28
Florida, Miami, Fla., Bishop Denny.....	Dec. 5
Little Rock, Arkadelphia, Ark., Bishop Mouzon.....	Dec. 5
Mississippi, Vicksburg, Miss., Bishop Murrain.....	Dec. 5
South Georgia, Albany, Ga., Bishop Candler.....	Dec. 5
Cuba Mission, Santiago, Bishop Murrain.....	Feb. 21, 1918
Baltimore, Bishop Atkins.....	March 27, 1918
Central Mex., Guadalajara, Mexico, Bishop Denny.....	
Congo Mission, Wembo-Niama, Africa, Bishop Lambuth.....	
Mexican Border, Saltillo, Coahuila, Mex., Bishop Denny.....	
Pacific Mex. Miss., Mazatlan, Sinaloa, Mex., Bishop Denny.....	

The fall meeting of the Bishops will be held at Jackson, Tennessee, October 26-28.

BUILDING A NATION.

(CONTINUED FROM PAGE ONE.)

gical and religious spirit of its great institutions of learning.

He or she who wishes to shape the life of the next generation can do it now. The General Board of Education has thought so well of us as to give us \$200,000. Of this amount \$88,000 will be paid on August 1st if we make good our pledges. Brethren, the facts are before you. What are we going to do with them?

Progress is life's unchanging program. Like the polar star that guides the captain on the high-ways of the seas, progress is guided by some consuming purpose. To have no purpose is to reverse the order. It is but to begin a defeat which has no messenger.

Appoint yourself a pioneer in independent thought. Try intellectual scouting for a while. It is like breathing the tonic of the upper zones. Try it just once. For once know the luxury of belonging to the aristocracy of brains.

TRAGEDY OF THE AGE.

One of the greatest tragedies of the age is the almost universal divorce between the fathers and the sons of this land. That man is far too busy who hasn't the time to be a real chum and partner in his boy's frolic and fun. And that man is ten thousand times more unfortunate if some mysterious hand drops a curtain between him and his boy. It's an unspeakable tragedy. Far better is it if that boy is privileged to weep in silence beside his grave. Many boys are more familiar with their pony and their dog than they are with their own father. Surely, we don't mean it! It's an unconscious neglect brought about by the awful hurry of this commercial age. For the love of gold we forget the fireside and the boy. We see him, maybe, at mealtime, and when we come in at night the tired little fellow has long since gone far out into slumberland. Home is more often less than a boardinghouse and the best of us, in order to grasp just one more dollar, is content to be the father of a well-born street waif. We wish we could say the word that would bring back to us the times when the father was the best chum a boy had in all the world. The proportion in which you neglect your boy to earn a dollar is the price you put upon him. Who'll deny that the old familiar relation belongs to a dead past, and that in this age the father and the son are comparative strangers? That man is doubly rich who forgets the toil of the day in a great big romp with his boy. A partnership formed in boyhood has no future dissolution. Down in the heart of every bright-eyed boy there is a zone of loneliness. He longs to touch the deeper springs in the father-heart. It's a homely piece of verse, but it has the clarion call back to the olden days:

"In short, I don't want anything as daddy's here. He's pretty much of everything, and don't get out of gear; And best of all the things I have, I'm sure you'll find it true. There's nothing like a daddy that will always play with you."

MOTHER—THE FIRST TEACHER.

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

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

WHEN TEMPESTS RAGE.

The beautiful graces of the heart are best shown under the severest stress. You never really discover a human heart, in all the reaches of its capacity to love, until it suffers. The most exquisite and delicate effects in the greatest painting depend very largely on the shadows. The vividness of the lightning is always in proportion to the blackness of the cloud across whose bosom it is drawn. The paradox in the realm of being is the power to commingle the sweet with the bitter until the bitter itself is lost. You cannot shatter a true heart. Each tempest gives it firmer anchorage. The test of a great soul is the storm, not the calm. He who can face the raging storm, and not grow bitter and become a cynic, is the one that endures. We had rather be the idleweiss that grows only when nursed by the mountain storm than to be the lily of the valley bruised and shattered by the softest zephyr. The flower of the hills, rugged and rarely praised, is of infinitely more worth than the flower of the valley, popular and exquisite in its beauty.

THE ART OF FORGIVING.

We plead for the art of forgiving. What does it all amount to, anyway—this fighting and hating one another? If you cannot love your enemy you can at least leave him to wallow in the mire of his own malice. If in the wrong, no one knows it so well as he, while your conscience is clear. Don't be like the Indian—he whose gross instincts and cold-blooded brutality are characteristic of his

race—they who never forget because they will never forgive. It is as important to forget as it is to forgive. No man or woman, who deem themselves a nemesis, treasures up a wrong, nurses an injury, or permits an ignoble hatred to fester in their hearts, can ever experience true happiness or attain true success. They are always a pervert. They are creatures of petty prejudices and jaundiced resentment—that which a good God never made. Let go of the depressing and weakening grievance—wipe the slate clean each day. See to it that no hatred poisons the mind or clouds the memory. Forgive and forget—smile on—and let yesterday alone.

AN HISTORIC SERVICE.

Sunday, July 8th, was "Centennial Day" throughout Texas Methodism. Many of the leading Churches of the State observed it with appropriate celebrations and services. "Hither by thy help we've come" was the note uppermost in the thought of all. Such observances are pleasing to God and profitable for men and women.

The writer was present at the First Methodist Church of Dallas, where a suitable program had been arranged by the pastor and the official board. Dr. S. H. C. Burgin presided. Addresses were made by Dr. John H. McLean, Mr. Louis Blaylock and Dr. A. V. Lane. Dr. W. C. Young was present and offered the morning prayer.

Practically all the great congregation present that morning were directly or indirectly related to the old Lamar Street Church. The Dallas District now has eighteen churches, numbering a membership of a little more than ten thousand Methodists, and Dr. Sam R. Hay, the presiding elder, reports that practically all of these Churches trace their kinship back to the historic old Church on Lamar Street.

Dr. John H. McLean, is preparing a sketch which will appear in the columns of the daily and the Church press in the near future. Methodism is the greatest spiritual phenomenon of modern times. Truly God hath led his people. During these days of review and retrospect, we can still hear those gracious words, "The best of all is, God is with us."

"THE CIVIC FEDERATION."

The representative citizenship of Dallas last week organized the "Civic Federation," which will correlate all the institutions and societies doing uplift work in the city. Judge J. E. Cockrell was elected President, and Mr. Elmer Scott was chosen as Executive Secretary, and Mr. John Wynne Barton was named as Chairman of the Executive Committee.

The Federation will have as its purpose the enforcement of law and order, and the application of scientific methods to all forms of charity and betterment work. Practically all of the leading cities are beginning thus to federate their activities with a view toward focalizing them upon increased and increasing civic righteousness. The great reforms must come, and safe, strong and representative leadership must steer the way.

The cause of prohibition alone would justify the creation of such an organization. The amount of grain now used for alcoholic drinks daily would make eleven million loaves of bread every day for famishing thousands. The economic waste, to say nothing of the more compelling reasons in the physical and moral lives of our people, will soon put an end to the liquor traffic. Dallas is to be congratulated upon the organization of the Civic Federation.

DR. FRANK SEAY'S NEW BOOK.

Dr. Frank Seay is the author of a new and important book under the title "An Outline for the Study of Old Testament History." It is a book of two hundred pages and more, and is "not a treatise about the Bible, but a guide to the study of the Bible itself." The book is written at the request of the College of Bishops of the Methodist Episcopal Church, South, for use in the course of study.

Dr. Seay has done his work in such a way as to stimulate the study of the Bible for its own sake, rather than to encourage the reading of so many books about the Bible. One of the Bishops said recently before a great audience that the young ministers of his day did not have access to a book of this character, and that it would mark a new day in the life of many a young preacher intent upon finding out the deep things of God. The book is worthy of a place in the best libraries and is a distinct contribution.

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

THE SHULER-HAWK CONTROVERSY.

Some few weeks ago Brother R. P. Shuler voiced through the Advocate a personal protest at the election of a certain gentleman in Texas as a delegate to one of our Annual Conferences. The following week Brother D. E. Hawk called upon Bro. Shuler for the names of all parties concerned. Immediately Bro. Shuler responded giving every name demanded by Bro. Hawk and all other information called for. However, we do not feel that the Advocate can afford to publish Bro. Shuler's letter, since in giving the information demanded in Bro. Hawk's article, the matter would become of such a personal nature as we judge unwise for publication. So far as the Advocate is concerned the matter will rest here.

PERSONALS

Rev. P. D. Hudson, pastor of the M. E. Church of the Deaf, in Fort Worth, called on us this week.

Rev. E. L. Egger, Bishop of Terrell District, showed his cheerful countenance in the Advocate office this week. He is optimistic and his visits do us good.

Dr. Paul B. Kern has during the summer session of the School of Theology been giving lectures on "Church Efficiency" and also offering courses in the English Bible.

Dr. James Kilgore has been during the summer months delivering lectures at Southern Methodist University and offering courses in the Summer School.

Dr. H. A. Boaz, president of Texas Woman's College, submits the manuscript of 200 pages for a new book under the title "The Art of Successful Living." It will be published at an early date.

Dr. H. M. Whaling, who occupies the Seth Ward Chair of Missions and Church History at Southern Methodist University, has given lectures and conducted classes during the summer session.

Rev. E. R. Stanford, pastor of our McKinley Avenue Church, Fort Worth, has succeeded in uniting the two congregations and in the purchase of a new site, and the new building is in course of construction.

Dr. Harris Franklin Rall, of Garrett Biblical Institute, delivered a series of lectures at Southwestern University at Georgetown at the recent institute held there. Dr. Rall is the author of "A Working Faith."

Bishop Edwin D. Mouzon recently delivered a series of addresses at the Southern Methodist University on the subjects: "The Christ of Matthew," "The Christ of Mark," "The Christ of Luke," "The Christ of John" and "The Christ of Paul."

Rev. A. A. Wagnon, in charge of the supernannate work of the Texas Conference, was in Dallas Saturday en route from Denton to Houston and visited the Advocate office. Brother Wagnon preached in Trinity Church, Houston, on last Sunday.

Rev. Claude M. Simpson, the popular pastor of our Oak Lawn Church, was a caller at the office on Monday. He reports three young men have answered the call to preach and three young women have volunteered to do mission work.

Dr. C. S. Wright, vice-president of Southern Methodist University, is traveling in the bounds of the West Texas Conference this week. Dr. Wright is a tireless worker and makes encouraging reports on the July campaign.

Dr. John M. Moore, of Nashville, was in Dallas recently, returning from Traverse City, where he was in attendance upon the meeting of the Commission on Unification. He was en route to the Assembly at El Paso, where he will deliver addresses.

Rev. D. F. Fuller, of Wylie, and Rev. R. L. Ely, of Mesquite, brightened our office Monday morning. Bro. Fuller is assisting Bro. Ely in a meeting at Pleasant Mound and Bro. Ely says he is doing some of the best preaching any people ever heard.

Rev. B. C. Osborn, of Caps Circuit, and his two sons, Alvin and Clifton, accompanied by Bro. A. I. Smith, of Dallas, were welcome callers at our office this week. Bro. Osborn is en route to East Texas to an Osborn family reunion and to preach in a meeting at his old home Church, Pleasant Ridge, Alba Circuit, where he was converted. It will be a happy occasion.

Dr. Ivan Lee Holt is meeting engagements in Missouri and in North Carolina during the summer months.

Dr. Frank Seay is filling the pulpit of our First Church at Beaumont during the summer months. The pastor, Dr. Glenn Flinn, is rapidly recovering from an operation performed recently.

Rev. T. J. Rea, of Panhandle, Texas, says he is feeling nicely since his operation recently in Fort Worth. This was the second operation in the last nine months. He hopes this one will prove successful. Bro. Rea will remain at the sanitarium in Fort Worth for a few days yet.

Rev. and Mrs. R. E. Ledbetter, West End, Houston, Texas, announce the arrival of a son, Llewellyn Harper Ledbetter, at 11:30 p. m., July 8, 1917. Weight, nine pounds. The Advocate congratulates the happy parents and wishes for the boy a useful and happy life.

Dr. Horace Bishop, presiding elder of the Waxahachie District, was a welcome visitor to the office on Monday. He has just issued a letter to the preachers of the Waxahachie District emphasizing the importance of the next two weeks in our educational work.

Dr. Sam G. Thompson, presiding elder of the Brownwood District, submits a gratifying report from his district. Substantial progress has been made in all lines.

Mr. Frank Reedy, the efficient bur-sar of Southern Methodist University, reports gratifying returns on the July campaign to secure the payment of \$88,000 by the General Board. But he urges upon the friends of the university the necessity of an immediate response to the call of the Board.

The Advocate regrets to announce that Mrs. J. Y. Bradford, of Daingerfield, Texas, mother of our editor, Dr. W. D. Bradford, who recently underwent an operation in a Dallas sanitarium, is not recovering as rapidly as was first expected. On the contrary, her condition is now reported as quite serious.

Rev. J. D. Young and wife thought to tantalize the editor by mailing him a picture card from Alaska on July 4 of the icebergs saying, "It seems a shame to send you a postal of anything so cool and refreshing as the icebergs, but they are so exquisite we cannot refrain. Were among them four hours today."

Dr. W. F. McMurry, General Secretary of the Board of Church Extension, compliments the Advocate with the new Year Book. It is a magnificent volume presenting the results of the work of the Board during the past twelve months. It reflects great credit upon the Church as well as the office at Louisville.

Rev. J. S. Lamar, of Lawton District, West Oklahoma Conference, reports that notwithstanding the drouth which has stricken his section, our people are rallying to their pastors with their financial support and are paying well on their conference collections. The district is making a strong pull to bring up everything in full by October 31.

Dr. Jno. R. Nelson is just back from Washington, Philadelphia, New York and other points in the East, where he has been studying methods of Church work and how to reach the unchurched masses of the people. He reports that the Christian citizenship of Fort Worth has won a great victory in triumphing over lawlessness and vice in that city.

We have received the following announcement: "Mr. and Mrs. John A. McGuire will give in marriage their daughter, Ethel, to Mr. F. A. Boutwell, Junior, on Wednesday evening, August first, nineteen hundred and seventeen, at eight-thirty o'clock, Methodist Church, Celeste, Texas. The honor of your presence is requested. At home after September first, Meridian, Texas."

The Advocate was delighted with a visit the past week from Rev. John W. Stevens, of Houston Heights, Texas. He is the old war horse of Texas Methodism. Though well along in years, he is young in spirit and it is a joy to be with him. He has been visiting among relatives and friends in North Texas. His host of friends will be glad to know that he is yet quite vigorous.

Dr. John A. Kern, of Randolph-Macon College, preacher, author and educator, has been in residence this summer at Southern Methodist University giving courses of study in homiletics and "Personal Ideals in the Ministry." Dr. Kern's book on "The Ministry to the Congregation" has been placed in the course of study for preachers in both Methodisms of America.

From the Georgetown Commercial we learn that the old home of Dr. F. A. Mood, adjoining the Methodist Church, has passed into the possession of the Church for a consideration of \$4500, the Mood children donating \$500 toward the purchase, making the purchase price to the Church \$4000. Extensive improvements are now under way and the Methodist Sunday School will soon have convenient and ample class rooms for all departments.

Mrs. J. S. Bowles, wife of our pastor at Brownsville, at the Sunday night service recently, gave the congregation a reading, the Book of Esther. The Brownsville Daily Herald says of the service: "The reader told this, one of the most dramatic and one of the most beautiful stories in the Bible, in a manner that visibly affected her audience. This is the second Biblical reading in which Mrs. Bowles has appeared and in which she has scored success. The first of these, the 'Book of Ruth,' was given several months ago. Because of its more dramatic nature, however, the reading given last night demanded and received a stronger and more difficult interpretation than did the first reading, a more simple story."

EARLY OKLAHOMA.

The Methodist preacher is nearly always among the very early settlers of a new country. He realizes that people who separate themselves from established communities, for the purpose of building new societies, are the ones who have especial need of the sustaining power of the Christian religion, and for this reason he is willing to deny himself and follow them into rude cabins and sometimes even to dwell with them in their dug-outs.

The first preacher that I remember in this vicinity was the faithful servant of God, Rev. J. D. Z. Munsey, brother of the orator, W. E. Munsey. This country now does not much resemble the raw prairie upon which people were then filing claims. Instead of farms and villages this land was included in big pastures where long-horned Texas cattle roamed at will. The coyote yelled and the prairie dog barked, while the rattlesnake slid into storm caves and the owl screeched. Tarantulas jumped on people and the centipede waited to stick a hundred poison fangs into human flesh, and looking into the mud, one saw almost fresh tracks of the wild Indian as he was traveling west to make room for the white man. Herds of deer bounded over the hills, flocks of cranes, geese and ducks croaked overhead while chickens cooed along the tall grass and malignant cyclones with awful roar and vivid flash whirled and twisted about the settlers till they feared that, like Elijah, they were about to go to heaven in a chariot of fire.

Nearly all these things have gone, but an occasional cyclone still passes this way on its road from the Ozark Mountains in Missouri to its native wilds on the other side of Pike's Peak. Home seekers and speculators have been shifting about till now a semblance of permanency is everywhere seen. Christianity has kept pace with other vast improvements and today industrious and refined people worship God under their own vine and fruit trees where no wild man or beast dare molest or make them afraid, yet our ministers have not always shown the same adaptability to this field as that which was manifested by the pioneers in this holy work. In consequence the Ship of Zion has sometimes been compelled to zigzag through mined areas to escape the fiery darts of its open or secret enemies. All see now how we could have been much nearer the goal if the ship had always carried a true range finder.

Thank God, there are many who have stood the test and who in the very highest sense have fought the good fight. If there are surprises in heaven one of the greatest will be if those who seem so true and faithful here have no place among those who have washed their robes and made them white in the blood of the Lamb.

G. B. ARMSTRONG.
Tangier, Okla.

"What I want to present is just the other side of that blessed truth that the Lord is our helper. There is something better than that for every Christian heart—we may be helpers of the Lord. Our joy is not in the fact that the Lord helps; our joy is not in the fact that by and by, if we are faithful, we are going to get through the gates into the city; after all, the very crown of our joy is that He calls us friends and permits us to help Him in the great world task. The greatest joy a Christian can know is in being a worker with God." —Bishop W. O. Shepard.

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron Pills after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. All druggists.

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

CAN IT BE SAID OF YOU?—"SHE HATH DONE WHAT SHE COULD."

Friends, we have asked you to "stand by" the Orphanage and see us through this summer without having to borrow. So far you have done this and you little realize how, from the depths of our hearts, we do thank each one who has helped. But that bank account is getting so pow'ful small that we are getting uneasy lest we fall by the way next month. Few seem to realize how much it takes here to properly care for a hundred and sixty children. Besides providing for their physical natures, by supplying food and clothes, there must be competent people employed to properly train them. Then there is the upkeep of the buildings, the insurance on them (and it has nearly all had to be renewed this year), the necessary improvements, the materials to keep everything sanitary and many other things that people on the outside little realize.

And did you know that not one single Fourth of July gift came to the Home? This is the first time such a thing has happened since we came here, almost five years ago. Always there have been cakes, chickens and other things sent to make our celebrations happier. We could not help being a bit disappointed.

We realize that these are "hard times" for some. But it is equally true that it is a most fortunate time for others. Right here in Waco, there is more building and remodeling done than for some time, the streets are full of new cars and there is an air of prosperity about the whole city. So please do not forget the Home. If you can not help one way, you can another. Every Methodist in Texas has a part in this Orphanage. If you can not find your part, write us and we will help you find it. Do your part! And plan not only for the present, but remember us when you have nice new syrup, those fresh potatoes and other good things come in. "Honor the Lord with your substance and with the first fruits of all thine increase: So shall thy barn be filled with plenty."

R. W. BURROUGHS.

RESPONSES.

The Advocate is a great help to me. M. F. NICHOLS.
Meeker, Oklahoma.

Send on the Advocate. I must have it; been reading it since 1883, with pleasure and profit. Price not too high for the times. Here's your \$2.00. E. W. TARRANT.
Waco, Texas.

The Advocate is worth all it claims. I have been reading it forty-seven years and it has been growing better all the time. Every Methodist feels ashamed of himself if he does not take the Advocate. D. S. SWITZER.

Enclosed please find \$2 to pay my subscription to your paper. I find many good articles in the Advocate and only wish it could be in all Methodist homes.

MRS. OLIVE RONDOT.
Amarillo, Texas.

I consider the Advocate a household necessity. I consider it the most correct and best paper news we can get. So in the language of dear Dr. Rankin: "On with the Battle!" J. C. HAGAR.
Gorman, Texas.

One man always has a peaceful time in his toil, another always a turbulent time. One smoothes out the friction and wins the love of everybody; another gives folk a "piece of his mind" and kicks pine knots under a boiling pot. That the hot water sputters out sometimes and leaves blisters on his hands or face is about what would be expected. "Blessed are the peacemakers." —Midland Methodist.

For Old and Young

CONSECRATION.

I have often wondered how many people call a halt daily and ask themselves the question, "What does consecration mean in its fullest sense?" Does it mean to do part of the things pleasing to our Lord and Master and still do other things that are contrary to his blessed will? Emphatically no! It means submitting ourselves wholly to the Lord's will, putting ourselves on his altar, getting in harness and going to work. Consecration is a great thing and means much to the man or woman who consecrates his or her life to the Master. Do we live the lives so that we can readily say in all circumstances, "Thy will be done on earth as it is in heaven"? This we should do. It is such a great privilege to take the Lord as our partner in this life, then he will go with us all the way. If we are consecrated, when the time comes when we have burdens to bear or sorrows come upon us, the Lord will gladly bear the burdens and share the sorrows of life. The man or woman who lives close to God are those who are blessed. Consecration not only means placing ourselves on God's altar for service, but also means that sometimes we must sacrifice. We can't have our way about everything, but must some times yield to God's will, for he knows "what is needful and best." May we consecrate our lives to the Master, and so live that when we have come to quit the walks of life we may be able to say, "It is finished" and hear the welcome of the Father to come up higher.

H. DeWITT TUCKER.
Fostoria, Texas.

THE COLLEGE Y. M. C. A. IN THE SOUTH.

John A. Rice, D. D., L. L. D.

Perched on the side of the mountain, overlooking Black Mountain station three miles below and Montreat some three miles further, and surrounded by mountains on every side, is Robert E. Lee Hall, owned by Blue Ridge Association and used for students' conferences. It is a spacious building, three stories high, arranged on the plan of a modern college with dormitories, class rooms, comforts, etc. The auditorium, a little to your left as you approach and in front, Martha Washington and other cottages to your left in the rear, a swimming pool at your right, a dining hall a few feet behind the main building—this is the general scheme of the splendid plant built by the friends of student life under the leadership of Dr. W. D. Weatherford.

The invitation to give a course on "The Social Mission of the City Church," at the Southern Students' Conference here recently, gave me an opportunity to see something of what the College Y. M. C. A., is doing in the South. I have been with conferences like this at intervals for a number of years, but was not prepared for the splendid progress they have made in handling the problems of student life. Our own W. D. Weatherford, Ph. D., was in charge and a master he is. The conference was well planned in every detail. Noon platform addresses were given every day. The impressive thing about it was the emphasis with which they bore down upon the sins of student life. As these speakers were thoroughly familiar with American colleges, I was contrained to wonder whether the moral standard in colleges and universities was low, and whether Leuba was right after all in the tentative inference he draws from his investigations—that an enormous per cent of professors in the leading institutions believe in neither God nor immortality. I, therefore, sought an interview with Dr. Weatherford as to the real situation. In reply to my question, he asserted positively, that not only are college standards of morals not low but that they are decidedly above the standards in the average communities and that the charge of unbelief against professors is absolutely false. When pressed for a reason for the emphasis upon sin made in these public addresses, he said that they bore down upon sin because they knew that it was necessary to cut loose absolutely if we are to attain great spiritual heights, that they were not seeking to make average Christians, but mountain-top Christians. Every individual must, therefore, be absolutely released if he is to go to the mountain-top. I am wondering whether our people generally understand the high cost of sin, the neces-

sity for cutting loose in order to climb.

Particular stress was laid upon classroom work. A curriculum had been carefully worked out covering the problems of young life today, and each of these subjects was in the hands of a leader supposed to be thoroughly familiar with the field. Every evening at sunset, life-problem addresses were given on the hillside or in the auditorium, according to the weather and the claims of various avenues of usefulness were presented. Those present were bombarded from every corner of the world with pelted pleas for self-surrender in order to serve society in the largest and most effective way.

The working forces were thoroughly organized, meeting every day after the morning address, in order to keep in personal touch with each other; and every item in this organization was directed toward individual touch with each individual student. Every man there was carefully studied and no pains were spared to bring him face to face with spiritual reality, and with a distinct call not only for definite decision for Christ, but also for full commitment to some special life work. A committee was appointed to arrange interviews between the leaders and the young men. Each leader was handed a list, at lunch, of those he was to see during the afternoon. It was a great opportunity to touch personally these splendid young men in private in such a way as to have a word about affairs most intimate in their experience. I have never seen such an effective organization for the definite task of dealing with the individual. Would that our Churches all were so organized!

Nor was it forgotten that all work and no play makes Jack a dull boy. The yells at table fairly lifted the shingles. Hikes were arranged to the surrounding mountains. Tennis and baseball were in order and the gospel of relaxation was practically and thoroughly preached. I came away glad of the privilege of touching this splendid work for our young men in colleges. I know two whose expenses I would gladly have paid to have had them there, if I had known in time the vitality and power of the conference.

FACT IN FRAGMENTS.

Love never stays at home.
Small talk often starts big trouble.
A sour face is a mask from the devil's factory.

The longer you look at giants the bigger they grow.

The man with a lofty aim is sometimes a very poor shot.

People who give advice are seldom stingy about it.

The way to keep religious enthusiasm is to give it away.

You cannot remember the preacher's text, did you say? Perhaps the sermon was about something else.

If long-range sympathy would cure the ills of humanity, we would have a happy world tomorrow.

Some people never pray for a thing until they find out they cannot get it in any other way.

The young man who sits down and waits for fortune to come would better prepare for a long session.

I know a man who scorns to blow his own trumpet. But somehow his trumpet gets blown!

The man who is always right is always a nuisance.

When it comes to coddling imaginary wrongs the average man is a faithful nurse.

In all the affairs of the Kingdom backbone is better than wishbone.

A man is never a hypocrite when he is alone.

The revival which starts in the minister's heart will not stay there.

Do you want to know who are the meanest people in your town? They are the proselyters—people who argue Christians into doubt about the doctrines of their own Church, coax them to join the proselyter's Church, and then sing the doxology over the poor sinners' coming home.—Bishop Joseph F. Berry.

MINISTERIAL STUDENTS.

Are excused from Military Service. How important that they go to college to prepare for leadership. If in college they are exempt from war. Meridian College, Meridian, Mississippi, offers special inducements to young ministers, also sons and daughters of ministers. Write for particulars.

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Do you feel that there is something lacking in her high school studies? Do you sense the absence of SPECIAL training without which no modern education can be complete? Put yourself in your girl's place. You easily can give her those vitally helpful advantages which local institutions do not offer and at very low cost.

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EXCERPTS FROM LETTERS.

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.

DID JESUS CONDEMN THE FLESH TO SIN? NO! HE CONDEMNED SIN IN THE FLESH.

Clint C. Reynolds.

It was not the "sin in the flesh" which caused Adam's fall. Jesus Christ died upon the cross because of the disease of sin in the soul. If Christians can sin excusably "in the flesh" today, Adam could have done the same in Eden.

If the flesh be condemned to sin, would God dwell in the body? We all know that conversion and regeneration mean turning from a life of sin to a life of righteousness; or, rather, from a "death of sin" to a "life of freedom from sin."

So then, according to this reasoning, the soul is separate in this life from the body and the body's mind and soul are with God in Heaven, and "we bodies" are merely nobodies, or "perprobably" bodies without heads!

Every temptation is an opportunity for God to manifest His power and love, but we cheat Him out of it and say "we can't help it!"

Could any doctrine better serve to cause falling from grace? When tempted, yield, then coolly say it was old Adam!

But the truth is, it was nothing God made into Adam or put into Adam that caused his fall. Look at that horse out yonder in that pasture, fenced in with barbed wire.

No, that was not really what is to us Christian baptism; but as Christian baptism, with water, is a type of Spirit, Holy Ghost, baptism, so that, being administered by God, the Father, prefigured both, Spirit and water baptism as is ours today.

Mark you, if the fathers and mothers drank of that Rock, Christ, that followed them, then the infants did likewise. If the adults were baptized, so were the infants—yet, all passed through on dry ground.

Adam would not have been sentenced to leave Eden just because he was Adam! No, sir! God made man as well as beasts and He did not experiment when He made them.

well as beasts and He did not experiment when He made them. Sin does not affect the goodness or the badness of a person's body. The body of a drunkard is good, but the acts are unnatural and evil and the man himself is the actor.

Fairlie, Texas.

BRUSH ARBOR DOCTRINAL SNAPSHOTS.

To the mind of the writer, it is certain that baptism is to the new covenant what circumcision was to the Abrahamic. What we call baptism was called under the old covenant purifying.

Then may we not conclude that when circumcision was abrogated baptism was not instituted, but just retained?

When a Gentile father came to receive proselyte baptism, that he, and his family, might become beneficiaries of the Abrahamic covenant, he, his wife and all their children were baptized (cleansed, or purified) then the father and all the male children were circumcised—a distinguishing between male and female.

Moses requested Pharaoh to let Israel go out from Egypt to worship. He said, "We will go with our young and with our old, with our sons and with our daughters."

Pharaoh said, "I will let you go, and your little ones." (Ex. 10:9-10).

We are told that 603,550 men crossed the Red Sea. Of the "sons and daughters—little ones" that crossed over, there must have been, at least, one infant to every fifty men, or more than 12,000 infants.

No, that was not really what is to us Christian baptism; but as Christian baptism, with water, is a type of Spirit, Holy Ghost, baptism, so that, being administered by God, the Father, prefigured both, Spirit and water baptism as is ours today.

Mark you, if the fathers and mothers drank of that Rock, Christ, that followed them, then the infants did likewise. If the adults were baptized, so were the infants—yet, all passed through on dry ground.

Cumby, Texas.

THE HABIT OF BEING HAPPY.

Keeping oneself reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to be depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time.

THE LIFE OF LOVE.

Rev. S. Stephen McKenney.

The destiny of life is forever bound up with the mystery of love. To live the higher life is to share the divine love; for even eternal life is imparted by undying love.

The life of lust ends with youth and must necessarily perish in time, but the life of love finds its highest perfection in age, and grows perpetually young with the passing years.

There can be no substitute for the heart's affection. Wealth and fame, ease and pleasure; these can never atone for the absence of love. It alone can satisfy heart-hunger and soul-thirst.

Love is greatest among the things which abide. Knowledge shall fail and tongues shall cease; "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

During Lafayette's visit to America in 1824 he was everywhere honored. Once, when passing through a village, where the entire population turned out, he saw an old soldier in the Continental uniform.

Such are the permanent effects, and such is the transforming power of love. In mystery it "passeth knowledge;" in majesty it is supreme!

Port Arthur, Texas.

THE TEXAS CONFERENCE SUPERANNUATE ENDOWMENT FUND.

(Continued from page 5)

worthy cause, and see that it shall not be side-tracked any longer by anything. It is a burning disgrace to a great wealthy conference like ours to allow everything under the shining sun equal right-of-way and allow our worn-out brethren to die in penury and want.

The only trouble I have found wherever I have gone is to get our people to realize the pressing need and the enormity of the work. It will require \$500,000 endowment to enable us to pay even enough to afford them a bare living.

We are hoping that this worthy cause will appeal to those who are rich in this world's goods, with such insistent force, that they will bring their large gifts and lay them upon the altar for this fund.

The motto of our Board is "Safety first," and we are going to use every business precaution to preserve this fund inviolate and make it a perpetual producer of a fund sufficient for the actual needs of the veterans of the Cross.

Shall we be less humane—less Christian than the soulless corporations? Many of them as you know, have provided pensions for their worn-out employees.

A. A. WAGNON.

A STORY OF LAFAYETTE.

During Lafayette's visit to America in 1824 he was everywhere honored. Once, when passing through a village, where the entire population turned out, he saw an old soldier in the Continental uniform.

"No, I cannot say that I do," was the frank reply.

"Do you remember the frosts and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, General, you were going the rounds at Valley Forge. You came upon a sentry in thin clothing and without stockings. He was slowly freezing to death. You took his gun, saying: 'Go to my hut. There you will find stockings, a blanket and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'"

"The soldier obeyed. When he returned to his post, you, General Lafayette, cut the blanket in two. One-half you kept; the other you presented to the sentry. Here, General, is one-half of that blanket, for I am the sentry whose life you saved."—Exchange.

SUNDAY SCHOOL ATTENDANCE CONTEST.

We present a short list this week. The weather is doubtless hot and dry and discouraging in many places that the Sunday Schools are not enthusiastic over the problem of attendance. However, under the circumstances we consider the present report gratifying.

Marvin Church, Tyler, still stands at the head with four others in this week's report dangerously near it in attendance. Sulphur Springs writes that they have just begun active efforts to do some real work on this line. We regret to notice that we have not a single report from Oklahoma this week. That great State has a number of splendid Sunday Schools and we do not like to miss our list this week. We had a memo on our desk to say something complimentary of the Plainview Sunday School in the notice this week because of their steady, faithful, consistent constructive work. There is one of the great Sunday Schools of the State and we are sure the mail has miscarried in some way to prevent their showing up. We will hear from them next week.

Let us urge again that every Sunday School in the territory of the Advocate is invited to send their reports every Monday morning. To get into the current number they must reach us by noon Tuesday.

We hope for a larger list next week.

ATTENDANCE SUNDAY, JULY 15, 1917.

Table with columns for Class Name, Location, and Attendance. Includes classes F, G, H, I, J, K with various locations like Tyler, Sulphur Springs, Dallas, etc.

Schools marked * are numbered the same because they tie in attendance this week.

A TALE OF TWO CHURCHES.

Not long ago a long revival was held in one of our large city churches where one of the very best preachers in our Church is pastor. The plans seemed to have been well laid and no one can doubt the splendid work done by the membership of the Church. The evangelist literally wore himself out and landed on sin with both feet, yet in spite of the efforts of all very little seems to have been accomplished for the advancement of the cause of Christ in that city and that Church.

Let us note a few facts. Of all the official members of that Church only one is a home product, raised in that Sunday School and Church. Another fact: There is at least one official member of that Church that does not believe that a man must believe in the divinity of Jesus Christ to be saved. He made that statement in the presence of two witnesses. When Sunday School is out ninety-five percent of the children present go home to play and wait for their parents to come home to dinner.

Turn the page to another city Church not over a thousand miles away and lets see what we find. In Sunday School we find over five hundred boys and girls and adults; seventy-five boys between the ages of ten and sixteen. When the preacher goes into the pulpit for the sermon we note that nearly fifty per cent of the large congregation is children under fifteen years of age. They are well behaved too and pay almost as close attention to the sermon as the older people of the crowd. The sermon contains elements for both children and adults and the parents do not have to force children to stay to Church services.

The pastor of this Church refers proudly to it as "the coming Church of the city." Will the pastors who follow him at this work have to wonder why their official boards will not do their duty, and why there are no dependable young men to take up the work of the Church.

C. M. MONTGOMERY, Southern Methodist University.

Every boy and girl, every man and woman, of whatever age, desires to be happy, but the strange thing is that if we give ourselves up to the pursuit of happiness alone we can never overtake it. Happiness consists in loving and being loved. There is enough love in the world but to be loved we must do something to deserve it.—Selected.

FROM BRO. VICK, AGENT FOR SUPERANNUATE HOMES, EAST OKLAHOMA CONFERENCE.

My work is a most pleasant work indeed. Aside from the great work itself, I come in contact with so many of our younger pastors and their good wives, and then meeting their people, and the work appeals to all classes. Most of the pastors have given me the right-of-way and often lead the way themselves, which is much the best, as a rule.

One good brother said to me: "We don't often have a public collection in our Church. I do not know just how they will respond, but go ahead. I guess they won't hurt themselves by giving" (and they didn't). Another brother said, "I am pleased to have you present your worthy claim to my people. I think they will respond heartily. They are liberal as a rule. We have special offerings quite often—they know what it means—don't apologize, but just take the offering." I took the offering, the largest of the year so far. I was in a Church one Sunday morning and asked for an offering and one good man sent up a check for \$100, and just two weeks from that date I was in another Church sixty-five miles further on, and made the same talk and the same good man happened to be in the congregation and handed up another check for \$100 (blessings upon him and his).

My collections have not been large at any place, but have been as liberal as we could expect. The presiding elders have been kind and given me time to present the claims of the going preachers at the District Conferences and the preachers have responded with good cheer. My! my! how I wish I could tell you of the many good things I have learned about some of our young preachers and their wives! It is a great bunch we have here—the Church's interest is safe in their keeping. We going preachers need have no fear for the future of the Church—her interest will be taken care of by these young men and their good, helpful wives.

To give you an idea as to how our Indian brethren feel about the superannuate cause I send you an extract from Bro. Tiger, our one Indian presiding elder. His people are largely fullblood Creek and Seminole Indians. Our Indian brethren paid every cent of the assessment for superannuate claims last year. Some of us white pastors failed to do so.

J. E. VICK, Agent Superannuate Homes, Bristow, Oklahoma. Presiding Elder Tiger's Letter. Wetumka, Okla., July 13, 1917. Rev. J. E. Vick, Bristow, Okla. Dear Brother Vick: I beg to advise you that I have set apart Friday morning, July 20th, for your superannuate claims and cordially invite you to be with us and present this matter. You cannot make it too strong; you know it will have to soak, and the stronger the better.

Come to Weleetka, go west on the Fort Smith and Western, stop off at Clearview, get in an auto that will be waiting there. I think all these things will have to be done on Thursday or before, so as to take the morning hour of Friday. Trusting to have you with us, I am, Yours cordially, J. E. TIGER.

NO PLACE FOR WORRY.

We have an express command not to be anxious about anything. Our whole duty is to do the will of God and leave in His hands the outworking of circumstances, the shaping and overruling of all the complicated network of influences, so as to bring about the right results. The working plan for a Christian life is clearly laid down in our Lord's words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." This ideal leaves no place whatever for worry. It requires single-hearted devotion to the interests of Christ's kingdom, the elimination of self and self-seeking, uncompromising loyalty to the principles of righteousness, and the faithful and energetic doing of duty—all duty without regard to pleasure or cost. This is all the human part. Then God will look after the outcome, will take care of us and of the results of our acts.—Rev. J. R. Miller, D. D.

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our regeneration.—John R. Mott.

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.

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

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

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

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

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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.

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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.

BOARDING HOUSE FOR GIRLS.

HUNTLEIGH HALL is a private boarding house for girls who come to the West Texas State Normal. Modern in every respect. Write to MRS. W. C. TURNER, Canyon, Texas, Box 4.

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.

THE BRAGG HOME.

I enclose report on the Bragg Home and wish to thank you for your help. I now think we shall be able to have Brother and Sister Bragg in their home before conference.

Report on the Superannuate Bragg Home.

Table with columns for Name and Amount. Includes Judge E. R. Bryan, C. M. Dugger, G. Ozment, etc.

Total \$687.20

Bro. Howeth says, "I am enclosing draft for \$75 which Bro. Bragg's friends gladly gave with me. I only wish I could make it enough to keep him as long as he may be here. I was made to feel sad indeed to know of his alarming condition at this time, just when he turns over the hill, to think he has given all he was, and is, to help God's cause and kingdom in this world, and then have to be laid on the shelf to all the hardships and disappointments to come. If he had not the assurance of a better home in heaven for his faithfulness, I am sure he could not stand the pressure that is upon him at this time."

Bro. Tracy said he read the leaflet of Bro. Bragg, "The Most Heroic Man I Ever Met," and that noble little group of Methodists at Loyal Valley handed him \$12 for the home, right then. Why not others try it that way? We would soon have Bro. and Sister Bragg in a snug little home if the brethren only would.

I am sure the good Lord will reward all the donors both in this world and the next for all their kindness to His old servants. Men sometimes forget them, but the Lord never. H. E. DRAPER, Austin, Texas.

When I look around among my people and look around in my nation and long for an ethical revival for the reformation of outward manners and life, I know that the power in which it is to be accomplished is the preaching of Christ, and him crucified. Christ, and him crucified, is the doctrine which is to be creative of the moral reformation of our country.—Dr. J. H. Jowett.

The great secret of life is to learn to be discontented with ourselves without being discontented with our surroundings, and to be disgusted with other folks' surroundings without being disgusted with the folks.—Exchange.

BOOKLETS.

"O TEMPORA! O MORES!" shows, in Christ's own words, that he justifies our warfare against Germany, and that God foreordained this war, through his own word, 2500 years ago, and that the "red, black and pale horse" symbols and the "woe, woe, woe to the inhabitants of the earth" of Revelation refer to it. Other symbols refer to the submarine and aircraft methods of warfare. And Revelation shows that this war is to be ended by a most awful, frightful and destructive bombardment from the skies that is to practically destroy the country. Price of "O Tempora! O Mores!" 50c. "Hear, ye deaf, and look, ye blind, that ye may see." 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.

EVANGELISTIC.

TERRY W. WILSON, 1229 Boulevard, Houston, Texas, choir director, soloist, organizer, personal worker. Open dates for August, September and October. Gilt-edge references.

EVANGELIST AND SINGER.

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

KODAK FINISHING.

KODAK films developed free. Prints any size, 3c each. Best finish, quick service. Trial order free. HINSDALE STUDIO, Fort Worth, Texas.

SINGER WANTED.

WANTED—A good evangelistic singer; a man who is filled with the spirit of God, for several meetings. Write or phone immediately. Work should begin next Sunday. T. O. SHANKS, Kiowa, Okla.

TWO EPWORTH PIANO SNAPS.

If you send back this advertisement quick we will send photograph, description and Bargain Price of two slightly used Epworth pianos taken in exchange. Freight paid, free trial, low price, easy terms. Answer promptly. WILLIAMS PIANO & ORGAN CO., 14 W. Washington St., Chicago.

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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.

CHURCH DEDICATION.

On the fourth Sunday in August Rev. R. E. L. Morgan, of Broadway, Ardmore, will preach the dedicatory sermon for our Oaks Chapel Church, Davidson Charge, Lawton District, West Oklahoma Conference. All former presiding elders and pastors invited to be present. M. F. SULLIVAN, P. C.

CHANGE IN APPOINTMENTS.

Bishop McCoy approving, I have changed Rev. T. W. St. John from Brookshire to Chapel Hill Station; and Rev. A. B. Chapman from Chapel Hill to Brookshire. Appointments effective July 1, 1917. JESSE LEE, Presiding Elder Brenham District, Texas Conference.

MARRIAGES.

SANDLIN-HOOD.—At the parsonage in Quitman, June 18, at 9 o'clock p. m., Mr. Sid Sandlin and Miss Estell Hood, of Winnsboro, Rev. J. C. Calhoun officiating.

Lawton District—Fourth Round.

- Lawton, Aug. 5, preaching. Altus, Aug. 12, preaching. Indian work, Aug. 18, 19, Cedar Creek. Anadarko, Aug. 25, 26. Elmer, Sept. 1, 2, Elmer. Mt. Park, Sept. 8, 9, M. P. Snyder, Sept. 9, 10. Hastings, Sept. 15, 16, Hastings. Temple, Sept. 16, 17. Grandfield, Sept. 22, 23, Fort Anger. Tipton, Sept. 29, 30, Alpian. Davidson, Oct. 6, 7, Oaks Chapel. Frederick, Oct. 7, 8. Manitou, Oct. 13, 14, Elliott's Chapel. Headrick, Oct. 14, 15. Altus, Oct. 15, Quarterly Conference. Randelett, Oct. 20, 21. Walter, Oct. 24. Cement, Oct. 25. Alfalfa, Oct. 27, 28, Colony. Lawton, Oct. 29, Quarterly Conference. J. S. LAMAR, P. E.

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.

To Second Vice-Presidents and Junior Missionary Societies: On account of increase in the cost of materials, the price of pins for Junior Missionary Societies is advanced to 25 cents.

By advice of her physicians, Mrs. C. L. Canter has given up her work as Publicity Superintendent, and will use her best efforts in following their directions to take the "rest cure." Until some one is found to take her place, our Corresponding Secretary, Mrs. C. S. Bobo, Norman Okla., will look after the matters pertaining to her office.

All the women of the conference join in hoping that Mrs. Canter will soon be restored to health, and pray that the Father, whom she delights to serve, will be with her in her affliction. MRS. R. M. CAMPBELL.

ANOTHER BEQUEST.

Miss Mary Cloud, a sister of Miss Virginia Cloud, of the Baltimore Conference, has recently left a bequest for the woman's work amounting in all to about \$3500, \$500 of which is to be used in China, \$500 in Korea, \$500 for sending out Bible women in China, \$500 for work among the Indians, and the residue shall be used in equal parts for the general foreign missionary work and for woman's work in the foreign fields. These bequests mean a great deal to the advancement of God's kingdom, and there ought to be many such coming in year by year.

MISSIONARIES RETURNING TO FOREIGN FIELD.

Reservations have been made on the steamship Montague sailing from Vancouver on July 27 for Misses Mittie Shelton and Clara Park, China, and Misses Hortense Tinsley and Lillie Reed, Korea. These young women return to their work after a profitable furlough spent in the homeland. Miss Shelton attended S. M. U. in Dallas while at home. We had great pleasure in our association with her.

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.

McNEILL—M. M. McNeill was born in Alabama August 9, 1851; died at his home in Karnes City, Texas, June 17, 1917. On January 2, 1884, he was united in marriage to Miss Ida Lee Sanford. Eleven children were born to this union. His wife and ten children survive him. He and his family came to Texas in 1897 and settled in Victoria County where they resided until 1906, when they moved to Karnes County, his residence at the time of his death. He was converted and joined the Methodist Episcopal Church, South, in his native State twenty-three years ago. Five months before his death, almost to the hour, he was stricken with paralysis. He fought a hard battle for his life, with all the care and effort on the part of family and friends, yet his death was more than victory, for he left to his family and friends the testimony that he was prepared to go, and this, indeed, is a great consolation. To his surviving three brothers and one sister, and to the immediate family their many friends extend sympathy in this time of their affliction. I. E. WOOD, Pastor.

ROBERTS—Stephen I. Roberts was born on July 21, 1840, in Tennessee. He died at Frost, Texas, on June 24, 1917. He was married to Miss Sallie E. Massey on July 4, 1860. To this union were born nine children, seven of whom are living: Mr. W. A. Roberts, Mr. C. M. Roberts, Mrs. W. H. Bayless, Mrs. Ella Johnson, Mrs. E. Tippett, Mrs. H. S. Ramsey and Mrs. W. A. Cothern. Bro. Roberts was a soldier during the Civil War and faithfully served his country. He was an honored member of the Masonic fraternity, but, best of all, he was a soldier of the Cross, having become a Christian in early manhood, and for more than half a century he was faithful in the Master's cause. He was not afraid of death. His faith was well founded. Family worship was given its place in his home. Through a long spell of sickness his patience was wonderful. He was ready to go at the Master's call. We laid him to rest beside his wife in the old Hughes' Cemetery near Italy, Texas. He has gone to be with God. We shall meet him in the "Sweet Bye and Bye." R. A. CROSBY. Frost, Texas.

GUNTER—J. B. Gunter was born in Georgia 56 years ago and died May 26, 1917, at Abbott, Texas. Was converted when a young man and united with the Methodist Church and lived a devoted Christian life. He served as superintendent of the Sunday School at Abbott for several years and also as steward and was honorary steward at his death. He never missed a Quarterly Conference until three years ago when he had a stroke of paralysis, since which time he has been an invalid, but had borne suffering with Christian grace. The last time the writer talked to him he said God had been good to him. He is survived by his wife and four children—Paul and Howard Gunter, Mrs. J. T. Barnett and Mrs. L. C. Barnett, Jr., the latter's husband is the recording steward for Abbott Circuit. He was laid to rest May 27th, after funeral services conducted by his pastor, Rev. M. L. Story, and Rev. W. N. Curry, at the church, and at the grave by the Masons. A FRIEND.

ANTEL—James John, the little son of Mr. and Mrs. James Antel, of Cedar Bayou, was born September 25, 1915, and departed this life May 14, 1917. Little James was a bright and beautiful child, the fond hopes of dotting parents and the joy of his grandparents and other relatives. Uncle Jesse S. Brooks was his great-grandfather. Little James was in perfect health and happy the morning of his death. While his mother and grandmother were preparing to wash he stumbled and fell into a tub of boiling water and died two hours later. This sudden sorrow was an awful shock to the loved ones, but they are comforted to know that the sweet and loving soul of their little boy went home to heaven, where he will watch and wait for the loved ones by and by, where we trust they will meet to part no more, "and God shall wipe all tears from their eyes." He was buried at Cedar Bayou in the cemetery of the Methodist Church. IRVIN B. MANLY.

ENSEY—Bro. Isaac Z. Ensey was born in Coffee County, Tennessee, September 22, 1847. In childhood he removed with his parents to Parker County, Texas, where he grew to manhood. He was married to Margarette Gilliland on October 8, 1871. To this union four sons and four daughters were given, all of whom are living to mourn his death. He moved to Retrop, Oklahoma, March 2, 1901, at which place he resided until his death, which occurred June 23, 1917. At the age of 29 he was converted and united with the Methodist Episcopal Church, South, and was ever after a consistent member and a liberal supporter of the same. Bro. Ensey's summons came suddenly, though, in the course of nature, not altogether unexpectedly. He had been in feeble health for some months and seemed to realize that his journey would soon end. He was in full charge of his business to the close of the day before his death. His rest was unbroken through the night, and signs of day began to appear in the East and in that quiet time he slipped away into the morning time of that eternal day. At night he laid down to rest from the day's toil; in the morning he awoke to resume labor in the better world. Loved ones, weep not, but rather rejoice, for Bro. Ensey is not dead, but has gone to his reward and has made another tie in heaven to draw you on to God. ERNEST C. WEBB, Pastor.

NEWBERRY—Henry Bacon Newberry was born in Camden County, Georgia, September 12, 1835; converted under the ministry of Rev. Sim Williams, a local preacher of the Methodist Church, South, in Pike County, Alabama, in 1855. Married Miss Sarah Francis Boatright of that county in 1856 and came to Texas in 1860, locating in Live Oak County, near the town of Lagarto, where they resided for thirty-five years. In 1862 he joined the cavalry command of Captain Weir and served the cause of the Confederacy to the close of the war. He died February 13, 1917. The active business years of his life were devoted to mercantile interest. As a Christian he devoted himself to God and the Methodist Church, giving generously of his means and constantly of his time and service to the Lord, having been an official member of the Quarterly Conference to the day of his death. For fifteen years he was superintendent of his home Sunday School. Bro. Newberry was, first of all, a Christian with a vital inward experience of salvation through faith in Christ, and then a Methodist to the core of his tender heart which, being wholly given to God, was turned toward men and children with such love and sympathy as earned for him the endearing title "Pa Newberry," from all classes and ages. For over sixty years he and the wife of his youth have trod the path of domestic tranquillity together and became the progenitors of a line of numerous descendants whom at the time of his death consisted of seven living children, twenty-one grandchildren and eight great-grandchildren. The most remarkable testimonial to the family's loyalty to Methodism is found in the fact that three of their four daughters married Methodist preachers—Miss Lizzie married Dr. Hancock, a local preacher; Miss Seludea is the surviving widow of our own now lamented Rev. J. C. Russell, and Miss Mary is now the widow of the saintly Rev. S. J. Drake for whose recent death some of us have not ceased to mourn. All the other children and many of the grandchildren are following the Methodist banner. The benedictions of heaven have followed and covered the household of these precious old saints. Bro. Newberry quit the body as peacefully as a cloudless day fades out of the western sky. A few hours before the end came he partook of the Lord's Supper with his wife and children from the hand of his pastor. The happiness which shone on his face and the ring of triumph in his voice as he comforted the sorrowing loved ones at that time strengthened our faith and filled every heart with peace. His life was pure, so death was robbed of its sting and hurt him not. His victory was finished with a conqueror's shout. The consolations of the gospel are fully sustaining the surviving members of the family. A. Y. OLD, P. C. Mathis, Texas.

LIVELY—E. O. Lively died suddenly in Decatur, Texas, at the home of his son-in-law, R. L. Thompson, July 4, 1917. He was born in Bonham, Texas, October 19, 1852; was married to Rachel M. House, in Fannin County, Texas, April 19, 1876. She died October 3, 1917. He leaves W. T. Lively, T. H. Lively, Lois Lively, Mrs. Eddie Boone, Mrs. Lalage Fields and Mrs. Lora Thompson, at whose home he passed away. No man could have been kinder to his own father than R. L. Thompson was to him. He joined the Methodist Church early in life. He was reclaimed at a meeting here held by Abe Mulkey several years ago and his whole heart was in the work since our last meeting. He was ready to die. His funeral service was held in the Church by his pastor, Rev. R. B. Moreland, and his body laid to rest by the Masonic Lodge, of which he was a devoted member. G. F. BOYD.

BIGGS—Rev. A. C. Biggs, of the Texas Conference, has gone to his reward. Bro. Biggs was born in Lagrange, Tennessee, September 1, 1846. He was licensed to preach at Centerpoint, Ark., 1872, and was admitted into the Little Rock Conference in 1875. He served in this Conference six years, then was transferred to West Texas Conference, where he remained twenty-two years. He then transferred to the Texas Conference where he served until superannuated, which was twelve years. Bro. Biggs was a good preacher as well as a good man. It was my good fortune to be his presiding elder more than once, and I always found him to be the same faithful follower of the cross. He was a deep thinker, and never failed to declare the whole counsel of God. His was ever true to the Church and always did his work to the best of his ability. Few ever realized his true worth, for he was a man far above the average and thought and lived beyond this time. On May 29th he was laid to rest, in the Hearn Cemetery, beside his good wife, who preceded him almost a year. Two sons and two daughters are left to mourn their loss. But to know Bro. Biggs was to love him and everywhere he will be missed. And because of the great good he has shed abroad he will live in others and the influence of his good life will ever go on to make the world better and happier. R. A. BURROUGHS.

POWELL—William Blount Powell was born in Jasper County, Texas, December 14, 1855. He received a common school education and began the practice of law while a young man. He was converted and joined the Methodist Church in August, 1882, being baptized and received into the Church by "Uncle Dick" Thompson. On July 26, 1882, he was married to Miss Rosa Aletha Henderson. To this union seven children were born, six of whom survive to mourn his death. His wife died in March, 1895. He was married to Miss Mary A. Ward on February 16, 1896. To them seven children were born, three of whom preceded him to the better world. On April 23, 1917, the call of death came without a moment's notice, but it found him prepared for the call. For many years he had walked with God and when the summons came calling him from labor to reward he answered without hesitation. Judge Powell was an influential citizen, and his influence was always for righteousness; he was a devoted husband and a loving father who ordered his home in the fear of God; he was a consistent Christian who loved God and the Church. His departure has brought sadness to us, but we mourn not as those who have no hope, for we know where to find him. Every member of his family is a member of the Church. It is beautiful that he who led the way for them into the Church militant has also led the way to the Church triumphant and stands today awaiting the arrival of those who have been left behind. HUSSEY—Rev. Albert H. Hussey was born in Iroquois County, Illinois, August 19, 1845, of B. F. and Elizabeth Hussey. He was converted under the ministry of H. S. P. Ashby. This took place at Keller, Texas, June 6, 1885. Next day he joined the Church. In October he was licensed to preach. Admitted on trial in the old Northwest Texas Conference in November, 1891, Bishop Fitzgerald presiding; ordained deacon at Fort Worth, Texas, 1893, by Bishop Wilson; elder by Bishop Duncan, at Gainesville, Texas, November 10, 1895. In 1894 conference lines were so changed as to throw Bro. Hussey in the bounds of the North Texas Conference. Here he remained until the fall of 1904, when he transferred back to the Northwest Texas Conference. He superannuated in 1913. His sickness was lingering. No one ever bore it more patiently. He never complained, was always glad to see his friends and especially his pastor. He loved to talk about the Church and the progress she was making. He never lost sight of the Church. He read his papers to the last. A short while before he died he made a donation to our new church building here in Lubbock. He slowly grew weaker until the end came. He passed away June 7th, about 6:30 a. m. Bro. Hussey was a faithful worker. He was ready to go where the Church sent him. He served on the outside row most of his life. You cannot measure a man by the salary he draws. That standard is false. The grade of a man's appointment does not always class him where he justly belongs. But when he gets to heaven, where Bro. Hussey went, there will be no ranks there. Bro. Hussey served our missions mostly, but he led many to Christ. Hundreds were saved and helped under his ministry. He served the following appointments in the North Texas Conference: Archer City, Gober, Lamasco and Lannus. In the Northwest Texas Conference: Barton's Creek, Graham, Bryson, Gail, Hale Center, Emma, Hermleigh, Bovina, Washburn. Be it said to his credit that in all his building he never left a debt for his successors to pay. While his chair is vacant another mansion in the skies is filled. Home folks will miss him, but he joins the family of God. To the wife and three girls—trust on, serve on, by and by you shall meet your loved one where no parting is. May the dear Lord bless Sister Hussey and the children. J. T. HICKS, P. C.

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LIMITED JULY 30, 1917.

QUICKEST TIME BEST SERVICE JOS. HELLEN, G.P.A. HOUSTON, TEXAS.

SOWELL—Edgar Earnest Sowell was born July 7, 1856, at Buffalo Gap, Texas; departed this life June 3, 1917. He was converted and joined the M. E. Church, South, in the tenth year of his age. He was the son of devout Christian parents and had the benefit of careful Christian training, from which he never departed—he sowed no "wild trusive" type of Christian life, though forceful and helpful. He was a lover of sacred music and the hymns of Zion. He developed a special fitness as a leader of the service of song in public worship and thus he made himself very helpful in public worship. He belongs now to the choir of the Church above and sings her songs in a nobler, sweeter strain than he sang them here. A beautiful trait in his character was his devotion to his father and mother, not sparing himself to provide for their temporal comfort and to show his deep and abiding affection for them in their age and feebleness. In a last letter to them he said, "Buy what you need and check on me." By diligence, hard work

July and w... ing i... drug s... able t... strenu... fell di... month... peace... pure s... it. "I... the so... die in... the lif... truth... will fl... health... see ne... her co... HAL... born 1... Octobe... ter of... marrie... nessee... afterwa... she at... ed. I... spent... one of... She w... daugh... unto... whom... good."... unobtr... she co... consid... fore h... paraly... the ed... but in... 6, 1917... transi... house... ed by... officia... beauti... city sl... mornin... med b... her hi... land, ... Doss;... of She... C. S. M... Miss I... loved... Teri... KNC... sad bl... life of... Ruth... last th... The... their... rushe... for op... ter K... the st... afflict... her a... and I... June... days... mothe... Knox... 11, 18... an or... 27, 18... union... whom... Sister... 19 ye... ist C... Thou... know... the fo... shed... home... How... better... born... tiful... her w... alike... the M... and... Churc... much... puriti... them... in th... Some... For... GR... 12, 15... parte... in Ki... twice... a few... Miss... union... whom... ceded... fough... compr... lived... Texa... the... one... Ann... five... Rev... west... sion... it af... his... joine... were... Bro... odist... and... He w... truet... the r... er al... num... ren;... Gria... seem... gins... fled... the anxi... ther... prot... cros... nigh... belie... cry... send... held... Chui... com... shed... good... child... grie... mos... read... pres... has... lovli...

and wise management he was succeeding in business and owned a prosperous drug store. But his frail body was unable to stand the strain of such a strenuous life and became the prey of a fell disease, and after long and weary months of suffering the end came in peace and victory, and the chastened pure spirit returned to God who gave it. "Dust to dust was never spoken of the soul." "Blessed are the dead which die in the Lord"—the blessedness of the life invisible and immortal. In this truth the parents and other relatives will find solid comfort, and it will be a healing balm for the one whose heart is so deeply bruised by the going away of her noble lover. Amen!

J. E. WALKER.

HALEY—Mrs. Jennie A. Haley was born in Humphreys County, Tennessee, October 17, 1862. She was the daughter of J. D. and M. C. Rowland. She married R. M. Haley at Waverly, Tennessee, March 16, 1888. Immediately afterwards she came to Texas, where she and her husband have since resided. Most of these years have been spent in Denison, Texas. Her life was one of service and sacrifice for others. She was devoted to her husband and daughter, Miss Floy. She ministered unto others in the spirit of Him of whom it is said, "He went about doing good." In her nature she was quiet, unobtrusive, gentle. No sacrifice that she could make for her loved ones was considered too great. A few weeks before her death she was stricken with paralysis. Nothing was left undone in the effort to bring her back to health, but in the early morning hours of the 8th, 1917, her gentle spirit, ready for the transition, went home to the Father's house. June 7, 1917, the writer, assisted by Rev. O. T. Cooper, of Denison, officiated at her funeral service. In beautiful Fairview Cemetery in that city she sleeps until the coming of that morning whose glory shall be undimmed by any sunset. Surviving her are her husband, mother, Mrs. M. C. Rowland, three brothers—Tom, James and Doss; three sisters—Mrs. J. A. Edwards, of Sherman, Mrs. Lula Lamm and Mrs. C. S. Moots, of Denison—and a daughter, Miss Floy. May God bless the stricken loved ones in the hour of great sorrow.

E. L. EGGER.

Terrell, Texas.

KNOX—Fanny and Ruth Knox—A sad blow has fallen on the home of Bro. Will Knox. On May 29th, Ruth fell grievously sick and on June 1st the wife and mother was stricken. The following day it was seen that their life was in danger and they were rushed to a sanitarium in Fort Worth for operations, but all to no avail. Sister Knox could not prevail, even with the surgeon's help, against the severe affliction that had such deep hold on her and passed out of this troublous and painful world Monday morning, June 4, 1917. Little Ruth lingered a few days longer and passed on to join her mother June 8th. Fanny (Johnson) Knox was born in Kentucky December 11, 1876. In her early life she was left an orphan. She was married November 27, 1898, to Bro. Will Knox and to this union were born eight children, six of whom live to miss a mother's going. Sister Knox was converted when about 19 years of age and joined the Methodist Church about three years later. Though unassuming and not widely known, yet the world will greatly miss the force of her Christian influence. She shed Christian light not only in her home, but wherever she was known. How we will strive to meet her in that better world! Francis Ruth Knox was born July 9, 1908, and was ever a beautiful and sweet-spirited child. To know her was to love her by old and young alike. She was converted and joined the Methodist Church at 6 years of age and always showed an interest in Church and Sunday School affairs. How much confidence we all had in her purity and Christian faith! We all miss them so much, but theirs is all the gain in that better world and life beyond. Some glad day we shall join them.

J. N. VINCENT, P. C.

Fort Worth, Texas.

GRAY—R. W. Gray was born May 12, 1849, in Wythe County, Virginia; departed this life June 2, 1917, at Vera, in Knox County, Texas. Bro. Gray was twice married. His first wife lived but a few years. In 1869 he was married to Miss Mary Jane Wiseman. To this union were born nine children, two of whom, and one by his first wife, preceded him to the land of rest. He fought in the war of the 60's and his comrades say a braver soldier never lived. He belonged to the Seventh Texas Cavalry. He was also in some of the notable battles with the Indians, one of which was the captured Cynthia Ann Parker. He was converted thirty-five years ago under the preaching of Rev. John S. Davis, of the old Northwest Texas Conference. His conversion was like that of Zaccheus in that it affected "his household," for all of his household who were old enough joined the Church with him and all were baptized, including the infants. Bro. Gray was a steward in the Methodist Church most of his converted life and a trustee to the end of his days. He was of the old Methodist type and a truer man never lived. He often called the names of those he loved, as preacher and presiding elder. Among the number who survive are these brethren: G. S. Wyatt, M. K. Little, J. T. Griswold, G. S. Hardy and Gus Banner. The writer never had a truer friend. It seemed when the Church was struggling the hardest he loved and sacrificed most. He believed in God, loved the interests of the Church and was anxious to see it prosper. If in heaven there should be a call for volunteers to protect some struggling soldier of the cross or to drive back the fiends of night from some sin-besmirched isle, I believe he will be among the first to cry as did Isaiah of old, "Here am I, send me." The funeral service was held by the writer at the Methodist Church in Vera, with almost the entire community present. Many tears were shed as the audience passed and said good-bye to dear Uncle Bob. His wife, children and grandchildren are sorely grieved and the whole community feel most keenly their loss. Uncle Bob was ready for the summons, and so expressed himself to the writer. Our loss has been his eternal gain. He was a loving husband, a true father and a de-

voted Christian. To all the grief-stricken ones, be faithful; he will be waiting and watching for you at the gates of pearl in that land of eternal spring. Be true to his Lord and you will find him who loved you so much in the celestial city, where sorrows and good-byes shall never be known. May the grace of a kind Heavenly Father sustain the sorrow-stricken wife and children and friends.

C. D. PIPKIN, P. C.

MILLER—Dr. Travis Kirk Miller was born in Adair County, Kentucky, June 7, 1821, and died at the home of his daughter, Mrs. M. L. Brockette, Itasca, Texas, June 13, 1917, being at the time of his death 96 years and 6 days of age. He was converted in youth, united with the Methodist Church, and throughout his long career he lived a devoted, consistent and consecrated Christian life. He was a charter member of the Methodist Church at Itasca, was for many years the chairman of its board of Trustees, and was, at the time of his death, its oldest living member. On the 19th of September, 1856, Dr. Miller was happily married to Miss Carolina B. Wheeler, of Sumpter District, South Carolina. Of this union seven children were born, three of whom early answered the summons of death—the remaining four were present to cheer and comfort their father in his last hours. Thirteen of his fifteen grandchildren were with him at the last, and in addition to these there were three great-grandchildren, the sunshine of whose presence brought comfort and joy. His gifted and devoted wife, who lived to celebrate and enjoy with him their golden wedding anniversary, and whose memory is as precious ointment poured forth, died in 1908. Dr. Miller's early years were spent on his father's farm, where, in the performance of his daily duties, he doubtless laid the foundation for that robust constitution, which enabled him to enjoy so many years of vigorous activity. At about the age of twenty-two he moved to Livingston, Alabama, and here, after a time, he engaged in the drug business with Joe L. Scruggs, spending seven years as clerk, and three years as partner. At the beginning of the Civil War he enlisted in Company A, Colonel Armistead's Regiment, and saw service in Smith and Gearson's raid through Mississippi. Later on he became a member of the medical department under General Forrest's command, and in this branch of the service he continued until peace was declared. At the close of the war, Dr. Miller and his family moved to Claibourne, Alabama, and again entered the drug business. After a few years, however, he decided that Mount Pleasant would be a better location, and after his removal to that place he followed the business of general merchandising for about seven years. In the fall of 1876 Dr. Miller moved again, this time coming to Texas. He located on a farm in Hill County in the vicinity of Itasca. He soon took up his residence in the town, again opened a drug store and spent the remaining years of his life in this business. For the past five or six years he was, by reason of feebleness and blindness, confined to his room, but prior to this he was able to come to and from his place of business each day. Although confined to his room during his last days, his interest in the affairs of the outside world never abated. He was interested in people, the Church and in politics. The last Church service that he attended was a service for old people held during a revival meeting. It was his privilege and pleasure to go to the polls and cast his ballot in the last general election. Time and space render it impossible to make any adequate mention of the gracious influence and the good deeds of the life of this splendid man, whose years spanned nearly a century. Dr. Miller was, in every sense of the word, one of God's noblemen. The only limit to the number of his friends was that imposed by the possibilities of acquaintance during a lifetime—for to know him was to be his friend, and Dr. Miller was recognized as everybody's friend. He was universally loved, admired and respected by his town and community. Nature had endowed him with rare gifts and graces, and divine power in his heart and through his life made him a help and blessing to all who came in contact with him. He loved the Methodist Church and knew and believed in her doctrines; he was faithful to any duty assigned him, and loyally stood by his pastor in any phase of the work of his Church. Dr. Miller was blessed with a bright and cheerful disposition, and the unusually keen sense of humor which was a very marked characteristic with him was prominent to the very last. His cheerful disposition made him a veritable apostle of sunshine and his keen appreciation of the humorous enabled him to bring many a smile to the faces of his friends. Let it be said to his credit, too, that in his appreciation of a joke Dr. Miller was always governed by a kind heart—his wit had no bitter sting in it. His faith in God grew brighter as the days drew on to the end. Death had no terrors for him. Verses of Scripture, stanzas of great old hymns, reminiscences of camp meetings, Church services, preachers and other Christian workers he had known in the past were among the things he thought of and talked about. For one of his age his mind was more than ordinarily bright, and his grasp of Gospel truth was unusually clear and comprehensive. Such a life as he lived was a blessing to any community and to have had the privilege of his personal acquaintance and friendship was a benediction. His living children—Dr. Jas. W. Miller of Hillsboro, Mrs. M. L. Brockette and Mrs. Ed Wilkinson of Itasca and Mrs. Ed Woodall of Hillsboro—were present when the end came. He was buried in the cemetery at Itasca and his funeral was conducted by his pastor, assisted by Dr. S. A. McElroy, pastor of the Presbyterian Church. The services at the grave were in charge of the Masonic Lodge.

P. E. RILEY, P. C.

MILITARY MAN WANTED.
A settled Christian young man with good habits can help pay his way in college as drill master. **MERIDIAN COLLEGE**, Meridian, Miss.

REPORT OF TREASURER OF TEXAS CONFERENCE OF COLLECTIONS FOR THE MONTH OF JUNE, 1917.

Beaumont District.
Beaumont, Archey Gordon, Bis. Fd., \$50; A. B. S., \$10. Newton, W. Wootton, Chld. Da., \$5.
Brenham District.
Giddings, W. W. Horner; Or. Home, \$10.
Houston District.
Brazoria, A. L. Carnes; Chld. Da., \$6.18. League City, J. L. Weatherby; Chld. Da., \$2.60. Katy, W. H. Weller; Chld. Da., \$7. Galveston, O. E. Goddard; Chld. Da., \$17.06. Galveston, Geo. E. DeBoer, Chld. Da., \$8. Grace Church, Jas. F. Carter; Bis. Fd., \$22.

Jacksonville District.
Palestine, D. H. Hotchkiss; For. Mis., \$50; Dom. Mis., \$50; Ch. Ex., \$25. Palestine, D. H. Hotchkiss; Chld. Da., \$10.75; Sup. N. Jap. P. Ch., \$25. Gallatin, L. W. Nichols, Dom. Mis., \$25.
Marlin District.
Reagan, O. P. Zimmerman; For. Mis., \$70. Lott, R. A. Gates; Chld. Da., \$4.23. Davilla, E. A. Sample; Dom. Mis., \$15.39; Chld. Da., \$10.27.
Marshall District.
Rosewood, W. H. Earls; Chld. Da., \$5.05. Henderson, A. G. Hall; Bis. Fd., \$16; For. Mis., \$11; Pt. Min., \$3.

Navasota District.
Crockett, Ed. Prather; Dom. Mis., \$14.25. Cleveland, D. W. Gardner; For. Mis., \$37. Cleveland, D. W. Gardner; Dom. Mis., \$17.50; A. B. Soc., \$1. Magnolia, E. Stoneberg, Chld. Da., \$5.95. Madisonville, T. W. Byers; Chld. Da., \$12.50.
Pittsburg District.
Douglasville, J. C. Huddleston; Dom. Mis., \$25; Or. Home, \$25; Chld. Da., \$15. Texarkana, A. T. Walker; For. Mis., \$36; Dom. Mis., \$18. Naples, A. A. Thorp, Chld. Da., \$5.

Timpson District.
Leggett, A. E. Rider; Dom. Mis., \$6. Mt. Enterprise, J. M. Fuller; For. Mis., \$11; Dom. Mis., \$20; Chld. Da., 4. Shelbyville, F. I. Milton; Dom. Mis., \$18.85. Center, C. H. Adams; Dom. Mis., \$65.
Tyler District.
Alba, W. M. Bass; Con. Cl., \$25. Tyler, H. C. White, Chld. Da., \$17. Willis Point, G. M. Fletcher; Bis. Fd., \$11; Con. Cl., \$10; A. B. S., \$3; Pt. Min., \$2. Lindale, J. Ross; Dom. Mis., \$9.35; Chld. Da., \$4.35. Canton, J. O. Coppage; Dom. Mis., \$40. Tyler, D. H. Rankin; For. Mis., \$130.

Recapitulation.
Beaumont District, C. F. Smith, Presiding Elder \$ 65.00
Brenham District, Jesse Lee, Presiding Elder 10.00
Houston District, R. W. Adams, Presiding Elder 63.84
Jacksonville District, I. F. Betts, Presiding Elder 185.75
Marlin District, G. W. Davis, Presiding Elder 99.89
Marshall District, H. C. Willis, Presiding Elder 35.05
Navasota District, J. E. Morgan, Presiding Elder 88.20
Pittsburg District, W. H. Vance, Presiding Elder 124.00
Timpson District, L. B. Elrod, Presiding Elder 124.85
Tyler District, J. T. Smith, Presiding Elder 252.48
Total \$1049.06

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

San Marcos District—Fourth Round.
Staples, at Staples, Aug. 18, 19.
Martindale, at Martindale, Aug. 19, 20.
Blanco, at Blanco, Aug. 21.
Belmont, at Mill Creek, Aug. 25, 26.
Leesville, at Wrightsboro, Sept. 9.
Gonzales, Sept. 10.
Kyle and Buda, at Kyle, Sept. 15, 16.
Seguin, Sept. 23, 24.
Manchaca, Sept. 27.
Harwood, at Harwood, Sept. 29, 30.
Waelder, at Waelder, Sept. 30.
Luling, Oct. 1.
San Marcos, Oct. 2.
Lytton Springs, Oct. 6.
Lockhart, Oct. 7, 8.
Dripping Springs, Oct. 10.
J. T. CURRY, 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, 12, San Benito, 11 a. m.
Aug. 12, Brownsville, 8 p. m.
Aug. 13, Harlingen, 8 p. m.
Aug. 18, 19, Skidmore, 11 a. m.
Aug. 19, Gregory, 3:30 p. m.
Aug. 19, Sinton, 8 p. m.
Aug. 25, 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, Calallen, 8 p. m.; Odem 11 a. m.
Sept. 9, Robstown, 8 p. m.
Sept. 15, 16, Kenedy, 11 a. m.
Sept. 16, Karnes City, 8 p. m.
Sept. 22, 23, Floresville.
Sept. 26-30, Aransas Pass.
Oct. 3, Oakville, 8 p. m.
Oct. 6, 7, Bishop.
Oct. 7, Kingsville, 8 p. m.
Oct. 10, South Bluff, 8 p. m.
Oct. 11, Corpus, First Church.
T. F. SESSIONS, P. E.

San Antonio District—Third Round.
(Revised)
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, at Campbellton.
Aug. 11, 12, Pleasanton, at Campbellton.
J. H. GROSCLOSE, P. E.

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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.

CONSTITUTION OF MEXICO.

H. G. H.

Lately Mexico has adopted a new constitution.

It represses all personal religious liberty.

It forbids the ownership of property by religious bodies.

No minister of any religious body is allowed to teach in any school—Church or State school.

Marriage is a civil contract. No license, no religious service, but two of any sort of persons may appear before any civil officer, promise to tell the truth and perform the obligations and they are married.

Any drunken peon of a man may pick up any chit of a girl and rush her before any sort of officer and in a quarter of a minute they are supposed to be married.

All property heretofore held by any religious corporation or Church—such as church buildings, asylums, hospitals, nunneries, school buildings—have been confiscated by the State in the new constitution. No public worship can be held in these churches and no work of school or hospital service can be carried on in these buildings unless they are rented from the State and a special permit from the State is obtained for carrying on such service.

No churches are to be built, no asylums established, no schools erected or opened in the future except strictly as the property of the government. No man or woman can carry on any function or work of service in these buildings except by special appointment of the government.

All forms of worship in these churches and doctrines of religions taught shall be dictated by the government.

When a minister wishes to enter one of these churches to deliver a message of salvation to the people he must first see the civil magistrate. If this magistrate is drunk and asleep the minister must wait until his excellency recovers his normal equilibrium and then argue the case with him.

There you have Carranza and his new constitution. There you have Mexico and her present condition—two thousand years behind all religious civilization and totally unfit for

membership in the community of nations.

The anti-Catholic element of this country have never supported the confiscating of Catholic religious property in Mexico.

Large numbers of the fine churches of the Catholic denomination in Mexico were built with money contributed by Spain.

Nearly all the Protestant churches and schools in Mexico were built with money from the United States.

I have been in Texas fifty-eight years and during that period there have been twenty-five revolutions and changes of government in Mexico—but at last that God-forsaken land has struck the bottom.

No wonder seven hundred thousand of her people have fled to the United States, east and west!

PERSONAL EXPERIENCE.

I have long thought that a little of my experience as a minister of the gospel might be a benefit to some one impressed as I was of my call to the ministry.

Some things transpired to hinder the gracious work in my soul in my early life, greatest of which was perhaps the Civil War with many temptations. However, that was overruled by a kind providence in locating me in Atlanta, Ga., the great metropolis of the South, and threw around me such environments as developed the latent emotions of my soul. But this is by way of introduction to the experience which I wish to relate. Having long felt the impression that I should preach the gospel, though I was at the time engaged in the practice of law, I applied for license to exhort, and afterwards license to preach. In the meantime I was happily married to the daughter of a local preacher which contributed greatly to my final decision. But here is the experience which I wish to relate: I was boarding with my wife and boy near Payne's Chapel, an old Church in North Atlanta, Ga., and during a revival meeting going on at the chapel I was called on to preach and did so, and after the sermon walked down in the altar among the mourners, for we had the mourner's bench in those days and it was often crowded with mourners, and during a fervent prayer by old Dr. Dozier, a local preacher, the Lord broke the bread of life to my immortal soul and I was made happy in

His love. Here is the thought I wish to impress upon those who feel the call to preach as I did—the way to find the blessed experience in my case was to shoulder the Cross and take up the work. I never was fully satisfied with my call to the itinerancy which was brief on account of failing health, until my son, J. R. Robinson, now traveling in the West Texas Conference, shouldered the Cross and I could lay my mantle on his shoulders, and since then I have been better satisfied, especially as he is making quite a success in his work and scarcely ever goes to conference with a report of less than a score of souls for the Master, and meeting all the other requirements of the conference.

Excuse this brief experience from an old soldier of the Cross now eighty-two years old, and if it sheds any light upon the call to the ministry, I will be richly repaid.

G. M. ROBINSON, L. E. Ward Memorial Church, Austin, Texas.

STRAIGHT AHEAD.

Men become hopelessly confused when they fail to make due distinction between the work of God and the efforts of man. God's plan of salvation is perfect; man's knowledge of it is a variable approaching perfection as a limit. God's voice to man is the same yesterday, today and forever; man's ear of comprehension is a factor capable of being raised to the nth power. Et cetera!

It is never well (and should not be) to cry, "Retreat; back to old paths!" Rev. W. F. Bryan, of Marlin, Texas, is hopelessly confused in his article of July 5, as all men are when they begin to look back for panaceas. When you look back you must look to the dead works of men. God is ever ahead; man's progress approaches Him. There can be no back to first principles; it must be forward to God. Man can never retrace his steps; he must "sail on, sail on, sail on—on and on!"

It seems to me we are having too much of this looking back—this sighing for the "fleshpots of Egypt." There are Sinais ahead unsealed by a Moses. There are Jerichos ahead whose walls have never been shaken by the tramp of God's victorious hosts.

Wesley and his temper, with his co-laborers and their tactics, would not meet the needs of today. God does

not repeat. It is not a John Wesley, nor a John Knox, nor a Luther we need. Billy Sunday is not a Sam Jones. As each individual must fill his specific niche, so must each generation do its own work in its own way.

Bro. Bryan feels that our Church is dying at the top. He thinks we have gone to seed on money and education. He is sure that our Churches are too fashionable. He knows that some are promoted who are notoriously unsound and unsafe!

If he has so little faith in the "top" will he welcome the humblest circuit in his conference? If he thinks our Churches are too fashionable, will he come and take mine? I have three, humble, Wesley-like, plain folk. One congregation worships in a weather-beaten school house. When he sighs for "the old paths" does he want Joshua Soule's 500-mile circuit with twenty-seven monthly appointments with \$87 per annum? If the Church is dying at the top, does he call a going toward the top a promotion?

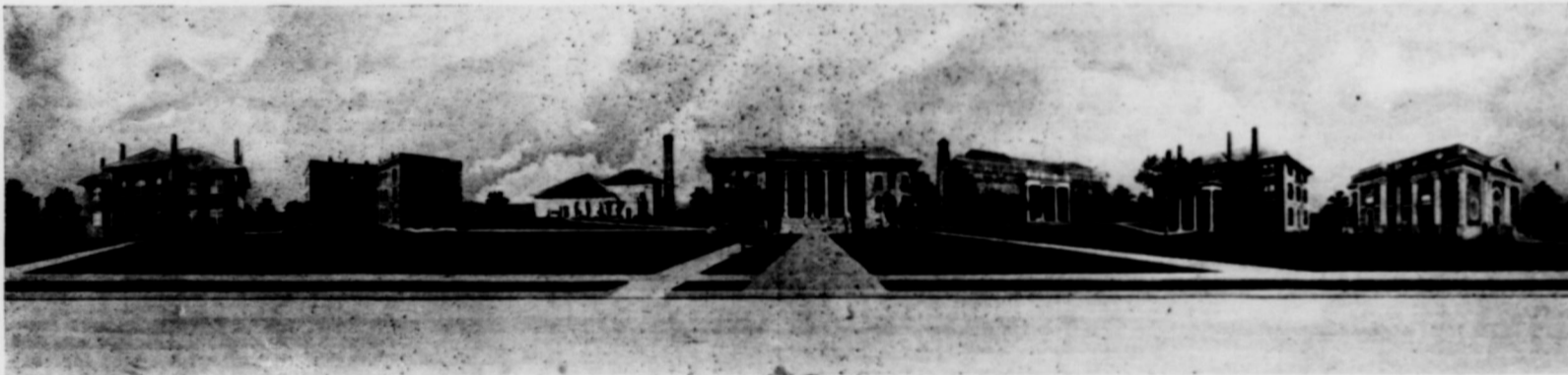
I believe the cause of so much of this looking backward is inactive brains, a failure to think aggressively and straight ahead.

"Jesus Christ (is) the same yesterday, and today, and forever," but man's effort and responsibility must increase with the ages, and change!

S. W. ADAMS, P. C. Robert Lee, Texas.

BIBLE USED IN LITERACY TEST.

The Bible has been designated by the Department of Labor as one of the books to be used in the literacy test for aliens under the new immigration law recently enacted by Congress. Passages will be selected from the Bible in more than one hundred languages and dialects. The reason for the use of the Bible in such literacy tests is not because the Bible is the Word of God, but because it is now the only book translated into virtually every language in the world. The Department gives this fact as its reason for the selection of the Bible and adds: "Translations of the Bible were made by eminent scholars, and what is more to the point, the translating was done by men whose purpose it was to put the Bible in such simple and idiomatic expressions in the various foreign languages as would make it possible for the common people of foreign countries to grasp the meaning readily and thoroughly."—Christian Observer.



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