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AS ONE HAVING AUTHORITY

"Speak that I may know you" was an ancient and is a modern proverb. Again and again we speak of the "words which fell from His lips." In another place we are told that the comment made one day upon the method of the Master was "He taught them as one having authority." Many other citations could be made showing that truth delivered through a great personality registers its impact upon the centers of intelligence and emotion.

There is something in universal humanity which responds to the great fundamental truths of human experience and human hope. He who wishes to influence powerfully the life of his own generation and the generations to come will insult no man or no group of men. Wherever and whenever any large group of men have, over long periods of time, held tenaciously to certain religious views and social customs it behooves every thoughtful man to treat them with respect. An open mind, a reverent spirit, a forward look—these are the marks of the influential thinker in ancient or in modern times. He will have "no obstinate adherence to antiquity and no profane appetite for novelty." He will see in every man and in every experience an occasion for new lessons. Such men usually have convictions—powerful ones.

It is to be regretted that Mr. H. G. Wells has failed to take notice of one or two of these great truths. His style is a wonderful one. His power of statement is remarkable. He has also ability to stir the emotions. With these great gifts, and with the wealth of material afforded by the present world-wide war, it is unfortunate that he has thrown the weight of his influence against Christianity.

We rejoice to know that Mr. Wells has a "deeper consciousness of God," but those who have been led into supposing that he had at last given allegiance to the cause of Christianity will be grieved at reading the following words from his own pen:

At present, if any one who has left the Christian communion declares himself a believer in God, priest and parson swell with self-complacency. There is no reason why they should do so. Never more shall we return to those who gather under the Cross. By faith we disobeyed and denied. And by faith we have found God.

These are the words of the gifted Mr. Wells. He has spoken. Now we know him.

It is but just to say that his attack upon Christianity is upon certain interpretations of Christianity—he shows plainly enough that he is in an unknown field, and his violent reaction from Christianity and its teachings only goes to show that a man may have developed great wisdom and skill in one branch of knowledge, and yet have an abysmal ignorance of the phenomena in many other realms.

Christianity is not a form. Faith is not an intellectual assent to some out-worn dogma. Christianity is life, and faith is

confidence in Christ as a person. It is not any particular theory about the atonement which saves us. It is the atonement itself which has within it such elements of power. The cavalier dismissal which he attempts to give Christianity will not commend him very warmly or very widely to

THE FRIENDSHIP OF MEN

George Meredith speaks somewhere of a man who was on magnificent terms with the world, but when the world went home he had no friends. It has been said of one of America's greatest statesmen that he would sacrifice the friendship of a lifetime in order to carry the majority with him as to the hour of adjournment. Charles Kingsley said he had succeeded because he had found a friend. Great fraternal orders have been organized around the central thought of one man's friendship for, and fidelity to, another. Men and women and children may be said to live much by admiration, hope and love. God made them so.

The highest compliment ever paid any man before the coming of Christ, was that paid to Abraham "who was called the friend of God." "A great cloud of witnesses" exert a mighty influence upon the life of every man—especially is this true if they look with friendly eye upon the battles which he wages for the right. Men's lives are immeasurably enriched by their friendships—pure and unselfish. Speaking of Dr. Sylvester Horne, the biographer refers to the fact that he was not only fortunate in ability, equipment, and exper-

ience, but also fortunate in his friendships formed with many of the men who run the world. Cicero could not say too much for friendship, and Plutarch tells us many things about it which have traveled across the centuries. And still another has called it life's master-passion. Fidelity is the only virtue which can not be counterfeited. Emerson says somewhere that a man already amounts to something when he proves he can be depended on. Of some men it has been said they had a genius for friendship.

The Christian ministry affords a wonderful field for the creation and cultivation of the friendships among men. How often the great Teacher and Friend of men won a disciple in this way will be apparent to any student of the New Testament. Such friendships have helped to forge the chain of history across the ages—they have laughed at separation and have lived beyond the grave. The atmosphere of such a friendship is pure and free from all forms of selfishness. Its value no man can estimate in strength or duration. The life here and the life yonder will be influenced by it. In a world where death is there is no time to hate.

THE HIGH CALLING

It is wise for us to seek an expression from the men "who have been over the road" as to the place and power of the Christian minister of this age. The ministry is a high calling, and those who have made response have won not only our respect but also the right to speak. The following are only a few of statements made by the Christian leadership of our time, and they are taken just as we come to them:

The opportunity is not only as great—but greater—for strong, capable, well-furnished and devoted men. They must be men who possess definite and positive convictions—or rather whose convictions possess them.

After fifty years of service another says:

I wish I might draw the attention of some of the young men, who will live through this period of fifty years, to the Christian ministry. The field of the Church under the right kind of leadership is as wide as the world, and the force of the Church is more responsive today than ever before.

Says another:

Never has the ministry of Jesus Christ had such a good chance as now.

And another equally representative adds:

There were never such opportunities for ministerial success as in the immediate future.

The fact is significant that in no one of the twenty-five countries engaging in the war has there been a lack of heroism upon the part of the Christian ministry. Again it has been abundantly demonstrated that preachers are men of courage. The high calling has made them so. The State is deeply concerned about the men who will furnish the leadership for the future—and rightly so. But the concern of the State is no more imperative than that of Christianity. In these days of peril it is even more necessary for us to remind the world of our "high calling" and its demands than in other decades. Nothing is foreign to it which relates to mankind, and Christianity makes its greatest challenge to the man of strength.

The age in which we live is demanding that we bring to its multitudes a message of reality and a message of power. Two great facts have emerged from three years of fire—(1) the fact that civilization must have something more than a material foundation, and (2) that sin is a great dynamic of destruction. He who expects to

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

"LIFE"



REV. J. O. GORE, Desdemona, Texas

Mind presupposes God. The faculties that do not comprehend him are the mere equipment of animal instinct. The mental comprehension of the Divine Being may be in the embryo, as in case of the savage, but it lives in the existing mind; his worship is a peace offering to appease the wrath of an offended god, for he is conscious that his life is an offense to any kind of god. He desires no knowledge or presence of the god that he despises and loathes to serve; his heathenism is displayed by the aversion that he has for his god.

An intelligent mind seeks the Lord. The transit from savage to civilization is clear at this point. The one has his back turned upon his god and serves him with loathing; while the other is faced-about, distant it may be, yet he faces Godward. In the pathway of man's advancement from pagan to the present state of civilization (how little that may mean in comparison with what we may some day be I grope in doubt) is marked, as described by Dr. Culver, in a series of bleeding sacrifices, of smoking altars and gilded temples. That progress has been marked by an evolving out of a ritualistic form into a personal realization of Jehova.

Out of the density of our blinded prejudices we have groped our way so feebly that we recoil from the opposition that might be a power to self-realization. We talk of the ignorance and superstition of those that are of opposite faith, and they cant of ours, but both is true of the other; for to be schooled in the ways of sin is to be unlearned in the school of life, and to be qualified in the archives of heaven is to be ignorant and superstitious of the ways of sin. There are two extremes in the realm of the divine universe. At one end is the circumference of all that is desirable (to those that we call the best), the circumference of all that is good and holy; while at the other extreme is all that is abortive and loathsome (to the same class) and at mid points between these two extremes every human life finds its first existence and impressions. Don't talk to me of any heredity of that life. It is the bent of influence that is going to tell on nine hundred and ninety-nine of the cases. When that life starts in one direction it must of necessity be ignorant of the other. From this position of innocency the life passes into the realm that leads to either extreme. It becomes obsessed of fears of the things it is ignorant of. Then the life growing in progress toward the kingdom of life is becoming more ignorant of the ways of death, and so of the life progressing toward the death extreme. Who has not seen this demonstrated in the life of a good woman; how she dreads and suspects the evil. And who has not seen the opposite lives when thrown within the influences of righteousness? So the censure may be true with this regard. Bondage to the one master means the freedom from the other. A free life from God means a bondsman to Satan, and a freedman from Satan means a servant to Jehova. Who is free Garra, the old and enfeebled servant of the Roman nobleman, deserted and at last found condemned to the gladiatorial combat in the amphitheater, was freed by the young master taking his place and conquering his foe. When the master was borne from the arena a bleeding conqueror, Garra rushed and fell, holding his feet and said: "My lord and my master." The master said: "Garra, you are free." But Garra answered: "Then free to serve." God frees from sin that we may be free servants of his.

An intellectual reasoning will not fail to find God. Men of some intellect have reasoned themselves away from God, but if they are not antagonized they will feel their way through and back to light. Antagonism arrests the development of the intellect and drives it upon the breakers, for logic may outrun the higher intellects for a while, but the crucial hour will come when it reaches the open sepulchre of its power and there it will stand aghast until the finer sensibilities pass in and behold the garments of its Lord. Whatever this word progress may mean to others, to me it is simply Godward. Man has, through the darkness of ignorance, through superstitions and myths, through signs and symbols, through forms and rituals, through logic and philosophy; feeling, ever feeling after God, like the Athenians, worshipping the best they had and

always hoping for something better known; until, through the purity and virtue of the Virgin Mary, the yearning finger tips of humanity reached up so high that they touched the down-reaching hand of God's eternal grace and humanity embraced the divine image there in the manger of Bethlehem and there found life.

The world by (its) wisdom knew not God. Can there be an adequate set of words to convey to the mind any just estimate of a human existence, less the power to estimate the value of a human intelligence or the value of a life influence? Estimate the power that is able to lift another life from the muck heap and send on a mission for time and eternity, to be the reveille to some careless life to battle. When life meets life two stupendous forces have met, not physical—they are more than that—but eternal forces. Life recognizes life and no life is complacent within itself. Life seeks its life and when it finds it it embraces it, then they two start to seek after God; that he may bless them, and they find him in the individual. Men have sought him in the twain and in the families and in the multitudes, but all that have met him have met him alone. The multitude has come near enough to see the footprints, so to speak, and to hear his voice, but it stood still in wonder, while the individual passed in and felt the mighty wooing spirit and there found (i.e. knew) his God. In the search the spirit alone can find and the spirit must dwell alone or with him. What wonder then if men find him alone!

While our knowledge is not perfect here, yet we do know him in a saving (i. e. a living) sense. The spiritual being of man—that is, the express image of the Father—touched by the spirit of Jehova, awakes to a vision of hope and the hand of man reaches up through the rend in the vale of human flesh, and, like Thomas, faith reaches God through the wound in Jesus' side, and coronation flowers bloom, for he hath made us priests and kings forever unto God. Not all about him, but enough to start to learn—to live—this starting knowledge is that that gives us ignorance of the ways of death, though they may seem ever so right to men. Men at all ages have had all kinds of theoretical knowledge of him, but the discovery of him by the spirit is the point at which men begin to live and this hour is the hour of regeneration. At that hour who understood all that the spirit saw? Unaccustomed to such light, unacquainted with such power, staggering beneath the revelation, what could we comprehend? That man could but cry: Who art thou, Lord? So little do we know about anything in this world that we are ignorant of the fact that there is aught that we do not know. We know little about anything at best, then how could we expect to know all about him? Some smattering knowledge men have about many things, but how limited their knowledge of the simplest. Men measure the distance to the sun, give its dimensions and avoidupois, but who can tell who finds the fuel for its furnace or the sparrow's food or the mysteries of a simple stone? Tell me what lies out beyond these sparkling gems you call the stars. Tell me what shell surrounds infinite spaces, where is the end of it all? Tell me what comes after eternity. Don't tell me that there is no end to infinite space, don't tell me that there is no end to eternity. My poor finite mind cannot grasp it. I simply, dogmatically, believe it without your arguments. Arguments given to my poor mortality, philosophy of eternity given to my poor finite mind staggers it. I believe though I do not understand. So the poor finite mind could not bear up under the weight if required to know all about God. But we have a starting—living—knowledge here and it gains momentum as the years go by. The light, the life, brightens within and by his grace eternity shall be filled with new awakenings day by day—for who can obliterate the measurement of our limitations here—while eternity grows richer and more glorious until—! We may have enough knowledge here to start living (i. e. knowing) and that knowledge—that life—will increase with the hearts panting after god. "As the hart panteth after the water brooks."

An experimental knowledge of him is that that puts the heart at rest. Logic and philosophy may challenge the theories of priest or prelate, but an experimental knowledge vaporizes them all. The story, whether true or

false, concerning the poor washer-woman who paid her hard earned money to hear Bob Ingersol's lecture, proving there is no God, but who came at the end of the lecture and said: "Mr. Ingersol, I know that there is a God, for at this moment I feel him in my heart," had an argument that the great infidel might well stand aghast at. The experience of a prisoner in chains will awe to wonder the skepticism of the Agrippa of Kings. It puts the heart to rest in the hour of trial and awakens the powers that cannot be conquered.

When my baby wrestled with death and his emaciated little form was held to my throbbing heart, at last he looked into my anxious eyes, lifted little hand and pressed it to my wet cheek and sighed and went to sleep. He understood no word, yet he understood the anxiety of a father's love. Though sin has benumbed our spiritual and physical understanding, yet the spirit of God can make us understand him through the manifestation of his love and then we live. Whoso loveth is born of God.

There is a time in the progress of man's feeling after God when the spirit's hand through faith first touches the Father's hand through grace. Thomas spoke words that are of more moment than we think when he said: "Except I thrust my hand into his side I will not believe." Jesus is the rent curtain that lets the vision through into the holy place. Jesus tore down the blind of sin so that we may see God. Such an hour as came to Moses when he beheld the bush that burned but did not consume, such an hour as came to Saul of Tarsus on the road to Damascus, when there shined round about him the light above the brightness of the noon day sun, has come to his children in some way or other, marking a supreme moment in the history of the progress of the spirit in its search after God, when the eye of faith first saw the light of his countenance and lived.

It was too busy a time in the history of my spiritual life for me to stop and note the exact hour when his spirit came into my poor life and awoke me from sleep and raised me from the dead in trespasses and in sin.

On the fifth Sunday night in September, 1885, U. B. Phillips had preached as only Dr. U. B. Phillips could. It was the last sermon of the last meeting of the year on a backwoods circuit. His text was Jer. 8:20. "The harvest is passed, the summer is ended and you are not saved." I was given up by my father, mother and preacher and friends, and I thought that Jesus had turned his back on me. Doubt overwhelmed me. I was wounded, bruised, downcast and forsaken, lost, doomed and damned. It seemed that the earth moved from beneath me and I attempted to cry, "Lost, eternally lost," but at that moment I became superhumanly conscious of light, glorious light, all around me and the darkness of that hour was radiant with light, light that shined from within. I hushed and the storms had ceased, the woe was gone, the sorrow of sin was lifted and I was in another world from that that I had known before. O how much larger, how much better, because it was life now. Infidelity has since then assailed, but that hour has been too strong in the visions to be forgot. I have been asked if I ever saw God, and in my poor ignorance I have said, No. Did not our hearts burn within us and we knew not that it was the Lord? He is the light of life; in him is no darkness, but to the benighted vision the knowledge was withholden. I now recognize that that was the light that Moses saw, that Saul saw, that you saw and has been seen by the generations of God's people and yet some of us knew not that it was the Lord.

If a man wants to be on the winning side, let him be on the right side. There is no other safe rule to which to conform. If a man is on the right side, he will be on the winning side, even if it seems the losing side. The right side is God's side; and God's side is sure of a triumph in the end, however it may look to the world just now. It may be said reverently that God's trains have the right of way on the roads of the universe and that he who wants to reach his destination surely and one time will do well to take his passage on one of those trains. Any other train is liable to a disastrous collision. At the best, it is sure to go astray. He who is not going with God is not going God's way, and no other way is a safe one to travel.—Sunday School Times.

THE SURPRISES OF THE JUDGMENT.

Rev. Lawrence L. Cohen, Jr., Chickasha, Okla.

The startling fact of the Judgment will be its surprises. The justice that was denied on earth, will be awarded in heaven. The blustering Pharisee, with his flaming phylactery will be cast into hell, while the penitent Publican will enter joyfully into his Father's house. O! you who—

"With aching hands and bleeding feet Dig and heap, lay stone on stone; And bear the burden and the heat Of the long day, and wish 'twere done."

Be of good cheer! God has surprises in store for you. To you they will be pleasant, but to the arrogant and proud they will bring consternation and shame. In that last day they will bring consternation and shame. In that last day the "little deeds" of this world will be appraised at their true worth. In that day the Good Samaritan will be glorified; the widow of Zarephath's meal shall not waste and her cruse of oil shall never fail; the prodigal will find a Father waiting his return, and the thief on the cross will enter Paradise, never to go out of it any more forever.

The meek—the "terrible meek"—will inherit the earth! This is not something fanciful, but the very essence of the Messianic teaching of Jesus. On the last day men will come to learn anew that the high and mighty, the pompous and pretentious, the dramatic and spectacular, is not pleasing to the Father. They will discover a loud noise, a flaming torch, and shouting derisives are an abomination to Jehova. His eye rests not alone on the "big deeds" of this earth, but discerns the hidden greatness of the lonely and obscure workers of this world.

The "Judgment" will be a reversal of the human justice. What the world calls "trivial deeds" will become the essential dignity of heaven. Such obscure humanitarians as the "Good Samaritan" and the "little Hebrew Maiden" in the Syrian Palace, labored not without hope of reward. The arduous tasks of the millions of mothers and honest plodders in the earth, who toil through the tireless years, unknown of men, will find their "little deeds" towering in the sublimity of lives made better, and souls touched with a music that cannot be hushed.

The world knows nothing of its greatest heroes, but God does! This will be the greatest surprise of the Judgment. The fierce light of the last day will reveal the weaver with flaming shuttle, working at his small loom, holding as high a place in the Father's House as the great philanthropist who shouted his alms from the housetop.

In that last day the sycophant and haughty Pharisees upon beholding the radiant beauty of the face of the good Samaritan, shall exclaim, "How far that little candle throws his beams!" And an angel shall reply, "So shines a good deed in a naughty world." Oh, brother, you who work at your irksome task in your small corner of the world; you who in your quiet way, unseen and unpraised of men, are touching souls with love and helping rebuild the shattered framework of the moral universe, be not discouraged. God sees you! He knows how hard you are striving to please him; what strength it takes; and what patience the small part demands. Be of good cheer, for verily, says the Master, you shall have your reward.

God knows all—He marks our slips and mistakes, but He who marketh a "sparrow's fall" will not suffer the "little deeds" of this world to go unrewarded. He knows we work within "narrow limits" and He is not unmindful of heroism it takes to "keep faith" through the weary years without complaining. By and by our broken dreams will be mended, for remember—in that last day—

"Only the Master shall praise us And only the Master shall blame; And no man shall work for money— And no man shall work for fame. But each for the joy of working, And each in his separate star— Shall draw the thing as he sees it For the God of the things as they are.

"And those that were good shall be happy! They shall sit in a golden chair And splash at a ten league canvass With brushes of a comet's hair. They shall find real saints to draw from— Magdalene, Peter and Paul, They shall work for an age at a sitting And never grow tired at all."

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DEMOCRATIZING THE CHURCH.

At first thought it may seem rather odd that personal letters with reference to an article published by me recently, in which I made some suggestions touching the election of delegates to the General Conference, all took hold of the one point about democratizing the Church. But it is not strange, after all, for here is the weak spot, and now a very sore one, in our economy, and the subject of democracy is so fundamental as to be inclusive of other phases. The sooner we make it clear that the one biggest issue in the Methodist Episcopal Church, South, today is that of bringing our ecclesiasticism into harmony with our Christian, democratic ideals, and that sooner or later this issue must be squarely faced, the better it will be for us.

The brethren say that the subject ought to be developed further. Anybody ought to be able to see, though tradition and ecclesiastical power are very blinding, that it is inconsistent and absurd for us to be fighting autocracy abroad when we refuse even to democratize our own Church; but to work out changes that will preserve efficiency and the advantages that we possess in our form of Church government is a task calling for the highest and most patient Churchmanship. Here I will throw out a few suggestions indicating the general direction of desirable change.

A brother of some prominence writes: "I yet hope to get such legislation as will give to each pastoral charge one lay delegate in the Annual Conference. If this were done, the other things that need to be done would soon and easily follow. For our General Conferences do really reflect the bodies from which they derive their powers, and as matters now stand and have always stood the laity is a mere figurehead in the Annual Conference; because they are always and hopelessly in the minority when pitted against the preachers. Hence, they take but scant interest in the issues that arise or the policies that are discussed, and that is even more true of the Church at home. Why be perturbed when you have no voice nor lot in the matter? I know that there are some rather formidable objections and many formidable objectors to any such legislation. I have not worked twelve years at it without having made that discovery, but I still have hope of getting it done this time."

That gives us a good starting point. The principle should be applied all up and down the line; that is to say, we need a larger participation of laymen in the affairs of the Church. Laymen should be members of the Cabinet. Then the conference that should be most fundamental in the Church is little used and in many places virtually unknown—the Church Conference. Disciplinary directions regarding it are almost universally ignored, because it really has no power. The Quarterly Conference is the body of significance in the local Church, and most of its members are elected on nomination of the pastor. Above the pastor are the presiding elder and Bishop, in whose hands are his destiny. We are organized from the top down instead of from the bottom up.

Secondly, no democracy is possible without taking into account the Episcopacy, and our task here calls for the greatest courage. The powers of the Bishops should be limited to the executive, leaving to the General Conference the legislative and judicial functions. Their tenure of office should be limited to a certain term, such as four years, subject to re-election, if we choose. A committee of laymen and preachers should assign the Bishops to their districts.

Thirdly, the women should be given equal rights.

Brethren, how will this program do simply for a start?

JOHN C. GRANBERY.

DOES EVANGELISM NEED TO BE EVANGELIZED?

Rev. E. V. Cole.

I want to say that I commend and endorse every single word of that article by Brother Whitehurst, especially what he had to say about the glaring defects in the work and methods of some evangelists.

Now, I believe in evangelists of the right sort. I believe the New Testament provides a place for them. "And he gave some, evangelists." It is an office which has been and can be and will be used to the glory of God. But one of the saddest comments on the office is this: It has been belittled and abused by some of the very men who sought to occupy it.

Evangelism needs to be evangelized. It has been made utilitarian; it has been professionalized; it has been

commercialized. It now needs to be evangelized.

When an evangelist comes along who preaches a sane New Testament gospel, who had rather have two people genuinely converted to Christ than two hundred merely added to the Church, who doesn't turn himself into a Sam Jones-Moody-Sunday copycat, he needs to have and deserves the support and prayers of all Christian people.

I think it was Billy Sunday who said something like this: "Some men are so low down they would have to reach up to touch bottom." Immediately evangelistic plagiarists, in their efforts to be cute, have taken up the same thing. Recently I heard it modified like this: "Some men are so low down they would have to climb a tree to look a snake in the eye." How's that for profundity?

It is a sad day for any Church when it goes on a religious spree. And that is exactly what has happened to many a community under the leadership of some misguided evangelist. It is my honest conviction that the religious feelings are not to be tampered with in any such light-hearted fashion as some evangelists employ.

Another count which I have against some evangelists is this. I wish they would quit using so much pulpit profanity. Such expressions as "Good Lord" and "Great God," when thrown in as mere ejaculations or expletives, are not a whit different from the profanity to be heard on the streets and certainly they are woefully out of place in the pulpit.

Still another thing. Too many evangelists want the pastor and every other local leader to defer to their judgment in all the plans for the campaign. You don't employ the evangelist; he employs you. I don't like to become a jumping-jack to hop and skip about whenever the evangelist snaps his finger.

Lastly, the average evangelist wants too much money. Now, when I say average, I mean average. "Oh, but we take only a free-will offering." Yes, but go thou to the dictionary and look up a word that is spelled thusly: m-a-n-i-p-u-l-a-t-i-o-n.

I see no reason why an evangelist should be paid as much for two or three weeks' work as the pastor is paid for the whole year. Now, I am aware that when a pastor raises this objection he lays himself liable to be called a tight-wad and they say he is trying to guard the pocketbooks of his folks, but I am firmly convinced that there are times when he needs to do that very thing. They say, "Let the people give; the more they give the more they will give." That is true up to a certain point and that point is usually reached about the time the reaction sets in after one of these so-called revivals that has been promoted on the whoop-'em-up-Liza-Jane order.

Evangelism needs to be evangelized. Pilot Point, Texas.

AT THE RICH MAN'S GATE—A PROTEST.

In the Advocate of June 28 appears an article under the above heading from Rev. C. L. Browning. Strong imaginative powers may be a wonderful gift for a preacher when properly used. And C. L. Browning is largely endowed with that gift. No doubt it is a great blessing to a preacher when he keeps in the bounds of reason and the realms of truth. But we believe that Brother Browning's article, covering nearly a whole page of the Advocate, is out of all reason, is void of the true teachings of the Bible and very little gospel in it. It seems it is but an attempt to display his imaginative powers. Why indulge in imaginative speculation to the sacrifice of all reason and truth concerning a matter so vital as the teachings of the Bible?

He says, "No more servants could be employed and no more automobiles could be used." Who ever heard of thought of automobiles in those days? Again, "He felt out of place in his overalls." They never heard of overalls. Again Brother Browning says, "How long has he been at the rich man's gate? I enquired." "Off and on all his life, answered my informant." I don't believe Lazarus was carried there until he became afflicted. But the most objectionable feature of this whole article is where Brother Browning says, "He had to pray. He would curse and then pray; he would pray and then curse."

Now, I ask in all candor does any Methodist preacher believe that Lazarus or any other man could thus die "cursing and praying, praying and cursing," and then be wafted upon the pinions of angels to the lofty heights of eternal glory without even being buried?

J. DAVID CROCKETT.
Tuxedo, Texas.

THE EPISTLES OF JOHN.

These three little books are not sufficiently well known and therefore not adequately appreciated by the average Christian. It is even possible that they are neglected by the ministry. They can be read in fifteen minutes. It takes twelve minutes to read the first and the other two can be read in three minutes. Books so brief and, when known, so attractive, one might suppose would be read frequently and with avidity. The Gospel of John is a favorite book with many elderly people of spiritual appetencies. Revelation is the delight of all the cranks who are obsessed with the thought of the Second Coming. (No objection to the second coming, only to the cranks and the obsession.) The Epistles are largely left unread, unknown and unappreciated.

Our Bishops did well to place Findlay's great book, "Fellowship in The Life Eternal," in the post graduate course for this year. Findlay's book is an able, interesting and lucid exposition of these Epistles. Owing to a recent change this book was assigned to me for the Summer School of Theology in Georgetown. I am naturally anxious that every preacher get the best possible results from the study of this book. I would suggest the reading and re-reading of the Epistles themselves many times. Get the English text thoroughly in mind. Then read Findlay's "Fellowship in The Life Eternal" with care and it will be a joy and a feast to the soul. It will be well to supplement this with such helps as you have in your several commentaries. Bishop William Alexander's book, found in "Expositors Bible" is fine. For those who desire to make a careful, exegetical study, making microscopic examination of the original text and getting all the shades of meaning not accessible to the English reader, "The First Epistle of John," by Haupt is a most valuable book.

The pastor of today will find a surprising amount of helps in these Epistles. They are the best antidote for Christian Science extant. While primarily refuting Gnosticism, they no less effectually answer this pseudo, miscalled heresy, known as Christian Science. John's realism, the actual incarnation, the real Devil, the reality and awfulness of sin, none of these truths can be reconciled with the fundamental tenets of Christian Science. The conflict is not between Judaism and Christianity, (it is too late for that) nor is it between heathenism and Christianity, but against internal enemies. The enemies are "intra" rather than "extra." Is there not here an answer by anticipation to the rationalism in the Church of today? This old man, ripe in years and rich in experience, unbosoms himself concerning the profoundest fact in Christian experience—to wit, fellowship with God and fellowship with God's children. Let hungry souls who desire to feed on that hidden manna that comes down from above come and feed upon the Bread of Life, drink here the water of life, live in the Light as He is in the Light.

O. E. GODDARD.

READING FOR THE DOG DAYS.

I read with a hearty relish all that H. G. H. writes and for the most part agree with him most heartily. Yet, "Uncle Ham" evidently missed the mark when he said that Bishop Ames was the tool of Secretary Stanton during the Civil War—a clear case of putting the cart before the horse. It may be admissible to say, for the benefit of your young readers, that these high officials were camp-followers and, as the army came South, they laid hands on Southern Methodism in general and Southern Methodist Churches in particular as contraband of war, ousting the pastor and placing Northern men in charge. This by some may be called bad manners, yet it is certainly good history to tell the truth, and stick to it. As to the proof of our assertion, they tried the same game at St. Louis, Missouri. A good brother who was well acquainted with President Lincoln went to Washington to see the President and, if possible, get some protection against such piracy. In utter amazement the good old rail-splitter heard the facts and without the least hesitancy he placed his number ten down on it saying, "This thing must be stopped, the Government is not running the Churches; on the other hand, we have all that we can possibly do to attend to our own business." Evidently the whole thing was done without the knowledge or consent of the President. Bishop Ames certainly was the party of the first part and Stanton was the second fiddler. They are all dead men; peace to their ashes. W. W. GRAHAM.
Clarksville, Texas.

THE DANGER OF A DEARTH OF DOCTORS.

All loyal citizens of the United States doubtless desire that the war be prosecuted to a successful issue, and a permanent and a righteous peace brought to pass. It is now clear that in association with the entente powers we must fight Germany in Europe, or later fight Germany alone. Such being the case there is no longer room for hesitation.

But in prosecuting the war we must not lose sight of everything else. The war is a means to an end, and we must not sacrifice the end for the means. It is to save life rather than to destroy life that the war is waged.

This we are in danger of doing unless we give very careful consideration to some aspects of the situation. One of these aspects which we are in danger of overlooking is the possibility of a dearth of doctors.

The demands of the army and navy call for about 25,000 surgeons. So many physicians thus withdrawn from the practice of medicine in our country will be seriously missed.

England and France have lost very many of their physicians, and it is quite possible that when the war is over a number of American physicians will remain in those countries.

The only means by which we can reasonably hope to make up for this drain upon the number of physicians in the United States is to educate medically an equal or greater number of young men at the earliest possible moment. Hence, young men who are prepared to begin the study of medicine, should be encouraged to do so. Under the bill providing for selective conscription theological students are exempted; but there is no provision for exempting medical students. It is to be hoped that this blunder may yet be repaired, either by executive order, or by legislation amendatory of the plan of conscription. If medical students are drafted both the army and navy will be ill-affected, and the civilian population of the United States, especially in the rural districts and small towns, will suffer seriously for lack of medical attention.

This matter should be brought to the notice of the authorities at Washington, especially to the members of the Senate and the House of Representatives.

With respect to the supply of physicians and surgeons England and France made a serious mistake at the outset of the war, and those countries are now feeling the effect of their blunder. Our country must not repeat their unwise policy. There is no real necessity for us doing so. We have men enough for service as soldiers and for service as physicians and surgeons, if only a wise method of engaging them is adopted by the federal authorities.

Without the aid of the federal authorities at Washington much may be done by encouraging young men, who are under military age, and who are prepared to undertake the study of medicine, to enter schools of medicine this fall. The medical schools of the country ought to receive especial attention and the enrollment of students in them ought to be increased rather than diminished on account of the war. Otherwise, there will be a dearth of doctors.

WARREN A. CANDLER.
Emory University, Atlanta, Ga.

THE DEATHLESS LIFE.

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown words. You say that the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear 'round me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For a half-century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others: "I have finished my day's work." But I can not say: "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is thoroughfare. It closes the twilight; it opens on the dawn.—Victor Hugo.

Notes From the Field**VERA CHARGE.**

We are in the midst of a great revival at Truscott. The pastor is doing the preaching and the old ship of Zion is moving. The best attendance in four years and the Church generally revived. Brethren, pray for us.—C. D. Pipkin.

DAVY.

We closed out a splendid meeting at Davy. Had sixteen accessions. We have received forty-four into the Church this conference year, thirty-one on profession of faith. We are hopeful for the future.—W. A. Hart, P. C.

BRISTOL.

I closed a meeting at Bristol Wednesday night, the 18th. Had a good meeting. Several conversions and additions to our Church. I found a splendid people and they treated me royally. God bless them. Rev. Elmer Crabtree is their pastor and he and his good wife are in high favor with their folk.—W. H. Harris.

IRA.

Our annual tabernacle services have just closed. The largest crowds I ever saw at this place. Rev. Sam S. Holcomb, of Ada, Okla., did the preaching. He is highly educated and a fine gospel preacher. He is a preacher's friend. For thirty years continuously in thirty-eight States he has done evangelistic work. He is Holy Ghost filled and his conversions are thorough.—C. C. Tyler, Pastor.

CASH MISSION.

We have just closed a two weeks' revival at Sunset. We had a real revival. Rev. C. C. Childress from Greenville did the preaching; he is a great man, and full of the Holy Ghost. Our people are alive to God. We had thirty conversions, twenty-two joined the Church, and baptized two children. If Mr. Wesley's revivals were any better than that one I would like to have been there. We had the old-time gospel, singing, praying and shouting. O, how we ought to get back to Wesley's track.—G. H. Renfro, P. C.

OKEMAH, OKLA.

We are in the midst of a fine meeting begun here (Fentress) last Saturday. Rev. F. R. McKinney is the pastor, who is in great favor with his people. Bro. Campbell, the presiding elder of this district, held our conference and preached a fine sermon Sunday. I learn that Bro. Campbell is doing things on this district. We have had five bright conversions to date and the meeting is growing in interest at every service, and we are expecting great victory before we close.—F. E. Shanks, Evangelist for East Oklahoma Conference.

DENISON—TRINITY.

Our meeting was a great success—thirty-four conversions and many additions to the Church. Rev. O. T. Cooper, one of the great men of the Church, did the preaching. His sermons were of the highest type. His people (Waples Memorial) helped us in many ways. We are on the upward order. Sunday School doing fine work. Church house not adequate as many classes are compelled to recite in nearby homes. We have some of the most loyal people I ever knew. Almost each week some one or more brings good things to eat to the parsonage. We live in a nice, new, up-to-date parsonage, built since we came back from conference. Considering this being a city of day laborers we are doing very well.—L. D. Shawver, P. C.

TAHLEQUAH, OKLA.

Rev. J. F. Thompson, one of the oldest preachers in Oklahoma, filled the pulpit of Jas. W. Rogers at Tahlequah, July 5. His sermon was strong and told us what a man he is and what a preacher he has been. It was a great pleasure for the people to listen to this man of God. We find very few like him. Bro. Thompson has been preaching in Oklahoma since 1873. Such men inspire us to do more for our Master. He has been presiding elder twice—Cherokee District three years, 1879-81, and Muskogee District, 1895-96. I suppose there are very few people who do not know of Brother Thompson's work. As we think of the work this man of God has done for our Church in Oklahoma we thank God for the privilege of being able to know such men. The people of Tahlequah love Bro. Thompson and Sister Thompson. We feel like our services would be incomplete without

them. Mrs. Thompson is known over Oklahoma as Mrs. J. J. Lovett. Mrs. Thompson has been the wife of two Methodist preachers. You can always depend on Mrs. Thompson to encourage and help the minister and family. We thank God for Brother and Sister Thompson who have done so much for our Church in Oklahoma. Our Church is in fine shape. We have the best people ever.—One Who Loves Tahlequah.

MANCHACA.

I write to say we are in the midst of a very gracious revival at this place. Rev. Dow B. Beene, of San Antonio, Texas, and Mr. Wm. Bradford, of Dallas, Texas, are with us in the meeting. All the brethren, who have had Bro. Beene, know the possibilities of his capability in preaching and soul-winning; so I do not need to say more at this time about his evangelistic methods and results. Mr. Wm. Bradford, the leader of our choir, is a great power in revival work. Any choir that will follow his direction and leadership, will be a great factor in any meeting. He certainly brings things to pass in the choir, which is very necessary in a revival.—H. Bascom Owens, Pastor.

DUNDEE MISSION.

Many things of encouragement have come our way during the year. We are now in the midst of our revival meeting at Dundee. Our noble and efficient brother, Rev. Gilbert Irwin, of Electra, is leading the forces. All of the Churches of the town are working harmoniously with us. As a result of our labor fourteen souls have entered the kingdom up to the present time. Sunday was a great day long to be remembered in Dundee. At the close of the morning service \$225 was raised in fifteen minutes for the purpose of seating the church, which was badly needed and other subscriptions are fast coming in and will likely exceed \$300. The Sunday night service was given in honor of the soldier boys who leave this place this week for training camps. The church was decorated for the occasion. Bro. Irwin's subject was "Why We Defend the Flag," and at the close of the service all five of the boys surrendered their lives to Christ. Our faith is taking hold of God for the greatest meeting Dundee has ever seen. Pray for us.—W. F. Gilmore, P. C.

DALLAS—TYLER STREET.

Evangelist W. M. McIntosh, assisted by Mrs. McIntosh and Mr. L. P. Bloodworth, was with us the first fifteen days of July in a meeting. The team is a strong one. McIntosh is safe, sane and deeply spiritual. The effort has resulted in thirty-nine additions to the Church, making a total of 211 for this year, and 954 for my four years, lacking a few months, in this field. The Church now has 1017 members. Our great need at present is an adequate plant. But we are trying to be patient these war times, especially as the present building has been in use only five years and three weeks. We have erected three temporary, though comfortable, buildings on the church lot, in which are housed the Beginners, Primary and Junior Departments of our Sunday School. The smallest of these buildings is twenty by forty feet. These splendid people raised the salary \$200 the first year I served them and bought a parsonage besides. Each year since they have raised it \$300. Do you wonder that I regret to leave them this fall?—C. O. Shugart.

OAKVILLE.

The day of brush arbor revivals is not over; at least this fact has been fully demonstrated here at Oakville. We have just closed a two weeks' meeting in which the power of God was present and mighty to save in every service. We built a large brush arbor near the center of our little town, seated and lighted the place well and having advertised the meeting several weeks ahead in three county papers we had no trouble in getting hearers; our greatest trouble was to find a place to seat the folks. Rev. Walter M. McKinney, of Jourdan, did the preaching. He preaches a full gospel and fights nothing but sin. God wonderfully uses this man to declare His gospel to a lost people. Rev. Edward W. Morton and wife, of the New Mexico Conference, contributed much to the success of the meeting. We had about thirty conversions and twenty-eight accessions to the Church; twenty-four of this number on profession of faith. One young man gave his name for membership in the Baptist Church. We have been greatly revived and our Sunday School, prayer meeting and Epworth League will take on new life as a result of the meeting.—A. M. Foster, P. C.

ANDERSON CHAPEL.

Our meeting at Anderson Chapel began the first Sunday in July and closed the second Sunday, resulting in twelve conversions, five accessions to the Church and one infant baptized in one week. We had good congregations. Bros. Tom Malone and Jesse Townsen, local preachers, rendered good service in the choir, in congregations and Tom preaching twice and Jesse once. We began our meeting at Ledger's Chapel a week ago last night and closed last night, resulting in thirteen conversions, twelve accessions to the Church and one infant baptized. Bro. Tom Malone preached two good sermons and was good help in the choir and in the audience. L. D. Crumpler, exhorter, held two good services. We had large audiences, and the people said the meeting was the best they had had for years. They also said it was the best they had had at Anderson Chapel in a long time. We begin in Tuxedo next Sunday. Rev. B. W. Dodson, our presiding elder, preached two good sermons at our third Quarterly Conference the 8th and 9th. I don't know what the people will do if it does not rain very soon.—J. David Crockett, Tuxedo, Texas, July 16.

PRAIRIE VIEW.

Our meeting at Prairie View closed Sunday night, July 15, with glad shouts of praise to the Great Giver of joy and salvation. To be there was indeed a privilege. Many have made the remark, "We do not have revivals these days like those our fathers used to tell about!" but since our revival at Prairie View there has been great rejoicing because the old-time religion came like manna from heaven, giving life to forty-five sinners and refreshing greatly the pastor and his flock. Rev. T. W. Lovell assisted in the meeting, and gave us, in his great, simple way, messages full of spiritual power. Never before did a Church work more faithfully. The young Christian life of the Church is a most remarkable feature. Stanch little Christians twelve and thirteen years of age testified daily to God's love and their own salvation. At night among the crowd you could see them working as faithfully as the older Christians. The other young people, from thirteen to eighteen, worked and prayed and sung. No wonder the sinners came. They had too! Greater evidence of God's power could be found nowhere. One young man found his Savior at two o'clock in the morning by the side of his bed; another found Him while plowing in the field and away to the house he flew, shouting at every breath. Everybody seems to be rejoicing and will rejoice for a great while to come. Those shouts of praise will echo and re-echo in the hearts of those who heard and gave thanks. We wish to thank Bro. Lovell for his splendid service and thank the people at Prairie View for their co-operation.—Rev. and Mrs. C. W. Thomas, Bonita Mission.

EDEN.

Our annual revival meeting has just closed and our pastor, Bro. Hill, has gone thirty-five miles to another meeting. Before leaving he asked me to write a note to the paper regarding the meeting. Dr. V. A. Godbey came to us and opened up a ten days' campaign on the first day of July. He was a total stranger in the town; even the preachers having only a conference acquaintance with him, and no one knew what to expect. Hence, to begin with there was a good deal of curiosity. In the very first service Dr. Godbey dispelled every doubt and established himself in the confidence of the people as master of the situation. We had a great meeting from the beginning from the more important viewpoint. While we had but few public professions and only two accessions to the Church, the greatness of the meeting consisted in the setting in motion spiritual forces that touched the lives of nominal Church members and brought them to higher conception of Church life and consequently deeper devotion to Jesus Christ and His cause. Dr. Godbey preached twenty-one sermons, all on the fundamental doctrines of Christianity as believed and taught by the evangelical denominations. Baptists, Methodists and Presbyterians sat up and took notice and soon learned that there is no apology for wrangling over the unimportant things upon which we differ. Day by day denominational lines were obliterated until we stood as one congregation of believers, rejoicing in the common Christian inheritance and so knit together that the outsider could not have known that there were Methodists and Baptists mixed together in the services. The climax was reached toward the close of the meeting when several members of each Church covenanted together to establish family altars and introduce religious services

into their homes. Dr. Godbey held two patriotic services. The first attracted but little attention, but the few present got an insight into the history and present status of the world conflict that astounded them and there came an appeal for another service. A large crowd greeted him at the second service. He spoke three hours in the two services and no one got tired or thought a minute wasted. It was simply great. We are on higher ground and every one is glad Dr. Godbey came to us.—N. E. Bragg.

HEREFORD.

The third quarterly meeting of Hereford Station is a thing of the past, but not out of the minds of the people. The business part of the meeting was held on Saturday night. There was not a very large number of the Official Board present, but those that were there were there with all the necessary goods. The presiding elder gave unstinted praise to the report by the pastor. Every department of the Church showed signs of activity and prosperity. Finances in every department in fine shape. Work on the new church house still progressing, putting money in the bank and getting more subscriptions. The Board of Stewards are a fine lot of men and business to the core. The monthly stipend is ready for the preacher at the end of each month, and for the presiding elder at each quarterly meeting. They also collect the conference claims, which makes it just a little awkward for this preacher, as this is the first time in all of my ministry that my stewards ever did that work for me. It is the first pastorate that I ever had where I did not have to stir up the Board of Stewards by way of remembrance, but you do not have to do it here. Sunday was a great day. The presiding elder preached to a fine audience on Sunday morning from the text, "Wilt thou not revive us again?" with very fine effect. It was a splendid deliverance, listened to with rapt attention. After the sermon the sacrament was administered, and a glorious occasion it was. The presiding elder said that he had not seen so many children take the sacrament in any other charge in the district save in Amarillo. We all went home feeling that we had had a great hour in sweet communion with God and each other. To God be all the glory! We are to begin our protracted meeting on the fifth Sunday in this month, the pastor doing the preaching and the singing led by Rev. E. C. Huckabee and wife. We are looking for a great meeting. Will you not pray that God will grant us such?—G. S. Wyatt.

LYONS CHARGE.

Lyons charge is moving up and on. Some of the best people in the country live in this charge. Not all are so good, but many of them are as fine people as I ever met. We had our meeting at Lyons, in May, Bro. L. J. Power doing the preaching. And better preaching or better help I have not had in any meeting. His work was very fine and far-reaching in its results. We still enjoy it. At the close of this meeting the good people here were generous enough to pay the pastor's way in the Summer School of Theology at Georgetown; and so he finished his fourth-year course of study. We came back from that school and went into a meeting at Chriesman, June 21st. Our good presiding elder, Bro. Lee, came in a few days the next week and preached some of the most effective sermons I have heard. As proof that the revival is still growing, we received a class of four into the Church at the morning service yesterday. We closed the meeting there with a third Quarterly Conference, giving very good reports, on July 8th. Our elder is the "best yet." We went from the meeting at Chriesman to Cook's Point on the night of July 8th and began our meeting there. Bro. Geo. C. Cravy, of Lexington, Texas, came to us the next night and stayed over the next Sunday. He was on this charge several years ago and knew the ground; and so with his effective work we were able to take into the Church fifteen members at the close of the meeting. Quite a number of our Chriesman congregation were over on the last Sunday of the meeting and are still talking of how they enjoyed it. We are trying to develop a sort of miniature "national spirit" on the charge. We feel that this visiting from one appointment to another will result in a sense of charge loyalty that will mean much increase of interest and effective work. We are fighting some hard battles, but we are encouraged with the signs of victory already seen. We believe we can—we must—win! The drouth is affecting our financial progress just now, but we hope to report "up in full" at Annual Conference. Brethren, pray for us.—Walton Day, P. C.

Godbey held the first at-on, but the ght into the us of the ounded them for another greeted him spoke three and no one nute wasted. are on high- is glad Dr. l. Bragg.

meeting of ng of the inds of the of the meet- night. There nber of the t those that ith all the siding elder he report by ment of the activity and very depart- on the new ssing, put- and getting Board of f men and e monthly preacher at and for the quarterly et the con- es it just a reacher, as of my min- er did that st pastorate id not have twards by you do not day was a ling elder on Sunday ilt thou not ry fine ef- deliverance, tion. Aft- nt was ad- occasion it aid that he ildren take r charge in lo. We all had had a union with God be all in our pro- Sunday in doing the led by Rev. t. We are . Will you t us such?

E. up and on. a the coun- Not all are are as fine e had our Bro. L. J. . And bet- elp I have s work was in its re- it the close people here ay the pas- School of and so he course of that school Chriesman, ding elder, ys the next f the most heard. As ll growing, ir into the rice yester- ting there Conference, n July 8th. We went esman to f July 8th ere. Bro. on, Texas, and stayed was on this and knew is effective e into the he close of ber of our er over on eting and y enjoyed op a sort it" on the is visiting other will yalty that f interest re fighting are en- victory al- e can—we affecting ow, but we at Annual r for us.—

PANDORA.

Closed a great meeting at Dewville on Pandora Charge last night. About thirty conversions and twenty-nine accessions to our Church. Many strong men, heads of families. Pastor did the preaching.—Sam J. Franks, P. C.

BARNESVILLE.

We have had three good meetings, Greenbrier, Rock Tank and Stubblefield. Thirty conversions at Rocktank, seven at Stubblefield, and there was more shouting at Greenbrier than I have heard in many a day. We are all on higher ground and running in high gear.—Ben Crow.

YANTIS.

Closed a fine ten days' meeting at Yantis last night. Rev. R. J. Smith, of Big Sandy, did all the preaching but four sermons by the pastor. Sixty conversions, the membership of the Church doubled, and pastor's salary paid in full, and nice offering for Bro. Smith. Fourteen men saved at the service for men and boys only. Old-time shouting, and many family altars erected.—J. C. Calhoun.

ALLEN, OKLA.

Rev. M. Columbus Hamilton, one of our conference evangelists, has been with us for two weeks in a meeting, which resulted in 19 additions on profession of faith to our Church. The sweet spirit of this good man has had much to do in drawing the Churches of Allen together. He labored faithfully and well. Indeed a true servant of God. We are glad he came this way, and now, that he has gone to another field, may we remember him in his work there, for we are his debtor.—G. W. Martin.

ELK CITY, OKLA.

July 28 was a good day for us in Elk City. At the close of the Sunday School hour our good Superintendent, Bro. Henry Hunter, asked the children who wanted to be saved to come forward and about twenty-five went up, and eight of them united with the Church. Rev. W. L. Anderson, our presiding elder, spent the day with us and preached two excellent sermons. Bro. Anderson is in favor with our people and is doing a good work on the district. Things going well here. We will have a good report at conference.—M. T. Allen.

IOLA.

We closed a meeting at this place on the seventeenth of June. Our pastor, Rev. J. E. Buttrell, did the preaching, all except three sermons during the third Quarterly Conference, which was done by our presiding elder, Rev. Morgan. Although Bro. Morgan was a stranger to most of us when he came he endeared himself to all who attended his services. But our pastor's sermons are hard to beat, for they are Scriptural, illustrative and always spiced with choice literature or wit or humor of some sort. It is hard to estimate the value of the meeting. The spiritual life of the Church was improved some, and many pledged themselves to live a more consecrated life. We received seven members and baptized two babies. Bro. Herndon Robinson led our singing, which was a very helpful feature, and much of the success of the meeting must be attributed to him.—Isla Darby.

IRENE.

We closed our meeting at Irene July 23. The pastor did the preaching the first five days. Rev. Ashley Chappell, of Graham, Texas, then came to our assistance, conducting the meeting to its close. Brother Chappell is a Holy Ghost preacher of great power. His denunciation of sin and his vision of the pure are to be surpassed by none. The visible results were not what we expected because we had to close the meeting sooner than intended, but our people were greatly benefitted by Brother Chappell's preaching. We closed Sunday evening at 5 p. m. and a number of Hillsboro people who had been attending the services had made arrangements with the pastor at Hillsboro for Brother Chappell to preach at First Church in the evening, and were there to take us over, and Brother Chappell preached to a great crowd there. The work at Irene is getting along fine with a good superintendent in the Sunday School and a corps of excellent teachers and as good board of stewards as anybody has. They keep the salary paid up, sometimes far in advance. The people do everything we ask them to do. Subscribed \$120 to Orphanage a few days ago, with most of it paid. We are going to send in our conference collections "in full" in a few weeks. Pray for us.—T. L. Sorrels.

RUSH SPRINGS AND NINNEKAH.

On Sunday, July 8, we began our meeting at Ninnekaah against opposition and a cold Church. We preached, fasted and prayed, but at the end of the first week the Christian people of the town began to get warmed up and we had four conversions on Sunday night, and at the close on July 29, we counted fifty conversions, and reclamations with the Church in 75 per cent better condition spiritually. We had a choir of sixty children that certainly did sing, then a choir of faithful young people, three violins and the piano, the people of the Baptist and especially the Christian Church lined up and did excellent work. I did all of the preaching except two sermons by our local preacher, Rev. Andy Shaw, who also conducted an old-time love feast that was great, the first ever held in Ninnekaah and the first ever witnessed by many of our members. I think it time to get back to the "old-time ways and keep up the teachings of the founders of Methodism. We are happy because our God will hear and answer prayer. To Him be all the glory, Amen.—J. W. Cannon.

BROWNSVILLE.

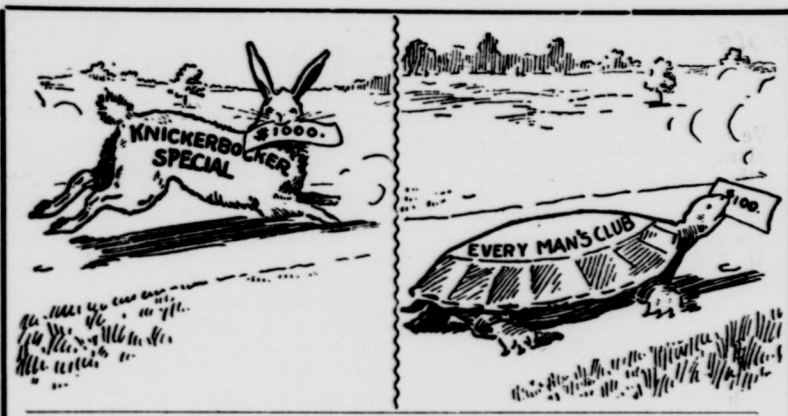
To me personally and to all our people it is a great pleasure to report that we have sent to Dr. McMurry the last payment on our long-standing Church debt. It will be eight years the first Sunday in August since the building was opened for service. In all these years it has not been free from debt. When I came here four years ago we seemed hopelessly involved to the extent of four thousand and fifty dollars. The people were poor and discouraged by the conditions of warfare in the adjacent territory of Mexico. We now feel that we are in a condition to move on to certain victory. Five hundred dollars of the indebtedness was not due till next January, but it was the concensus of opinion that we ought to get rid of the whole matter before another preacher took charge of the field. Our people have been loyal and helpful in all this struggle and we are all happy in the work. The war spirit is having quite an effect on our Church here. Four of our congregation have been called as commissioned officers into the service, and others are expecting to receive commissions. Gerald Johnson, a lay delegate to the Annual Conference, left for camp yesterday. He is commissioned First Lieutenant.—J. S. Bowles, July 20.

SEMINOLE, OKLA.

I thought the friends of Seminole, Oklahoma, would like to hear of our great meeting just closed. We had Rev. J. C. Fountain, of Durant, Oklahoma, Conference Evangelist, who is one of the best preachers in the Southern Methodist Church. His preaching is deep, and his maner of delivery is pleasing, so that all like to hear him. He has the Church, pastor and people at heart, so, therefore, he is a blessing to all. Seminole Church was ready for the meeting, so we went right into the fight from the first service. We received 49 into the Church, and we do not know just how many were saved, but a larger number from the sign than joined the Church. The Church and town were helped by the meeting. We are having a good year, Sunday School is fine, have two in the county that are doing good work. Have fine people to serve. Have some meetings to hold out of town. God help us to get all our boys saved before they go out to war. It is time for work.—B. L. Williams, Pastor.

RICHLAND SPRINGS CIRCUIT.

Our third Quarterly Conference became history, Sunday, July 22nd, inst, and it was one that will long be remembered by those who attended because of its success in many ways. It was the best financially and spiritually that we have had during the year. Though we are hard hit by the continued drouth our financial report was better by far than any suspected it could be. Everybody wore a face of satisfaction, and even the presiding elder wore a broad smile and did not hesitate to congratulate our good people for their loyalty to the Church. We have had three good revivals so far resulting in thirty-two additions by baptism and more to follow. Sunday Schools were able to make splendid reports as to attendance and interest. Bro. Gregory, our presiding elder, preached four exceedingly strong sermons. He has won the hearts of all the people on my work. When they speak of his sermons they cannot express themselves strong enough to really manifest their appreciation for the opportunity of hearing such preaching.—Chas. Nixon, P. C.



THE "RABBIT," THE "TERRAPIN" AND SOUTHERN METHODIST UNIVERSITY.

Well, it's "all over but the shouting." The race between the "rabbit" and the "Terrapin" and the "big drive" for collections for S. M. U. I haven't heard what the results are—can't know till next week as today, July 31st—Advocate press day—we hope will bring in literally tens of thousands of dollars. There are some that can shout no matter what the results are. They are all the folks who have done their best. In that number I'll surely include "the Terrapin"—alias Frank Reedy. He's a wonder. Versatile, industrious, optimistic, persistent and competent. Anybody that criticises Frank Reedy simply doesn't know him, that's all. Then the rank and file of the subscribers deserve all praise. I believe something like ten thousand subscribers paid in full their subscriptions. That's wonderful and inspiring. A school founded upon the sacrificial devotion of this great multitude is bound to do great work for man and God. Scores of university officials, commissioners, pastors and others have done valiantly. The "Rabbit" sincerely repeats little Tim's prayer: "God bless us, every one."

THE FUTURE.

As soon as the General Educational Board passes on the assets presented to them the first results will be announced. It is more than doubtful whether we collected enough to claim the whole of the \$88,000 of the bonus still due. But again I say, many of us did our best. In the language of the old-fashioned preacher, "we will thank God, take courage and press on." Bro. Reedy is going to take a much needed and richly deserved vacation. When he returns he will get together and publish the final returns from the great race. H. D. KNICKERBOCKER.

HELP THE ORPHANS



THERE HAVE BEEN SOME RESPONSES
The Methodist Orphanage at Waco is badly in need of an auto truck. Otherwise our institution is modern in its facilities for caring for the fatherless and motherless children. Our appeal for funds has met some response, but we lack considerable of having enough. Won't you heed the orphan's call?
The Masonic Home at Fort Worth, the K. of P. at Weatherford and the State I. O. O. F. each have motor cars and trucks.
There is no reason why the Methodists can not be equally as well equipped, and to this end we have undertaken to furnish our Orphanage at Waco with a good truck and automobile.
All friends of the institution who wish to assist in this worthy cause are invited to send their donations to the undersigned.
We now have 160 children in the Home, and we will be prepared to accommodate an additional hundred in about 90 days. Over 1,100 children have been through the institution since its organization, many of whom are now occupying prominent business and social positions.
ABE MULKEY, Evangelist, CORSICANA, TEXAS

THRALL.
We closed a very successful meeting at Thrall the fourth Sunday in May. We had 21 conversions and reclamations and 22 additions. It was a great revival for the little Church at Thrall, but we had a great man with us to do the preaching in the person of Rev. T. N. Lowry, Evangelist of the Central Texas Conference. Lowry, we think, is thoroughly consecrated to his work, strong in his appeals to move the unsaved and earnest in his exhortations to the delinquent Church members and moving them to higher ideals of Church life. In fact our little Church seemed to take on new life in every department. Our Sunday School and Epworth League, our Woman's Missionary Society, with every woman in the Church, except two or three, belonging to the society, and every member of the society a subscriber to the Missionary Voice. We also have the Juvenile Department of the mission work organized with a membership of twenty-seven. Also we have the Baby Roll Department with twelve members and every member holds his or her certificate of membership. Our heart's desire through constant prayer and never-ceasing labor is to bring the little Church at Thrall to the efficiency and strength that Paul desired of the Church at Ephesus (Eph. 4:13).—J. T. Kilton, Pastor.
FLOYD REVIVAL.
Greatest revival in the history of the town. Begun July 15th, closed 29th, with 80 conversions, 40 accessions to Methodist Church, and 20 to other Churches. The whole country has felt the force of the revival, and the hardest men in all the country converted. Evangelist Bowden, of Fort
(Continued on page 12.)

For Old and Young

"THE FOOLISH SHEPHERD."

By Anna M. Ray.

I dreamed that I saw a shepherd
Lie sleeping in the fold;
Meanwhile his sheep were wandering
On the mountains, bleak and cold.
They nibbled the poisonous herbage
That on the hillsides grew,
Because it flowered gaily
And sparkled with frozen dew.
I saw the gray wolf lurking
Near a pretty lamb, snow-white,
Then saw the blood-stained fleece
Through the falling shades of night.
I saw how the sheep were scattered,
And knew not where to go,
But followed after pleasure
That led them into woe.
I saw the gray wolf crouch and spring;
I saw the poor sheep torn
As they wildly fled o'er evil ways,
Through bramble, brier, and thorn.
And oft they fell among the rocks,
Weary, wounded, and bruised;
The path they long ago had lost
Now stumbled sore confused.
But the Shepherd? Ah, dreamily he
Smiled,
The fold was snug and warm;
If the sheep had heeded his Sabbath
talk
They need not come to harm.
For others are knocking for entrance,
"Keeping the average up pretty
well."
Unheeding the vast concourses,
Rushing, headlong, down to hell!

RENUNCIATION.

God is always ready to meet men more than half way. When under the constraint of His Spirit sin has been discovered, and we are willing utterly to relinquish it, we have sure and certain hope of forgiveness, based upon the fact of God's own nature. Indeed, the greatness of any sin is in persistent refusal to repent and turn from it. But let it never be thought that the restoration of an individual or of a nation which has sinned grievously against God is an easy matter. Christ has said that an offending right hand must be cut off, and an offending eye must be plucked out. Renunciation, even though it involves pain and blood, is the only pathway into the sunshine for those who have given themselves to sinful courses in the dark.—J. Stuart Holden.

THE CLEAR AIM.

In entering upon a Christian life, there should always be a clear aim. We should know definitely what it is to be a Christian. With only vague ideas of the meaning of a Christian life, its aim, its requirements, its privileges, its duties, no one can begin well. We need to understand the new relations into which we come as children of God, so that we may realize the full blessedness of our position. We need to have a clear conception of the final aim of all Christian attainment, so that we may strive toward it. We need to know what is required of a Christian toward his God and toward his fellow men, that we may faithfully and intelligently take up every duty. We need to know the conditions of Christian life in order that we may avail ourselves of the necessary helps provided for us. Thus a clear and intelligent aim is essential in starting right as a Christian.—Zion's Herald.

THE LURE OF BEGINNING AGAIN.

One is impressed with the patient persistence of Jesus. His disciples were slow to grasp the truth. They did not seem to comprehend the character and scope of His Kingdom; they were blind to the significance of fellowship with Himself; they were reluctant to assume the responsibilities of the discipleship to which they were called. They were very human. They gave a new interpretation to the ancient prophecy: "All we like sheep have gone astray, . . . and the Lord hath laid on him the iniquity of us all." And with the people He showed the same spirit. He was unwearying in His devotion to their highest interests. They might denounce Him, insult Him, betray Him—He did not lose heart or faith, but held steadily to His exalted purpose. If one effort ended in failure, He began again, and so persistent was His habit of beginning again that after a while there were many who said: "Truly this man was the Son of God."
This is written, deep and broad,

in human history, that man has acquired the habit of beginning again. Defeat, disappointment, failure, collapse, obstacle have not driven him to the abandonment of his great ambitions. In fact, those adversities have often sharpened the edge of his determination and enabled him to win success.

The Christian has a lesson to learn at this point. The psychology of beginning again applies quite as effectively in the matters of the spiritual life as it does in other fields of our interest and activity. His pathway is beset with perils, difficulties attend his advance, many things hinder the fulfillment of the hopes of his heart in the development of his spiritual experience. But these things do not constitute sufficient reason for abandoning the Christian profession, and for the betrayal of his Lord and Master. No: if the day ends in failure, in humiliation through yielding to temptation, if the stain of sin has fastened itself to the record of the day, let the Christian say with the coming of the new day, as did the prodigal in the far country, "I will arise and go to my Father." Let him summon his spiritual resolution and begin again with the new day. For while each day is a segment of time, each day is also a new day, a fresh coinage from the mint of eternity. The day begins—the wheels turn, the doors open, the workers pour forth, and the responsibilities and opportunities of the new day spread out on every hand. With the coming of the new day there is need of a new refreshing of spirit to meet whatever the day brings. Yesterday may have had written over against it in the books the depressing word, Failure. But let us forget about that, and with the new day begin again, refreshing by the inflowing of God's spirit and grace, and endeavor this day to achieve things worthy.

Each day is a new adventure in the vast ranges of life. No man can say what the day will bring to him, what experiences he must endure in it, what unusual pressure or demand will suddenly appear—or how the day will come to its close. But of this he may be sure—the soul needs to be fortified each day, so that it may endure and come to the close of the day with no stain upon it. To do this one will need the daily renewal of fellowship with Jesus Christ and the daily refreshing of the Holy Spirit.—The Christian Advocate, (New York).

UNCONSCIOUS MARKS OF TRADE.

Men carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar, and those from the humid soil and those from dusty travel bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art come from the orchards;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odors, we say, "Thou hast walked in a garden." But how much more, if one has seen God, has held converse of hope and love, and hath walked in heaven, should he carry in his eye, his words, and his perfumed raiment the sacred tokens of divine intercourse! — Henry Ward Beecher.

HOW THE FISH JUMPS.

To understand how the fish makes his wonderful leap in the air one must understand his manner of ordinary locomotion, and at the base of this lies structure. In general the fish body is irregularly spindle-shaped; the greatest bulk is toward one end—the head—and the back, or dorsal, side of the creature is broader and heavier than the under, or ventral, side. Thus the center of gravity in the body is toward the head and back. Two sets of fins are part of the swimming equipment: the caudal, dorsal and anal fins being vertical, while the pectoral and ventral pairs of fins are more or less horizontal. When it is added that the body is supplied with an air-sack to render it about the same weight, bulk for bulk, as water, and that the entire body is compact, muscular and springy, the machinery of locomotion is fairly complete.
The principle used in swimming is

The Composition of Coca-Cola and its Relation to Tea

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

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

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

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

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.

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that of the oar used to scull a boat, or the paddle used similarly with a canoe, or that of the muskrat's flat tail, or the snake in motion either on land or in water. For the most part, the fish's propeller is his broad tail. The fins, and more especially the horizontal pairs (pectoral and ventral), have merely a balancing and steering function, and chiefly the former. They serve to keep the end-heavy spindle from up-ending and also from turning wrong side up. That is, a fish deprived of his pectoral and ventral fins would tend to stand on his head and also to turn over on his back. In short, the motive power comes from the strong lithe tail and back part of the body, which is wagged from side to side, smiting with its flat plane, straightening out, and shooting the body forward. But the fish has the oar entirely outclassed, for the supple body takes the position of a reverse curve that, traveling in a wavering course, curving and recurring, allows the tail and also the dorsal and anal fins to strike the water flat and hard without the drag of the oar. Thus in his wriggling he slaps and pries himself forward; and because the water offers slight resistance to his pointed body, he progresses with marvelous ease and agility.—Hamilton M. Laing, in St. Nicholas.

FATHER IN THE BIG ARM CHAIR.

When father gets up from the evening meal, puts on his coat and hat and goes down town, a couple of curly-haired children follow him to the door and quaver, "Good-bye, father," in that peculiarly longing tone which says more plainly than words, "I—I wish father'd stay home with us."
The big-eyed boy of five is wishing—wishing with all his heart—that father would sit down in the big arm chair that has such a delicious jolt, and take him on his great lap and tell him about the pet coon he once had and the old gobbler that nearly got him once upon a time.
The little three-year-old girl wants to sit on the "other knee and cuddle her curls up under his chin and hear him sing "Billy Boy." According to the boy, father has the art of storytelling down to a very fine point, and the little girl thinks his singing beats all that she can ever hear in all the world.
Can you remember those evenings around the kitchen fire when father

used to jump you up on his knee, and run his hand softly over your head and down along the back of your neck, while he told you for the nine hundred and ninety-ninth time about "Grandmother's Dog That Fell Down in the Well?"

And surely you haven't forgotten father's singing. Could he sing? Why, even though the words didn't fit the tune, he could scot all around through the scale, picking up tones here and there just as he needed them and fixing words to suit, and everything always came out all right at the end of the line! More than that, he could make up tunes as he went along, and words, too, right out of his head. Yes, father was a wonderful singer when he sat in the big arm chair.

What a pleasure to go back to that kitchen fire once in a while and hear it all! You can hear it, can't you? Just the same as though everything was there as it used to be. Oh, the memory of those wonderful evenings, with the curtains down, the lamp shining on the high shelf, the fire crackling in polished stove, when you sat on father's lap and listened. Mother sat opposite in her low rocker, watching her little group. Hasn't the remembrance of it all kept you true many a time?

It would be fine if all children could have such sweet memories, memories that purify and strengthen for the hard places afterwards. There is something about the evenings at home, when the children are all safely in from their play, and the blinds are drawn; something about the big jolting chair and the soft, squirming bodies upon your lap; something about the tangled curls snuggled up against your neck; something about the bedtime story and song; something about the carrying upstairs of little, warm, limp white-nightgowned forms and the tucking them into bed; something about the sleepy, good-night kisses—there is something wonderful about all this. But there isn't any use to try to put it into words; there are no words to tell it—it must be lived.

And when we look back, we wouldn't take a carload of diamonds for the memory of those dear evenings with father in the big arm chair, with the children on his lap, all settled for the bedtime stories and songs.

The children grow fast. It will not be long before they are too big for father's lap.—Anne Porter Johnson.

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A SUCCESSFUL INSTITUTE.

It is no doubt an easy thing to hold a Preachers' Institute in the older conferences with their large membership and thickly settled territory. It is a more difficult undertaking to conduct one in a frontier conference with only three districts, whose appointments are separated by vast distances.

The initial session of this institute was held at El Paso in July and was pronounced a success by all who attended and it was decided to make it a permanent feature of the New Mexico Conference. It was not a success this year in securing the attendance of undergraduates. Only two attended. But these young men live at a distance from El Paso and are on meager salaries. They could not afford the trip.

A Choice Group of Lecturers and Speakers.

We hazard the opinion that none of the institutes in Southern Methodism had a more attractive line up of speakers and lecturers than did this border conference. Our local talent was high grade. Rev. E. C. Morgan, gifted pedagogically, gave us the heart of Liddon's "Divinity of Our Lord" in eight masterly lectures.

Dr. J. M. Moore, modestly disclaiming to be a lecturer, made four addresses on themes related to his department, which Prof. Seay styled as lectures, and which the people approved as interesting, for he was greeted by two large evening audiences. Dr. C. M. Bishop's series of lectures on the several aspects of the preacher's life culminating with the one on "Jesus, the Preacher," was stimulating in their suggestiveness and keenly enjoyed by the preachers.

The first institute of the New Mexico Annual Conference was pronounced by Bishop Lambuth, who was here only a part of the time, and by the preachers who were here all the time, a success.

C. K. CAMPBELL.

"The very purpose of the incarnation was to show God to men in a common, everyday human life which they could understand. Jesus was showing God to men when He was patient with their dullness, gentle with their faults, long-suffering and merciful with their sins, compassionate toward their sorrows."

CREEK DISTRICT CONFERENCE.

The Creek District Conference met July 18 at Springfield, six miles west of Weleetka, near the home of Rev. William Jimboy, who was a member of the Indian Mission Conference, now the East Oklahoma Conference. This district is served by four members of the East Oklahoma Conference and about forty-seven local preachers. There is a large territory to be looked after by the presiding elder.

An hour was given on the first day to the study of the minutes of last year's conference, but few of the Indians being able to read English. Each local preacher, and there is more than forty of them, was required to have in the hands of the Secretary a written report by the morning of the second day, and in addition to this he was required to make an oral report of his work, if present, and most of them were present. If any local preacher's report showed that he had preached less than five sermons during the year he was asked to appear before a committee and tell why.

William Hill, a Seminole Indian preacher, delivered a very earnest sermon, with a good deal of Christ in it. This sermon had to be interpreted into the Creek language by Maxie Sims.

Sam Cooper, a Euchee Indian preacher, delivered a very earnest sermon, with a good deal of Christ in it. This sermon had to be interpreted into the Creek language by Maxie Sims.

I had a good hearing for Supernatuate Homes, my plea being interpreted by the presiding elder, J. E. Tiger, who has a good English education, and is a master of the Creek, after which he took an offering, which amounted to \$165 and "more to follow."

There was perhaps fifty or more tents on the grounds besides twenty big camp sheds for cooking and eating purposes, where all the visitors are heartily welcome. In these sheds from six hundred to eight hundred people gathered three times a day and found an abundance of the good things of the farm and market.

One of the most pleasing incidents of the conference was a short visit and greeting from Rev. Theo. F. Roberts, a former presiding elder of these people. J. E. VICK. Bristow, Oklahoma.

NEUTRALITY IS INADMISSIBLE.

A recent number of the Christian Advocate contained the following editorial statement: "We are living in a day of wonderful victories for prohibition, and we rejoice. If we do not watch, however, we may hear in the midst of our final jubilation a reproachful voice asking us: 'What has become of your Sabbath?' It does seem that, no matter how the cause of prohibition sweeps on, we are relaxing our hold on the observance of God's Sabbath." To my mind this is a timely precautionary utterance that deserves the most serious consideration. In keeping with this I shall quote from a tractate from the pen of Rev. Malcolm J. McLeod, minister of the Collegiate Church of St. Nicholas, New York City, the following excerpt: "We are losing our Sabbath Day by leaps and bounds and flashes. It is running away with us at a breakneck speed. The man who denies it knows not the facts. Our condition today is little better than the Continental. The automobile and the links are doing more today to empty our Churches than any other lure of the evil one. They are the response of a worldly Christianity to the irreverent challenge of the age." It does not require the ken of a philosopher to discern a fact that is patent to the casual observer. The many desecrations of the Lord's Day are too numerous to mention here. The people are divided into two classes, the one money mad, the other pleasure mad. The selfish spirit that prompts both ignores the sanctity of the Sabbath, neglects the Church services, and disregards God. Law, human and divine, is held in contempt.

Among the formidable foes menacing our Christianity is the picture show industry. The Bulletin of the New York Sabbath Committee for February and March, 1917, says: "That powerful organization, 'The National Association of the Motion Picture Industry,' with its capital of \$500,000,000, is back of the movement for an open Sunday law." This periodical also states that this organization "entered actively into party politics last fall." In October steps were taken to keep watch on censorship

legislation in forty-eight State Legislatures and in Congress. I am creditably informed that the picture industry in this State pooled their interest with other interests pending the election of members to the last Legislature. That they had agents in the field to secure as far as possible the election of such Senators and Representatives as would do their bidding. These people have not grounded their arms and we may expect a renewal of the battle at the next session of the Legislature. These things indicate to us the gravity of the situation, and the importance of centralizing the moral forces of the State to oppose this on-rushing tide of Sabbath desecration. To meet this demand the Inter-denominational Lord's Day Commission is now in the field. During the session of the last Legislature it was active in opposing adverse legislation, the Parks and Nichols' bills, and all that it could do with its limited means to protect our Lord's Day. The fight to preserve the Sabbath is world-wide, which indicates that spiritual retrogression is coextensive with Sabbath desecration.

All the nations of the world, with few exceptions, have organizations to foster this great cause. England has twenty-two, the little State of Switzerland has fifteen and the United States has seventeen. We rejoice that Texas has one. The one burning question before the world now is, What can be done to preserve our Lord's Day from the maelstrom of destruction? These organizations only in part answer the question. While they point in the right direction unless the people stand by them they will be impotent. The Inter-denominational Lord's Day Commission is the only permanent organization that exists in this State for the protection of the Sabbath, except the Sunday League of America which has but one representative in the State. Therefore, permit me to urge upon people and ministers the great necessity of hearty co-operation in carrying on this great work. If the people will supply the sinews of war this work will be carried on, I am sure, successfully. All can help with their prayers and a contribution however small. R. C. ARMSTRONG. Fort Worth, Texas.

Just in the measure in which we learn to live for spiritual and unseen things do we find contentment amid earth's trials and losses. If we live to please God, to build up Christlike characters in ourselves, and to lay up treasure in heaven, we shall not depend for happiness on the way things go with us here or on the measure of temporal good we have. The lower desires are crowded out by the higher. We can do without childhood's toys when we have manhood's better possessions; we need this world less as we get more of God and heaven into our hearts.—Herald and Presbyter.

Who is the greatest saint in the world? The man or woman who wills what God willeth and shows gratitude for what God sends.

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES.

New Mexico, El Jaso, Bishop Lambuth	Oct. 13
German Mission, Mason, Bishop Morrison	Oct. 17
West Texas, Corpus Christi, Bishop Mouzon	Oct. 17
Northwest Texas, Memphis, Bishop McCoy	Oct. 27
West Oklahoma, Clinton, Bishop Morrison	Oct. 31
East Oklahoma, Durant, Bishop Mouzon	Nov. 7
North Tex., Sulphur Spgs., Bishop McCoy	Nov. 7
Central Texas, Georgetown, Bishop Mouzon	Nov. 14
Texas, Palestine, Bishop McCoy	Nov. 21

THE HIGH CALLING.

(CONTINUED FROM PAGE ONE.)

address himself to the work of re-organizing the elements of human life in the world of tomorrow, must come to his task with a mighty conviction that Christianity has adequately supplied the means for the regeneration of men and the reconstruction of the world.

In all of this there will be the preaching of the whole gospel to the whole man. There will be room enough for evangelism, education, missionary effort and social service. We can not have society without piety. Iron has ever been found in the blood of Christians. Christianity implies a vast deal more than polite acceptance of "some philosophy of life." Dilettante duties performed by perfumed hands, and beautiful messages about "sweetness and light" will make little or no appeal to a world deafened and benumbed by the thunder of forty-two centimetre guns and subterranean convulsions.

There are times in the life of the Christian minister which will require a type of heroism in him as noble as that of the men under arms today. The rigid economies, the stern discipline of self, the sacrificial energies, and love for those whose wants are sometimes meagerly supplied, and the intrenchment of evil in modern life—these are some of the things which will test men's courage. The fine courage of men at the front has been matched again and again by that of men in the Christian ministry. The "high calling" will continue to be heard.

PERSONAL.

We are back at our post as editor of the Advocate after an absence of nearly thirty days. For a year we had not been entirely well and went to Rochester, Minnesota, for medical advice and there were assured that a local inflammation could be relieved without a surgical operation. And we return greatly refreshed and ready for work.

The readers of the Advocate are to be congratulated upon the opportunity they have had to make acquaintance with Dr. Hoyt M. Dobbs, Dean of the School of Theology of Southern Methodist University. His conduct of the editorial pages of the Advocate has been superb. We did not see an issue of our beloved conference organ until we were on Texas soil en route home, but we have taken time to read the splendid editorials of our accomplished Dean since our return to the office. For clear thinking and beautiful diction Dr. Dobbs' editorials have never been surpassed in our columns and henceforth the Church will feel deep satisfaction that the author of these editorials is directing the training and character-building of our young preachers in this region of our Zion. We all feel that we could wish nothing higher for our young ministers than that they should come forth from our school of prophets

with something of the mental equipment and the Christian character of their noble Dean.

In the same breath we wish to express our profound gratitude to the Advocate for its beautiful tribute to our now sainted mother and to the friends who have written us personally in the hour of our great bereavement. Words, after all, are not cold; sometimes we say they are, but they are not. With a word God spoke the universe into being; with a word Christ made the dead to rise; and with words we are still to incarnate our inner selves to men. No, words are not empty, meaningless things; they still have power to find our deepest depths and to assuage our saddest sorrows.

The death of our mother came as a blinding shock. We never thought of her as growing old. For fifty years and one she has been our best friend; our defender when others misunderstood and always ready to forgive when we were in the wrong. We loved her while living and we revere her memory now that she has gone.

BEAUTIFUL COURTESIES.

Among the contributions waiting our editorial approval upon our return from our vacation is one entitled, "Is the Itinerant Ministry a Real Brotherhood?" We have not yet read it; we do not know, therefore, how the writer will answer his own question. For ourself, however, we are ready to answer in the affirmative. Indeed, we are quite ready to say that there is no brotherhood equal to that of the itinerant Methodist ministry.

In company with the dearest and best woman in the world we recently sat in the auditorium of First Church, St. Paul, Dr. J. M. Walters, pastor. We were disappointed when Dr. Walters announced that a visiting brother would fill the pulpit that morning. We heard a profitable sermon, nevertheless. After the service we made ourselves known to the pastor, as visitors usually should do. We found Dr. Walters a plain Methodist preacher and with the heart of a Methodist preacher he proposed to show us the city on the following day in his own car. An unforeseen engagement made this impossible, but on the following day he drove us to White Bear and Bald Eagle Lakes. In a beautiful cottage on the lake front of Bald Eagle the Doctor's ladies were having an all-day meeting and we were invited to dine with them. Mrs. J. C. Jameson, who was the hostess of the ladies, was very kind. Indeed, all seemed interested in their stranger guests. Dr. Walters and his ladies have the Southern hospitality. For all the world we could not tell that we were not among our own Southland Methodists.

Then, too, we can not forget the courtesy of Dr. Spencer, the brilliant editor of the Central Methodist Advocate, Kansas City. For an hour we sat with him in his office. How brotherly he is! What unaffected love! Had we been with Drs. Ivey, or Meek, or Millar, or any one else of our own editors, we could not have received a more cordial welcome. Yes, the itinerant Methodist ministry is a real brotherhood. North and South, East and West, real Methodists are real brothers. There are no real barriers in the way of such a brotherhood, and let us all see to it that we make no artificial ones.

HENNEPIN AVENUE, MINNEAPOLIS.

Sunday morning, July 15, the editor and his wife worshiped at Hennepin Avenue, Minneapolis. This is said to be the finest Methodist Church in the United States. We are not prepared to deny the statement. We have seen nothing equal to the Hennepin Avenue Church in our rounds through the country. The building cost five hundred thousand dollars and is situated on the finest avenues of that great city. We cannot describe the building except to say that its model is one of the great churches in France. It is built of stone and has a massive dome in the center. Every appointment of the modern church can be found. The paintings in the church are said to have cost as much as the building itself. One of the rooms is known as the "Art Room" and is used as a Sunday School room where a fine class had assembled Sunday morning, July 15. The auditorium is said to seat 1800 and the membership of the Church is about 1800.

The pastor, Dr. Charles Wesley Burns, was absent on his vacation and the pulpit was filled by Dr. Lynn Harold Hough, of Garrett Biblical Institute. The theme of the sermon was, "The Christian Sword." The entire sermon was a profound defense of such a war as the one in which we are engaged. It was a convincing justification of the use of force in repelling Germany's plundering, exploiting and blood-thirsty attack upon the world. The sermon made a deep impression and the vast audience went away musing upon the things which it had been hearing.

We hear it said that the world will not be con-

verted by bigness, and this is true. But we cannot resist the impression that the great big church of which we speak is making Methodism a power in Minneapolis. We cannot resist the conviction that we must build massive, commanding churches in our centers. The biggest thing in Minneapolis is the Hennepin Avenue Methodist Church. Its very bigness makes it known to the whole city and because of this fact it has an opportunity almost without parallel in any other American city.

THE DOCTOR.

We were reared in a physician's home. We know something of the doctor's life. No man is less his own than the doctor. No hour can he call his own; no social engagement can he make which he is certain he can fulfill. He is a servant in bonds.

In the great conflict now raging throughout the world no profession shines more resplendent than that of the physician and surgeon. While others are destroying, the physicians of all lands are exhausting themselves in binding up the wounds and restoring the strength of struggling millions. Science and invention have been made to pay tribute to war, but the profession of medicine pays no such tribute. Its mission is to heal and not to hurt.

Recently we have been brought to recognize afresh the nobility and unselfishness of the doctor. He is the minister's best friend. Who but the doctor will take a strange minister and care for him as faithfully as though he were a merchant prince and all the while knowing that he expects no fee for his services? Are ministers themselves more unselfish in their care of those from whom they expect nothing? Will even the minister's altruism surpass that of the doctor? Upon the toiling physicians of the world we pray the choicest blessings and among the world's heroes we know none greater than they.

DR. BRADFIELD RETURNS.

Dr. W. D. Bradfield, our editor, is back from Minnesota and other points in the Northwest, where he went to consult the Mayo Brothers. We are happy to report that they assure him no operation will be necessary and that he need entertain no fear of the trouble's returning. This will make glad the hosts of friends throughout the Church who have come to look eagerly for his editorials from week to week.

Five weeks ago, when the editor found it necessary to go to Rochester, we consented to furnish material for the first page of the Advocate. The work has been very pleasant, and has been carried on in connection with many other duties at the University during the summer session of the School of Theology. No one has been more conscious of limitations than the editor pro tem, and no one welcomes the home-coming of the editor more heartily than the writer. The privilege of serving the editor and the Advocate, and the opportunity of speaking a few times to the great number of Christian men and women who read the paper conquered our consciousness of limitation and emboldened us to undertake a responsibility which otherwise we should have hesitated to assume.

To the Blaylock Publishing Company we wish to make grateful acknowledgment of all courtesies, and to the faithful employes for efficient service, and to the "office" which so kindly furnished the really brilliant paragraphs for the eighth page.

It is but a statement of fact to say that in the vast number of "exchanges" which come from week to week we have found no work superior to that of the editor of the Texas Christian Advocate.

Dr. Bradfield, brethren!

THE REPORT ON UNIFICATION.

We take the following from the report of the Joint Commission, through its secretaries, on the question of unification:

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

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

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

Upon one's mental attitude toward the whole

MANY PRESCRIPTIONS AT THIS SEASON

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

- R Hood's Sarsaparilla—11 oz. Peptiron Pills—180 Sig: One teaspoonful Hood's Sarsaparilla before meals Two Peptiron Pills after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

question of unification will depend one's appraisal of what was done at Traverse City. For our part we are not discouraged. The Traverse City meeting of the Commission undertook, perhaps, all that it should have undertaken. There remains yet to be considered the crucial question of the place of our colored brethren in the reorganized Church. It may have been well to leave this question in abeyance. Neither the North nor the South may yet to be in position to do its best thinking on this subject.

In the meantime, however, both North and South, in the light of certain recent events, are challenged to do some very serious thinking. The race riots in Illinois and elsewhere show that neither section is guiltless in its dealing with the Negro. The two Churches are about to be brought face to face with the fact that the measures and methods of each in attempts to solve the Negro problem have failed. A situation is now upon us which makes us tremble for the future relation of the whites and blacks in this country.

It may take the recurrence of the scenes in East St. Louis to show us how impotent have been our methods in dealing with the Negro. It may take such recurrences to show both North and South how empty are their professions of love for our brother in black and how grave is the National situation because of these empty professions.

What we need now more than thinking about the Negro is love for the Negro. We need to value him in the light of the Cross—our brother for whom Christ died, and, when that day arrives, we do not fear that past traditions, whether in the North or South, will be allowed to interfere with the full discharge of our present duty.

Frankly, as we now see it, we believe that the Negro should have the opportunity to develop his racial aspirations and ambitions and we believe that his own self-governed Church is essential to such development. If, however, any can show a better way, we announce our willingness to follow in it. Let this be the spirit of us all, for let both Churches be assured that we cannot much longer pursue the way we are now following without serious disaster to both races.

PERSONALS

Rev. R. B. Bonner, of Dallas, was a welcomed visitor at the Advocate office this week. No face is more welcome.

Drs. Ivan Lee Holt and Paul B. Kern will spend six weeks at the University of Chicago during the remainder of the summer.

Mr. Howard Wade Kimsey, of Lathrop, Missouri, is visiting Commissioner Cason in Dallas. Bro. Kimsey is a sweet gospel singer and we welcome him to Texas.

Rev. O. C. Fontaine, Conference Evangelist for the East Oklahoma Conference, has had a great meeting at Seminole, Okla. He goes to Idabel the first Sunday in August.

Rev. H. M. Ratliff, of Prospect Hill, San Antonio, is making an auto trip in North Texas and visiting relatives. We enjoyed his call at our office. He reports San Antonio Methodism making progress.

Bro. B. R. Shaeffer, of Kaufman, is an appreciative reader of the Advocate and while in Dallas this week called on us. He was on his way to Denton to visit his daughter. We were glad to meet him.

Mr. W. C. Everett, the efficient manager of the Dallas Branch of the Publishing House, called at the office recently and made encouraging reports concerning the growth of the Sunday Schools of Texas.

Rev. Geo. W. Bruce, of Muskogee, Okla., called on the Advocate the past week. He was en route to his old home at Bruceville, Texas, which town was named for his father. He speaks highly of his pastor, Rev. New Harris. Bro. Bruce was for many years in educational work in Missouri and Oklahoma.

Rev. C. M. Harless, of Gainesville District, made us a hurried call the past week. He reports his district in good shape. His fourth round shows he expects to give his district a great deal of good preaching on that round.

Rev. C. A. Lehmborg has resigned his position in Cherokee Junior College and will take pastoral work in the German Mission Conference at the approaching session. Brother Lehmborg will make his home at San Marcos.

The Advocate deeply sympathizes with Rev. Orlando Shay, of the East Oklahoma Conference, in the death of his honored father, George C. Shay, who died July 22 at the ripe age of 81 years. May the mantle of the devoted father fall upon the sorrowing son.

Miss Mariah Wightman Capers, one of our missionaries to Mexico, is visiting her uncle, Dr. W. H. Howell, in Dallas, and made us a delightful call. She is a granddaughter of Bishops Wightman and Capers, and is a true Methodist.

Mr. William Landon Bradfield, son of the editor of the Advocate, after three months' training at Leon Springs, has been transferred to the aviation corps at Austin. God protect our boys, is the prayer of many fathers just now!

Rev. Felix R. Hill, Jr., of Laurel Heights, San Antonio, delivered an address at Brackenridge Park Sunday, July 29, to soldiers and their friends. The address was delivered under the auspices of the War Recreation Board. We are sure that it was well done.

Dr. E. B. Chappell announces that the Sunday School Board will issue a new book, "The Methodist Church and Its Work." Dr. Paul B. Kern, of Southern Methodist University, will write six chapters and Dr. Worth M. Tippy, of the M. E. Church, will write six chapters.

Dr. John A. Kern, of Randolph-Macon College, taught six weeks in the summer session of the School of Theology at Southern Methodist University. Dr. Kern will resume his duties in Randolph-Macon in September. His latest book is "Vision and Power."

Rev. L. B. Ellis and wife, of Wagoner, Okla., are on an auto trip to Yellowstone Park. A card from them from Cheyenne, Wyo., says: "Left Wagoner, Okla., July 16, be back home August 15. Have come 1000 miles, 600 more to Park. Great trip; no trouble."

Rev. and Mrs. C. S. Walker, having completed their work in Yale University, have returned to Oklahoma. From now until conference they will be at their home, 244 East Thirty-Second Street, South Oklahoma City. Their post office address is Route 7, Oklahoma City, Oklahoma.

Colonel Geo. M. Bailey, editor of the Houston Post, delivered the address at the recent corner stone laying of St. John's Church in Houston. The Colonel's subject was "The Old Time Methodist Religion." The address is before us and is eloquent and suggestive of the glory of Methodism. We hope to print it.

We greatly appreciate the following invitation and pray the choicest blessings upon the contracting young friends: "Reverend and Mrs. O. F. Sensabaugh request the honor of your presence at the marriage of their daughter, Mai Platt, to Mr. J. Paul Rooker on Tuesday evening, July 24, 1917, at 6 o'clock, 1242 South Fourth Street, Abilene, Texas."

We have received notice of the death of Rev. Thomas R. Stewart. He died in Phoenix, Arizona, on the evening of July 18, and his funeral was conducted by Rev. W. J. Sims in Central Church in the presence of his loved ones and many friends. Brother Stewart leaves six children and other relatives to whom the Advocate extends its deepest sympathy.

Rev. H. B. Chambers and wife announce the arrival at their home on July 20, 1917, of Miss Ola Read. The young Miss weighed twelve pounds.

Rev. R. L. Ownby, presiding elder of the Chickasha District, West Oklahoma Conference, has been engaged to preach the baccalaureate sermon at the close of the summer school of the Oklahoma University at Norman, July 29. A large class of men and women will be graduated at this time.

The Advocate has received the following: "Rev. and Mrs. William B. Wilson request the honor of your presence at the marriage of their daughter, Emasue, to Mr. John P. Lackey, on Wednesday evening, August the eighth, nineteen hundred and seventeen, at six o'clock, one hundred and seven Haynie Avenue, Dallas, Texas. At home after September first, Midlothian, Texas." We extend congratulation and best wishes.

The Application of the SELECTIVE DRAFT

TO

High School Graduates Less Than 21 Years Old

There is absolutely no doubt as to the course to be pursued by young men graduates of affiliated high schools and under twenty-one years of age. From every source of authority and from everyone in position to advise, the earnest pleading, for the sake of the country, of our great cause, and of the young men themselves—is that until the time when they are called to the colors they should give every possible minute to the study of the things that they will most need when called to the front.

The great war is not yet a thing of the past, and no one knows but that every high school graduate under 21 will be called into service, and the science of patriotism is that each such young man should so equip himself that he can accomplish most in the international crisis of strife.

His equipment must be not only along the lines of mathematics, chemistry, physics, biology, history and language, but must comprise the very best and latest of military science and training. It takes an expert mathematician, a practical chemist and accomplished students of physics to handle the artillery, supervise bridge building, trench digging and the handling of any other military or naval equipment.

If ever there was a time when young Americans should be in college, it is now.

SOUTHERN METHODIST UNIVERSITY proposes to furnish all this equipment with the very choicest facilities, during the coming year, and in all things means to place around young men such moral environment and training that they may indeed be men among men and soldiers among soldiers.

For catalogue and further information address Frank Reedy, Bursar,

Southern Methodist University

DALLAS, TEXAS.

The First Methodist Church, of Dallas now has a membership of 1775. Its property holdings are estimated at \$383,500. The new building site has been selected at the corner of Ross Avenue and Harwood Street, upon which the new church will be erected. It will consist of a Sunday School and departmental building and a stately Gothic church edifice seating about 2000. The cost of the new buildings is estimated at \$275,000. Dr. S. H. C. Burgin, the pastor, reports 225 additions to date.

The following sad note comes to us from the pen of Rev. M. T. Allen, of Elk City, Oklahoma: "Mrs. J. Y. Battenfield died at her home in Pryor, Oklahoma, and was buried at Lawton, Oklahoma. Bro. Haskins, her pastor, held the funeral. She was a fine Christian woman and ready to go. She was the daughter (Ruth) of Rev. J. W. Sims, presiding elder of the Mangum District. Bro. Sims and family have the sympathy of the host of friends. We have no truer man." The Advocate extends sincerest condolence to the stricken ones in their hour of grief.

Rev. James F. Carter, pastor of Grace Methodist Church, Houston Heights, adopted a unique plan for raising a church debt. He organized a club, the purpose of which was to raise one-half the debt, the remaining members of his congregation being expected to contribute the other half. The pastor headed the club himself, and when he had collected one-half the money from his club members he came before his congregation and told them he had this money and was ready to turn it over to them as soon as they had raised their half. This was done in a short time, with the exception of a certain sum, check for which balance was given by a former friend of the pastor. The Church is having good attendance, much larger, in fact, than was expected during the hot weather. The Sunday School is registering new members every Sunday and there is steady growth in both the Church and Sunday School. And Grace Church, for the first time in its history, is on a cash basis, even in the summer.

THE SACRAMENT.

What does Sacramental Dav mean to Methodism? It certainly does not and should not mean what it does to the ritualistic Churches, but does it mean enough? Historically the Sacrament has been an important question in Methodist history. It was this question in large measure that made us a Church. The early lay preachers, who followed Wesley, could do everything necessary to be done for their American constituency except administer the sacraments. The ordination of Bishops who might ordain elders to administer the Sacraments—this was a central factor in making Methodism a Church rather than a society within the Church of England. The invitation to the Lord's Supper is to "Ye that do truly and earnestly repent of your sins" and the service proper opens with a general confession, which, according to our ritual, is to be repeated by preacher and people alike. Should we not, therefore, think of the Sacrament more often and more deeply in terms of repentance?

The invitation is further to those "who are in love and charity with their neighbors." Should we not, therefore, think more often and more deeply of the Sacrament in terms of human neighborliness?

The invitation to the Lord's Supper is further to those "Who intend to lead a new life, following the commandments and walking from henceforth in his holy ways. Should we not think, therefore, of the sacrament in terms of regeneration?

The Lord's Supper itself, not the mere invitation or introduction, is in terms of sacrifice and atonement and while adding to our thought these other aspects, this central idea must ever be kept central.

There is yet another aspect of the Lord's Supper, which the Church service does not emphasize so much, and that is the Lord's Supper in terms of intimate friendship as over against a broader charity and neighborliness. The Synoptic Gospels, especially Luke, present Jesus as the friend of every man, especially of the poor and outcast. The Fourth Gospel is the gospel of Personal Friendship and its presence

(Continued on page 13.)

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.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Okla., Superintendent Study Publicity. Clinton District.

Mrs. W. J. Stewart, District Secretary of Clinton District, writes us as follows concerning her district meeting held May 30-31:

"The meeting was well attended; every Auxiliary in the district, except one, was represented. Mrs. R. M. Campbell presented the dormitory and told us about the Council meeting. It is always an inspiration to hear Mrs. Campbell.

"Each of the Junior and Young People's Societies of the district was represented. Each furnished a reading, music, or excellent paper. Mrs. Randal, of Sayre, had a fine paper on 'Importance of Mission Study and Publicity,' while the subjects, 'Our Obligations in Time and Money,' 'Stewardship,' 'Our Rescue Work' and a sketch of our foreign work were all well presented and much enjoyed.

"Weatherford Auxiliary has more subscribers to the Voice than it has members, so they told the 'value of the Voice.'

"I go this week to organize an Auxiliary that I feel was the direct outgrowth of the meeting. On the whole the work moves nicely all over the Clinton District."

NOTICE.

Members of the North Texas Conference Woman's Missionary Society: Mrs. W. B. Shirley, Sanger, Texas, has been appointed Secretary of the Gainesville District in place of Mrs. G. W. Dayton, who felt that circumstances compelled her resignation. We give up Mrs. Dayton with regret, since we found her a faithful, efficient co-worker, but we congratulate ourselves upon securing Mrs. Shirley, who not only knows the work, but has been "tried and not found wanting."

MRS. P. C. ARCHER,

President.

MRS. J. W. FULTON,

Corresponding Secretary.

WAXAHACHIE DISTRICT.

The annual meeting of the Woman's Missionary Society of the Waxahachie District, Central Texas Conference, met in session at Palmer June 14, 1917, with Miss Josie Yarbrough, District Secretary, presiding.

Rev. E. R. Patterson conducted the devotional exercises of the morning. The welcome address was made by Miss Carrie Sealy, of Palmer. The response was made by Miss Mary McDaniel, of Ferris.

The names of a large number of delegates were then enrolled. Splendid reports were made from every Auxiliary represented at the conference.

Letters were read from Mrs. J. H. Stewart and Mrs. J. T. Bloodworth. We regretted the absence of Mrs. Bloodworth and Mrs. Cartwright on account of sickness, both were to have been on the program.

Mrs. Lee Hawkins conducted the workers' conference. The following ministers were present. Rev. Horace Bishop, Rev. E. R. Patterson, Rev. Lee, Rev. Clark, Rev. Mitchell.

Our beloved deaconess, Miss Eugenia Smith, from the Wesley House in Fort Worth, conducted the quiet hour. This service was indeed a blessed one to every one present.

At noon we enjoyed a delightful social hour and the bountiful dinners in the homes of our Palmer hostesses.

At 2:20 p. m. Mrs. Rogers, of Ennis, conducted the devotional service. The special music by Mrs. Granger and Miss Bess Patterson, of Palmer, and Miss Eloise Smith, of Waxahachie, was indeed a treat for the conference.

Mrs. Lee Hawkins again conducted the workers' conference. The district parsonage work was discussed and Miss Yarbrough appointed as a committee the Presidents of each Auxiliary in the district to see after the special needs of the district parsonage in the future.

After a short business session Miss Eugenia Smith gave us a short account of the General Council meeting held recently in New Orleans. Then she gave us a heart-to-heart talk about her work in Fort Worth.

A message from Miss Truly Richmond was given by Miss Yarbrough. The committee on resolutions gave their report. Mansfield was chosen as the meeting place for next year.

An offering of \$10 was made for Miss Smith's work in Fort Worth and presented to her by Rev. E. R. Patterson in behalf of the conference.

We then adjourned feeling that our

conference was full of missionary zeal and enthusiasm and that we were fortunate in having a live wire for the cause of missions in our efficient District Secretary, Miss Yarbrough.

(MISS) ALWILDA SMITH,
Recording Secretary.

NOTES FROM CENTRAL TEXAS CONFERENCE.

Mrs. R. A. Smith, the splendid new District Secretary of the Brownwood District, sent a fine report this quarter. She has sixteen Adult, three Young People and four Junior Auxiliaries. All of the Adult Auxiliaries reported this quarter except Brownwood, Norton and Winters. These three are doing splendid work, but we were indeed sorry to have to send our Council report with their places blank.

Mrs. M. B. Winston, the live new Secretary of Cleburne District, sends one of the very best reports. She reports fifteen Adult, four Young People and one Junior Auxiliary. Every Auxiliary reported except a new society at Fairview. It was the pleasure of the Corresponding Secretary to visit Mrs. Winston's District Meeting in Grandview. It was one of the very best we ever attended. Mrs. Winston writes: "I am going to do a little itinerant work. I am not going to wait for an invitation, but going to do like the presiding elder, make my dates and tell them I am coming." You see she is after that ten per cent increase, and we are not one bit uneasy about her not getting it.

We can absolutely depend on good reports from Corsicana District because Calli always cuts. Mrs. J. S. Callicuts has nineteen Adult Auxiliaries with three Young People and three Juniors. She reports one new Adult and one new Young People Auxiliaries. We are proud of the new society at Datura, also the Young People in First Church, Corsicana.

Mrs. Neal Turner, of Cisco District, always sends a neat, prompt report. She reports thirteen Adult, two Young People, six Junior Auxiliaries. All of her Adult Auxiliaries reported except Eastland and Strawn. Mrs. Turner writes that she held three all-day meetings last quarter.

Mrs. May S. Whaley, of Dublin District is the ever faithful. She reports twelve Adult, four Young People and three Junior Auxiliaries, with one new Adult Society at Duffau and one new Young People at Gustine. We are expecting great things of these new societies, for they have a fine District Secretary to help them. Mrs. Whaley writes Dublin District must make the ten per cent increase.

Mrs. R. M. Kelso, of Fort Worth District, sent one of the completest reports that we have ever received from the Fort Worth District. Every society reported except Diamond Hill. I am sure Diamond Hill will shine next time. Mrs. Kelso has been so faithful and has done a fine work on the District. She is always talking bad about herself, but her women tell a different tale. We see her good work shining through her splendid report.

Mrs. Jesse Brown, of Gatesville District, never fails us. We have not a more loyal or religious worker anywhere than Mrs. Brown. Will Gatesville, Meridian, Valley Mills, Clifton and Oglesby report to Mrs. Brown even yet? I know you all have done good work and you ought to have credit for it.

My! That was a fine report from Mrs. B. T. Stribling, of Georgetown District. She reports fourteen Adult Auxiliaries, two Young People, four Juniors and four Baby Divisions. All her societies reported except Round Rock, Jonah and Holland. Mrs. Stribling is enjoying a camp in San Saba.

That was a beautiful report from Mrs. W. T. Sims, of Hillsboro District. Listen! Every Adult, Young People and Junior Auxiliary in the district reported to Mrs. Sims this quarter. I feel sure this a record breaker, as we do not remember that this has ever happened before. Mrs. Sims had one of the best District Meetings we ever attended. Irene entertained us royally. Hillsboro District has already had ten per cent increase in funds and membership. Hurrah for Hillsboro's District Secretary!

Next we hear from our little sister, Mrs. W. L. Perry, of Waco District. No one ever found her except tending to her job. She gave much inspiration both to Hillsboro and Cleburne District Meetings. If I make no mistake every Adult Auxiliary in Waco District reported to Mrs. Perry except Bruceville.

Mrs. A. B. Hitt, of Weatherford District, sends a good report and is in high favor with her women. Her own Study Circle in Mineral Wells is taking a new scholarship in Lambuth Memorial, Japan, and has

named it Anna Hitt. All her societies reported except New Castle, Silver Creek and Azle.

Miss Josie Yarbrough, of Waxahachie District, sends fine reports from Ennis, Waxahachie, Maypearl, Midlothian and Mansfield. But we wonder what is the matter with Italy, Ferris, Bethel, Bardwell, Britton, Palmer and Red Oak? Madam Presidents, will you find the trouble and report to Miss Yarbrough even yet?

Mrs. J. W. Downs, our loved President, is in Edgewood for the summer. We have had very fine reports and messages from the following officers: Mesdames B. R. Beeler, John Pool, R. F. Brown, J. C. Granbery, M. H. Smith and Miss Cora Posey.

The report from Mrs. R. L. Abbott, our splendid new Treasurer was great for second quarter. Total for connectional work, \$4224.09. She also reports \$100 to Denton Dormitory.

Mrs. J. T. Bloodworth, our splendid Field Secretary has not been physically able to work this summer. Pray that she may be soon well again.

MRS. J. H. STEWART.

CLEBURNE DISTRICT.

The Annual Meeting of the Woman's Missionary Society of the Cleburne District met at Grandview, June 26-27, with Mrs. M. B. Winston, of Morgan, our new District Secretary, presiding.

Mrs. Gid Bryan extended a most cordial welcome to the delegates and visitors, which was responded to in a most pleasing way by Mrs. C. C. Cate, of Morgan.

The conference went into regular business session at once.

Miss Cora Lilly, of Glen Rose, was elected Corresponding Secretary. The enrollment of delegates showed eleven Auxiliaries represented, which was a decided increase over last year. The new District Secretary's message to the conference was full of encouragement and good cheer and proved that no mistake was made when she was chosen to fill this responsible position.

We were indeed fortunate in having so many of our conference officers and workers present. These were Mrs. J. H. Stewart, Corresponding Secretary, Hillsboro; Mrs. Beeler, First Vice-President, Mineral Wells; Mrs. Poole, Second Vice-President, Valley Mills; Mrs. W. T. Simms, District Secretary, Hillsboro District; Mrs. E. A. Millam, Glen Rose; Mrs. W. L. Perry, Waco, and Mrs. Jim Langston, Cleburne, former conference officers. Miss Lilly Black, deaconess, Waco, and Miss Eugenia Smith, deaconess, Fort Worth. Their presence and help was such an inspiration, and information was sought and given freely on all phases of the work.

Mrs. Stewart explained the topic, "Why Dues, Then Pledges and Week of Prayer," in such a forceful and instructive manner that it will be of great benefit to the Auxiliaries represented. She also presented a memorial asking the conference to go on record favoring National prohibition, which was unanimously adopted.

A Workers' Conference, conducted by Mrs. Perry, proved highly educative.

Mrs. Beeler and Mrs. Poole each presented their work and made such strong pleas for leaders.

All through the conference prominence was given deeply spiritual exercises. Each session was opened with devotional services conducted by splendidly consecrated leaders.

At 11 o'clock on Thursday Brother Bickley, pastor of Anglin Street Church, Cleburne, preached, followed by the administration of the Lord's Supper. Such a service could not fail to leave a great impression.

Miss Lillie Black occupied the pulpit at the evening hour and in her modest way told of the great work for the working girls carried on through our Co-operative Home in Waco.

Miss Eugenia Smith's address on Settlement Work among the foreigners in North Fort Worth made a deep impression on the audience. Truly these two consecrated women are carrying on the Lord's work in the best possible way—through service.

We would not fail to note the special music rendered by Mrs. Wilkerson and Mr. Hutchins, of Grandview; Mrs. Beeler, of Mineral Wells, and Mrs. Poole, of Valley Mills.

Nor would we fail to express our thanks to the people of Grandview for the lavish hospitality shown us while there, and especially do we thank the ladies of the Methodist Church for the delicious cafeteria luncheon served at the noon hour.

CORA LILLY.

EAST OKLAHOMA CONFERENCE.

Mrs. C. H. Buchanan, Conference Superintendent Mission Study.

A letter from our Conference Corresponding Secretary, Mrs. M. E. Mackey, tells us of the encouraging reports she has received from the districts, and mentions that McAlester District has already made the ten per cent increase in Auxiliaries and members. She also encloses a letter from Miss Harris, who expresses her appreciation of what the societies have done for the Wesley House. As the Corresponding Secretary says, it is just wonderful what Miss Harris has accomplished at the Wesley House. She is a fine manager and will make a splendid head resident for any Wesley House. In her letter Miss Harris says:

"I wish you could see the place now. The rose bed and in front of the porch is one mass of petunia blossoms. The place has been admired a good deal. It is pretty. I believe I have a right to be proud of it, and I am. We have been eating fried chicken—all we wanted—for some time, and the garden has done well. We had tomatoes and roasting ears yesterday and today (July 7).

"You don't know how sad it makes us feel when I realize that I'm leaving you people out here for good. I can hardly bear to think of it. Never in my life have I gone among entire strangers and formed such strong attachments in such a short time. I just feel like I belonged here. You have all been so perfectly lovely to me and have endeared yourselves to me in a very peculiar way. I shall never forget you.

"Miss Bloodworth is here and will begin her kindergarten work Monday with ten or twelve children. Her little tables were sent down this afternoon. The Victrola is just what she needs for her work. So it was fortunate that we had it."

Auxiliaries sending boxes are Ada Durant, Holdenville, Vinita, McAlester, Phillips Memorial, box and \$10; Hugo, Chelsea, Calera, Kingston, Eufaula, Poteau, Okmulgee, Afton, Choteau, Wagoner, Idabel, Pryor, Kenefic, Antlers, Crowder, Grant, Stigler, \$2.50; Bristow, Spiro, Fort Towson, Valliant, Wewoka and Aylesworth.

Miss Lillie Reed sails July 27 from Vancouver on the Montague for her work in Japan. She requests that the women of our conference remember her at a throne of grace.

Mrs. Mackey will attend the Choctaw District Meeting near Wapanucka, July 25.

Miss Maud Bonnell is in Denver, Colorado, to spend the heated season on account of her health.

Mrs. E. C. Armstrong, of Hugo District, is at Little Rock, Arkansas, to visit her son, who is in officers' reserve camp at Fort Logan H. Roots. Ada Society has invested in a Liberty Bond.

Send on items of news from your Auxiliaries, Sister District Secretaries. Do you think you are treating the editor fair if you never report to her?

TIRED MOTHERS.

It's hard work to take care of children and to cook, sweep, wash, sew and mend besides.

It makes a shop of the home—a shop, too, where sixteen hours make a day and yet there is much working overtime.

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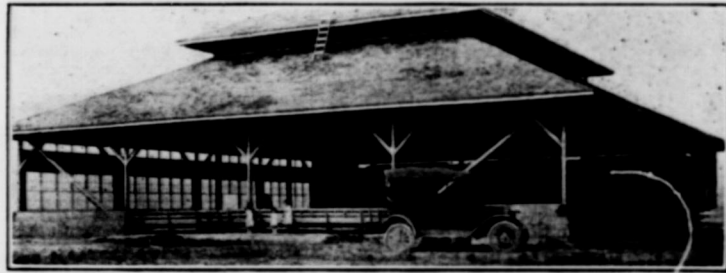


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IF YOU DIDN'T BUY A LOT, now is the time to do it. While the great Lot Selling Day was a success from every standpoint, yet a number of choice lots remain. Send for a plat and get one of these while you can. Then arrange for your next summer's comfort.

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This year's Assembly was a success. Every one who was there had a good time and profited by their stay. The Big Lot Sale was a success. A number of choice locations ranging in price from \$100.00 to \$600.00 were disposed of.

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Write today for a plat and prices on choice locations.

TEXAS METHODIST ASSEMBLY PORT O'CONNOR

FLOYD REVIVAL.

(Continued from page 5.)

Worth, is an artist. Have had all kinds of evangelists and pastors to help me, but have never had a man to reach all classes as he has done. His preaching is the kind that draw men to God. His songs with a choir of about 200 hold all who come to the meetings. His solos at close of his sermons surpass any I have ever heard. Rich in melody, strong in volume and with a pathos that melts the audience into tears he winds out his services almost always with conversions. Have engaged him for a year ahead; he is my kind. The Misses Knight, of Fort Worth, were at the pianos. They are as fine as I have ever heard. Miss Mildred is splendid with the altar service, and sings beautifully. These two young ladies are devoutly religious, and have been a blessing to our young folks and the entire community. The evangelist raised \$200 as part payment on a car that the pastor will be driving real soon. Floyd and Caddo contributing \$150 of the subscribed is in bank now. In all over \$500 was raised during the meeting. 75 per cent of conference collection in hand, and expecting a great wind-out for conference.—John Virgil Davis, P. C.

BRISTOW, OKLA.

Bristow has just passed through the greatest meeting she has ever seen. We had a five-weeks' union evangelistic campaign. Rev. W. A. Erwin, of Amarillo, Texas, did the preaching. Prof. S. Graham Fraser led the singing. Mrs. Erwin had charge of the women's work. Paul Erwin played the piano and did personal work. Each of these workers is a specialist in this work. We had 250 conversions. The whole town was stirred. We had a large tabernacle right down in town and almost every night is was filled. Brother Erwin is a great preacher. He spends much time in prayer. He has more of the Bible in his sermons than most preachers. I received seventy-five people into the Church the first Sunday after the meeting and have received some each Sunday since and will have

many others to come. The treasurer of our Board of Stewards gave me a check for \$100 and told me to get out of town and go to Junaluska or Siloam Springs or somewhere else and stay as long as I wanted to. As I heard a servant girl say the other day as she was leaving her job, "I ain't here, I have left." But I shall soon return to such people as we have in Bristow. Brother Vick is to be the pastor in my absence. It is a great blessing to me and to the Church to have Brother Vick to live with us. He is doing a great work, not only in the Superannuate Homes work, but in Birstow as well.—W. L. Broome.

DOUGLASS REVIVAL.

While the battles of war are raging in this world-wide struggle another war for righteousness was being fought at Douglass, beginning June 24 and lasting twelve days. Bro. C. B. Fuller, of Frankston, was with us and did the preaching. He goes after sin and makes old Satan tremble. He got wonderful hold on men who are considered hard cases; in fact, he captured our people completely. He is a mighty man of God. From the beginning there was a great deal of interest manifested, but the climax was reached on the following Sunday night. Three sermons were expected to be preached on that day. At the evening service we were expecting a great service, and we had it, although it was even greater than we were expecting. Bro. Fuller didn't have an opportunity to preach. He begun the testimonial service and while this was being held the very doors of heaven were opened and a blessing was poured out on the whole congregation. An altar call was made and strong men and women, fathers and mothers, came for prayer. You should have seen the new converts working! Shouts were heard from wives and mothers because their husbands and wandering boys were coming home. Bro. Fuller was then due at another meeting, but we felt that in the thickest of the fight and as Satan was being routed that we couldn't give him up—greater victory was ahead. Other arrangements were made to fill his place in the other meeting and he stayed with us. Victory was won, but

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when the meeting closed men who hadn't been to Church in several years were coming and asking an interest in our prayers. We think this is the best meeting old Douglass has ever had. The visible results are twenty-nine joined the Methodist Church, nine gave their names for the Baptist Church and several others we think will join, several backsliders were reclaimed and seven infants were baptized. The Church has been greatly revived. The young men have organized a prayer meeting besides our general prayer meeting. Several family altars have been erected. We have an excellent Sunday School and it is still growing. More consecrated men we have never known than Brother Cochran and Fuller. Bro. Cochran has been our pastor for almost two years. He has been always faithful and has been a great help in paving the way for our victory. His wife was with us

part of the time and although she was not physically able to attend the services very much, yet she was a great inspiration to us. We hope to have them back with us another year and also to have Bro. Fuller back with us in our next revival.—Miss Tessie Campbell.

A REVIVAL AT HENDERSON.

Here in this conservative community, one of the oldest in Texas, we find ourselves in the midst of a great revival. The religious life of the people had been of the conservative staid sort for so long, and a revival of religion so far in the past till many, even some of the oldest and best in the Church had even begun to doubt the possibility of a revival. But prayer for a revival had not ceased, and some said to me when I came to

(Continued on page 16.)

THE SACRAMENT.

(Continued from page 9.)

tation of the Lord's Supper in terms of such friendship. This presentation opens with the significant statement "having loved his own which were in the world he loved them unto the end." The same motive runs throughout John's account, the heart of which is "I am the vine, ye are the branches; love one another as I have loved you; greater love hath no man than this, that a man lay down his life for his friends; henceforth I call you, not servants; I have called you friends." This note runs also, though the Agapè of the Apostolic Church—shall we not think more often, therefore, and more deeply of the Lord's Supper in terms of intimate Christian fellowship and friendship?

May not the Sacrament Sunday be a sacred day for Texas Methodism in these opening days of the war, when the nation is thinking of itself in terms of sacrifice for the world's peace and democracy, if we draw near to the sacred table one in heart and spirit, partaking of a whole sacrament of bread and wine, poor and repentant in spirit, with charity toward all, in the bonds of sacred intimate personal fellowship and friendship towards one another and with renewed determination to live the regenerate life in the name and through the inspiration of him who gave his life a ransom for many, in the memory of whose death and passion this ordinance is celebrated. FRANK SEAY.

DODSON-CHISM DEBATE.

The Dodson-Chism debate closed July 30. The questions covered the plan of salvation, infant baptism, the design and mode of baptism. The discussion lasted seven days with two sessions per day.

I doubt if there has ever been a debate in Texas that was a greater victory for Methodism.

Dodson certainly delivered the goods, and he did it so religiously and genteelly that we are all justly proud of him.

Brother Dodson's method of presenting the doctrines of the Bible is so honest and simple that a child can grasp them and at the same time so logical and convincing that error cannot stand before him.

M. H. HUDSON, P. C.

OKLAHOMA CONFERENCE.

To the Ministers and Laity of the West Oklahoma Conference, Greeting:

My Dear Brethren: I am in receipt of a letter from Doctor Pinson, our General Missionary Secretary, calling attention to the fact that remittances on foreign missionary assessments on the several Annual Conferences are inadequate to meet the drafts due our missionaries. Therefore, it becomes necessary for the Board to borrow money in order to meet its obligations. The amount paid for interest each year is sufficient to largely increase our force in the foreign field. This is not only bad business but it is criminal when the needs of the world are so great, demands so urgent. I am sure that many of us have not given the subject thought or attention, hence our criminality is not wilful but has its origin in thoughtlessness.

Beloved brethren of West Oklahoma Conference, let us immediately collect our foreign missionary assessment and place it in the hands of our Conference Teller, thereby do our part in relieving the present situation. Lay the matter on the conscience of your people and there will be a generous response. The parent Board will furnish you all the necessary literature by which to give the folks information.

Our motto is full collection. I know the men of West Oklahoma Conference, a more loyal, heroic body of men is not to be found in our great connection.

Let's all pull, all pull together. M. L. BUTLER, President Board of Missions, West Oklahoma Conference.

Nominal Christianity is sometimes the worst enemy that Christianity has. We come to subscribe to its requirements without any serious purpose to live up to them, and go through the forms of Church life without any experience of a changed heart, or even any recognition of the fact that there is a need for it. Conventional conformity to the respectable standards of life about us is all that we deem important, and go through the world with the vague hope that all will come out right in the end. These are the ones of whom Christ said: "They honor me with their lips, but their heart is far from me."—Exchange.

SUNDAY SCHOOL ATTENDANCE CONTEST.

Sulphur Springs goes up head this week. Rev. W. D. Thompson, the pastor at Sulphur Springs, has been telling us that as soon as his church was any ways near completion he would show us a real Sunday School. He seems to be making his promise good.

Of the Dallas Sunday Schools Tyler Street stand at the head with First Church occupying a second place and Oak Cliff Church third place.

Plainview is in the list again this week with a very fine record. Among the other large schools that are doing steady, progressive constructive work are First Church, Temple; First Church, Beaumont; First Church, San Angelo, and Travis Park, San Antonio.

Some of the other Sunday Schools are not showing near so well this week. Maybe they will do better next week. The condition of the country and the very dry, hot weather are not conducive to the largest attendance and we feel like congratulating all in this list who have made such splendid reports. The list is much longer this week than for several weeks past and we will again urge every school to send in reports of attendance and get them to us by Tuesday morning.

ATTENDANCE SUNDAY, JULY 29, 1917.

Table with columns for School Name, Class, and Attendance. Includes schools like Sulphur Springs, Tyler, Dallas, Dallas First, Temple, etc.

CHANGE OF CONFERENCE DATES.

The date of the Columbia Annual Conference has been changed from Thursday, August 30, to Thursday, September 6, and will be held at Portland, Oregon.

The date of the Pacific Annual Conference has been changed from Wednesday, October 3, to Wednesday, October 17, and will be held at Stockton, California.

The date of the New Mexico Annual Conference has been changed from Wednesday, October 17, to Wednesday, October 3, and will be held at El Paso, Texas.

Preachers, delegates and visitors will kindly take notice of the changes as above indicated.

W. R. LAMBETH.

CATTLEMEN'S CAMP-MEETING.

The Bloys camp-meeting, held for the past twenty-six years at Skillman Grove, in Jeff Davis County, Texas, begins this year August 15th. The following eminent ministers have been invited to do the preaching and expect to attend: Drs. G. W. Truett and Caspar S. Wright, of Dallas; Dr. S. J. Porter, of San Antonio, Dr. J. H. Burma, of Dubuque, Iowa, and Dr. James McKissock, of Midland, Texas. There will be other ministers and Christian workers from a distance also. A large number should attend prepared to camp and enjoy the meeting. Rev. L. R. Millican, who has been elected to superintend the meeting, begs every reader of this to pray with him daily for a great spiritual out-pouring and extends an invitation to all who can do so to attend.

FOLLOW EPWORTH EXAMPLE.

Rev. J. L. Henson, pastor of Epworth Church, Oklahoma City, in spite of warm weather and war times, sent, the past week, twelve new subscribers to the Advocate. How many pastors will follow Bro. Henson's good example?

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 infringing article.

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

BARBER TRADE.

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

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.

CALL FOR ORPHANAGE DAY.

The pastors, Sunday Schools and Churches of the East and West Oklahoma Conference of the M. E. Church, South, are hereby requested to set apart and observe Sunday, August 26, 1917, as "Orphanage Day" and to take an offering in cash and subscription for the purpose of helping to secure, by the ensuing sessions of our Annual Conferences, sufficient funds to make the purchase of the Wesleyan College property for a Methodist Orphanage in Oklahoma. The Orphanage Board of Trustees now holds an option purchase contract on said property that is good until November 15, 1917.

This call and request is made by order of the Joint Board of Trustees of the Oklahoma Methodist Orphanage in regular called meeting held at Guthrie, Okla., on the 12th day of July, 1917.

FRANK BARRETT, Chairman. C. A. CLARK, Sec'y.

For Joint Board of Trustees, Oklahoma Methodist Orphanage.

Approved by: Bishop H. C. Morrison, Bishop Edwin D. Mouzon; Presiding Elders—M. L. Butler, R. L. Ownbey, J. W. Sims, J. S. Lamar, J. D. Salter, J. M. Peterson, A. C. Pickins, S. H. Babcock, J. M. Cantrell, J. H. Ball, E. T. Campbell, R. T. Blackburn.

A PREACHER IN NEED.

I have a preacher with three small children and a little wife who has been sick all the year, and now has to go to the hospital. The salary of this man has not been over \$250 for the conference year. If any one reading these lines can send a little relief I shall be glad to receive it.

Both preacher and wife are brave and true and trust in God.

H. B. WILSON, P. E. Hooker, Okla.

ATTENTION, HAMLIN DISTRICT EPWORTH LEAGUERS.

The annual meeting for Hamlin District will take place at Sagerton, September 21 and 22, 1917. One of the best speakers of Northwest Texas Conference has been secured. An interesting program is being arranged. Let us double our numbers and quadruple our efficiency.

MRS. JOHN A. SHAWVER, President. Box 273, Crowell, Texas.

APPOINTMENT MADE.

Rev. C. A. Clark, pastor at Caddo, Okla., has been appointed by Bishop Mouzon to the work of Field Secretary for the Oklahoma Methodist Orphanage Board. He will make headquarters in Oklahoma City. FRANK BARRETT.

MARRIAGES.

HINNEN-WHITMORE. — At the residence of the bride, near Garza, Texas, July 5, 1917, Mr. Marvin Hinnen and Miss Nancy Whitmore, Rev. J. D. Whitehead officiating.

BRADLEY-TARRANT.—At Waco, Texas, at 5 p. m., July 25, 1917, at the home of Mr. and Mrs. W. H. Templeton, Mr. Wilson Bradley, of Bryan, Texas, and Miss Spencer Tarrant, lately teacher in North Texas Female College, the bride's father, Rev. E. W. Tarrant, officiating.

KODAK FINISHING.

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

LANDS.

SOUTH TEXAS—Matagorda County, midcoast, due south Dallas, with her refreshing, healthful, salt sea breezes, is calling for land buyers. New, rich, black land, smooth, open prairie, sure crop, rain-belt country. Come now and see big crops—cotton, corn, peanuts, feed. No crop failures. No hot winds. No sand storms. Twelve months growing season, where December is like May. Fine for winter truck, cattle, dairying, hogs, poultry. Prices low. Address BUSINESS LEAGUE, Bay City, Texas.

LAWYER.

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

SYRUP AND HONEY.

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

CORRECTION.

The Lometa charge will have its fourth Quarterly Conference September 6, instead of September 15, 16. This change is made in Lampasas District which appears on page 15, this issue.

THOMAS GREGORY, P. E.

El Paso District—Fourth Round.

East El Paso, July 15. Highland Park, July 22. Hachita, July 22, 23. Clint, July 29. Asbury, July 29, 30. Trinity, Aug. 5. Las Cruces, Aug. 12, 13. Lordsburg, Aug. 18, 19. Deming, Aug. 19, 20. Sierra Blanca, Aug. 25, 26. Van Horn, at Valentine, Aug. 26, 27. Marfa, Sept. 1, 2. Fort Davis, Sept. 2, 3. Alpine, Sept. 5. Fort Stockton, Sept. 8, 9. Buena Vista, Sept. 15, 16. Toyah, Sept. 22, 23. Santa Rita, Sept. 25. Tularosa, Sept. 29, 30. Alamogordo, Sept. 30, Oct. 1. New Mexico Annual Conference meets in El Paso, Oct. 3. HUBERT M. SMITH, P. E.

McKinney District—Fourth Round.

Farmersville Sta., Aug. 26, 11 a. m.; Q. C., Oct. 23, 8 p. m. Plano Sta., Aug. 26, 8 p. m.; Q. C., Oct. 31, 8 p. m. Celina Sta., Sept. 1, 2. McKinney Sta., Sept. 2, 8 p. m.; Q. C., Oct. 24, 8 p. m. Nevada Sta., Sept. 9, 11 a. m.; Q. C., Nov. 2. Wylie Sta., Sept. 9, 8 p. m.; Q. C., Nov. 1. Blue Ridge Cir., at Pleasant Grove, Sept. 15, 16. Princeton Cir., at Willow Chapel, Sept. 22, 23. Renner Cir., at Murphy, Sept. 29, 30. Allen and S. McKinney, at Allen, Oct. 6, 7. Carrollton and Farmers Branch, at C., Oct. 7, 8. Weston Cir., at Weston, Oct. 13, 14. Anna and Melissa, at Melissa, Oct. 14, 15. Frisco Cir., at White's Grove, Oct. 21. Prosper Cir., at Prosper, Oct. 27. Frisco Sta., Oct. 28, 29. Richardson Cir., at Richardson, Oct. 31, 2:30 p. m. Josephine Cir., at Josephine, Nov. 3, 4. C. W. DENNIS, P. E.

IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded against fire.

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SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

DOINGS AT JUNALUSKA.

(Editorial Correspondence.)
So many things have transpired in the last week in the Sunday School work at Junaluska that I scarcely know where to begin this chronicle.

First, on July 17, came a conference of the Executive Committee of the General Board and the Divisional Field Secretaries. This was purely for the purpose of comparing notes, looking over the field and considering what changes are needed in our Sunday School law in the light of four years' experience.

On July 18 the General Sunday School Board met in regular annual session. Bishop Atkins was in the chair in physical health and mental vigor. It will delight his many friends in the Southwest to learn that a visit to Battle Creek proved that the alarming reports concerning the state of his health were not well founded, and that he gives promise of years of useful service to the Church. Most of the members of the Board were present and stayed through the meeting, which lasted two and a half days. This being the last regular meeting prior to the General Conference, the whole Sunday School situation was surveyed with care and a legislative committee was appointed to take in hand the matter of General Conference legislation. No final conclusions were reached and no positive instructions given the committee, but two or three subjects seemed clearly defined in the minds of the Board. Their first problem is to provide the Board with a larger income without adding to the already heavy burden which the collections lay upon the pastor. It is believed that this problem can be solved. It was the unanimous opinion of the Board that the problem of an adequate field force will never be solved until some plan is found by which trained workers can be shifted from conference to conference. Under the present plan by the time a man really learns something about field work the brethren of his conference want a change and he has to go back to the pastorate. The idea in the minds of the General Board is to have the law so changed that it can co-operate with Conference Boards both in choosing and supporting their field workers. Another conclusion the Board reached was that Children's Day, as such, has about served its purpose and that it should be supplanted by a Sunday School Day, on which recognition should be accorded to all departments of the Sunday School and an offering taken for Sunday School work. The idea is to have an assessment for Sunday Schools, but to let this assessment be met by the offerings on Sunday School Day and ten per cent of all the money raised in the Sunday School for missions. The Board authorized the Divisional Secretaries to secure and appoint voluntary field workers, with a proviso that said secretaries shall pass upon the qualifications of said workers, and that they shall operate in harmony with plans of the Divisional Secretaries. Under this plan the Secretary of the Southwest Division takes pleasure in giving formal recognition to the valuable work of such experienced workers as Dr. and Mrs. V. A. Godbey, Mrs. Downs, Mrs. Bloodworth and others.

On July 20 the conference of Chairmen and Field Secretaries of Sunday School Boards met and held a three-day session, not including Sunday. This editor happened to be president of that body, and when it was over he was tired. His knowledge of parliamentary law was put to some severe tests. During the time when the brethren were preparing advice for the General Conference they were much like that august body itself in its most exalted moods. But the members were uniformly courteous to the chair.

Besides this editor and his daughter, Ruth, other Texans who are here or have been here this season are: Dr. C. A. Nichols, of Georgetown; B. M. Burgher and wife and Dr. Ivan Lee Holt, wife and son, of Dallas; Rev. Glenn Flinn, wife and niece, of Beaumont, and Mr. and Mrs. Matchett and sister, of Marlin. The hotels and boarding houses are full and everything indicates a profitable season for the Assembly.

Junaluska, North Carolina.

A devout man who was lame expressed gratitude for his affliction, saying, "Had I not been lame I might possibly have gone away from God."

THE CIVIC LEAGUE OF TEXAS.

The above is the name of a new organization, which has been promoted by some city pastors of Texas, in order to help the Church life of the rural communities of the State. This organization is affiliated with the Texas Farmers Congress, and will hold its sessions with the Congress.

The Farmers Congress is doing much to advance the interests of improved farming, horticulture, stock raising, public schools, good roads, etc. At its last annual session the Congress invited the Church to organize itself in a general way and affiliate with the Congress and do its part in the great work of community betterment. This is a proper recognition of the importance and power of the Church as a necessary factor in the life of the people. Such affiliation with the Congress gives the Church an opportunity to adjust itself to the modern movement to improve all the resources and facilities for larger living in the rural districts of our country. And wonderful things are being done along that line. It will be sadly unfortunate if the Church should be left out of the thought and plans of these busy and powerful workers who are doing much to improve rural life.

The Civic League is an effort to bring the Church into this movement. It is the Church's duty to organize into itself all the mighty forces that work for human betterment. More than that it should furnish the inspiration and give direction to these forces. If the Church drags behind other movements it will not make itself useful to those who need the Church and who are able to give the Church great service. The business of the Church is to conquer the world for Christ and in order to do that it must dominate the forces that are controlling the world. The Church has nothing to lose in putting itself with full force into every movement that exists. This will be its larger making. It should be a leaven in every lump of human society. More, it should be the leaven.

The Civic League will hold a two days' institute during the approaching sessions of the Farmers Congress, August 1 to 3. Not only will those who attend have the opportunity to hear and participate in great discussions regarding the Church and its mission to the community but they will have the privilege of seeing and hearing what is being done in every other department of the movement for rural betterment. No preacher can spend two days better than to spend these two days at College Station, near Bryan, the seat of the Texas A. & M. College. Under the auspices of the Civic League there will be discussed such topics as the following:

The Bible a Rural Book, The Rural Church Situation in Texas, The Relation of Economic Prosperity in the Country to the Country Church, Home Ownership and the Country Church, the Relation of the Rural Church to the Rural School, Full Time Pastorate in the Country Church, Country Roads and the Country Church, The Program for a Country Church, Christianizing the Social Life of the Country Community, Country Church Finances, A Play. These topics will be discussed by some of the greatest men in all the Churches of the State.

No preacher who serves a country Church should fail to be present. Railroad rate, one cent per mile each way. J. A. OLD.

Dallas, Texas.

WHAT THE CHILDREN THINK OF THE ORPHANAGE.

Being supporters of our Home, naturally the foremost questions in your minds might be "What is being done for the children?" "Do they like to stay here?" and many other questions. In answer to many of your questions, as a girl in the Home, I will tell you why I like to stay here. First of all, it is like a home, though quite a large one, with a loving, kind and religious father and mother at the head of it. They love us, advise us, and instill into our hearts and minds the higher ideals of life, just as our mother and father would have done had they lived. We are taught the many different duties of life and all the necessities of domestic affairs. The knowledge of cooking and sewing, we are not denied, but are fitted for the domestic side of life. We are given an education fitting each and every one of us for a life work. Every opportunity and advantage of an education is given us. The Waco High School is now opened to us and we who have finished the grades here are taking an insight into the intellectual side of life in the High School. Every penny that is given to this goes toward the making of some boy or girl, into men and women. Our clothes are made by the good ladies of Texas who are interested in us. They are carefully and neatly made and highly appreciated by each and every child. As

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to our food, we are fed scientifically, by a fully accomplished domestic science teacher, the daughter of our manager. We are healthy and happy and prayerfully grateful to the good people that help to make us this way.
ONE OF THE ORPHANAGE GIRLS.

There are a good many reasons why any child should love to have a home like this. One very good reason is that those in charge of the Home strive to make it what a home should be and as little like an institution as possible. Then, too, the children here know that they will get their education, while some of those on the outside do not know this. This Home is more sanitary than most others. Every part of the buildings and grounds are under the supervision of a competent worker who teaches the children how to do their part of the work properly. Each child is cared for by some organization or society, who send the clothes to fit the child, rather than send clothes they deem unfit for use. Among other reasons is that Father Burroughs tries to be a father to the children just as his wife tries to be a mother. When we stop to think of what he has done for the Home we may well be proud that we are permitted to call such a man father.
ANOTHER ONE OF THE GIRLS.

HELP THE ORPHANAGE.
H. G. H.

Are the appeals made by Manager Burroughs of the Orphanage to be read and thrown aside?
Are the financial exhibits made by Field Secretary Gray, of the Orphanage, to be glanced at and then dropped into the wastebasket?
Are the pleadings of Abe Mulkey for help to run the Orphanage in a proper manner but the emotions of an overzealous advocate?
Is the unfurnished condition of the Orphanage building to be considered among the completed appointments of Texas Methodism?
Yes, responds thousands of the Methodist public—for we want our money for war taxes, summer recreations, our outings this hot weather—a few dollars for missions, church extension—and the pennies left over can after awhile rattle in a little box up at Waco—for it will cost each one of us at least \$25.00 to go on the outing.

Why, don't you know we have the Red Cross on hand and the war on hand and conservation of food on hand—and the orphans must go to grass! Thousands say, let 'em go!
Abe Mulkey can't play any more of his pranks on us—we have our own children to look after—and the waifs of dead men and dead women can "root pig or die!"
That is exactly what the mass of the Methodist people of Texas are saying—and they ought to have a millstone around their necks and be dropped to the bottom of—nonentity!

What capacity has that delegate Bob Shuler does not name to legislate for the welfare of the earthly leavings of the saints on high? And yet the fate of the Orphanage is in just such hands—and the fate of important legislation is in just such hands as well.

Let Hawk make the feathers fly from just such birds!
Thousands of dollars for recreation and a penny for the child of a dead brother! All credit to those who help, but Methodism has reached a pretty pass! If a proposition for an assessment is made some brother will announce that the camel's back is already broken—or that these baptized members on probation in the Methodist Church should be scattered round over the country in Christian homes, where

the mother-instinct and mother-love can be exercised. Sentimental bosh!
Try the scattering and more than half of the crowd of waifs go to the poorhouse!

The day for the orphanages of the land to be crowded to suffocation is rapidly coming! The end of the war will see it. In Europe they will die by the millions—in America we must prepare at least to give them the crumbs from our tables. The history of Dives and Lazarus may be repeated.

Hell and heaven just ahead!
Bishop, Texas.

It is an easy, simple thing (which of us does it?) to recall, as the day closes, the cases of sorrow we have heard of, the vexations and cares which have been brought to our notice, and in our evening prayers to ask God to comfort them. And in thus praying our hearts will be softened and our sympathy kept alive.—E. M. Sewell.

The past, present and future of Hood's Sarsaparilla are: It has cured, it is curing, it will cure.

"What do you suppose has come over my husband this morning, Sophia?" exclaimed a conscientious little bride to the new servant. "I never saw him start downtown so happy. He's whistling like a bird!" "I'm afraid I'm to blame, mum. I got the packages mixed this morning and gave him birdseed instead of his regular breakfast food, mum."—United Presbyterian.

APPENDICITIS
If you have been threatened or have GALLBLADDER INDIGESTION, GAS or pain in the right side, write for valuable book of information.
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OBITUARIES

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

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

Poetry Can in No Case Be Inserted.

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

BURSON—Mrs. Maggie Huggins Burson, daughter of Brother and Sister F. T. Huggins, was born December 7, 1898, in Hall County, Texas. In early childhood she moved with her parents to Fort Worth, Texas, where she grew to womanhood. She was married to Glenn Burson February 24, 1916. She professed religion in girlhood and joined the Methodist Church, of which she was a member at her death. She possessed a happy, sunny disposition and was a ray of sunshine to her friends and loved ones. We offer our sincere sympathy to loved ones and friends who mourn her departure. J. A. LANEY.

BLAN — Mrs. Laura Bell Blan, daughter of Mr. T. W. and Mrs. Corah B. Ioor, was born September 1, 1882, in Woodruff County, Arkansas. Following a severe attack of pneumonia, she departed this life February 2, 1917, in a sanitarium at Dalhart, Texas. At the tender age of 13 years she gave her heart and life to God and joined the Methodist Church at Coryell City, Texas. She was happily married to Mr. M. N. Blan in Hall County, and God blessed this union with three children—Nena, J. T. and Bernard—all of whom survive her. She was of a quiet, unassuming Christian spirit, patient, loving mother and a faithful wife. May the blessings of God be upon the children, husband and bereaved ones. J. A. LANEY.

POOL—Judge John Mallia Pool, son of Geo. W. and Sarah Pool, was born in De Calle County, Mississippi, January 31, 1846. He moved with his parents to Caldwell County, Texas, in 1856, and to San Saba County, in 1860. Here he made his home for 57 years. He devoted his splendid energies to farming and merchandising and held throughout life the utmost confidence and the highest respect of all his acquaintances. He was for several terms the faithful and efficient County Judge of San Saba County. Back in the early days—1858-59—he was an honored pupil of the famous old school of Independence, in Washington County. When a mere youth he joined the Confederate Army and was a fearless and good soldier for three years. On June 3, 1879, he was happily married to Miss Annie Hepsenstall, of Austin, Texas. Two sons and three daughters were born to this union. He was converted and joined the Methodist Episcopal Church, South, in 1874, and thenceforward his life was devoted to the Church's upbuilding in this county. For thirty years he was a faithful steward and for many years the efficient Sunday School superintendent. One of his life-long friends said: "Bro. Pool was a prayer meeting member of our Church. It was his fixed principle to attend the services of his Church. He was one of this country's strongest personal factors for righteousness, prohibition, law and order. He is survived by his devoted wife, one son, Geo. M., one daughter, Miss Lelia, and a noble, manly young grandson, Edward W. Pool, who, with many faithful friends, are sustaining a great loss in his death June 7, 1917. "God has been good to me a long life-time. His mercy has been amazing, and what God is planning can be only right and good." These were his last words to his pastor. "Precious in the sight of the Lord is the death of his saints." Z. V. LILES. San Saba, Texas.

MALLARD—No Church or community ever sustained a greater loss in the death of one of its members than did Rusk in the death of Bro. J. F. Mallard. He was known throughout the Jacksonville District and by many who attended the Annual Conference as a devoted and loyal Methodist. He loved the Methodist Church because he believed it stood for the best there is in faith and practice for mankind, and he loved his fellowmen. For years he had been a member of the Board of Stewards and it was his custom to bring to the treasury of the Church every month the amount allotted to him to collect. He was one of the most loyal men to his pastor I have ever known. He was one with whom the preacher would always do well to counsel and in whom he could safely confide. When once convinced that a thing needed to be done for the advancement of the kingdom of Christ he set about to accomplish that thing. And he had many friends outside of the Church, because he exhibited an unselfish Christian spirit toward all. He led men by convincing them that he loved them and was seeking their highest good. He was born December 10, 1864, the fourth of a family of ten children, and was married September 20, 1889, to Miss Georgia Evans. Four children were born to this union, all of whom, with his wife, survive him. After a brief illness that necessitated an operation, he was called to his heavenly home June 15, 1917, and on the morning of the 16th, after suitable services in the church, of which he had been a member since boyhood, amid a host of loving friends, his body was laid to rest in the cemetery at Rusk to await the morning of the resurrection when we know we shall greet him again if we are faithful. As superintendent of the Sunday School Bro. Mallard had won the love of all the children, and it was a fitting and touching tribute to the memory of his sacrifice and service for them that they covered his grave with flowers. What a comfort to friends and loved ones to know we shall meet him again. JNO. W. GOODWIN. Rusk, Texas.

FOOTE—Martha Salena Chaffin was born August 27, 1880, in Aberdeen, Mississippi, moving with her parents to Ennis, Ellis County, Texas, November 6, 1889. In this year she was married to Mr. W. Luther Foote. They moved to Jones County in 1901. To this union were born three children, two girls and one boy; in order of age they are: Irwie, Lloyd and Marie Foote. They moved to Aspermont, Texas, in 1910. Sister Foote was converted at an early age and joined the Methodist Episcopal Church, South. She was an exemplary Christian, devoted to her Church, an untiring worker. She was a leader in the W. M. S. In fact, she was dependable in her Christian life. A devoted wife, a true-hearted mother, she was a beautiful Christian spirit, an angel of mercy to the sick and troubled. But she has gone from us, but we know where to find her. She is with God in the home of the blessed. Weep not fond husband and doting children, as those who have no hope in the beyond. She has just gone where Jesus has prepared a mansion for his own. HER PASTOR, C. S. CAMERON.

AGEE—Robert P. Agee was born in Louis County, Missouri, June 19, 1845. At the age of 25 he came to Texas and in 1871 located in Grayson County, near Sherman. He was married to Miss A. J. Kendall August 8, 1871. To them was born one child who died in infancy. In 1894 they moved to Whitesboro, where he lived until June 15, 1917, when he answered the summons to leave this earth with all its endearing ties, and to take up his abode in the eternal city of God. At the age of 15 he was converted and joined the Methodist Church, in which Church he lived until the day of his death. For more than fifty-five years he loved his Church, his pastors and his God. Even in his old age he was punctual in his attendance at Church. He is survived by his wife and other relatives. A host of friends join with Sister Agee in mourning his death and we sympathize with her in this hour of bereavement and pray that God's richest blessings may be upon her. J. H. SCRIMSHIRE.

SMITH — Mrs. Martha A. Smith, daughter of William and Martha Goodwin, was born in Old Brenford, Middlesex, England, November 15, 1845, and died at Pleasanton, Texas, June 12, 1917. At the age of eight years Sister Smith came to this country with her parents, landing at New Orleans. Immediately they went to Corpus Christi to make their home, but in a short while the father died, and the mother, with her family of eight children, moved to San Antonio, where the early life of Sister Smith was spent. She was married to John M. Smith December 25, 1866, and in 1871 they moved to Pleasanton, her husband engaging in the mercantile business. They immediately entered the fellowship of what was then a small struggling class of Methodists, with scarcely a building in which to worship. For forty-six years she labored in this class, giving the best of her substance, her service and her love. She was constant in her devotion and a leader in every form of Church activity. In 1888 her husband became afflicted in such a manner that he could not attend to his business and for eighteen years her shoulders and her loving heart not only bore the burden and care of the home, with a husband who needed her constant attention, but also the responsibility of the business and providing the temporal things as well. Through all the years of her struggle she never failed in her devotion to God and the responsibility she bore to those about her. She was a mother to every person in the town. The poor resorted to her because God had appointed her to care for them and no needy person ever passed her unnoticed. The sorrowing went to her and found strength and cheer, because her life had been tempered by sorrow, and she had found a refuge in the Lord. The preachers found in her a friend and the ruling motive in her life was loyalty. She read the Advocator and insisted on having a Conference Journal; she kept up with the Church in general. She had a remarkable insight and could detect the least degree of sham or hypocrisy in the life of any one. This insight could detect the Divine and the beautiful in even the lowest and she never failed in her praise and appreciation. Her advice was sought by all and her mind was clear and perfect to the very end. She was active and cared for her business interests, lingering just a few days before her death. Sister Smith gave to the world a long life of devoted Christian service, and surely she has gone to a great reward. She was the mother of three children, one dying in infancy, and she leaves two daughters, Mrs. J. W. Hunt and Mrs. F. B. Ricks, both of this place. She is also survived by one brother and four sisters—J. W. Goodwin, Mrs. Mary Smith and Miss Lydia Goodwin, of Pleasanton; Mrs. C. G. Hinadale, of Massachusetts, and Mrs. Annie Brewster, of San Antonio. The funeral service was conducted at the Church and her body was laid by that of her sainted husband to await the resurrection. The pastor was assisted by the presiding elder, Dr. Groseclose, and Rev. L. E. Booth, a former pastor. H. L. DUPREE, Pastor.

WILLIAMS—Miss Ella Tillman Williams was born at Marianna, Arkansas, April 5, 1896. Her father and mother have both preceded her to the better world. Since she was ten years of age she has lived with her only full sister, Mrs. Fred W. Snetser, now of San Angelo, Texas. She has been a Christian girl practically all her life, having in early youth committed herself unreservedly to Christ. She joined the First Methodist Church in San Angelo, February 7, 1915. This came as a surprise to her pastor as well as to Mr. and Mrs. Snetser. But this was her way. She never advertised what she was going to do. She pondered her ways in her own heart and then acted as her conscience bade her. The surprise was not that she joined the Church, but her way of doing it. She was received at the close of the Sunday School service. This was her request. She was ambitious, as was also her sister for her. She was buoyant with hope and faithful at her post of duty. She was attending the College of Industrial Arts at Denton, Texas, when her tragic death came.

It was on Sunday, April 9, that the sad news came to Mr. and Mrs. Snetser that she had been seriously burned, her dress having caught fire from an open gas stove. Many, many friends in San Angelo sympathized to the fullest with them in their sad bereavement. Miss Ella was more like an own daughter to Mr. and Mrs. Snetser than a sister. They loved her as their own and were doing all they could to fit her for life's duties. She was assistant teacher in her Sunday School class and had said to a friend that she desired to become a missionary. She passed away on April 9, 1917. Funeral services were held in the College Chapel at Denton by Rev. Robert Gibbs Mood, pastor of the Methodist Church; Rev. Mathison, pastor of the Christian Church, and Prof. F. M. Bralley, president of the college. The faculty, the students and a host of friends, amounting to some fifteen hundred, attended the services. Her body, accompanied by Mrs. Snetser, was shipped back to Arkansas, her native State, and laid to rest in the old cemetery beside her loved ones and beneath a mound of beautiful flowers. Her spirit returned to God who gave it. Miss Ella, we will not meet you here again, nor will we hear you read those good selections we have heard in other days, but in our Father's house some sweet day we will meet again, where we shall be more than recompensed for the disappointments and tragedies of this life. To Mr. and Mrs. Snetser, Rev. R. E. Porter, our pastor at Garland, and Miss Ella's uncle, and all her loved ones and friends we extend our love and sympathy. In memory of her a page was set apart in the College Annual. In our memories she will linger with us, but one day the clouds that intervene will be rolled away, and in newness of life we will see her again in our Father's house, our everlasting habitation. JOE F. WEBB.

Hillsboro District—Fourth Round. Munger, at Dover, Aug. 25, 26. Itasca Cir., at Files V, Sept. 1, 2. Penelope, at Penelope, Sept. 8, 9. Coolege, Sept. 15, 16. Malone and Bynum, at Malone, 9:30 a. m., Sept. 22. Hubbard, Sept. 23. Irene, 8 p. m., Sept. 24. Abbott, at Abbott, Sept. 29, 30. Line Street, 8 p. m., Sept. 30. Kirk and Prairie H., at P. H., Oct. 6, 7. Big Hill and Ben Hur, at Ben Hur, Oct. 7, 8. Itasca, Oct. 14. Covington and Osceola, at O., Oct. 15. Peoria, at P., Oct. 20, 21. Brandon and Mertens, at M., Oct. 21, 22. Whitney Mis., Oct. 27. Whitney Sta., Oct. 28. Hillsboro, Nov. 4. The district has made a splendid financial record thus far. Let every steward do his best to collect up in full this quarter. I shall call for a report from each individual steward of his work—trust each one will be present and prepared for this call. The extraordinary advance in cost of living makes it imperative that all salaries be paid in full. The corresponding high price of everything produced by the farmer makes it comparatively easy for him to pay his assessment. Reports of Woman's Missionary Societies will be called for. Pastors are urged to push their collections. JNO. M. BARCUS, P. E.

Clinton District—Fourth Round. Clinton Quarterly Conference, 8 p. m., Aug. 8. Rocky, preaching at 11 a. m.; Q. C. at 3 p. m., Aug. 10. Clinton, preaching at 11 a. m.; at Mt. Hope (Custer), at 8 p. m., Aug. 12. Custer, Q. C., 10 a. m., Aug. 13. Cheyenne, Q. C., 3 p. m.; preaching, 8 p. m., Aug. 17. Butler, Q. C., 3 p. m., Saturday, preaching, 11 a. m., Aug. 18. Stafford, preaching, 8 p. m., Aug. 18. Braithwaite, preaching and Q. C., 8 p. m., Aug. 22. Cordell, Aug. 25, 26. Sunday School Institutes, Cordell, Butler, Sayre, Aug. 28, 29, 30. Sayre, Q. C., Aug. 30. Erick, Q. C., 3 p. m., preaching, 8 p. m., Aug. 31. Berlin, Q. C., at Berlin, 3 p. m., Saturday; preaching, 11 a. m. and 8 p. m., Sunday, Sept. 1, 2. Mutual, preaching, 8 p. m., Sept. 6. Tangier, Q. C. and preaching 8 p. m., Sept. 7. Arnett, Fairview, Q. C., 3 p. m.; preaching, Sunday, 11 a. m., Sept. 8, 9. Arnett, preaching, 8 p. m., Sunday, 8 p. m., Tierce's Chapel, Sept. 9. Leedy (Q. C.), 3 p. m., Saturday, Sept. 15, 16. Foss (Q. C.), 3 p. m., Saturday, Sept. 22, 23. Elk City, preaching and Q. C., 8 p. m., Sept. 23, 24. Cloud Chief (Q. C., Saturday, 3 p. m.), Sept. 29, 30. Buck Creek, preaching, 8 p. m., Sept. 30. Port (Q. C., 3 p. m.); preaching, 8 p. m., Oct. 5. Sentinel (Q. C., 3 p. m., Saturday, Oct. 6, 7. Weatherford, Oct. 13, 14. Hammon, Q. C., 3 p. m.; preaching, 8 p. m., Oct. 19. Bethel (Q. C., 3 p. m., Saturday), Oct. 20, 21. Fifth's stewards' meeting announced by letter. This is finishing up quarter, brethren. Let all the financial matters and statistics be well in hand. W. L. ANDERSON, P. E.

Lampasas District—Fourth Round. Aug. 11, 12, Bertram. Aug. 18, 19, San Saba Cir., at Live Oak. Aug. 25, 26, Kempner. Sept. 1, 2, Marble Falls. Sept. 3, Johnson City, at Round Mountain. Sept. 4, Burnet, at Lake Victor. Sept. 8, Llano Cir., at Mayes Chapel. Sept. 9, (p. m.), Llano Sta. Sept. 10, Cherokee. Sept. 15, 16, Lometa. Sept. 22, 23, Mullin. Sept. 24, Goldthwaite. Sept. 25, Center City. Sept. 26, Star. Sept. 29, 30, Mason. Oct. 1, 2, Fredonia, at Bethel. Oct. 3, 4, Richland Springs. Oct. 5, San Saba. Oct. 7, Lampasas. THOMAS GREGORY, P. E.

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Gainesville District—Fourth Round. Denton Sta., Aug. 26. Aubrey Cir., Sept. 1, 2. Preaching and conference at Cooper, Saturday, Sept. 1. Preaching at Oak Grove, at 11 a. m., Sunday, Sept. 2. Green Valley, at 3 p. m., Sunday, Sept. 2. Aubrey, at night, Sunday, Sept. 2. Pilot Point Cir., Sept. 7-9. Preaching at Bethel, at night, Friday, Sept. 7. Preaching and conference at Friendship, Saturday, Sept. 8. Preaching at Mustang, at night, Saturday, Sept. 8. Wesley, at 11 a. m., Sunday, Sept. 9. Lewisville Sta., Sept. 9-12. Montague Mis., September 14-16. Preaching at Barrel Springs, at night, Sept. 14. Preaching and conference at Montague, Saturday and Sunday, Sept. 15, 16. J. Dy Mound at 3 p. m., Sunday, Sept. 16. St. Jo Sta., Sunday and Monday, Sept. 16, 17. Dexter Mis., Sept. 20-23. Preaching at Silver Side, at night, Sept. 20. Black Jack, at 11 a. m., Friday, Sept. 21. Walnut Bend, at night, Sept. 21. Mt. Zion, at 11 a. m., Saturday, Sept. 22. Conference at Dexter, 3 p. m., Saturday, Sept. 22. Preaching at Liberty Hill, at night, Sept. 22. Dexter, at 11 a. m., Sunday, Sept. 23. Woodbine Cir., Sept. 23-27. Preaching at West View, at 3 p. m., Sunday, Sept. 23. At Calisburg, at night, Sunday, Sept. 23. At Spring Grove, at 11 a. m., Monday, Sept. 24. At Woodbine, at night, Monday, Sept. 24. At Friendship, at 11 a. m., Tuesday, Sept. 25. At Hemming, at night, Tuesday, Sept. 25. Preaching and conference at Whaley Chapel at 11 a. m., Wednesday, Sept. 26. Marysville Cir., Sept. 28-30. Preaching at Sivel's Bend, at night, Sept. 28. Preaching and conference at Marysville, Sept. 29. Preaching at Van Slyke, at 11 a. m., Sunday, Sept. 30. Whaley Memorial Sta., Sept. 30. Rosston Mis., Oct. 5-7. Preaching at Rosston, at night, Friday, Oct. 5. Preaching and conference at Gladys, Saturday, Oct. 6. Preaching at Hardy, at night, Saturday, Oct. 6. At Forestburg, at 11 a. m., Sunday, Oct. 7. Denton Street Sta., at night, Sunday, Oct. 7. Spanish Fort Cir., Oct. 11, 12. Preaching at Spanish Fort, at night, Oct. 11. Preaching and conference at Liberty Hill at 11 a. m., Friday, Oct. 12. Bonita Mis., Oct. 12-14. Preaching at Illinois Bend, at night, Oct. 12. Preaching and conference at Prairie View, at 11 a. m., Saturday, Oct. 13. Preaching at Starkey's Chapel, at 11 a. m., Oct. 14. At Bonita, at night, Oct. 14. Myra and Hood, Oct. 20, 21. Preaching and conference, at Myra, Oct. 20. Preaching at Hood, at 11 a. m., Sunday, Oct. 21. Era Cir., Oct. 26-28. Preaching at Melvine, at night, Friday, Oct. 26. Preaching and conference at Era, Saturday, Oct. 27. Preaching at Lois, at night, Saturday, Oct. 27. At Boliver, at 11 a. m., Sunday, Oct. 28. Sanger Sta., Oct. 28, 29. Valley View Sta., Nov. 3, 4. Preaching and conference at Valley View, Saturday, preaching at 11 a. m., Sunday, Nov. 4. Preaching at Spring Creek, at 3 p. m., Sunday, Nov. 4. C. M. HARLESS, P. E.

REVIVAL AT HENDERSON.

(Continued from page 12.)

the Church from the last conference: "This must surely be the time when God will visit us." I responded in kind. Prayer, plans and work were blended to this objective. As we proceeded, faith began to take form by the time the meeting started on Sunday the 22nd inst, and at this writing in the middle of the meeting we are rejoicing in the midst of a great victory. Yesterday (Sunday) was a great day. At night more than three score were blessedly saved, some of whom were backsliders. Conviction is deep, and a spirit of prayer is on the Church, which is the promise of yet greater things. My helpers are Rev. G. A. Klein and wife, of Nashville, Tenn., and Rev. C. B. Clark, singer, of Clinton, Ind. I have never had or known of better help. Mrs. Klein as a Bible teacher is of the best, as also a leader of souls. Bro. Clark is a fine singer, and will do anything to make the meeting go. Bro. Klein is well known to the Church as an evangelist, and needs no commendation from me. But his message, spirit, saneness, courage and methods are so compelling that I want to add my word. He stirs the Church and the unsaved, holding them under the power of his message and the Spirit till they are right with God. He is a master teacher by illustration. Everyone gets his portion. Children understand profound truth under his teaching. The other Churches of the town have given full co-operation, which means a blessing not only on Methodism, but all of the community. To God be the praise.—H. H. McCain, Pastor.

NOTES FROM CAPITOL HILL.

Since it is always more interesting to learn what people are doing than what they are thinking, we will send a few notes from Capitol Hill, where our pastor, Rev. J. E. Matlock, is conducting a revival meeting with great success, and we trust greater to follow. Last night, which was the third Sabbath since the meeting began, thirty-four were received into the Church, twenty-four of whom were baptized, for which we earnestly thank God, as many testified. Few services have passed without some one being saved, and on one occasion fourteen came forward and gave their lives to God. To say that the Church has been revived by this meeting would perhaps convey an erroneous

impression, since this year has been a continuous revival, as Bro. Matlock only preaches revival sermons. Yesterday the campaign was renewed to raise funds for our new church and a good sum secured. We hope to begin building by September 1. We were glad to have with us for two days Mrs. T. J. Durham and baby, Floyd, wife and son of our last year's pastor. A previous engagement caused Bro. Maurice Johnson to cut his stay here short, but he won many friends with his spiritual singing and winning personality. We are glad, however, to have Bro. Ryan, of Marlow, who is filling his place most acceptably. Mrs. Matlock is a sweet Christian woman, who is a helpmeet indeed to her husband, and the family have won the hearts of all with whom they have been associated. This will probably be followed by a more complete account later when the meeting has closed. May Christ's kingdom come in power.—Mrs. J. W. Ray.

PETTY CIRCUIT.

At Tigertown, ten miles north of Petty, on this charge half way between Petty and Red River, we opened our revival at that point on the fourth Sunday in June, Rev. I. M. Woodward, of Sumner, this county, preached the opening sermon with great power and force. There are few men of his age who can preach as he. From the very first there was deep spiritual interest manifested by those who were touched by his preaching, so deep were his thought in presenting sin and its final consequences that many resolved at once to quit the walks of sin and take up the paths of righteousness. Bro. Woodward left us on Monday following, and in his stead Bro. W. H. Brown, of Dallas, came and did most of the preaching for three weeks. Bro. Brown is one of the most "nest preachers in our conference illustrating the evil results of sin and its final consequences. We are frank to say that he is a whole team by himself, he does not sugarcoat his sermons in fighting the evil one to please the sinner. He rolled up his sleeves and fought sin straight from the shoulder from the start. Noble man, good preacher, faithful worker in God's vineyard. After three weeks faithful service Bro. Brown left us to continue the meeting another week. Closing out yesterday, July 22. The good work done at this point resulted in 150 conversions and reclamations, 106 additions to our Church, six by certificate, thirty by vows, seventy on profession of faith, at least three-fourths

of these are fathers and mothers in this community; received over \$150 in cash as incidentals of the meeting. During the progress of the meeting we felt the need of a house more commodious than our own, to take care of our now growth at this point. We started a subscription list on the spot to raise \$2500 to build a Methodist Church at Tigertown, where there was a community formed sixty-five years ago, and never had a church building, all denominations holding service in the public school building; we now have \$1700 in subscriptions and do not intend to stop until we have reached the goal—\$2500. Bro. Bob Collins has donated to us one acre of land, and we have bought another acre from him on which to locate our church in a beautiful oak grove near this village. We expect to start our church in next month (August). This was the greatest ingathering of souls Tigertown ever had since the community was formed. We praise God from whom all blessings flow.—L. F. Tannery, P. C.

JOSHUA.

Our charge is not up to top notch, yet is not quite dead, hence this epistle. We were received back for our second year very cordially, and have had many and varied experiences up to now. Our first experience was the arrival of a new girl at the parsonage on our first Quarterly Conference, but the pastor was on hand ready for business. Our presiding elder came, and we all fell in love with him at first sight, and haven't gotten over it yet. Indeed Dr. Nelms is a man among men—a brother beloved, and how he can preach! The pastors' and laymen's conference of the district met with us on February 12., and it was a very great occasion. On March 1 we paid our Church and all furnishings out of debt, and the first Sunday following Dr. Nelms dedicated it. It was a high day for Joshua Church. Listen! twenty-five years ago the old church was built and at this time Dr. J. M. Towns was a member of the board of trustees. Dr. Nelms was presiding elder, Dr. Towns presented the church to Dr. Nelms for dedication. At the dedication of the new church, this year, Dr. Towns, still a trustee, presented the Church to Dr. Nelms, the presiding elder, for dedication. Can you beat it? Other old debts have been paid this year. Our church at Concord is most out of debt, and will be dedicated before conference. We have started into the revival cam-

paign, and are praying for victory. We serve a fine people. Some are as faithful men and women as live today. They are looking after the needs of the pastor and family. My wife has just undergone an operation the past month, but is now able to be up and at her place in the home and Church. Indeed we are grateful to our loving Father, who showers upon us many blessings. Yes, our boys are called to the front, and our hearts are stirred, but we pray that out of it all we may be drawn back to God. The great conscription day is just over the hill, and we shall all be called, and have to stand the examination. We shall try to report everything in full at Georgetown.—A. E. Watford.

KEMPNER.

Our work in these diggings is not altogether dead; have recently closed one of the greatest revivals in the history of this charge, being held at Clayton Church. Rev. C. H. Ledger, of Matador, came to us on July 1 and two weeks fought sin in every phase, the result being about forty-five conversions and reclamations, twenty-six additions to the Church, the majority being heads of families, organized a splendid Epworth League. The entire Church is now in first class running order. Bro. Ledger is a man of God, an evangelist of the old type that fears not man. We are now in the fight at this place with Bro. James Cole as leader. Only been in progress a few days, with good prospects for a revival; four conversions to date. In June we held a great meeting at Stanley Chappel the first revival that place has had in years. We have two places yet to hold forth and are praying that we may make a clean sweep before the year closes. Our work as a whole is being brought to the front, the women are doing a great work at this place; are indeed true to the preacher and family; look after our parsonage home, which has been remodelled and nicely furnished this year. We have three missionary societies, one at Clayton, and have recently organized at Langford. They, too, are progressive and doing good. We have never been thrown among more loyal people, and we trust to have a full report at conference. We have recently been blessed with rains and financial prospects are more encouraging. We are putting forth every effort to make this the best year of our short ministry. We give God the praise for all.—J. P. Watson, P. C.



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