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THE VANISHING SENSE OF GOD

IN a desperate indictment of the wicked of his day the Psalmist exclaimed: "God is not in all his thoughts" (Psa. 10:4). Exactly this is the meaning intended to be conveyed by the caption of this editorial. The ruling sense of God, discoverable in the lives of Bible men, for vast numbers of men today has become a vanishing sense of God. God, indeed, is not in their thoughts. And the result is registered in an enfeebled sense of sin and a distressing poverty of character.

The truth of these observations, it would seem, can not successfully be denied, and this truth at once challenges inquiry as to the causes contributing to the lost sense of God among so many men in our day. One or two of these contributing causes we may note at this time. Others also, doubtless, will suggest themselves, and some of these may seem of such importance as to be entitled to first place in the discussion.

Principal D. S. Cairns in his "Christianity in the Modern World" declares that the modern mind is hypnotized by the scientific idea of evolution. Is this too strong a statement? Have Mr. Darwin and others done for the nineteenth and twentieth centuries with their theory of evolution what Newton and others did for the seventeenth and eighteenth centuries with their theory of gravitation? So the great Principal declares, and there are not lacking signs that he will be heard.

Both Newton and Darwin are among the great masters in the realm of scientific teaching, and their conclusions in their chosen studies appear valid in certain spheres. Sir Isaac Newton was a devout man; and Mr. Charles Darwin for himself never denied the existence of a Creator, though he did confine the emergence of the Creator a little far back in the world's history. These men themselves, be it said to their credit, did not attempt to explain everything in terms of their theories. Newton sought to explain only the movements of the planets in their orbits. Darwin applied his theory only to the physically living and non-living world. The ready acceptance of these theories, however, upon the part of many students of science, amounted to an obsession. The "hypnotic" influence of Newton's theory upon his age is seen in the fact that Newton's followers almost immediately proceeded to explain molecular forces in terms of gravitation; and a like influence of Mr. Darwin's theory is seen in the fact that his followers proceeded to explain the whole realm of the inorganic, vital, sentient and self-conscious in terms of evolution. Because these theories seemed to prove valid in certain realms, their application forthwith was

extended to all realms. This much is said neither to affirm nor deny at this moment the validity of these theories, but simply to show the process by which Principal Cairns felt himself justified in saying that whole centuries may be hypnotized by scientific ideas.

Mr. Darwin, as observed, did not deny the existence of a Creator. He admitted that life may have been breathed by the Creator originally into a being of "simple and low organization," but he held further operation of the great Artificer rigidly under the reign of natural law. The universe henceforth was closed to its Maker except through the operation of such law. Henceforth there was to be no new emergence of God upon the scene. There was to be for all the future no emergence of the divine personality, but an orderly development to an ordered end. Extremists, like Haeckel, agreed with Mr. Darwin as to the date of the first appearance of life, but declared that life came by some occult process, formerly called "spontaneous generation." Haeckel, therefore, not only closed the orderly development of life against the emergence of God, but rejected every conception of the supernatural. Darwin and Haeckel, while differing as to the possible origin of the world of life, however, were agreed in their theory that everything goes on naturally.

That the scientific idea of evolution has affected men's thought of God goes without saying; and that it has obscured the sense of God in thousands of men we as little doubt. For those who accept the extreme theory of evolution there is nothing left but a positive denial of even the existence of God. With any doctrine of God at all such a theory is in deadly conflict. And the fact that thousands of men today write themselves as "atheists" indicates that this destructive theory can not have been without effect. If it be said that multitudes of these men never so much as heard of Haeckel and his theory, it needs to be answered only that the press of the day is so sensitive that what is spoken in secret anywhere might as well be proclaimed from the rooftops. Do not doubt it: Haeckel's atheism lives in thousands of lives who as yet have never heard whether there be any Haeckel. And especially does it persist in the atheistic culture of many universities, both European and American.

That even Darwinian Evolution is responsible for the waning sense of God in many minds there can be little doubt. It may be freely admitted that there is no necessary controversy between a scientific Theism and Darwinian Evolution. This is true because Mr. Darwin, at least, didn't deny the existence of a Creator. But certainly it is impossible to harmonize Darwinianism with the views re-

garding Creation entertained by the great majority of Christian people. This is not to say even yet that Mr. Darwin was wrong in his development theory. For the sake of argument, let us admit that he is correct; nevertheless, the re-learning the story of Creation at his feet is not an easy task. The race in this re-study is not unlike the college student who becomes confused about many things, which before were never questioned, as he enters the halls where he must analyze and where he is taught never to leave a proposition until he can write Q. E. D. Such student often goes blind to many faiths formerly held dear. In the process of making his faith his own confusion appears. So, even though Mr. Darwin may be right, the wrench in his teachings from those ordinarily accepted has resulted in thousands of men, we believe, losing their sense of God. You may say that this process is as necessary for the race as for the student, and that this transition period will pass, leaving a surer and richer faith. Nevertheless, the transition period is not yet passed, and in an effort to adjust themselves to their nineteenth century teacher many have lost their way and even now will confess their vanishing sense of God.

A theory, it must always be remembered, is designed to explain the facts. A theory simply registers the judgment of its author. If a theory does not explain the facts, the facts must not be altered, but the theory. If men persist in naming their theories "laws of nature," let us still not forget that these so-called "laws" are not objectified in nature, but simply register the judgment of their authors, and have no validity, nor are entitled to the credence of other men, except as they explain the facts. We must not go on from age to age yielding to the hypnotic influence of theories, but rub our eyes and resolutely ask if these theories explain the facts.

That the development hypothesis of Mr. Darwin possesses a romantic fascination, and that it is valid in certain spheres; that it has proved useful both in the physical and mental sciences, no informed man will doubt. But that this theory, especially as enlarged by others, "closes" the universe to the emergence of God in creative acts and providential care and redemptive ministry, the facts—the simple facts—certainly disprove. There was nothing implicit in the life of his day that will account for Jesus of Nazareth. He was more than the flowering of humanity. His personality, which has thrown a spell over the centuries, can be explained only on the hypothesis of a new emergence of God. Nor was there anything implicit in the sentient life of animals that will account for the self-conscious history of men. Self-consciousness marks the emergence of a new creative act of God upon the then life of the world. Nor was there anything implicit in plant

life that will account for the sentient life of the lower animals. Nor was there anything implicit in the dead mineral kingdom that will explain the life of plants. The emergence of God, the mighty Creator, alone can explain the ascending progress of Creation—from the inorganic to the vital, from the vital to the sentient, from the sentient to the self-conscious, and from sinning, suffering man to Christ himself.

Herbert Spencer attempted to work out a system of philosophy in harmony with the development hypothesis. The chasms between the inorganic and the vital, between the vital and the sentient, between the sentient and the self-conscious, were freely confessed by Mr. Spencer. For the spanning of these chasms he made, what Principal Cairns calls "fresh drafts" upon the "Unknowable." Mr. Spencer's "Unknowable" emerged in new creative acts. And when once it is admitted that the Universe is not a "closed cosmos" against its Maker the foundation of Christian faith appears secure.

The supreme proof that God has emerged in human history is the personality of Jesus Christ. All efforts to reduce Him to the level of humanity have failed. He can not be classified with men. His character forbids it, his teachings forbid it. And being what He was and saying what He said, it is easy to believe that He did the wonders and signs ascribed to Him. The works ascribed are consistent with his character and his teachings. The historical study of Jesus, and even the very efforts to explain Him in terms of orderly development, have made his personality more resplendent and less classifiable with the wisest and best of men. He is the supreme "moral miracle" of history.

With Jesus Christ standing serenely as the central miracle of the Holy Scriptures the efforts to reduce these Scriptures to a level with the literatures of men do not disturb us. There was a time when we sought to prove Christ by the Scriptures; we now prove the Scriptures by Christ. The essential integrity of the Scriptures can not go while Christ remains. He retreated upon them, and so may we. They ministered to His need, and so may they minister to our need.

With the example of Christ's filial confidence in God before us, we shall not fear that He is far away from any one of us. With His constant retreat in prayer upon the Father before us, we shall not fear that the heart of God is closed against us, nor his arm shortened to help us.

We shall continue to confess our faith in the historic words: "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord."

Should We Accept the Tithing Law as God's Plan for Propagation of Gospel?

By I. F. HARRIS, Waxahachie, Texas.

It should be understood in the beginning of the study of this important question that there is but one source of information and that is God's Word. If it be shown that the Church of God has always been the same and governed by the same laws and must remain under the same requirements throughout all generations, and that the tithing law was enacted for the financial support of the Church it will certainly be evident that all Christians should obey that law. But if it be shown that even though the Church in its constitutional nature be the same in all generations that previous to the death of Christ and the gift of the Holy Spirit there were certain ritualistic requirements made of the Jews which become void after the death of Christ and the gift of the Holy Spirit, and that the tithing law pertained to the ritualistic system and was never intended as a plan for the support of the Church, then it will certainly be evident that the Christians are not under that law in this dispensation.

Now, my dear reader, in view of the above consideration, I ask you to take your Bible and go with me in the investigation of this controverted question and I am sure that we will be able to agree in our final conclusion. Perhaps you have heretofore reached some opinion concerning the subject, but the fact that you have consented to study the subject with me gives evidence that you are still open to investigation and information on the subject. Please waive all past convictions on the subject and go into the investigation as if for the first time you were to settle the matter by God's Word.

Was the Church of God the same in regard to its organization and its relationship to all men in the Jewish dispensation as it has been since the day of Pentecost? No, it was not, from the fact that during the Jewish dispensation God's people were required to worship God through some representative or mediator, and by the use of various sacrifices and ritualistic requirements which were set forth in plain terms under specific laws, and the whole organization, with all its laws clustered around that fact. The organization which existed and all the laws pertaining to that organization were applicable only to the Jews and imposed no duty on them in the interest of the other nations. Let us read Gal. 3:23-26: "But before faith came we were left under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school master to bring us unto Christ that we might be justified by faith. But after that faith has come we are no longer under a school master. For ye are all the children of God by faith in Christ Jesus."

We are taught by this Scripture that all of the laws which were enacted for the purpose of bringing a Jew to believe in the coming Christ were made void when Christ came. And all the laws which were made of God for the purpose of maintaining the Jewish Nation as God's elect and his only people, also became void after Christ's death and the gift of the Holy Spirit. After which time God's Church was to be constituted of all who would accept Christ, whether they were Jews or Gentiles, and the scope of its operations was to be world-wide, embracing every nation and every creature; therefore, the Tithing Law, whether it pertained to the ritualistic laws, the object of which was to lead the Jews to believe in Christ, or whether it pertained to the laws for the maintenance of the Jewish nation, after which time God would henceforth be no respecter of persons, but in every nation he that feared him and worked righteousness would be accepted with him.

Now, let us see whether the tithing law was enacted for the purpose of providing the things which pertained to the worship of God or that which pertained more directly to the maintenance of the Jewish Nation. In other words, did God enact the law for the purpose of making provision for everything which pertained to the worship of God? Bishop Key, in his tract entitled, "Shall we Pay Tithes Now?" says on page 11, paragraph 7: "This New Testament 'Tithing' is the Lord's; it is holy unto the Lord." It is for the support of his Church, at home and abroad, and the relief of the needy and helpless. The ministry is to be supported out of it, churches are to be built and maintained, missionaries are to be sent abroad; education by the Church and for the Church carried on; human distress and wretchedness relieved,

and, in fine, every purpose of the kingdom of Christ among men must be carried forward by the Lord's tithing.

Again he says on page 14, in second paragraph: "Our Lord builds his churches and supports them and bears all expenses at home and abroad out of the tithe due Melchisedec. He asks nothing of us but simply the tithe due him."

With these plain statements before us we are not left in doubt as to what the advocates of the tithing system claim concerning it and God's purpose in making the law. It is claimed that God's design in the law has ever been the same and must remain so to the last generation of men. Now, according to that argument, if God purposed to provide for everything pertaining to the financial need of his Church by the tithe law, he intended to provide all those things pertaining to the worship of the Jews, whether it be the tabernacle and its vessels or the temple and all its furnishings with the many sacrifices and the various expenses of the sanctuary as well as to pay the priests for their service. Did the law provide those things in the Jewish dispensation?

Let us read in Num. 18:25-27: "And the Lord spake unto Moses, saying: Thus speak unto the Levites and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this, your heave offering, shall be reckoned unto you as though it were the corn of the threshing floor and as the fullness of the wine-press."

We are not left to guess at God's purpose in this law, from the fact it is plainly stated, God gave every tribe of Israel an estate of houses and lands except the Tribe of Levi, and he gave this tribe, not the acting priest only, but the whole tribe, the tenth of all the income of the other tribes for their inheritance in the place of houses and lands, and they were required to give one-tenth of it to the acting priests as if it were the tithe of the income of their land, and that was all that was to be used of it in connection with the service of God. Nine-tenths of the tithes they received might be used for any purpose they chose as much so as the nine-tenths left to the other tribes, after they had paid their tithe. Each individual or head of the household was to make various sacrifices and offerings from his own possessions after he had paid the tithe and the priests got a part of those sacrifices for his service in the tabernacle or temple. And then they were called upon to make freewill offerings, to build the tabernacle and to build the temple and for various needs for God's worship in the sanctuary. But we are told now that the tithes settled all of God's claims on us.

God made a covenant with Abraham in which he promised to give to his offspring the land of Canaan for a possession, and 430 years after the covenant was made God led the tribes of Israel out of the land of Egypt, at which time he made a covenant with them, which was to become void when Christ came and established a new covenant in the gift of the Holy Spirit. The covenant which God made with the tribes of Israel was given in specific laws, which embraced every phase of God's purpose and requirements of them, embracing the allotment of their inheritance in the land of Canaan and their protection against all possible alienation from their rights. And no one will dare say that the tithing law was not a part of this covenant which guaranteed to every tribe and to every individual in all the tribes an equal right to his part of the inheritance in the promised land; and the tithing law related to the inheritance of the tribe of Levi, rather than a provision for the support of the worship of God.

Let us read Lev. 25:23-28-33-34: "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxed poor and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it, then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession. But if he be not able to re-

store it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out and he shall return unto his possession. And if a man purchase of the Levites, then the house which was sold, and the city of his possession shall go out in the year of jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold, for it is their perpetual possession."

We see that all these provisions pertained to the common right of an inheritance in the promised land and no one who has a proper knowledge of God's Word can honestly dispute the fact that the tithing law was a part of the provision for the protection of the tribe of Levi concerning their estate in Canaan. Be it remembered that the law gave the tribe of Levi the right to the tithe and that right could never be transferred to any other tribe or individual belonging to any other tribe. Therefore, as Christ, who came of the tribe of Judah, became to be the Great High Priest, and thereby abolished the Levitical Priesthood, abolished also all the laws pertaining to the tribe of Levi as well as the laws pertaining to all the other tribes.

We will read in Heb. 7:11-16: "If, therefore, perfection were by the Levitical priesthood (for under it the people received the law), what need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed there is made of necessity a change also of the law. For he (Melchisedec), of whom these things are spoken, pertaineth to another tribe of which no man gave attendance at the altar; for it is evident that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life."

We read again concerning Christ, our Great High Priest, appointed of God under the new order with no relationship to the Levitical priesthood or the law which pertained to their priestly office in Hebrews 6:11: "But now hath he obtained a more excellent ministry by how much also he is the mediator of a better covenant, which was established upon better promises." For if that first covenant had been faultless, then should no place have been sought for the second; for finding fault with them he saith: "Behold the days cometh, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the days when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest." And in verse 13 it is written: "In that he saith, a new covenant, he hath made the first old, now that which decayeth and waxeth old is ready to vanish away." When Christ had become to be the great High Priest after the order of Melchisedec in place of the order of Aaron there had been a change in the priesthood and the divine writer says there must be a change also of the law. So when Christ offered himself as an atonement for the sins of the whole world for all time to come in place of offering a slain beast for the atonement of the Jews for only one year, he abolished forever all laws concerning the Levitical priesthood and all that pertained to the Jews as a nation. That is, he abolished every law that was written by Moses. Only the Ten Commandments, written by the finger of God on the tables of stone, remains, and the fact that they were written the second time by the Lord is symbolic of God's purpose for them to abide under the new covenant and to be written in the mind and hearts of God's people by the Holy Spirit.

Bishop Key tells us on page 9 of his tract that Melchisedec was Christ and that the everlasting priesthood of Christ establishes the tithing law forever in Christ. If Melchisedec was Christ, then Christ was in the world as a High Priest in Abraham's time, and has been the great High Priest ever since and therefore it is not true that he was made a priest forever after the order of Melchisedec, from

the fact that Melchisedec had no order if he was Christ. Note the following facts as recorded in Heb. 7: "Melchisedec was a man, a king, and a priest of the most high God in the days of Abraham. He talked to Abraham, and gave him bread and wine and received a tenth of the spoils from him. He was a descendant of an ancestry, but not of Abraham's descent. It is said of him that he pertained to another tribe of which no man gave attendance at the altar, therefore he had no ancestry or descendants in the priesthood, and God has never revealed to any man when his priesthood began, or when it ended. He was a real man and a real priest, but he was a symbolical character in regard to his priesthood."

It is said: "For that after the similitude of Melchisedec there ariseth another priest." Christ could not have been Melchisedec and then become to be a priest after the similitude of Melchisedec. The priesthood did not descend from any other man to Melchisedec nor did it descend from him to any one after him. So also the priesthood of Christ did not descend from Aaron to Christ, neither would it descend from Christ to any other man.

We are told that Christ endorsed the tithing law, when he said: "Woe unto you hypocrites, for ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ye ought to have done and not to leave the other undone."

Yes, he certainly did endorse the law at that time, and he also endorsed the law concerning the Passover when he required his disciples to prepare it and then ate it with them on the very night that he was taken by order of the chief priests to be crucified, but he did not intend that either one of those laws should be observed after the Holy Spirit was sent on the day of Pentecost. Again we are told that Paul in I Cor. 9 gives unqualified endorsement of the tithe law in the New Testament Church: "Do ye not know that they which minister about holy things live of the temple? And they which wait at the altar are partakers with the altar. Even so hath God ordained that they which preach the Gospel shall live of the Gospel." Paul clearly and unmistakably separates priests and preachers and states that as God made provisions for the support of the priests he also had ordained that his preachers should be supported in their ministry. And no man who wants to know the truth will dare dispute the fact that separate and distinct provisions are set forth here in the apostles comparison. Not in that which God had provided for the support of his priests by the tithe law had he also provided for the support of his preachers, but inasmuch as he had provided for the support of the priests in their day and during their ministrations at the altar, even so he had ordained that they that preach the Gospel should live of the Gospel. The priest and the preacher were in separate and distinct dispensations. Is it not very strange that God ordained a plan and made a law for the support of his preachers in the Gospel dispensation in the time of Moses, when there was not a single Gospel preacher during the whole of the Mosaic dispensation? If it be true that God intended that all his Gospel preachers should be supported by the provisions of the tithe law, why did Paul not state the fact in this case? He was discussing the right of preachers to be supported by the Church. "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Does God take care of oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written." When Paul referred to what was written in the law of Moses concerning the right of the preachers to be supported if he had referred to the tithe law there would have been no dispute any further about it, but as he did not mention that law, but another law which had no relation or connection in any way with the tithe law, there is no reason for any claim to be made that the tithe law had any connection with God's provision for the support of his preachers. He did not refer to the tithe law even in what he said about those who ministered in holy things, and who served at the altar, from the fact that the main support which they received for their service in those things did not come by the provision of the tithe law, and that fact is plainly stated by Paul. "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" The tithe was not a thing of the temple, nor did it belong

to the altar. It was given to the tribe of Levi as their personal inheritance in the land of Canaan, and the things of the temple and of the altar were gifts and sacrifices made by all the people. Therefore God referred to those things in place of the tithe; and if he had said that God had ordained this same provision for the support of those who preach the Gospel he would have disputed the claim that the tithe law was for that purpose. He did not say that, but he said: "As God provided for the support of the priests in the things of the temple during their dispensation, even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." If those who preach the Gospel must live of the Gospel, they must be supported by some provision which is provided by the Gospel, otherwise they would not be living of the Gospel—living by a provision which was enacted into law fifteen hundred years before the Gospel was ever preached. So we see, my dear reader, that Paul did not have the tithe law in his mind when he made the above argument, and much less did he ever endorse it as a provision for the propagation of the Gospel. I will venture to forewarn the advocates of the tithing system that they had better not refer to any of the New Testament Scriptures in discussing the subject from the fact that the New Testament Scriptures are all against the theory. As an illustration of the weakness of the evidence in favor of the tithing system and the contradictory argument made in its behalf, I quote from Bishop Key's Tract on page 11, paragraph 2: "To strike straight at the mark let me say that no open system of voluntary payments can be relied on for the support of the Church. It never has and never will, because it never can. Such is the selfishness and greed of human nature, and such the treachery and deadness of conscience, and such our unwillingness to part with our money, except under the highest pressure, that nothing but actual force can wring enough from reluctant givers to keep the Church going. The Church can no more be supported by voluntary gifts than can the State."

You see, my reader, that this is simply a high-pressure system. The good Bishop has set it forth in that light, and I will accept it as being a high-pressure scheme for wringing money out of reluctant givers to keep the Church going. But I must say that such a scheme is unworthy of the Gospel sanction and is a dishonor to God. No doubt the scheme will be helpful to the high-pressure preacher, who is more concerned about getting the money out of unwilling givers than he is about the kind of methods he may use. If the Church is slow to respond to his appeals for money he may preach a sermon on "Tithing," and tell the people that when they fail to pay the tithe they are robbing God. Call the whole thing, rich or poor, thieves and robbers if they don't pay the tithe, and he may succeed in wringing some money from reluctant givers. In the same sermon he may tell the people if they will pay the tithe which is due the Lord that he will bless and prosper their business; but if they fail he will get his due by killing a mule, or the cow which gives the children milk. Of all the high-pressure methods for wringing money from unwilling givers for the support of the cause of Christ, the most dishonoring to God is to call Christian men and women thieves and robbers if they fail to pay the tithe, and to tell them God will take vengeance on them for their sin, by blighting their crops or killing their stock. I have laid the gap down, and I will leave a deadfall set at this entrance and I warn the advocates of the theory not to touch the trigger.

Let us notice another statement of the Bishop on pages 14 and 15, in answering the Fifth Objection, "The Tithe Law Cannot be Enforced:"

1. "This means that heart-renewing grace may transform and regenerate and sanctify the heart, so to speak, but to elevate men to where they will be honest enough to pay the Lord his tithe is not in the reach and power of religion, and not to be expected. This is a lamentable depreciation of the saving power of Gospel grace. It means further, that human nature is over when he required his disciples so joined to its idol (money) that it is absurd to ever hope for relief. Every other evil may be removed and every virtue implanted, but to bring Christian men up to the conscientious payment of tithes is an impossibility. Do you believe this? Not I. The grace that arrested and changed Saul of Tarsus could and did take the love of money out of him. The salvation of John Newton, the old slave trader, was complete, soul and body, pocket included. The power that rescued Jerry McCauley from the slums of New York crucified him to the world and money. And so it has done, and

is doing, with increasing numbers to-day."

This paragraph is a direct positive contradiction of the other. In the other we are told that nothing but actual force can wring money enough from reluctant givers to keep the Church going. The two statements cannot be true of the same individual or in the same dispensation. I am glad that the Bishop at least found his way out of the cold ritualistic laws of Judaism into the light and warmth of the Gospel of the grace of God. The Jews did not have the Holy Spirit to induce them and to guide them into all truth, so they were placed under the most stringent laws with the most severe penalties attached to cause them to do their duties, but since Christ died for all men and sent the Holy Spirit to regenerate them, we are not under law, but under grace. Not forced by cold precepts to do God's will, but led by the Holy Spirit. We are informed by the Bishop as to how the division must be made on the last page of the tract. He says: "A farmer who hires help and buys animals or implements or machinery or pays rent, and whatever enters into the making of the crop, may deduct these before the division. A business man requiring clerks, agents, rents, taxes, etc., to make profits may deduct them, but in neither case is any allowance to be made for personal service or family expense."

The farmer may buy lands, implements, machinery, feed, all necessary supplies, and may pay rents and for all hired help, out of the products of his crops before he makes the division, but his hired men can't pay their house rent or doctor bill before they make the division. If they should do so they would be robbers. The business man who has \$10,000 income above all necessary expenses to produce it may pay \$1000 to God's cause and have \$9000 left on which the Lord has no claim, while the clerks who serve him for only enough to pay for the needs of their families cannot pay their house rent or doctor bill or for any other expense before they pay the tithe. Who believes that to be God's plan for supporting his cause? I am glad I do not.

I raise the following objections to the system:

First. It yokes together the dispensation of the law, and the dispensation of grace and makes the propagation of the Gospel dependant upon the law of Moses.

Second. It would be unequal in its requirements if it applied to any other nation than the Jews, from the fact that every Jew was given a literal estate for which he was required to pay tithes, and no such inheritance has ever been given to any other nation or individual.

Third. It puts the propagation of the Gospel on a common basis with all secular interest, and belittles the cause of Christ in relationship to all other business enterprises from the fact it teaches that the cause of Christ must have money to run it as well any other business, but it is entitled to only one-tenth as much for its support as other businesses should have.

Fourth. It divorces the wealth of the members of Christ's Church from its support, while it demands the very bread of the poor be given for that purpose.

THE CHILD'S RIGHT TO AN EDUCATION.

By J. A. Phillips.

The Baptists, Methodists, Episcopalians, Disciples, Catholics, and all other Churches combined are not teaching more than a considerable minority of the children of this country. It is doubtful if the Church schools of the United States do or ever will teach the majority of the children of their respective Churches.

The public free school is essential to democracy. We have passed the experimental stage. We need not now to ask the question whether or not the average child can take an education. That question has been answered—he can. The danger of general education is well illustrated by the war in Europe. Africa could not possibly carry on such a gigantic struggle because of the ignorance of her people. But we all prefer the awful evils of civilization to the more awful inconvenience of savagery.

Our compulsory education law is only a part of the system of State education which we already have. Every patriotic Texan has cause for rejoicing now that we have such a law. It is a pity that anyone should have opposed the passage of the bill. Why should anybody object to compulsory education? If illiteracy imperils free institutions, if it tends to corrupt the ballot, if it cultivates vice and crime, if it weakens the government, then intelligent, law-abiding, citizens have the time-honored right

of self-defense. How shall they exercise this right? By requiring all the children to go to school.

Whose rights are being invaded? Not those of the wealthy; they send their children to school, anyhow. Yes, the wealthy would have to pay more taxes than they now pay for the education of the poor. But the whole point is granted when the wealthy are required to pay taxes at all for the education of the children of the poor. Is this not just? General intelligence has much to do with the value of property. It is a shame to have to resort to such an argument in a Christian country, but it seems to be necessary even among Church members. The doctrine of Jesus Christ that we should love our neighbors as ourselves is not out of date. The rights of our poor parents who make sacrifices to send their children to school would not suffer. Whose rights are disregarded by compulsory education? What sort of rights is it that a parent could assert as having against the interests of his own children and against the State?

Why is it that 300,000 children (if Senator Henderson is correct), never crossed the threshold of a school-house last year? Was it because of simply poverty? It is a mistake that the whole country is trying to correct, that children are needed in gainful occupations. We treat our horses and oxen better than that, for we do not break down their constitutions before they are able to stand hard labor. Are the parents indifferent, or dissipated, or cruel? If so, then these children have some rights of their own. They cannot plead their own cause. They are not even aware of the injustice practiced upon them until it is all but too late to remedy it. But has the state of Texas no rights? Are we under obligation to surrender our right to self-protection against an untrained, ignorant, unassimilated mass of people?

The simple truth is that no parent opposes the education of his children unless he is an enemy of the Government. The main reason why so many parents do not send to school is that they are so poor and so inconveniently situated that it requires an almost superhuman effort to do it. Compulsory education is a boon to these who are thus situated.

Is it an invasion of personal rights to force a man to pay his money share in the interests of the State? Why should not one be required to contribute his share of intelligence? But compulsory education is even more logical than compulsory taxation, because untaxed property is not a menace to the Government, while ignorant people often are?

But if this law is to be effective it must have gospel mixed with it. Unless landlords are sympathetic toward their tenants in the rural districts the law will not be easily applied. Edmund Burke says: "Law is beneficence acting by rule." If law means merely making folks do things which they do not wish to do it is hardly a success. Why cannot our citizens see things before they exist? Why should we wait to see how good and how pleasant it is for us to lie in harmony and happiness together with all our human brethren. Of what benefit is it to have a great mass of poor, ignorant, bruised, broken, discontented human brothers living side by side with their more fortunate brothers? The increase of the proportion of tenants in our State is alarming. This conduces to illiteracy, poverty, bitterness and sin.

Christianity ought to make seers of all its followers. We should be able to see that it is no honor to a great State to crush honest intelligence out of the children of the poor and unfortunate and humble. Now that we have by a law said that we intended to give the neglected a chance it remains to do it.

A LAWYER'S CONFESSION OF FAITH.

My Dearly Beloved Brother George: I am in Houston for today, and my day's work being done, I will write you a short letter.

I have been somewhat distressed by not hearing from you for some time, fearing that all is not well with you. I hope upon my return to San Antonio I will find a letter from you, dispelling my fears.

Some of these days, before long, I want to write you a long letter and tell some things that have been in my mind for a long time. I will fore-shadow them now by giving you an intimation of the subject upon which I intend writing you.

For more than a year and a half I have been studying what is called in Bible literature, "The Pauline Gospel"—that is to say, the Gospel of Christ as expounded by Paul. In this study I have carefully examined Paul's letter to the Romans, and his letter to the Galatians, having read commentaries on these two letters,

besides a great many historical and critical works.

The whole of Paul's labors and activities as an apostle were devoted to two questions:

(1) How can a man obtain forgiveness for his sins?

(2) How can he live a pure and upright life afterwards?

(1) He taught that the forgiveness of sin must be obtained by faith in Christ, who had offered himself a sacrifice for sin—that he had made an atonement for the sins of the whole world, which each individual must appropriate for himself by faith.

(2) A man can live an upright life only by the power and grace of God's Spirit, secured to him by continued faith in Christ.

I verily believe, George, that this is the very essence of the whole gospel. Of course, it implies the new birth at the time Christ is accepted through faith.

The gospel is based upon individualism—that is, every individual must act for himself in accepting Christ. What Christ sought is the salvation of the individual soul. Every man must approach God for himself, through faith in Christ. We must not lose sight of the principle of individuality—the principle of personal responsibility.

Ezekiel said: "The soul that sinneth, it shall die."

Now, at some future time, I am going to write you an elaborate letter upon the lines above indicated, which I want you to keep for many reasons, but particularly because an effort has been made to establish the impression that I have abandoned the doctrines of our fathers, and I want you to know, my dear brother, that such is not the case, and with you I embrace Christ.

I have been a close student of the Bible in my life, and the more I study it the stronger I believe in the saving power of the glorious gospel of the Son of God.

We are both on the declivity of life, though not very old, yet we may, possibly, never meet again; but I wanted you to have this, my confession of faith.

Hoping that you are well, and that I will hear from you soon and see you sometime during the year, I am very truly and affectionately your brother,

C. L. BATES.

April 29, 1915.

To Mr. Geo. W. Bates, Big Creek, Calhoun County, Miss., R. F. D. No. 2.

THE FOOT AND MOUTH DISEASE.

By Rev. C. G. Shutt.

The government has spent millions in fighting the foot and mouth disease and millions more have been spent by the States. The measures taken were very drastic. Strict quarantine was maintained.

As soon as an animal developed the disease he was shot at once and the carcass buried deep down in the ground.

This was all very good, but there is a fearful foot and mouth disease among the people and it is doing its deadly work and but little is said about it. The mouth disease is very prevalent among young men in particular. When it breaks out on them they must "cuss" and use smutty language in spite of everything. This fearful disease seems to be spreading. What shall be done to stamp it out? Go most anywhere among men and boys and you will hear the awful blight of it. We have laws against swearing in public places but little attention is paid to it. Even those who are expected to enforce the law very often swear themselves in public places. I would be in favor of the government spending quite a sum to stamp out this mouth disease among people if it could be judiciously spent and the disease stamped out.

As to the foot disease when the victim gets a bad case of it he or she is not much fit for anything good or useful.

The victim will go twenty miles of a dark night to get to shake the foot a few times in the round dance, turkey trot, bear hug, lame duck or tango. Some of these shakes and twists are so horribly corrupt that even the dancing masters have turned them down. You may know that a thing is mighty rotten if a dancing master turns it down.

Parents could do much to stamp out this disease if they would begin in time. Some parents are sending their children to school to try to educate them and at the same time let them go to a dance two or three times a week.

You may depend upon it that the boy or girl will not get much education under such circumstances. Some how or other this foot disease puts a blight on education and religion. A dancer is generally one of the most difficult sinners to reach with the Gospel. They will sell their souls for a few dances.

Stamp out the disease by all means. Gem City, Texas.



This is the End Of the Road in the Art of Cooking As Applied to Grain

On every housewife—every mother—we wish to impress this fact: Puffed Wheat and Puffed Rice represent the final limit in fitting grain for food.

It took ages to get here, but this is perfection. And all future ages cannot get beyond that.

Every Food Cell Exploded

These are whole grains, in the first place. Not an element is lacking.

They are toasted by an hour of fearful heat—a heat that would burn them to cinders were the grains not constantly rolled.

But the great fact is this: Within every food cell this heat creates a bit of super-heated steam. At the end of the process that steam is exploded by shooting the grains from guns.

Over 100 millions of these explosions occur in every grain. Every food granule is thus blasted to pieces, for easy, complete digestion.

That is what Prof. Anderson did when he invented this remarkable process. Other methods of cooking break up part of the granules. This method breaks them all.

Not all grains can be puffed in this way. But the grains that can—Wheat and Rice in particular—represent the utmost in these whole-grain foods.

Puffed Wheat, 12c Puffed Rice, 15c CORN PUFFS 15c Except in Extreme West

Delicious Toasted Bubbles

And these perfect foods are delightful. The grains are puffed to bubbles—to eight times normal size. They come to you airy, fragile, crisp, with a taste like toasted nuts.

They are food confections, used in many ways like nut meats. They are used in candy making, eaten dry like peanuts, used as garnish for ice cream. They are served with cream and sugar, mixed with berries, floated in bowls of milk. Every day in summer you'll find uses for them. Keep them on the pantry shelf.

Puffed Grains in milk, in countless homes, now form the bedtime dish.

The Quaker Oats Company

Sole Makers

Notes From The Field

FARMERS BRANCH.

Our meeting at Farmers Branch was very good. Quite a number professed conversion and reclamation. There was no "hold up your hand" in it. Sinners in the church and outside were told to repent, and serious persons were called to the altar. Thirteen were added to the Church, several joined the Baptists and a few have not yet decided where to domicile themselves. Have received fifty-seven since conference. The "old reliable" J. W. Tinscher assisted me again. The people love him, and no wonder, for he is a real lovely character. Rejoice with us that God has so graciously blessed our charge.—L. F. Fuller.

ZYBACH.

After the April flood in the Gageby Valley, which took away the parsonage and damaged the church, the Quarterly Conference voted to locate the parsonage at Zybach, Wheeler County. So the Building Committee will use as much as possible out of the wreck and build a modern parsonage at Zybach. The pastor and family have temporary quarters in the home of W. E. George. We have a plucky and liberal little band on the Gageby charge who will stand by the enterprise and do their best. It goes without saying that help from others would be gratefully received and duly appreciated. The trouble came too late for the spring meeting of Church Extension Board. So we are cut off from that source. So if there should be a few Woman's Missionary Societies kind enough to vote a donation of \$10 or \$25 for this emergency it would be tremendously appreciated by these big-hearted Western people. This is one of the most rapidly developing parts of the great Panhandle country. It is a strategic moment in the history of the Church. G. W. Barker, of Zybach, is treasurer.—C. G. Shutt, Pastor.

NORMANGEE.

We have found Normangee not different to many other places, yet having its distinctive peculiarities. We have met many old friends who stood by us in former charges. There is no town of the size of this which has as great school advantages; in fact, our school is next to the biggest thing in town. The Church at this place is hoping to have one of the best, if not the best, years of her history. We have been handicapped in some of the work for lack of proper leadership, and lack of funds these dull times. We have one of the best Sunday Schools in the Marlin District. Our Missionary Society is a good one, composed of the very best of women, and they have even done some "works of supererogation," as well as a multiplicity of other duties performed. God has blessed the labor of the men and women who pledged themselves early in the year to the "Win-One-Movement." We received before our revival occasion seventeen members, and as the result of our revival campaign we received nineteen more, eighteen by profession of faith. More to join, for God has given us his promise, and we can but succeed. Early in the year we organized a fine Junior and Senior League.—A. P. Bradford.

BRYAN STATION.

Half of the year is gone. We have made some progress. Some of the facts upon which we see progress we give below. Before giving them let me say that my predecessor, Rev. Glenn Flinn, left the charge in good shape and we are striving to build on the good work done by him. Our "Win-One Campaign" was launched March 5 and ran to Easter, with very good results. There was a great deal of personal work done. We received four by certificate and twelve by vows and baptism. Our revival began April 30, and on May 3 Rev. J. E. Morgan came to me to help me. The meeting was planned to reach, strengthen and revive the Church as well as to save the unsaved. Morgan's preaching is direct, simple and searching. He knows the human heart and goes straight to it. Backsliders were reclaimed and indifferent Church members greatly revived. If we were to count such as converts they would number more than an hundred. Morgan greatly endeared himself to our people. His crowds grew from the first and soon taxed our seating capacity. The pastor handled the music. Four were received by certificate and twenty-six on profession of faith and vows. It was a fine revival. Our Italian Mission is doing fine work under the leadership of Brother Fran-

cisco Zito. He came here from New Orleans, January 1, and has received into our Church ten members. We have them as yet under our care. Soon Rev. Zito will organize an Italian Church under the supervision of our local Church. Rev. Frank Onderdonk was here last week and was highly pleased at the work of both Brother Zito and Brother Dobes, our Bohemian missionary. Their work continues to prosper. Dr. C. M. Bishop preached in our Church here the Commencement sermon for Allen Academy on May 23. His sermon was a masterpiece of scholarship and eloquence. At night his message to young men and women was one of the best ever heard in this town of colleges. Next Sunday is Children's Day and next week will be Advocate Week. Then we turn toward Longview and the end of the year.—Chas. T. Tally.

ROCHELLE.

Last October when Bishop McCoy read out Rochelle Circuit, J. A. Boatman, I suspect, felt about like Elijah did when the wicked Jezebel was wont to take his scalp—that he was the only one left, and we must flee from the beautiful coast country to the hills for safety. We were told by some who knew (there are those who always know) that we were headed for a hard place. Imagine our surprise on arrival, to find all the people civilized, and dressed in the latest American styles, and praying for a baldheaded preacher (we just fit in this respect at least). We were a little disappointed to find no Epworth League, no prayermeeting, no choir practice, and only a small Sunday School of about fourteen members struggling for existence. On May 16 we had 110 in attendance. We are working to make it 220 by the end of the conference year. We now have a good Senior Epworth League of sixty-five members, a good live prayermeeting, and from forty to seventy-five present at choir practice each Friday night. We feel that the hosts of Zion are marching on. Our first revival meeting on the work will begin at this place, beginning next Sunday, May 30. We expect victory and why shouldn't we, when He has said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you?" John 15:7. We will ever be thankful that the Lord and our beloved Bishop McCoy sent us to this hard (?) place.—J. A. Boatman, P. C.

RATCLIFF.

Our revival meeting which began at Ratcliff, April 25, and which came to a close May 9, goes now to make up past events. The meeting was not in every respect what we hoped for, yet, all things considered, we had a real good meeting. Am sure there was great good done, which perhaps only eternity can reveal. Ratcliff is in the sawmill district, and in many respects a very difficult field. We have some very fine people here to serve. The writer preached the two first sermons of the meeting (on Sunday), both morning and evening, to a large and attentive congregation. The attendance was good from first to last. Will say just here that if ever a town were blessed with secret orders this one has been abundantly blessed. Well, of course, these are all right in their place, but they are very much out of place in times of revival efforts. Rev. A. T. Walker, of Timpson, came to us on Monday (second day) and preached for us the remainder of the meeting, and rendered us some most valuable service. It was a treat to have this godly man with us in our meeting and to entertain him in our home. God bless him. He was a great blessing to me and mine. I shall never forget him. I love him as a brother. His preaching was of the right type—sound and logical. He preached the simple, plain Gospel truths to dying men, and God wonderfully put his seal upon the word. We received a class of twelve at the close of the meeting—eleven by profession and baptism and one by certificate. Our Church was greatly revived, and we feel that there are greater things for us just ahead.—B. C. Callaway.

PORT BOLIVAR AND STOWELL.

Amidst the many enthusiastic reports coming from every quarter of our great State telling the glad news of the success of the Master's cause in the salvation of men, I have sat a quiet, yet a very interested listener to the sounds of spiritual victory all along the line, rejoicing at the wonderful success and only regretting my enforced idleness in that I was for

the time being not a participant in the fight against sin. Ill health forced me on the supernumary roll in November, 1913, and until recently I continued thereon. At Bay City in November last it was thought prudent for me to wait until the winter was past before beginning active work. Accordingly I did so. But I am very thankful that I have the harness on again. Last year I was unable to do any work of consequence until late in the year, when my health began to improve rapidly, and with the opening of the year, without waiting for a vacancy, I began to build up the waste places wherever I found them, and I found them plentiful. I was using all my time preaching at those places without a pastor. The last of April Brother E. W. Solomon, presiding elder of the Beaumont District, called me to the Port Bolivar and Stowell charge, it having no pastor by reason of the removal of its pastor. I had served that charge for three years, from 1911 to 1913. Immediately I accepted the appointment and took charge of the work. It was a great pleasure to me to look into the faces of the brethren of that charge again, and I received such a hearty and enthusiastic welcome from every one I met that I felt that the Lord was indeed in the work. I took up the work where Brother Daniels left off as nearly as I could. The work has suffered very much on account of things not necessary to mention, but we will soon have things to rights as far as it can be done. One Sunday School had suspended, but it will soon be on its feet again, I think. Out of the mishaps and disasters incident to a vacancy in the pastorate I am quite sure the charge will rise and again be prosperous. I have preached at Port Bolivar, Stowell and Winnie and find that the people are ready to resume an activity that will bring success. They are ready to respond with such service as will encourage the heart of a pastor and nerve him to do all that can possibly be done. The general depression that has visited the entire country made no exception of this charge, and they have had some misfortunes peculiar to their locality alone. Port Bolivar is a shipping port and a part of the Galveston port, and its people have largely been longshoremen and doing well, but the complications incident to the Longshoremen's Union have resulted in throwing the most of them out of employment and they have had to resort to trucking, farming and other employment for a livelihood, but out of it all there is going to come good to them all. The Port Bolivar people are among the kindest-hearted people on earth and you cannot help loving them. The port will ere long be a place of great importance. Stowell is a farming section. Rice is the principal product, yet anything will grow there. Its people are thrifty and clever, active and wide-awake. They are kind and ready with every courtesy they can render. They are mostly from the Northwestern States and have the habits of the people of that country, but they become Texans as soon as they get here. If they don't get homesick and back you get a good, live Texas citizen. They have had reverses, but they are still coming to the fore. We have two splendid church buildings in the charge. The first one built in 1911 at Port Bolivar and the second built at Stowell in 1913, both under my ministry. The next thing is to build one at Winnie, for which I have secured an eligible lot, and the people are beginning to stir to build it. If it is possible we will build it this year. My health is quite restored, and I am anxious for greater service.—Gus Garrison.

PANHANDLE.

Our meeting closed in a flame of glory last night, May 16. About forty professions. We have received twelve into the Church and possibly others to follow. This has been a very helpful meeting to the town of Panhandle and community. Our Church is in much better shape as a result of the revival. Rev. J. T. Bloodworth is a strong, forceful preacher, and he is not timid about hewing to the line on the things that are sapping the spiritual life of so many people professing religion. Mrs. J. T. Bloodworth can not be overestimated. Her work among our women and children was the most helpful of anything I ever had in that way. They have won a place in the lives of our people that will last. May the blessings of God be upon them and their work.—W. R. Strong, P. C.

If love can die it was a bogus thing that deserved to die. The genuine affection is immortal.

The greatest vengeance is found in forgiving and loving the offender.

Notes and Personals

East Oklahoma Conference

LUTHER ROBERTS, Correspondent

Rev. O. W. Stewart, Superintendent of the State School for the Blind, at Muskogee, is spending the summer in California with his family.

Rev. C. P. Broome, who is serving Trinity Church, Shawnee, as supply this year, has been recommended for admission on trial into the Annual Conference. He is a young man, and his ministry is meeting with success.

Our people at First Church, Ada, are rebuilding their church, which was destroyed by fire last fall. It will be modern, and a better building than the old one. The pastor, Rev. L. B. Ellis, reports that he has received forty members this year.

The Poteau Sun speaks in glowing terms of the Baccalaureate sermon preached for the High School last Sunday by our young pastor, Rev. Wm. A. Frazier. The Sun also speaks kind and commendable things of Brother Frazier and his work there.

Mrs. R. M. C. Hill, the wife of our pastor at Asher, who has been seriously sick for several weeks, is on the road to complete recovery. Through all this long period of sickness Brother Hill has kept up his work, and is making full proof of his ministry.

Rev. W. R. Rosser, who is serving Garvin charge as supply this year, has been recommended by the Hugo District Conference for admission on trial into the Annual Conference. He is one of the most effective preachers in the bounds of the conference, and will be received with open arms.

Our Church at Vinita has recently enjoyed a revival of the right kind. The pastor, Rev. R. C. Taylor, led the forces and did the preaching, while the men of his congregation followed with personal work. Brother Taylor has a remarkable hold on the people of his charge and is doing a fine work.

Rev. J. C. Curry, of Atoka, is rejoicing that at last the contract is let for the construction of a new \$10,000 brick church for his congregation. Only last year they built a handsome new parsonage, and when the church is completed Atoka will take her place among the leading appointments of the conference.

The large number who have promised to attend the Methodist Assembly at Sulphur this year indicates that we will have a larger attendance than in any previous year. The citizens of Sulphur have also indicated that the local interest in the success of the Assembly is greater than ever before. Those in charge of the Assembly are making preparation for and expecting a great affair.

Rev. A. C. Pickens, of Tecumseh Station, preached the Baccalaureate sermon for the High School of that place on May 23. Steady progress is being made in his charge. Brother Pickens is one of the "old guard" in Oklahoma, having joined the itinerancy back in the eighties. Last Sunday he preached some doctrinal sermons for our people at Asher, and it goes without saying with those who know him that he did a good job.

It is a common remark among both preachers and people in Oklahoma that in the selection of Dr. Bradford to succeed the ascended Rankin the committee did a wise thing. He has made a profound impression wherever he has gone in this State. His preaching and his brotherly bearing among us have won our hearts. He possesses the editorial instinct as few men possess it; and he has given evidence of a faith and fortitude which the world needs at this time.

J. D. Boxley, of Holdenville, and H. H. Holman, of Wetumka, are two of the leading laymen of the Holdenville District. They always attend the sessions of the District Conference and do service on committees, etc. They are liberal with their means, and in them the preacher always finds friends who give both financial and moral support to all

their endeavors. They are on the delegation which will attend the Annual Conference this fall. Brother Boxley was a member of the last General Conference.

Rev. S. F. Chambers, a superannuate member of the East Oklahoma Conference, is mourning the loss of his good wife, who died recently in Pueblo, Colorado, where he had taken her in the hope of benefiting her health.

Rev. P. B. Hicks is a local preacher with his membership in First Church, Shawnee. He was for a number of years a member of the conference and did effective service on stations and districts. He was in attendance upon the Holdenville District Conference last week, and his pulpit work showed that he had not lost the art of effective Gospel preaching. His sermon was one of great spiritual power, and was followed by a demonstration which marked such occasions in the days of our fathers.

MT. PLEASANT NOTES.

It's rather late to say it, but I will anyway. Some time ago I went to the postoffice and a newsboy approached me to sell me a paper. I glanced to see what paper and discovered the picture of Dr. Rankin, and I bought one, without hesitancy, to see what Dr. Rankin had done. It was his custom to do something. The big headlines accompanying that picture told the sad story, and tears rushed to my eyes. As if a letter bringing sad news had come from home, I started at once to the parsonage. After a few moments of deep silence, wife asked: "Who on earth can take his place?" I hadn't thought of that, but I answered at once, "Dr. Bradfield." Some days after I saw where Dr. Bradfield had been elected, and later read his salutatory, and ever since that I have read everything he has written in the Advocate, and more, too. God has a way of carrying on his work.

I got one of those Bulletins of Vanderbilt University, and they asked me to send them some names, but I knew as soon as I read it that I wasn't going to do it. I felt like writing them that I wouldn't, and telling them why, but the Advocate came out, and the editor told them for me, so I didn't write them. He has told them three times now, and it goes without saying that our Southern Methodist preachers, with one acclaim, say, "Them's my sentiments!" I have read Nos. 1, 2 and 3, Doctor, and am ready for No. 4.

Permit me to insist on Brother Matthews, of Corsicana, putting his sermon on "Dancing," recently delivered at Corsicana, into pamphlet form. We need it. That sermon was the work of an artist. It was the product of a big brain, a big heart, a big man. I am glad he did not flinch. I am glad he did not belittle the pulpit by indulging in the low-flung. But, in language becoming a cultured gentleman and with a courage becoming a true man of God, he spoke as one having authority. Let us insist that Brother Matthews give us that sermon in pamphlet form.

I read in the Advocate that many of the brethren are having great revivals, and I rejoice. When looking upon my own field and seeing its needs, my heart aches. We haven't had a real revival in Mt. Pleasant in a long time. Why don't we have one? Well, we can't even have a "protracted" meeting now.

In an experience meeting once a brother rose and told of his good Christian father and mother, and how they taught him to pray and believe the Bible and to go to Church, and so on. Then a large man, about fifty years old, whose face bore the marks of dissipation, arose and said: "Friends, I ain't no Christian. I ain't like the gentleman who just spoke. I ain't had no chance. He had good Christian parents that helped him. I never. My mother ran away from home when I was three years old and I ain't seen her since. Father would get drunk and abuse me, so, you see, I ain't had no chance. Pray for me." We "ain't had no chance" here this year. On December 1 last our church burned, and five months we were in the Opera House just for Sundays. Now we are on the second floor of the school building just for Sundays. On September 1 we have to move from there, and then—where? Well, we must build. We have planned a house to cost \$16,000; furniture, \$2000; pipe organ to cost about \$2000; total, \$20,000. Our old church site is at least three blocks out of place. To rebuild on the old lot would be an irreparable loss and an inexcusable blunder. There are some, of course, who are not only willing, but really desire, to stay on the old lot. The great majority of the Church want to go where we ought to go. We have

secured and paid for a centrally located lot. That much gained. We have secured in personal note subscriptions \$8000. We have \$2000 in cash. This gives us our old lot, worth \$1000, our new lot, \$3000; cash, \$2000, and notes \$8000; total, \$14,000. But having to buy a new lot we must put \$23,000 into our enterprise. So we must get \$9000 yet. We confidently believe that much can be had, and, furthermore, that much will be had. In fact, it must be had. When we get \$9000 more signed for and in cash we will begin work, and some day we will have a new church in Mt. Pleasant. Conditions, which we need not discuss here, have greatly hindered and may yet hinder our work. Obstacles about which we cannot write have wonderfully hindered the progress of this enterprise. While situated as we are we have no place to hold a meeting, but if we don't get started on our building soon we will provide temporary quarters. Our Sunday School, measured by these circumstances, is doing splendidly. The attendance on our preaching services, measured by the same rule, is complimentary of the courage of our people.

Bishop's McCoy's visit to us on April 5 was a great inspiration to us. Being Monday night, and on short notice, I guess, explains why he did not have a great audience. He preached just as he can preach, and his theme was wisely chosen. Somehow the Bishop seemed to know just what we needed at that hour, and he is apt at adjusting himself. We did not take a collection, but he had a meeting of the official men and women of the Church next morning, and he entered heartily into our enterprise and did us a great service. The church burned at 7 p. m. on Sunday, and at 4 a. m. Monday Rev. O. T. Hotchkiss, our presiding elder, was here, and from that hour to this no man could have had a deeper interest in the work of his preachers and their flocks than O. T. Hotchkiss. A preacher never had a truer friend, nor the interest of our cause a more devoted servant. His assistance to me personally and to our Church here in many ways has done much towards making possible even the measure of success we have had.

Six months we have been here. Six months of the conference year have gone. In less than that much more time and we are off to conference. We hope to have all things "up in full" and our new building well under way by that time.

A. A. KIDD.

AN OPPORTUNITY AND AN APPEAL.

Bishop Edwin D. Moulton.

Why is it so few young men are called to the Christian ministry from homes of wealth? Most of the men who enter our ministry come from the poor. There is a reason. It is not my purpose to say what that reason is. One remembers St. Paul's words: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

I am receiving every day letters from young preachers who desire to enter the School of Theology this fall. These letters are coming from all over the Church, from California to Florida. Many of them are, of course, from Texas and Oklahoma. Practically all of them ask about scholarships and loan funds. They say that God has called them to preach; that they earnestly desire to fit themselves for the highest service, but that they must have financial assistance if they are to come. What are we going to do about it? (Just here my mail was handed me. Here is a sentence from the second letter I opened: "I am trying to arrange to attend the School of Theology during the coming session, and would like to know what you could do for a man who has no money to pay his way?") Such letters give me grave concern. What are we going to do about it? I will explain that many of the presiding elders of Texas and Oklahoma responded to my call addressed personally to them, and have agreed to assist in raising a temporary loan fund. I shall count on the presiding elders who love the Church to do all they can do in this matter. I will say also that the University has set aside for scholarships the interest on certain funds which have been given specifically for theological education. But we must have more money both for scholarships and for loan funds. All theo-

logical seminaries must have such funds. There are certain institutions which are bidding for our young men by offering them large financial assistance. Our Methodist boys must attend Methodist schools. We must give them such assistance as they ought to have.

There are hundreds of Methodists in Texas and Oklahoma who hold God's money in trust. To such I present an opportunity and make an appeal. There must be endowed scholarships and endowed loan funds. A scholarship is offered only to men who have already received a college degree, the reason of this being that such men are getting up in years and need to be encouraged to do the work in theology. Another reason is that they are nearly always in debt for their education gotten in college and may properly be given such financial assistance. For the sake of those who are not familiar with school terms I will add that a scholarship is a gift of money and not a loan. The student who receives a scholarship will be required to do work in the library, in the office, as student assistant, or otherwise. Scholarships ought rarely to be worth more than \$100. A gift of \$1500 would endow a scholarship. If one is not prepared just now to make that gift, one might enter into a contract with the University to place \$100 each year in the hands of the treasurer for the use of some student to be selected by the faculty.

We wish to lay special stress on our loan funds. We desire that our young preachers feel themselves to be independent. They will be required to give a note for the money loaned them. I appeal to the men and women who have means to endow such loan funds. There would be no better way to build a memorial to some loved relative or honored friend than by the creation of a loan fund for the training of young preachers. Here, as with the scholarships, if one is not ready just now to make the gift of a sum sufficiently large, he might agree to put in the hands of the treasurer a certain amount of money each year for this purpose.

I know the men and women of our Church well enough to be sure that the great heart of the Church beats true to our Methodism. I know that there are hundreds who have ability to do just what is here suggested. Furthermore, I have reason to believe that there are those who will welcome the suggestion which I have made in this appeal. God is calling our young men into the ministry. The greatest need of the Church is a better equipped ministry. Our young preachers are appealing to me to help them get ready to do the work which God has called them to do. Ample means is in the hands of our membership. A sincere and earnest layman mentioned to me the other day with some satisfaction that two of the most useful missionaries in our Church were educated with the assistance of a scholarship established by himself. Here is such an opportunity to glorify God as has not been brought to your attention before. As one who loves young preachers and as one of the chief pastors of the Church I make this appeal.

If God touches your heart, write to me at once, Dallas, Texas.

A TRIBUTE TO BROTHER J. P. CHAMBERS.

How sad we all do feel, this afternoon, as we gather together in our little missionary meeting, for God in his goodness, and one who is to wise to make mistakes, and too good to do wrong, has called our dear Brother Chambers to his Heavenly Home to be with him and the angels, and dear Sister Chambers and babies to a new earthly home, to be with mother, father and other loved ones. How we miss them! But the separation will not be long, and may we as a little band of workers, trying to do the work our dear leader had planned, so live that when we are called home, that we each one shall meet him where he has only gone on to increase the light, the joy and attraction of our Heavenly Home.

Why do we grieve or shed one tear when we know he is so happy? We answer, It is humane to grieve over our separation from each other. I would not dare to attempt to do this noble man justice for I haven't the words, the talent, the strength, to write of his beautiful triumphant character. It would require more than a touch of a master hand, and with tear-dimmed eyes, we only pen these few lines in memory of our dear Brother Chambers, for each one of us feels the tragic suddenness of our great loss.

He never boasted of what he did, or would do, but moved quietly on and stuck closely until his task was finished. No one was more easily touched, or responded more quickly

to a fellow's need. In him the poor found a helper, and the wayward a sympathetic friend, for he truly went about doing good; his life was beautiful and radiant with the glow of an unselfish ministry.

Many of us have felt the touch and thrill of his tender, loving heart. His love for children was great; the child drew him and he drew the child, for he saw the possibilities and that vision stirred him. He honored the ministry by the purity of his life. He was a happy man, for he lived on the sunny side of life, and how he loved to sing, and the gladness of his heart found utterance in song. Often as we entered the parsonage door, we would hear him singing some sweet song. He kept open house to his many friends for how glad he was when any one came in. It was a pleasure to walk in—for in his home he was a prince. He created the atmosphere of trust and obey, and when we left his dear home we felt we had a stronger grip on life in higher aspiration.

How he loved his little family and what devotion he showed them, will long linger in the minds of each one of us. His sky was unclouded, his faith unshaken and his hope anchored in the veil, and when the chariot of God swung low he stepped in and was wheeled in triumphant faith over the star-paved way where the sun never sets, the flowers never fade, and where tears never flow and where sometime, somewhere we will understand.

Oh! how each one of us, little band of workers, do sympathize with dear Sister Chambers, in this the saddest hour of her sweet life, as only earthly friends can, and their life among us will always be a sweet memory.

MRS. A. M. DORSETT, Sec. Lavernia, Texas.

OLD CUSTOMS OF THE CHURCH NOW ALMOST OBSOLETE.

I am seventy-seven years old; was brought up in a Methodist family.

Most of us can remember the spirit of the times and many of the happenings when we were only ten years old. That takes me back sixty-seven years in the history of the Church. I often hear people referring to the "old time religion." Sometimes we sing "The Old Time Religion Was Good Enough for Me," and it somehow suggest a contrast between the old and the present time religion.

As my mind goes back fifty, sixty, and more years, I remember, and will never forget the impressions made upon me by the family altar. Father was never in too much of a hurry to have the family and even the work hands to stop for morning and evening prayer. The family altar only expressed the normal condition of a healthy spiritual life of the Church.

The class meeting in those days was a great means of grace enjoyed by the Church. It was a glad some hour spent in prayer, song and testimony, and was enjoyed by the young converts as well as the father and mothers in Israel.

The Quarterly Conference was generally a two or three days' meeting.

The pastor would announce that the Friday before conference would be a fast day, when prayer was made for God's blessing upon his work, when oftentimes sinners would be converted, and shouting and praising God were the order of the day. These services were great means of grace. The old time love feast was a great service—both at the quarterly meeting and in the revival services. When in a crowded house, the whole congregation would join most heartily in singing songs of praise to God, and sometimes two or three persons would be on their feet at one time waiting for opportunity to give their testimony. These were times of straightening up the lines and renewing of the covenant for better services and nothing unusual to hear shouting and praising God at these love feasts. Then an evangelist was seldom heard of for the pastors, the local preachers and exhorters, though they did not have the advantage of a college education, or of money, or the social influence of the present day, must depend on the power of the Holy Ghost, but backed up by his power they rebuked sin. They warned wicked men of their wrongs in the plain language of the gospel, and under the baptism of the Holy Ghost they were intensely earnest. Strong men were stricken under conviction, fell at the altar crying for mercy; sometimes would lie upon the floor for a time until they could make a full surrender and accept Jesus as their Savior from all sin, when they, too, would join in shouts of praise to God for salvation.

These things would seem strange now. The great effort of pulpit and press seems to be to get money, money; education, education. Money given for God's cause is all

right. An educated ministry is all right; but to relegate the power of the Holy Ghost to a secondary place is surely a mistake, and for a few years has shown how the Spirit of God is grieved. We may be living in days of modern invention, of modern thought, modern advantages; but our God is ancient. His laws relating to our destiny are ancient. The ruling of this world has never passed into other hands. God in the beginning dictated in the interest of the people of all nations, all kindreds and tongues, for all time to come. His law was then, is now, and always will be—that God's word must be obeyed. And if a rich Church, with an educated ministry, will bow before God and seek the baptism of the Holy Ghost, and then go out under the endowment of power and preach the gospel of our Christ, we will see not especially the old time religion revived, but the same old time Holy

Ghost power moving the people to repentance, and to his saving grace. May God speed the day!

E. S. JOHNSON.

El Campo, Texas.

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DISTRICT CONFERENCES

AMARILLO DISTRICT CONFERENCE AND MISSIONARY INSTITUTE.

The fifth session of the Amarillo District Conference was held May 5 and 6 in Polk Street Church, Amarillo. This was preceded by a one-day's Missionary Institute. Rev. J. E. Eldridge was elected Secretary of the institute.

Dr. Robinson had arranged one of the best programs we ever heard for the institute and conference. The institute work was based upon two great books reviewed by different pastors, viz., "Building the Church," by Jefferson, and "The Preacher and His Work," by Jarrett. This was a day well spent and long to be remembered.

The conference and institute programs covered every phase of Church activities. Our presiding elder had given careful attention to the preparation of a most excellent program in every detail. All the speakers were prepared and contributed much to the interest of the conference.

The opening sermon was preached by Rev. John E. Eldridge, of Stratford Station. His subject was "The Atonement," and he addressed himself to the subject in a way that evidenced much thought and hard work. This was his old home Church, and it was especially befitting that he should preach the opening sermon. His sermon was appreciated.

This was followed by the Sacrament of the Lord's Supper, which was a very impressive service.

Rev. John H. Hicks preached a great sermon on "The Good Samaritan." It was one of those sermons so meaty and so freighted with God's truth that our hearts were stirred. After hearing such a sermon we can never again ask ignorantly, "Who is my neighbor?" Brother Hicks is one of the best equipped students, and with it all he is deeply spiritual. He has a great future. He is a brother to our big-hearted J. T. Hicks on the Clarendon District.

Rev. H. B. Watts gave a splendid talk on the "One-to-Win-One" Campaign, and the conference indorsed the plan. Rev. A. W. Hall, of Vernon, preached a very able and helpful sermon on "The Bible" Wednesday evening. He made us love the old Book even more and stirred within us a desire to teach its precious truths and make it the Book of all books to our lives.

The closing sermon was a soul-stirring message by Rev. J. R. Henson, of Hereford. He is a unique character that everybody loves. He brought us a great message on "Be not weary in well doing." This was a fitting climax, as Brother Henson was in the early days pastor at Amarillo, and he is comparatively young yet.

The attendance at conference was good. A goodly number of laymen were present and all the pastors but two. Brother Strong attended the institute, but could not remain for conference, because of his revival being in progress at Panhandle; also Brother S. Walsh Franklin, of Hansford, was absent because of sickness in his home.

Rev. J. H. Watts, father of our Brother H. B. Watts, of Amarillo, was a visitor to our conference. He added to the spiritual interests of the occasion. He is our pastor at Lakeview and has given to the Church a well-equipped son as a preacher of the Gospel. The young preachers brought well-prepared addresses. A more promising lot of young preachers we have never seen than these men now on their first charges. I believe nearly every one of them is a graduate of Southwestern.

We were delighted to have Rev. R. E. Dickenson, of the Denver Conference, with us as a visitor. He addressed the institute and also the conference. He is an expert in Sunday School work.

Brother Nance, of Channing, spoke on the "Organized Sunday School."

Brother A. W. Hall represented the Sunday School Board of our conference.

Mrs. Mayne read a paper on the "Wesley Bible Class Movement."

Rev. Geo. S. Slover addressed the conference on "Christian Education." We were glad to have him; but he is at home in this territory. He brought a glowing report of Clarendon College.

In the absence of the Missionary Secretary, Rev. H. M. Long, the writer represented the Missionary Board of our conference, after which Mrs. Pearson and Mrs. Adams spoke to the conference on the "Woman's Missionary Society."

Dr. J. R. Mood, a supernumate, was presented and contributed much interest.

The Laymen's work was represent-

ed by Rev. J. A. Wallace, Brothers F. P. Works and A. S. Rollins.

The Rev. G. C. Nunn, of Amarillo, was elected District Lay Leader, because Rev. J. A. Wallace resigned as District Leader. These laymen all made interesting talks.

One young man was licensed to preach, Brother N. H. Moehler, of Amarillo. Two were recommended to the Annual Conference for admission, Revs. J. H. Hicks and C. I. Beck. Rev. H. Bascom Watts and Rev. C. I. Beck were recommended for deacons' orders.

The two scholarships offered by Southwestern were given to Forest Mullins, of Stratford, and Miss Helen Spencer, of Ochiltree.

Delegates elected to Annual Conference are as follows:

A. S. ROLLINS, Amarillo.
REV. C. I. BECK, Glazier.
J. T. CLAYBROOK, Dumas.
J. P. GRIMES, Ochiltree.

Alternates:

N. H. Moehler, Amarillo.
J. E. Shewbert, Dalhart.

Canyon City was selected as the place for holding the next session of the District Conference.

Good reports were made by all the pastors. Several revivals had been held and a good number of conversions and additions to the Church were reported. A few reported conference collections provided for.

Rev. F. M. Neal, our Conference Evangelist, addressed the conference on "Evangelism," and made a splendid report of his work since Annual Conference in the work assigned him. He is a safe and successful evangelist.

Dr. E. E. Robinson is giving great satisfaction over the district. He gave a great address to the conference on "Isaiah's Writings."

Everything points to a great year for the Amarillo District.

Polk Street Church entertained the conference in a delightful way. Dr. New Harris, pastor, and his good people made our stay most enjoyable. Dr. Harris is a valuable accession to our conference and is doing splendid work, we hear, in Amarillo.

The Belle Bennett Society served luncheon on Wednesday at the church, and this good deed was repeated on Thursday by the Woman's Missionary Society. These noon hours were delightful social occasions. The men of Amarillo intended to give the conference an auto ride over their progressive, saloonless town, but bad weather interfered. No conference was ever more elaborately entertained. J. W. MAYNE, Secretary.

PECOS VALLEY DISTRICT CONFERENCE.

The fourth session of the Pecos Valley District Conference, New Mexico Annual Conference, was held in Texico, N. M., May 5-9, 1915; Rev. S. E. Allison, presiding elder, in the chair.

This district is composed of twenty-one charges located in southeast New Mexico and a small portion of Texas lying immediately south thereof.

The personnel of the conference averages well with other sections of the Church, having of its number such preachers as J. B. Cochran, J. H. Messer, Ellis Smith, Fred Little, A. C. Bell, W. W. Turner, G. H. McAnnally and J. T. Redmon, and such laymen as Sam Bratton, Tomlinson Fort, W. B. Pistole and others.

Brother Cochran, being in St. Louis attending the meeting of the Board of Church Extension, was greatly missed, as also were Brothers Little and Redmon, detained at home on account of sickness.

Texico, with its "better half," Farwell, for really they are one, being separated by nothing more than the State line—led by their pastor, J. W. Hendrix, gave the conference most elegant entertainment. Every one had a good home. And for good measure, an automobile ride and a reception were accorded the members and visitors of the conference.

The presence of Rev. Emmett Hightower added greatly to the pleasure and profit of the occasion. He is doing a great work as Divisional Field Secretary of Sunday Schools. His two addresses were well received.

Rev. W. F. Gray, of Fort Worth, was present looking after interests of the Orphanage. He placed us in his debt for an excellent sermon.

Others who preached were Revs. W. W. Turner, G. H. McAnnally, Ellis Smith, W. M. Beauchamp, J. H. Messer, and the presiding elder, S. E. Allison. All of these sermons were well delivered and well received. Bro. Allison showed his wisdom and adaptability by side-tracking a specially prepared discourse in favor of one suitable for Mother's Day. Sam Alli-

son preaches well and the people enjoyed the sermon.

The usual routine of business was gone over. Brother Allison is so affable with the choir as he is everywhere that the whole affair was pleasant and agreeable.

Reports of pastors showed a healthy condition of the Church. A. C. Bell, of Portales, and J. H. Messer, of Clovis, told of exceptionally hopeful outlooks. Some revivals have been held and corresponding additions on profession of faith. Epworth Leagues are a little slow, but Sunday Schools are doing well. Finances are in fair shape. Heroism may yet parallel an excessive assessment for the benevolences.

W. M. Beauchamp and H. Rogers were recommended for deacons' orders.

Delegates to the Annual Conference are:

TOMLINSON FORT.
SAM BRATTON.
W. B. PISTOLE.
REV. J. D. WAGNER.

Alternates:

L. L. Thurston.
A. R. Self.

Conference meets next year at Elida.

Dr. C. L. McClellan is District Lay Leader.

The Woman's Missionary Society was in charge of the conference one entire afternoon and rendered an excellent program.

Conference adjourned on Sunday evening with preaching by J. H. Messer, after a very harmonious and helpful session. L. L. THURSTON, Secretary.

RESOLUTIONS HUGO DISTRICT CONFERENCE.

Report of the Committee on Conference Organ.

Your committee to whom was referred the matter of the Conference Organ begs leave to report as follows:

From the reports made by the pastors of Hugo District we find that there are very few copies of this paper taken by our people, as nearly as we can ascertain the subscriptions in the district being between 125 and 150 copies. It is needless to add that this is a condition which should be remedied.

We consider the Texas Christian Advocate the very best Church paper we have seen. It is a great paper in every sense, and no Methodist can afford to be without it in his home, and no Methodist can afford to not read it—carefully, faithfully and constantly.

With Dr. Bradford as its editor, we are rejoiced to find it sound and fearless on questions both of doctrine and polity, and we can cheerfully and unreservedly recommend it to our people as a source of much help to them in every way.

We trust that our pastors will make more diligent effort in the future to place this paper in every home within their charges.

Respectfully submitted,

S. X. SWIMME,
E. C. ARMSTRONG,

Committee.

Whereas, Our Heavenly Father has seen fit to call our esteemed brother, Rev. Geo. C. Rankin, D.D., for more than sixteen years editor of the Texas Christian Advocate, from labor to rest; therefore be it

Resolved, 1. That we humbly bow in submission to the will of Him who knoweth best and doeth all things well.

2. That we extend to the bereaved family our sincere sympathy.

3. That we express our thanks to God for the pure life, able service and godly influence amongst us.

4. That we pray the blessings of God upon the Advocate and pledge our new editor and the publishers our loyal and enthusiastic support.

W. R. ROSSER,
W. S. LEE,

Committee on Memoirs.

MINUTES OF THE MINISTERIAL INSTITUTE

Of the Amarillo, Texas, District Conference in Session at the Polk Street M. E. Church, South, May 4, 1915.

Under call of the presiding elder of the Amarillo District, the preachers of the Amarillo District, Northwest Texas Conference, M. E. Church, South, met in the parlors of the Polk Street M. E. Church, South, in Amarillo, Texas, to hold the Ministerial Institute as required in the Discipline. After the singing of two hymns, followed by prayer and a great exposition of John 3:1-6, by Dr. E. E. Robinson, the meeting was called to order. Upon motion, duly seconded, Dr. E. E. Robinson was elected President,



I chatter, chatter, as
I flow,
To join the brimming
river;
For men may come
and men may go,
But I go on forever.

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you see an
Arrow, think
of Coca-Cola



with Rev. J. E. Eldridge as Secretary. The program as prepared by Dr. Robinson was made the order of the day. Book to be discussed, "The Building of the Church," by Dr. Chas. E. Jefferson. Rev. J. R. Mood, of Dalhart, Texas, gave a splendid and thoughtful survey of the first chapter, "The Church Building Idea in the New Testament." Rev. F. A. Sims, of Panhandle, was introduced to the conference. Rev. J. E. Eldridge, of Stratford Station, followed with a talk on "Building the Brotherhood." Revs. Bassett, of the Amarillo Baptist Church, and Earnest Mobley, of the Church of Christ, were introduced to the conference. Rev. W. P. Edwards, pastor at Texline, Texas, gave a fine discourse on "Building Moods and Tempers." Afterward Rev. J. H. Hicks, of Ochiltree, Texas, gave an excellently prepared discussion on the same topic. Rev. H. Bascom Watts, of Buchanan Street, Amarillo, followed with a timely and carefully prepared speech on "Building Thrones." He did his subject full justice. Rev. New Harris, pastor of Polk Street, took up "The Building and the Builder." His speech was both instructive and interesting. With his keen humor he cleverly drove home the great truths he had to present. After the benediction offered by Rev. Bassett, of the Baptist Church, the session adjourned to meet at 2 p. m.

Afternoon Session.

Book to be discussed, "The Preacher and His Life Work," by Dr. J. H. Jowett. Rev. W. M. Pope, pastor of Dalhart Station, read a well prepared paper on the "Preacher's Themes." Rev. W. M. Pearce, pastor at Bovina, Texas, discussed "The Preacher in His Study," taking up his communion with God, knowing himself and his people. Rev. R. E. Dickenson, presiding elder of the Pueblo-Durango District, Denver Conference, was introduced to the conference and gave an instructive discourse on the "Preacher's Life and Work." Rev. J. W. Mayne, pastor at Canyon, Texas, read a well prepared paper on "The Preacher in the Pulpit." Col. Champ Traylor, of Plemmons, Texas, gave us a humorous, helpful talk on "The Old Time Preacher and the Preacher of Today." Rev. J. H. Watts, pastor of Lakeview Circuit, Clarendon District, was introduced to the conference. Rev. B. J. Osborn, pastor at Dumas, Texas, discussed "The Preacher in the Home," in an able manner. Rev. John A. Travis, of Amarillo Mission, gave his experience as a boy with the pastor, and he, as pastor, with the boy and others. Rev. John R. Henson, of Hereford Station, spoke on the topic, "The Preacher, His Life and Work."

His fatherly advice was of that nature that would benefit him who heeds it. Rev. Geo. Palmer, of Vega, discussed the same subject, laying stress on the inward spiritual life of the preacher and his consecrated work. After announcement was made that Rev. J. E. Eldridge, of Stratford, would preach the opening sermon of the District Conference at 8 p. m., the conference adjourned. The program as prepared by Dr. Robinson was of the very highest order and we all felt a spiritual uplift in the discussion of these two great books.

J. E. ELDRIDGE,
Secretary.

VERNON DISTRICT MISSIONARY INSTITUTE AND PREACHERS' MEETING.

The Vernon District Missionary Institute and Preachers' Meeting convened in Chillicothe, Texas, April 27-28, Presiding Elder J. G. Putman in the chair. The program that followed the opening of the session was of vital concern to the Kingdom, and challenged the interest of everyone present. The opening session was of particular interest. The first topic for discussion was, "The Laymen's Missionary Movement as Related to the Missionary Cause." It was ably presented under various sub-topics by several speakers, the principal ones being Simeon Shaw and M. Phelan. Rev. H. M. Long, of Clarendon, was present and gave us the plans of the Missionary Board. At 8:00 p. m., Bro. Shaw preached the opening sermon. He gave us a feast, indeed. His subject was, "Obedience, the Condition of Life." He pointed out that God has always had "chosen" individuals and nations for the promotion of his Kingdom, and that they have lived as long only as they have faithfully discharged

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ed their sacred trust. He was convincing in his argument that the English-speaking race is now that "chosen people." His plea for faithfulness to the great trust fired and made a profound impression on the entire audience.

The Sunday School was the topic for discussion on the morning of the 28th. The problems were discussed by almost everyone present, and many helpful suggestions were made. At 11:00 a. m., Bro. I. N. Crutchfield, of the North Texas Conference, preached for us. His many years of experience as an itinerant preacher enabled him to bring us a message that strengthened and encouraged we younger men, who will have to meet the issues of life. The subject of "Revivals" was the topic for the closing session. As we talked and planned, there was a desire in evidence that the "fire" might begin to burn upon the altar of our own hearts.

The closing sermon was preached by Bro. W. E. Lyon, of Childress. In keeping with the occasion, his subject was "Stewardship." Our hearts were stirred as the speaker brought to our attention the vast resources with which God has entrusted us for the advancement of his Kingdom.

The meeting altogether was a success. We left with grateful hearts for the warm reception and royal entertainment which we received at the hands of the pastor, Bro. Phelan, and the good people of Chillicothe.

We are glad to acknowledge our indebtedness to our presiding elder, whom we love as a wise and consecrated leader, for the splendid program, as well as his other well-laid plans for the advancement of the work of our Lord. The meeting will follow us through the year, for it gave us a larger vision and a greater determination to go forward in our work.

J. O. QUATTLEBAUM, JR., Sec.

INTERNATIONAL LAW.

By Rev. J. H. Collard.

It is a misnomer. In the abstract there is no such thing as international law. There has never been an international parliament and there can never be such a thing as international law without such a parliament. And if there were such a law there is no international sheriff to enforce it. True, there are certain well established "rules" that have come about by long continued "practice" on a given subject and hence all well informed diplomats in contending for an action on the part of one government in its treatment of another, speak of "international practice"—they never say "law." Such rules as the Prize Court, Inviolability of Ambassadors and a few others, may be understood as laws, because they have been established and recognized so long that they have all the force of law; and a State would forfeit its claim as a civilized nation if it failed to recognize it. But the disagreement between rulers themselves as to the authority of one of these rules always leaves a loop-hole for escape by a government that finds it expedient not to observe them. The entire time of the Peace Congress at The Hague was taken up with questions of international law and a basis for uniform agreement and practice; and if this Peace Congress could have been authorized to establish rules for future procedure then a great deal of the misunderstandings of the present European war would have been averted. Unfortunately they had no such authority. They did not even codify the rules upon which they did agree, although the Carnegie Institute is now doing so. What was the use? It was not law—it was a sort of "gentleman's agreement" as to what ought to be the law, and today, and every day, our own government is handicapped by claims from Germany to us as a neutral state, based upon so-called "violations of international laws" by the Allies, while protests from the Allies, because of so-called violations of law by the Germans, are pouring in all the time. Who is to settle a mooted question like that? Can the United States do it? Then if she can, she will become a court of last resort, and her decisions would have all the force of law. But our government has no such authority as that, and all she can do is to give a list of authorities and "practices" on a given case, and then act upon her best judgment, and when she does so act all the parties concerned reserve the right to do as they please in any recurrence of the same question.

There Ought to Be an International Parliament.


It is necessary to the future peace of the world. This parliament could then enact laws and so codify them that there could never be any dispute about them. A mere "practice," although it may have grown up and continued as the common law was created, can not be termed a "law" until, like the common law, a legislative body enacts it into "law." Besides that, new questions are arising all the time and a mere "practice" may be so

recent as to have no authority. The world-wide disasters brought about during the present European war by the utter absence of any authoritative law to prevent it, gives proof sufficient of the necessity of a world parliament. It has come to pass in these last days that the interdependence of nations makes concert of action by all nations imperative. Science, commerce, sociological questions, together with every other interests of mankind, demand an adjustment of differences that will have the force of law and prevent war. One of the primary doctrines upon which international practice is based is that a State—any State, no matter how small or insignificant—"must be treated as an individual," and yet such a rule is never enforced except where the nation demanding it is strong enough to enforce it.

If an individual were to take a crowd of his retainers, armed to the teeth, and compel his neighbor to execute him a deed to his farm, there is not a civil tribunal on earth but would condemn the title. And yet a great nation, with superior numbers and more modern armament, can go, and does go, to a smaller or weaker nation and compel it to execute to him a deed to part, or all, of its territory. Why should not such a title be condemned by international law? Because there is no law against it and the "right of conquest" will continue to be pleaded by selfishness and tyranny until a world parliament shall say "that is a condemned title." How does it come to pass that the very books that teach these elementary principles of government are forced to record such a plain contradiction in law? How is it that one law (?) says "thou shalt not" and another law just as binding says "thou art permitted to perpetrate this outrage, and commit this wrong against every principle of common justice, if thou art strong enough to do so?" Is a law to be dependent upon the power and selfishness of a sovereign? Must justice, truth and equity await the practice of the strong? No, not until the strong shall be as just to a weaker nation as she is to those whose strength is measured by her own. The truth is that it is only among her equals that any semblance of justice is ever granted by one nation in her dealings with another. The boasted "international practice" which is supposed to govern one nation in its dealings with another is replete with outrages committed by the stronger nation against the weaker one, and if these "practices" are to have all the force of law, how are we to decide which practice should be followed when emergencies arise? Great Britain forced Nicaragua to pay her \$75,000 several years ago; and although that little weak nation was appealing to "international practice," and our own government was begging them to arbitrate it, yet that poor, weak State was forced to go out and borrow the money from an adjoining nation to save her national entity. I do not say this in any spirit of enmity to the British Government. On the contrary, it is precisely because I believe that Great Britain has nearly always shown herself foremost in every question of public justice that I have cited the case—in order to show that "international practice" is not uniform and should therefore be regulated by law. I believe that a world parliament will come. I believe that its necessity will have been demonstrated in a hundred ways by the time peace is declared in Europe. Then, and not until then, can men and nations enter their protests against "violations of international law."

HOW IS THIS, BRO. HICKS?

Rev. R. C. Hicks is a presiding elder, and doubtless knows some things that are taking place in the byways, highways and hedges. This is evidenced by his article in the Advocate of May 20 on "The Final Perseverance of the Saints." After having pointed out some of the absurdities of this atrocious doctrine he said: "Among the causes of the low state of spiritual life that prevail in the land, the preaching of this doctrine must be given a chief place." The above statement reminds me of experiences in other days of which I am convicted that a story of the same will be helpful to many. A little while ago a young man fresh from Baylor University, and a disciple of the faith of which Hicks wrote, declared from his pulpit in the following language: "In the event of my conversion, my sins were atoned for; the past, the present and the future; and should I live to the end of time and sin out my days, God will forgive me for the sins that I commit without the asking on my part." Another of these disciples passed my way, who for a time had been engaged in rescue work. And this same man lamented that fact from his pulpit, that he found more fallen girls from the homes of the people of his faith than any other. Of course he wondered why it was, but the ex-



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planation is in Brother Hick's article.

Gentle reader, let me give you another experience:

A few years ago I was seized with a conviction that I ought to preach a series of sermons to my people contrasting the two systems of theology, viz., Arminianism and Calvinism. I well knew that there were so many things in Calvinism so ridiculously absurd that a mere statement of them would not be taken seriously, for the people could easily be led to one of three conclusions, viz.:

1. That it was extravagant in my statements.
2. That I was honestly mistaken, or,
3. That I was misunderstood.

So, in order to avoid any misunderstanding or misconception of my message, I read from "The Westminster Confession," without reference to any denomination, but with an explanation that it was used because it was the most accurate statement of Calvinism that I knew. Well, what do you suppose happened? A great smoke arose. A Macedonian cry went up. Rev. J. P. Robinson, D.D., of Paris, Texas, heard the call. Rev. Mr. Williams, then a Presbyterian evangelist, but now a Baptist, also heard the cry of distress, and a Rev. Mr. Somebody else, from Clarksville, and a missionary from Cuba, also appeared on the scene. What happened? Well, they bombarded the poor little Methodist preacher for three consecutive nights, and the fol-

lowing is some of the artillery that they used:

1. "The Methodists have no written doctrine that differs from the Presbyterian doctrine. Our differences are all in the unwritten and not in the written doctrines." Selah.
 2. "On free moral agency the Methodists are more Calvinistic than the Presbyterians." Selah.
 3. "The Methodists and Presbyterians are agreed on the doctrine of predestination. Both believe that the number to be saved is fixed, one believing it for one reason and the other for another reason."
 4. Relative to infant clause, which says: "Elect infants dying in infancy are regenerated and saved." He boasted that the Presbyterians were ahead of the world; that all other Churches were silent on the question of infant salvation, and that this clause merely explains how they are saved.
 5. "About the only difference between the Presbyterians and the Methodists was that the Methodists believe that God is under obligations to save the sinner, whereas the Presbyterians believe that salvation is of grace."
- The above statements may be hard for the average Methodist to believe; but I took them down as they were made, and do not believe that I could possibly be mistaken. If, however, Dr. J. P. Robinson, of Paris, Texas, desires any word of explanation of the above propositions which I here and now charge him as having made

publicly to a congregation in Blossom, Texas, I plead that the Advocate extend him that privilege.

Certainly these things are worthy of notice in Methodist circles. For the present we will not discuss the fallacy of the above propositions. One thing, however, we desire to say, and that is, that each of them is absolutely false, voice at least in part, a sentiment that we find in every community.

Every man's life is measured by his creed, on the principle that a great believer is a great doer. The man who is broad and comprehensive in his religious life is always a great man. So then let us not be slothful, brethren, in calling men to a broad conception of our holy religion, ever giving emphasis of our personal accountability to God and to His Christ.

W. C. HOWELL,
Van Alstyne, Texas.

ONE HUNDRED TWENTY-FIRST PSALM

Unto the hills will I lift up mine eyes;
Unto the hills whence my help doth arise;
Unto the Lord the Maker of all—
He is my helper, on him will I call.
He will not suffer my foot to be moved,
But will keep watch o'er his own well-beloved.
By day and by night a watch will he keep.
For my Helper does not slumber nor sleep.
The Lord is my Keeper, a shade on my right.
The sun shall not hurt nor shall the moon smite.
The Lord shall preserve, from all evil, my soul.
While the long years of eternity roll.
All my going out and my coming in
The Lord shall preserve forever. Amen.

—MRS. N. W. KUHN.



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BRIDGE. Secretary.

HONARY ACHERS'

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BISHOP MCCOY'S GREAT SORROW.

The entire Church was shocked to hear of the death of Mrs. McCoy, which occurred last Wednesday evening. The end came suddenly. Heart failure was pronounced the cause. The Bishop was at home when the great blow fell. Mrs. McCoy seemed the very picture of health when we were among the guests invited to her home last summer. She was a gracious hostess and eagerly shared with her invited guests the interests which they were in Birmingham to consider--the great educational interests of the Church. She was a devoted mother, and a wife fitted by nature and by grace to help her husband in his responsible work. For Bishop McCoy and the four children the heart of the Church beats in tenderest sympathy. Many prayers will ascend for them in this sad hour. The Advocate extends sincere sympathy.

OLD VETERAN INJURED.

The many friends of Rev. W. C. Young, Oak Cliff, Dallas, will be sorry to know that he was seriously injured while en route to the Confederate reunion in Richmond, Virginia. In the shifting of cars he was thrown to the floor and his hip was broken. He was taken to a hospital in Richmond, Virginia. Brother Young is a familiar figure in Dallas and in North Texas Methodism. He was the first Secretary of the old Trinity Conference, which is now the North Texas Conference. His brethren will remember him at a throne of grace. The latest advice is that Brother Young will hardly survive his injury.

We should have publicly acknowledged earlier our appreciation of a fine compliment from Rev. J. S. Wilson, of Rosewood Circuit, sent to the office March 15. Brother Wilson sent ten new subscribers, saying, "Complimentary to the new editor," and in a letter he wrote as follows: "This is in evidence of our continued loyalty to the Advocate and an expression of the esteem we have for the new editor." This is the right kind of loyalty--the kind that helps.

Dr. John M. Moore, of Nashville, Tennessee, our Dr. Moore, has been invited by the "Committee of Twenty-Eight" to prepare the Home Mission text book for 1916-17. The title will probably be "The South's New Call." This is an honor, but one well deserved. That Dr. Moore will do it well the Advocate underwrites.

The South's New School of Theological Liberalism

By The EDITOR.

(Article Number Four)

The decision of the Supreme Court of Tennessee was a most effective dissolution of the historic relations existing between Vanderbilt University and the Methodist Episcopal Church, South. The decision was hailed with unfeigned joy by the Board of Trust and its friends. It was celebrated by what the Nashville papers said was the most spectacular parade ever attempted by Vanderbilt students. The Chancellor himself sat in an automobile at the head of a procession of howling students. It was a procession with banners. The student body had been so thoroughly inoculated with the views of the Chancellor and his Board that their glee was without bounds. They christened their new dance for the occasion as "The Bishop's Squirm." The Methodist hymnology was slightly changed to suit the occasion. The stanza sung was,

"Hail, hail, the gang's all here,
 What the hell do we care!"

Not even the triumphal march, however, satisfied rejoicing Vanderbilt men, but at 7 p. m. large numbers assembled before Kissam Hall, danced and sang about their great bonfire. Even this did not satisfy. With songs and yells they proceeded to the Chancellor's residence, and the Chancellor, emerging from the edifice in which Bishop MyTyre lived and where he died, aroused storms of applause by declaring the day the "greatest" in the history of the historic university. The happy students still were not satisfied. They marched with torches through the streets of Nashville, stopping at hotels here and there for addresses from other "friends" of the institution. The tenor of these addresses, the papers said, was that Vanderbilt is now on a solid foundation where culture, Christianity and "liberality of thought" can be taught.

"Liberality of thought!" The infection of this fine phrase spread and some of the "liberal" educators of the country, sharers of Mr. Carnegie's view of education, wired congratulations to the Chancellor, expressing their delight upon the "unshackling" of his institution. It is this phase of the Vanderbilt situation which I wish to discuss in this editorial. And that the distribution of the Vanderbilt Bulletin among our preachers abundantly warrants my discussion no friend of the Methodist Episcopal Church, South, will deny.

In the April number of the Vanderbilt Bulletin, the title page of which reads: "Biblical Department of Vanderbilt University--A School of Religion," is found this language:

Vanderbilt University opened its Biblical Department in 1875, just forty years ago. During the four decades of its history the Department has placed in the active Christian ministry from twelve to fifteen hundred trained young men, ready for the various kinds of service to which they have been called. From time to time, in order to suit changing conditions and ever-increasing demands, the work of the Department has been materially modified and enlarged. Now, at the beginning of its fifth decade, another forward step is taken, and the Department is undertaking to accomplish a larger and wider mission as a School of Religion.

The above statement is as clever for what it conceals as for what it reveals. I have sought to forget for the moment that for seven years I was a student at Vanderbilt University and have tried to imagine what impression this statement would make upon one unacquainted with the history of Vanderbilt University. The clear implication is that the present status of the Biblical Department of Vanderbilt University has been reached without any serious break in its history, and the impression upon the uninformed reader clearly will be that the Department is enjoying only a period of growth in which are being evolved the earlier plans and ideals of the institution. The statement is mis-

leading. The Biblical Department of Vanderbilt University has not arrived at its present status by growth, but by rupture; not by evolution, but by cataclysm. This new period in its history, "its fifth decade," is not evolutionary, but creation--begotten by the emergence of an entirely different spirit into its history. "The fifth decade" in the history of the Biblical Department of Vanderbilt University has been ushered in by perfidy to a confiding Church, which perfidy has compelled that Church to repudiate the institution and at great expense to open other quarters for the education of its ministry. And this disgraceful chapter the above statement cleverly conceals.

It is true that the present situation in the Academic Department is by growth and evolution. This growth, for the most part, has taken place during the time of the present administration and since I left college. I found a different spirit in this department when I returned to the University to preach its commencement sermon sixteen years after my graduation. I regret to have to say that the notices of dances to be given in the chapter houses, which notices I saw posted upon the University bulletin in the corridors of the University, indicated that my Alma Mater had departed considerably from its usages in the days when Bishop MyTyre and Chancellor Garland insisted upon the religious character of the institution. These notices which I saw on Saturday, however, had all disappeared when on Sunday I again walked through the corridors, showing that the University, at least, was not unmindful of the traditions of other days and was respectful toward those of us who still cherished the tradition of the University to be a denominational school.

This process in the Academic Department, however, had no parallel in the Biblical Department. The present situation in this department, I repeat, is not the result of growth and evolution, as the statement in question implies, but is the result of serious rupture and distressing cataclysm. It is unanswerable proof of the emergence of a strange and different spirit into its history.

The present situation of the Biblical Department of Vanderbilt University is best shown by an additional quotation from the Bulletin. The quotation follows:

Points of Emphasis.

As now organized, the Department will stand for several distinct points of emphasis: (1) First of all, it magnifies religion and ethics rather than theology as the thing of first importance in the training of those who are to be the religious leaders of our times. (2) It inculcates the reverent scientific spirit as the principle that should guide in the discovery and application of truth in religion as elsewhere. (3) It interprets the fundamental principles of Christianity as given by Christ in terms of a spiritual democracy. (4) It gives central place in its program to those great truths upon which Christian bodies agree rather than upon the things that separate, and it extends its advantages to all religious denominations on equal terms.

The first two "points of emphasis" suggested the title of this series of editorials, "The South's New School of Theological Liberalism."

The loss of Vanderbilt University was a severe blow to the Methodist Episcopal Church, South. In time, however, we can repair the property loss suffered thereby; we can and have secured already advantageous locations for our universities with which to replace Vanderbilt University; but, if Vanderbilt University is now to enter upon a career of unsettling the theological faith of young ministers who may attend it, it will become a blighting curse to the entire South. Better that it had never been than that it should do this. And that it is headed in this direction is plainly seen.

The leaders in this new school have wholly mistaken the call of our times. Cloistered with their books they have wholly misconceived the needs of our day. They have not profited by the recent history of German theological thought. They have not been wise enough to see that correct thinking is the basis of correct living. They have forgotten that a religion to be a religion at all must be a religion of authority. They have overlooked the fact that the age in which we live needs and requires a religion of authoritative content. Their announcement of the proposed "points of emphasis" clearly points away from the absoluteness of Christ and the finality of the Christian religion. I expect the professors in this new school to deny that such is their intention, and, I confess, that I myself can not think that such is the intention of the men who compose the present faculty of the school. But, let it be remembered, Vanderbilt University is now under the control of an irresponsible board. There is no Church body now to jealousy watch its beliefs. There are absolutely no checks upon it except as public opinion itself may influence its Board of Trustees. Looking to the public for both its students and its further needed funds will remind its Board, let us hope, of the wisdom of not breaking too much with the accepted religious conventions of our day.

Theological liberalism is the antithesis of a positive evangelical theology. The two things stand over against each other. I know of no one who has stated more clearly the difference between the two than Dr. P. T. Forsyth in his Lyman Beecher Lectures on Preaching, delivered at Yale University, in 1907. The lectures have been published and bear as their title "Positive Preaching and the Modern Mind." The limits of this editorial will not admit of a full discussion of the points of vital difference between positive evangelical theology and liberalism as recited by the profoundly evangelical Dr. Forsyth. Just enough will be said, however, to clearly indicate the dangerous position taken by the "School of Religion" of Vanderbilt University.

"The first requisite for the ministry of a Church," says Dr. Forsyth, "is a theology, a faith which knows what it is about, a positive faith, faith not only with an experience but a content, not glow only but grasp, and mass and measure." Again: "It is authority that the world chiefly needs and the preaching of the hour lacks--an authoritative gospel in an humble personality. And for authority, for weight, we need experience indeed; but, still more, positive faith." Once again: "It is there, in the objective content of faith, and not in the subjective personal experience, that the authority of the preacher lies."

The student of Methodism knows that precisely the position taken by Dr. Forsyth is the position taken by John Wesley and his coadjutors long before Dr. Forsyth was born. Methodism magnified both "religion and ethics," it is true; but it did not magnify these "rather than theology as the thing of first importance" in the training of those who were to be the religious leaders of their times. Religion, as Mr. Wesley was wise enough to know, is a purely subjective thing, and there be as many kinds of religion as there are individuals who experience it. Mr. Wesley's appeal, therefore, constantly was to the objective teachings of the divine revelation in order to test the subjective experiences of individuals who professed themselves to be religious. His appeal always was to the Holy Scriptures. Its great doctrines he himself constantly preached. Methodism, if anything, was a movement that found its power and its inspiration in the preaching of the positive doctrines of the Holy Scriptures. Mr. Wesley separated himself and his movement from both Calvinism and Moravianism by his appeal to the objective teachings of God's holy word.

It was Mr. Wesley's theology that wholly made Methodism. It was this that gave "grasp and mass and measure" to his great movement. It was in the objective, positive content of his teachings that the authority of Methodism lay. And in this we are to find the secret of Methodism's apostolic progress in the world. The Calvinists had "religion;" the Moravians had "religion;" but the Methodists had both theology and religion; and in its theology quite as much as in its religion is to be found the explanation of its marvelous grip upon the world.

When the professors in the Vanderbilt "School of Religion," therefore, come to us and tell us that its school "magnifies religion and ethics rather than theology as the thing of first importance in the training of those who are to be the religious leaders of our times"--when they say this, they advertise themselves as not yet awake to the reaction in our day from liberalism to an evangelical theology of positive and authoritative content, and give evidence either that they have never fully learned, or have turned away from, the position of Methodism taken in the very beginning of its history.

Editorial Correspondence

The task of reaching four District Conferences at widely distant points in Oklahoma in one week, I found to be an impossible task. Three of the four, however, I reached; but was compelled to miss the McAlester Conference, presided over by my esteemed friend, Rev. J. M. Peterson. How I should have liked to meet him and the other brethren of his great district! If there is a nobler soul than J. M. Peterson anywhere I would travel a long way to see him. For two years he held the reins over me on the Dallas District, and I always could follow safely wherever they directed. An Advocate report of the proceedings of the McAlester District we will expect from its secretary.

Lawton District.

The Lawton District Conference was held at Walter, Okla., May 25-27. The editor of the Advocate preached the opening sermon Tuesday evening of the 24. The Walter Church was filled with delegates and the home people. The editor had "liberty" in his sermon on "Keeping our Enthusiasm." It was a gracious hour.

Wednesday morning Bro. B. F. Gassaway conducted the devotional exercises. He is still the deeply spiritual man that I knew him to be in the old Northwest Texas Conference more than twenty years ago. The conference was organized with Rev. W. H. Roper, presiding elder, in the chair. Bro. C. M. Buttrill, of Snyder, was elected secretary. Roll call revealed the following pastors present: J. J. Bailey, Cloud Chief; C. T. Davis, Cordell; C. H. Armstrong, Davidson; J. D. Kidd, Gotebo; W. J. Richards, Grandfield; G. W. Hooper, Hastings; H. B. Ellis, Hobart; B. F. Gassaway, Indian Work; J. W. Sims, Lawton (Secretary Conference Board of Missions); J. W. French, Loveland; F. M. Sweet, Manitou Circuit; P. L. Gassaway, Mountain Park; J. T. Armstrong, Randlett; L. D. Hawkins, Rocky; C. M. Buttrill, Snyder; E. M. Meyers, Temple; W. C. Fleetwood, Walter Station; J. A. Johnson, Chattanooga; and Indian Interpreters, Kicking Bird, Clyde Cocoa and Delos Lone Wolf. I regretted the absence of Bro. J. W. Trevette, of Tipton and Alpine, whose sister writes my letters in the Advocate office and whose pastor I was both at Trinity, Dallas, and Tenth Street, Austin.

The following lay delegates were present: R. B. Grissel, Cordell; E. M. Yancy, Davidson; I. L. Ripley, Davidson; J. J. Rol, Gotebo; J. W. Wallis, Hastings; J. N. Oliver, Hastings; J. N. Talbert, Hobart; J. W. Lawrence, Manitou; Thos. Dorsey, Manitou; J. W. Gower, Temple Charge; Clyde Cocoa, Indian Work; J. F. Lee, Randlett; J. M. Alex-

Will You Read This Twice?

A very important question to-day which every housekeeper must decide for herself is whether she prefers pure, cream of tartar baking powder like Royal or whether she is willing to use alum baking powder in food.

One kind is easily distinguished from the other, since the laws of various States require the ingredients to be printed upon the label. If anyone is in doubt which to use, it is worth while to ask the family doctor. Then decide.

And when once a decision is reached let no advertisement, or dealer's argument, or canvasser's solicitation, change the decision. It is not a question of a few cents or of pleasing a salesman. It is a question of health.

If this appeals to you as reasonable and sensible advice, it is worth reading twice. And it is worth remembering.

ROYAL BAKING POWDER CO.
New York

ander, Randlett; P. E. Walker, Randlett.

Bros. Logan Cornelius (local preacher, Hastings) and Thos. Dorsey (Sunday School Superintendent, Manitou), were present.

Twelve of the twenty pastors in the district reported 193 additions during the conference year. Reports from other pastors I did not get, owing to my leave-taking at noon for the Holdenville Conference. Perhaps two hundred and fifty would be a fair estimate of the number received into the Church since the meeting of the last Annual Conference.

Rev. J. W. Sims spoke on Conference Missions, urging pastors of the district to remit their conference money to the treasurer, and Mrs. Dr. S. F. Heflin, of Walter, District Secretary of the Woman's Missionary Society, spoke on Woman's Work. Sunday, June 20, is to be "Woman's Day" in the district. Each pastor is to preach a special sermon on "Woman's Work" and a campaign is to follow in the interest of the Woman's Missionary Society. "Only two societies in Lawton District have retrograded from Missionary Societies to 'Aid' Societies," said Mrs. Heflin. Mrs. Heflin's address showed that men have no monopoly on effective speech. Rev. C. F. Davis was introduced to the conference for a speech on missions. When he begged to be excused, the presiding elder reminded him that "a Methodist preacher ought always be ready to die or to preach." Bro. Davis answered, "Yes, but not to speak." The laugh was on the elder.

The editor at this juncture was asked to present the cause of the Advocate, and what followed almost entitled the first morning of the conference to be called "Advocate morning." The presiding elder had the roll of the charges called and each pastor to report on the number of Advocates taken in his charge. The reports showed 223. The pastors from three charges were absent and no report was had from their charges. The publishers would have been gratified to hear all that was said of our great paper. Bro. Gassaway said: "The Advocate like wine improves with age; we are pleased with the editor and proud of the Advocate." Bro. Kidd said, "The Advocate is taking well." Bro. Ellis said, "Our charge is thinking seriously of putting the Advocate in the budget for leading

members." He said, "The greatest work my father ever did for me was to have sent to me the Texas Christian Advocate from nineteen years of age until I was licensed to preach, the foundation of my religious information was laid by the Texas Advocate; reading it twenty-six years." "Forty-three years ago my father subscribed for the Texas Christian Advocate," said Bro. J. T. Armstrong. When told that there are cheaper publications, he said his answer is: "Slop is cheaper than honey, too, but I prefer the honey at the price." Following nearly an hour of glowing tributes to the Advocate, Bro. J. W. Sims (holding a copy before the conference) went through it page by page and called for subscriptions. The following responded on the spot: J. M. Cook, T. E. Walker, Logan Cornelius and W. D. Mills. The conference then adopted by rising vote a resolution to set apart the month of June in the entire district for the circulation of good literature with special reference to the Advocate.

Rev. Moss Weaver, the live presiding elder of the Chickasha District, addressed the conference on Superannuate Homes and made a strong appeal for the superannuate heroes of Oklahoma. He reported about 400 additions to the Church in the Chickasha District since conference.

The remainder of the rich program I did not hear because of my leave-taking for Bro. Linebaugh's conference at Konawa. The fellowship with Brother Roper and his good conference was all that could be desired.

Holdenville District.

The Holdenville District Conference, Dr. N. L. Linebaugh, presiding elder, held its fifteenth session at Konawa, Oklahoma, May 25-27. The opening sermon was preached Tuesday evening by Rev. W. L. Blackburn, of Wetumka Station. Fine reports were given of the sermon. Wednesday morning the conference was organized with Brother Linebaugh in the chair and Brother W. L. Blackburn at the secretary's table. Brother M. L. Sims, of Dustin, was elected Assistant Secretary. Upon roll call the following pastors answered: L. B. Ellis, First Church, Ada; B. F. Stegall, Asbury, Ada; R. M. C. Hill, Asher Circuit; M. L. Sims, Dustin Station; Luther Roberts, Holdenville Station; W. L. Broome, Konawa Station; J. M. Ball, McLoud and Earlsboro; J. C. Crowson, Maud Station; A. T. Winn, Sas-

akwa Circuit; T. F. Roberts, Seminole Station; S. H. Babcock, First Church, Shawnee; C. P. Broome (supply), Trinity, Shawnee; A. C. Pickens, Tecumseh Station; W. L. French, Union Chapel; D. A. Gregg, Wanette and Mount Zion; B. L. Williams, Weleetka Station; W. L. Blackburn, Wetumka Station, and A. P. Johnson, Wewoka Station and Mission.

Brother M. A. Cassidy, Conference Missionary Evangelist, also answered his name.

The following laymen answered the call of their names:

J. M. Hamilton, H. H. Holman, J. C. Wiggins, W. E. Pillers, J. W. White, W. R. Hansley, J. M. Watkins, O. A. Nation, C. B. Hyde, W. H. Holman, E. P. Kelly, J. D. Boxley, R. A. Dailey, J. W. Shelton, M. W. Janes, T. D. Noe, R. W. Smith.

The local preachers present were: Brothers P. B. Hicks and C. P. Bes-sine. The Sunday School superintendents present were: Brothers J. O. Brown, C. B. Hyde, M. W. Janes, J. W. White and Mrs. H. H. Holman. Mrs. Holman is superintendent at Wetumka.

Brother Linebaugh magnified the religious feature of the conference. In addition to the opening sermon, the subject of which was "The Hope of Immortality," the following brethren preached: Wednesday morning, Rev. E. R. Welch, Conference Secretary of Education (West Oklahoma Conference), on "Christian Education;" Wednesday afternoon, Rev. P. B. Hicks; Wednesday evening, Rev. R. T. Blackburn on "The Authority of the Bible;" Thursday morning the editor of the Advocate; Thursday afternoon, Rev. S. H. Babcock. A deeply religious spirit pervaded all the services.

Brother Carl P. Boone, who is supplying Trinity Church, Shawnee, was recommended to the Annual Conference for admission on trial. Seminole was selected as the place for the next District Conference. The delegates elected to the Annual Conference: J. M. Hamilton, H. H. Holman, J. D. Boxley, J. M. Wadkins. Alternates: J. W. White, P. B. Hicks, O. A. Nation, R. A. Dalley.

Strong addresses on Church Extension, the Oklahoma Assembly and Education were delivered respectively by Brothers L. B. Ellis, Luther Roberts and S. H. Babcock. The editor was given full time for the Advocate.

The second Sunday in June was made "Advocate Day" for the District. The report of the preachers shows 250 have been added to the Church since conference.

Dr. Linebaugh is closing a fine quadrennium. He has divided his district into sections and the fifth Sunday in each section is given to institute work, all the preachers gathering at some point for the day.

The conference, by a rising vote, adopted complimentary resolutions and presented Brother Linebaugh with a handsome traveling bag.

I attended the Oklahoma City District Conference, but will defer writing of its proceedings until the next issue. W. D. B.

DEFEAT OF THE GIBSON BILL.

The interest in the called session of the Legislature was focused around the Gibson Insurance Bill. Under the leadership of Judge James H. Robertson the Legislature a few years ago passed what is known as the Robertson Law. This law, among other things, requires the insurance companies to invest two-thirds of their reserves on the lives of their Texas policyholders in Texas, prescribing certain classes of security. The companies, it will be remembered, opposed the measure and a number of the larger companies withdrew from the State rather than obey the investment feature of the new law. The defeat of the Gibson Bill leaves the law as it has stood for a number of years upon our statute books.

The unusual feature about the recent contest is the part played in it

by the Governor of Texas. He was a strong champion of the Gibson Bill and is reported to have said, in event of the passage of the bill, that he had a "gentleman's agreement" with the companies that they would voluntarily invest large sums in Texas. We had long understood that our Government consisted of three departments: legislative, judicial and executive. We think that it is time for our people to do a little thinking when the executive department participates in the legislative work to the extent in which the Governor interested himself in the measure named. Independent of the merit of the measure, we are glad that the Legislature administered to the Governor the rebuke which he merited.

THE DIAMOND ANNIVERSARY.

The issue of the Christian Advocate, May 28, is superb. It is the Diamond Anniversary number of our great Connectional Organ. The issue is simply a piece of newspaper perfection. Nothing more artistic in its mechanical features has ever come from our Publishing House press. Dr. Ivey's leader is a jewel. The contributed articles, especially those relating to the history of the Advocate, are illuminating. We have been reading the Advocate since the days of the sainted Fitzgerald. Dr. Ivey is in the succession of great spirits, but his horizon is as broad, his estimate of newspaper values as accurate, and his loyalty to Christ and his Church as beautiful as can be found in any of his predecessors. We bespeak for the Advocate a wider circulation and a prosperous journey to the end.

ST. JOHN'S, DALLAS.

St. John's is one of the late enterprises of Dallas Methodism. It was planned and begun during the presiding eldership of Rev. J. M. Peterson. It is situated in East Dallas on the border of the Munger addition. Bro. C. D. Montgomery is in his first year as pastor. His building is of brick and was erected at a cost of some ten or fifteen thousand dollars. The membership is near the four hundred mark. The Sunday School is growing. The auditorium of the church is pleasing and will seat some four or five hundred people. The editor had the privilege of ministering to this worthy congregation last Sunday morning. He recognized some of his former Trinity members who are now members of St. John's. At the close of the sermon the pastor called for subscribers to the Advocate. The Advocate list was increased by eight in response to the pastor's call. Bro. Montgomery transferred from West Texas Conference last fall, and is doing splendid work in his new charge.

POSTGRADUATE COURSE OF STUDY.

The last General Conference provided for a postgraduate reading course and instructed the Bishops to select annually four or five books which should constitute the course. Under paragraph 735, page 290, of the last Discipline, we find these words: "The College of Bishops shall annually select a postgraduate reading course of four or five volumes and announce the same, not later than the first day of July. The course shall be entirely voluntary, but all who have completed the Conference Course of Study shall be encouraged to read the postgraduate course."

In keeping with these instructions the Bishops at their last meeting in St. Louis selected the following reading course:

The Doctrine of the Person of Jesus Christ—Mackintosh.

The Divinity of Our Lord—Liddon. Christianity and the Nations—Speer.

John Huss—Schaff.

These books ought to be found in the library of each of our preachers. The divinity of Christ is now the battle ground in the theological world. The Bishops have recommended wisely.

PERSONALS

Rev. I. C. Kiker, of Frisco, was in our office the past week. We heard some fine things said recently of his work and preaching by a good judge of such matters.

Rev. J. D. Scott, Commissioner Rescue Home, West Texas Conference, is in North Texas in the interest of his work and called at the Advocate office.

A note from Rev. E. G. Phillips states that in a recent revival at Bentonville, Ark., there were eighty-five professions, a large number joining the Church.

Mrs. G. S. Patterson, Miss Minnie Laura Patterson, of Goodnight, and Miss L. A. Patterson, of Dallas, were pleasant callers at the Advocate office this week.

Rev. S. X. Swimme and family, of Tahleah, Okla., had a narrow escape from a cyclone which just touched the parsonage and church. None of the family was hurt. The church was damaged about \$50 worth.

Rev. L. S. Barton, of Tulsa, Okla., was in Dallas last week and did not forget us. We enjoyed his call. Brother Barton is a good pastor, as well as preacher, and every interest of the Church prospers in his charge.

We acknowledge the receipt of an invitation to be present at the marriage of Miss Julia Pearl McCrory to Dr. Willis Duke Weatherford, which took place at Rock Hill, South Carolina, May 27. The Advocate extends congratulations.

Rev. M. L. Hamilton, of Centenary, Paris, was in Dallas the past week, and, of course, did not forget the Advocate. It is good to be in his company. Optimistic and companionable, he is one whose association is much desired.

Rev. and Mrs. T. S. Johnson, of Sulphur, Okla., accompanied by Mrs. Johnson's brother, Mr. J. T. Thornton, of Bluefield, West Virginia, left Monday, May 24, for the Panama Exposition. They will return in about a month.

Rev. W. A. Frazier, our pastor at Poteau, Okla., was selected to preach the Baccalaureate sermon for the High School graduates of Poteau. The Weekly Sun gives great praise to the sermon, stating that there have been fewer better services in Poteau.

Mrs. Rebecca J. Fisher, of Austin, was unanimously re-elected President of the Daughters of the Republic of Texas at the State Conference held recently. The Austin American gave a good picture of this noble lady, speaking of her as a "rarely accomplished presiding officer."

Rev. W. D. Sauls, of Petrolia, was among our visitors the past week. He came to North Texas from Oklahoma last fall. While he likes Texas, he still loves Oklahoma, and speaks of it fondly. Brother Sauls is an aggressive worker and neglects no interest of his Church.

Rev. W. N. Vernon, of Roanoke, was a pleasant caller this week. His work is in good shape and progressing. Brother Vernon is planning an Advocate campaign for new subscribers and renewals, as well as for all his conference claims, when the wheat crop is marketed. In this he is wise. Why wait till November?

Judge William E. Hawkins, Associate Justice of the Supreme Court of Texas, was a pleasant caller at the Advocate office last week. Judge Hawkins is a useful member of the Supreme Court of Texas as well as the stay at our Hyde Park Church in Austin. For many years his father was a leading preacher in our Church in Texas, and the father's Church is good enough for the son.

The Advocate acknowledges receipt of an invitation from Mr. and Mrs. George Robert Strange to the marriage of their daughter, Eleanor Lillian, to Mr. Wm. Lafayette Dugger, on Wednesday, June 16, 1915, at the Methodist Church, Riesel, Texas. The young couple will be at home after July 15, in Waco, Texas. We pray heaven's richest blessings on the happy couple.

The Sunday School

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Weatherford, Texas
REV. W. J. MOORE, Weatherford, Oklahoma EDITORS

NOT STONES BUT STARS.

The Texas editor in this department is not a good scribe. Sometimes his typewriter is inaccessible and he must send in copy made with pen or pencil. Moreover, he has no chance to read the proof of his copy, but must leave that to the regular proofreader of the Advocate. It has been his custom, therefore, to allow slight mistakes on the part of the compositor to pass unnoticed. But week before last the limit was reached and passed. In an article on "The Strategic Importance of the Sunday School," we tried to say "A nation's ideals are its guiding stars, and must ever lead it onward and upward or lure it into the morasses of oblivion." What the printed copy made us say was, "A nation's ideals are its grinding stones and must ever lead it onward and upward or leave it into the morasses of oblivion." There is perhaps a slight difference between a star and a grinding stone, and it would hardly be grammatically correct to say "leave into." Further, we tried to say "typing" and it came out "typifying." "Some natural tears were shed" when the editor read his own article.

CAMPAIGNING IN NEW MEXICO.

By E. H.

Last week we took leave of our readers at Dexter, New Mexico. We next went to Roswell. Approaching this little city from any direction except the south is like finding Kadesh-Barnea, in the midst of the desert. There is much water there and the Delta of the Nile could not be more fertile. Roswell is a city beautiful. Our Church is strong and under the wise leadership of Rev. Ellis Smith, and is growing stronger. This is also the home of Presiding Elder S. E. Allison, who is not without honor in his own town. The hours spent in the homes of Allison and Smith were among the pleasantest of the trip. Sister Smith and Mary Ellis certainly know how to entertain a tired preacher. But then Ellis Smith and his daughter, Mary Ellis, and this scribe are all Southwesterners. The Sunday School people of Roswell gave us a large and sympathetic hearing. We found here, under the leadership of Brother Mellis, one of the best Wesley Bible Classes we have yet discovered.

Carlsbad was our next stop. This region too is well watered and the town is beautiful for situation. We saw more old-time cowmen at Carlsbad than in all the other towns we visited put together. Brother Redmon was in a meeting and serving as his own evangelist, and we trust that our two days of Sunday School work did not hurt the cause. This church needs more room. The actual attendance at Sunday School exceeds the seating capacity of the church. One Wesley Class, composed of women, has its own separate building on the church lawn. Other classes meet under the shade of trees or anywhere they can. If demand creates supply this congregation will not long delay the building of a more commodious house. Brother Redmon is doing a good work and is in favor with his people. During the first day at Carlsbad we had good fellowship with Brother Carter, chairman of the Conference Sunday School Board, who planned the New Mexico campaign and placed us under strong obligation by his wisdom and many courtesies.

Pecos was our last stop. That, of course, is in Texas, but it belongs to the New Mexico Conference. That princely gentleman, Rev. Fred K. Little, native of Belfast, Ireland, Catholic by birth and training, Methodist preacher by the grace of God, is pastor. He and his good wife are the very soul of hospitality. During the short time he has been pastor of that Church a marvelous transformation has been wrought in its fiscal condition. When those good people get their house finished they will have one of the best Sunday School plants in the West. At present they have a Sunday School that is good and promises to grow better.

After this strenuous three weeks' campaign we spent twenty-three hours at home and were off again. This screed is penned on a Katy train.

THE PASTOR AS A LEADER.

No pastor can be a wise leader of children who does not know the Sunday School problem through and through. He is pastor of the school as well as the Church, and must here exercise his pastoral office. Not often will he be superintendent of the school and not always the teacher of a class,

but he will be, at any rate, in closest touch with the organized school, its officers and teachers, as well as scholars. His final success will be determined, decade in and decade out, by his personal influence as pastor of child life. That influence will come especially to the front in occasional short addresses to the school or to some one of its departments, particularly in transitional days in the school's life, such as rally and decision days and quarterly reviews when he will have his opportunity of clinching truth and inspiring to noble action. There will come crises in the spiritual life of the school which he must wisely meet. He will be acquainted with the best modern methods and will make a skillful use in the school and in his general sermonizing of the superior opportunities they offer. If the children come to the morning worship for part or the whole of the service, the pastor can easily double his preaching efficiency with the children in the sense of his larger ministry to them.—H. W. Hurlbut.

WORSHIP IN THE SUNDAY SCHOOL.

It will be a long time before local traditions can be modified and the new day of natural religious evolution in the child's life can be made even approximately universal, and the divine plan become a human plan. But we can at once be agreed that, whatever else we do in any and every department of Church life, we must bring the child consciously and reverently into the presence of God and teach him by word and example how to worship. This must be followed by deeds that come naturally from such divine contact. We can be equally agreed that, at all costs, we must preserve the family unit in religious life and help the fundamental and divine institution of the home, out of which came both Church and State.—H. W. Hurlbut.

VALUE OF THE SUNDAY SCHOOL.

A moment's glance makes clear the profound providential significance of this comparatively modern educational movement of the Church. It is probable that the vast majority of Christian Churches the world over owe their existence to the pioneer work of the Sunday School or its equivalent. No seed ever sown has in it such promise and realization of fruitfulness. The printed word of God, under the direct leadership of the Holy Spirit and in the hands, for the most part, of humble laymen, has proved the mightiest agency for the spread of the gospel in the modern Church. We are now becoming aware that its success on a world-wide scale has just begun. In many particulars we have officiously gotten into God's way and have hindered his gracious triumph. It is now plain that we must clear the divine path in human hearts and let God's Word and his Spirit have free course and be glorified. A disciple of the Master will be eager to follow in his footsteps. The Sunday School of a Church is, properly speaking, the whole Church, old and young, bending in reverence over the inspired and inspiring record of God's progressive revelation of his infinite love and manifold purposes for men. No Christian can safely dispense with giving regular and systematic attention to the Scriptures. That Church is recreant to its trust and duty that does not provide such assistance to old and young. The Adult Classes, the Home Department, or at least private pastoral suggestions, should make adequate provision for each adult member of the congregation.—H. W. Hurlbut.

SUNDAY SCHOOL INSTITUTE.

The date set for our Sunday School Institute for Dayton Station was May 7-9, inclusive. Brother Harbin came at the appointed time, and we are expecting great things as a result of the institute.

Brother Harbin is a live wire when it comes to knowing how a Sunday School should be conducted. There was not a dull moment from the first to the last service. Brother Harbin has something to teach and knows how to present the subject so that even the dullest may understand. We found the institute both entertaining and instructive.

Parents and teachers should hear him gladly upon the adolescent boy and girl problem.

One of the results of the institute was the organization of a Teachers' Training Class of twenty-five members. J. W. BRIDGES, P. C.

OUR SUNDAY SCHOOL INSTITUTE

Brother W. E. Hawkins, our Field Secretary of the Central Texas Conference, gave us the most profitable uplift that we have had for some time. He came to us by request. Knowing him as we do, we secured him early in the year for May 14-15. Our people were in good attendance and anxious to hear his great messages on the "Ideal Sunday School." All of his words cut to the core, but they have life in them. Our school was gone through from beginning to the end. Every defect was exposed and a remedy set in action to eradicate the evil. His coming gave to us four more Wesley Adult classes,

which make us six. Besides we organized or made three other classes. We were made to see the possibilities of our school, and all have taken on new life. This week the writer has been busy arranging for the betterment of the Beginners' classes, fixing little seats and curtains for them. The entire school was greatly helped; every department was blessed. If you want to prize up your school don't go any farther than to W. E. Hawkins. He is the man, and all the time he will carry the Spirit of the Master in his work. I call him one of the bravest men in the Church today. He speaks the whole truth at all times. We intend to get him again this fall if it be possible.—W. T. Singley, Carbon, Tex., May 22.

Epworth League Department

EULA P. TURNER, Editor
917 N. Marsalis Ave., Station A.
Dallas, Texas.

North Texas Conference Epworth League, Clarksville, Texas, June 3-6.

West Oklahoma Epworth League, Mangum, Oklahoma, June 7-10.

State Encampment, Epworth-by-the-Sea, August 3-15.

A MORNING PRAYER.

"Stay with me, Lord, the gloom of night is gone,
Soul foes are near, life's daily fight is on,
Grant me the strength to use the Spirit's sword,
And through each testing hour, stay with me, Lord.

"Stay with me, Lord, another day is here,
I know not what it holds of hope or fear,
Teach me to trust the promise of the word,
And through each testing hour, stay with me, Lord.

"Stay with me, Lord, in all my daily toil,
That pride nor greed my soul's sweet peace may spoil,
Blind Thou my heart with love's enduring cord,
And while I toil, do thou stay with me, Lord.

"Stay with me, Lord, and let Thy light divine,
Through this new day, in all my actions shine,
May all my words with Thy dear will accord,
And in my every thought, stay with me, Lord."

—Author Unknown.

THE PROMISE OF GUIDANCE.

June 6, 1915.

By S. Stephen McKenney.

Scripture references: Jas. 1:5; Psalms 25:9; Psalms 32:8; Psalms 48:14; Isaiah 58:11; John 16:13; Acts 10:1-23.

The promise of guidance implies that man is upon a journey; that he is traveling in a new way. "It is not in man to direct his steps." "The steps of a good man are ordered by the Lord." The journey of life is symbolized by the "Call of Abraham" to go forth into a land which the Lord should show him; a venture upon faith. The wanderings of Israel in the wilderness also typify this same fact. This people went forth every day into an untrodden way led by the "fiery cloudy pillar." So we go forth under the lead of Him who said, "I am the Way." The traveler in strange lands must have a guide so that he go not astray. So we must have a guide, for "we are strangers and pilgrims in the earth." To have divine guidance we must recognize that we do not know the

DEBATE AT HATCHEL, TEXAS.

Debate between Rev. B. W. Dodson, Methodist, and Elder C. R. Nichol, "Firm Foundation" brethren, began May 6.

Owing to local conditions it was not practicable to have day discussions except on Sunday, and the time was therefore cut short.

The propositions for discussion are as follows:

1. The Scriptures teach that in the conviction and conversion of the sinner, the Holy Spirit operates only through the truth * * * the word of God written or spoken.
C. R. Nichol, affirmative; B. W. Dodson, negative.
2. The Scriptures teach that Christian baptism may be performed by sprinkling or pouring.
B. W. Dodson, affirmative; C. R. Nichol, negative.

way. "The meek will He guide in judgment." We will need Him all the way, hence "He will be our Guide even unto death."

Man is spoken of in the Scripture as many as five hundred times under the figure of a sheep. The sheep is a creature that can be led, but not driven. Sheep need a shepherd: one who can lead and feed as well as protect them. We have similar needs. "The Lord is my Shepherd," wrote the Psalmist. "I am the Good Shepherd," said the Master. He guides by going before His flock: "When He putteth forth His sheep, He goeth before them." Our Shepherd never drives us: He only leads us where He Himself has gone. He is ever present as our Guide. "I will fear no evil for Thou art with me," is the consolation that we may always have. "The Lord shall guide thee continually" is one of His sweetest promises. "I will guide thee with mine eye" is a promise which reminds us that He cannot lose sight of His own. If we do not know the way we may ask Him and He will lead us into the right. "If any man lack wisdom, let him ask of God who giveth unto all men liberally and upbraideth not."

Every journey must end somewhere. Ours ends at the house of God: "I will dwell in the house of the Lord forever." The shepherd leads his flock "into green pastures and beside still waters" and back to the fold at the close of the day. Surely, our Shepherd who has led us through the day of life will lead us to his home at last! We cannot err so long as He is our Guide: "He saith before you into Galilee." He ever goes before. His footprints may be found along the way, for they are all marked with His most precious blood. As the heroes of the Revolution were traced by their bloody footprints on ice and snow, so may we find the sacrificial path which our suffering Shepherd has blazed out for us who follow Him. O, may we gladly and obediently follow wherever He leads! We may find His tracks in Nature and Grace as the devout Keeler exclaimed: "O God, I am thinking Thy thoughts after Thee!" It is at the price of sacrifice and suffering that He is to lead us, for "He hath suffered, the just for the unjust that He might bring us to God." O Thou suffering Saviour, bring us at last to Thyself, and to the Father's house!

ENGLEWOOD, SAN ANTONIO.

Englewood Epworth League is gaining every meeting in efficiency. The various Leagues of the city have been having a contest, lasting six months. Our League won the loving cup for three months. We feel very proud of the fact, because we are the smallest League in the city.

Our League gave a moonlight picnic recently at San Juan Beach. We have several delightful places in San Antonio to entertain the Leaguers and our friends.

"Watch Englewood grow"
(MISS) LUCILLE TIMBERLAKE.

3. The Scriptures teach in obeying the command of Christ to "baptize" (Matt. 28:19, 20) there must be immersion in water.
C. R. Nichol, affirmative; B. W. Dodson, negative.

4. The Scriptures teach that the penitent sinner is justified, in the sense of pardon, by faith only.
B. W. Dodson, affirmative; C. R. Nichol, negative.

5. The Scriptures teach that baptism, in water, to a proper subject, is for, in order to, the remission of sins * * * alien sins.
C. R. Nichol, affirmative; B. W. Dodson, negative.

6. The Scriptures teach that infant baptism is authorized by Christ and practiced by the apostles.
B. W. Dodson, affirmative; C. R. Nichol, negative.

On the work of the Spirit, Brother Dodson proved that the Bible clearly

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teaches that the Spirit can operate on the heart independent of the written or spoken word; also from testimonies of great men that it had worked on them without the written or spoken word.

I think, after hearing the "Gospel" preached by Brother Dodson, "those who look for the Spirit when preached about," will soon be able to find it.

On baptism performed by sprinkling and pouring, Brother Dodson proved by the Bible that it was practiced, and that most of the great Bible scholars call it baptism, and say that it was practiced by Christ and his apostles.

On the mode of baptism by immersion for the remission of sins, Brother Dodson rose to the highest point of unanswerable proofs and invincible argument. He challenged Elder Nichol again and again to show one great Lexicon that defined baptizo by immerse only, or to find one great Lexicon that did not give as a part of its definition of baptizo words or phrases which included sprinkle or pour. Elder Nichol was too smart a man to try to show one and to answer this argument.

Now on salvation by faith, or justification by faith only, was proved by Brother Dodson to be Bible doctrine, and that a sinner did not have to take the four steps: Repentance, faith, good confession and baptism, to enter into the kingdom.

On infant baptism, Brother Dodson ably maintained our cause. He proved that the great majority of Protestant Bible scholars emphatically declare that the olive tree proved that the New Testament Church was a continuation of the Old Testament Church; and furthermore, as infants were sprinkled in the Old Church, then why not today? And they are!

The Firm Foundation brethren have been having their fun now for about three years at Hatchel out of the Methodists and Baptists, and some had begun to think they were the only people who had any Bible doctrine, but one thing sure, they can see through another mirror now.

The debate was a real victory for the truth, and therefore, a real victory for Methodism.

Our people are delighted with Brother Dodson's work. We believe had we looked Texas over we could not have beat him. He can take care of the doctrine of the Methodist Church.

The debate was a nice, clean one, and has been a great blessing to Methodism at Hatchel.

P. H. GATES, Pastor.

NOTICE TO PASTORS MANGUM DISTRICT.

The Summer School will open June 22 at Sulphur and last ten days. I want all the pastors to attend this conference, and as many Leaguers and Sunday School workers as possible. A splendid program has been arranged and other things of interest, such as fishing, boating and bathing. No better place can be found in the State for a summer outing.

Notice to Leaguers in Mangum District.

The Conference League meeting will be held in Mangum, June 7-10. Let all the Leaguers of Mangum District elect two delegates to this meeting. We will have our district meeting during this time; will elect officers and otherwise arrange our work for the year.

C. F. MITCHELL, P. E.

It is a tale of the Talmud that an old rabbi was awakened at night by one of his twelve sons, who said: "Behold, my eleven brothers lie sleeping; I am the only one who awakens to pray in the still watches of the night." The wise father replied, "You would better sleep also than wake to censure your brothers."—Selected.

HELP THE DESTITUTE.

In San Antonio Express of May 23 Miss Ella Bowden, deaconess in the Wesley Community Home of that city, makes a powerful appeal for help for the destitute and starving Mexicans.

This Community Home has been established as a mission work in the very midst of the "filth and offscouring" of that great, wealthy city.

Here thousands of Mexicans, driven from homes across the border by revolution, poverty and starvation, are huddled in squalor, filth and the atmosphere of death.

In a strange land, not speaking our language, down and out, they breathe the germs of every disease.

Their condition unfits them for earning a decent living and their circumstances are a menace to health and a disgrace to civilization.

That their condition also breeds the worst forms of immorality goes without saying.

I am not saying San Antonio people are neglecting these wretched strangers, but am saying that when I pass the stately palaces of that city and know where that splendid woman, Miss Bowden, is toiling for diseased souls and diseased bodies, my heart grows sick.

A great work is being done, but a greater work must be done.

Christ descended into the "lower parts of the earth" and we must follow him to save that which is lost.

Bayard Taylor, noted traveler, says he saw in East London and the back lanes of the aristocratic city of Charleston, South Carolina, more squalor, poverty and destitution than he met anywhere in the world. It is here at our door on the face of the most beautiful country in the world.

The great heart of America must be turned to the despairing cry of humanity.

Great congregations and great cathedral Churches are fine, but we must have pity on the bodies and souls of the thousands at our doors.

THE LIVING GOD.

The greatest sin of the world today is that we do not worship the true and living God, but have turned away from him to worship idol-gods of our own choosing. Our God is a jealous God, and cannot look upon this sinful wrong with the least degree of allowance; for the sins of the parents are visited upon their children to the third and fourth generation of those who hate God and do not keep His commandments; but His love and mercy are shown to thousands of those who love Him and obey His commandments.

What more can our God do for us than he has already done? For he has hedged us in by His great love. He has made for us, in this world, a most beautiful Spiritual Kingdom of perfect safety, into which we can "choose" to be "born again," through faith in our Lord Jesus Christ. And God urges us to build our house on this "Rock" foundation, where no disturbing elements of time can ever cause our building to fall to destruction. But we are such shallow, surface people that we prefer to build upon the sand, because we cannot believe our house is doomed to destruction. As the attraction of gravitation holds the universe in its strong power, even so does the strong attractive power of sin hold us in its downward pull to death and damnation.

God so loved us that He sent His Son to bring back to us life from death, and salvation from sin. Jesus Christ took our nature of flesh to become our Savior and our "Exemplar," to teach us how to walk through this world just as He walked, to prove our divine sonship to the Father, and to the world. The first important lesson He desired to teach us by His own example was that He could do nothing of Himself. And while all power in heaven and on earth belongs to Him, as Son of God, yet He must lay aside that power now to show to us His utter helplessness in becoming like one of us; and to show us His utter dependence on His Father's power. He said, My Father doeth His works through me; and without Him I can do nothing. He says I came not to do mine own will but to do the will of my Father in heaven. And in every event of His life He always "looked" unto His Father, from whom His help came—even as He urges us now to "Look unto Me and live." But today we heed not His example nor His wise counsel, but rather, we look to "Self" as our all-sufficient helper. And selfishness is abomination to God, because it shows close kinship of Satan. "God resisteth the proud, but giveth grace to the humble." Christ taught us that God's help came to Him through the channel of faith and prayer and trust. Therefore, these three essential "helps," that never fail to bring a response from His Father in times of need, were possessed

and used by Christ in their greatest perfection. And He always used God's word as His sword of defense against temptation, saying "It is written!" How far behind we have left the Master's wise and essential teachings, for in this wonderfully progressive age we have ceased to regard God's Word as the "Sword of the Spirit," or the Bible as our "Bread" from heaven.

What about the children of this fast age? They are up-to-date in worldly knowledge, for parents are ambitious to have them so. But their spiritual education is neglected perhaps. We are glad of the Sunday School, for at least one day out of the seven is devoted to teaching the children of God, and of heaven. Children are left dependent on their parents for a long time; perhaps that is God's wisdom for the purpose of giving them a safe chance to be taught religion in the family home circle. For the work of very greatest importance in this world is to help in saving souls. And it is so easy for the parents to teach a little child to love God feverently, and to believe that Jesus Christ is God's Son, and to trust Him implicitly. This is God's beautiful "gift of faith" planted in their tender pure hearts as their birthright entrance into the Spiritual Kingdom; and woe to those parents who suffer this precious "gift of faith" to wither and die out because of their "neglect" to keep it alive with the "water of life," and the "bread" from heaven. God is most explicit in His commands to parents to train their children up in the nurture and admonition of the Lord. But because all parents do not heed God's commands, it makes it harder on those who are anxious to obey; because "outside" influence is so strong and so detrimental. God says, "Teach these truths to thy children diligently, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And to obey this command of God is a "proof" of the parent's love to Christ, who said to Peter, "If ye love me, feed my lambs!" And woe to those parents who neglect this God-given command, for "afterwards" when their children have grown into youths and maidens—and the parents become concerned too late about their soul-salvation, during a big "revival of religion," when the parents plead with them to become as a child again in faith, then they find their "day of work" has past, and they have sold their children's "birthright" of faith for a mess of pottage through "neglect." And if they are ever brought to God it must be through the "work" of the Holy Spirit. Is God to blame for the parent's sin of "neglect?" Never! never! For He is a God of love, not willing that any should perish, but rather the whole world should turn to Him and live. May not the wars now raging in Europe be the retributive punishment of the sins of the parent's "neglect" to train their children; be their sins visited upon their children to the third and fourth generations of those who hate God and obey not His commandments? God's law is so perfectly adjusted to "justice" that it proves a blessing always to those who obey His commandments; but it always proves a curse to those who will not obey His commandments.

What about the Bible in this progressive age? It is no longer considered an inspired book. We have outgrown its teachings in this enlightened age. We no longer believe in its "old fables" of the fall of man and a sin-cursed earth, nor a devil, nor a hell. We do not believe Jesus Christ is God's Son, and there is no need of an atonement. We have abolished this uninspired book from our public schools, as detrimental to the rising generations. And this old book is so severely criticized in our great universities of learning by their wise, intellectual teachers, that its influence is almost gone. Already those young men going there from Christian homes soon lose their respect for their parent's faith in the Bible; while those going from unchristian homes are made infidels and atheists, and agnostics. The whole world is so "puffed up" with "knowledge" today that there is no room left in which to "get wisdom," and to "get understanding"—ignoring God's word that "wisdom is the principal thing." These two beautiful guides: Knowledge to the "head," and wisdom to the "heart," should never be divorced, but should always walk together hand clasped in hand, to make a well balanced character.

What about the Church Christ established on earth to save the world? The Church is split up in a diversity of opinions. They do not speak as one voice from their pulpits. "In unity there is strength!" But the Church is not united in its beliefs. Some believe one doctrine, and some another doctrine; and the Church is wasting precious time, troubling over these things; and what one Church builds up another Church pulls down

—thus making herself a rock of offense to sinners, and a stumbling block to the heathen. Therefore, the Church has lost some of her power for good, because Christ's delayed prayer is not yet answered which says, "That they all may be one; as thou Father art in Me, and I in Thee; that they may also be one in us; that the world may believe that Thou hast sent Me." Sinners have lost confidence in the Church, and scarcely attend her meetings, preferring worldly attractions. Why? Because they cannot believe God is the author of confusion, and because the Bible is trampled under foot. The Master has great need of the Church today, but she is not "ready" to serve Him. And the world also needs a "ready" Church as never before; because nations are fighting against nations as never before. Truth is battling against error as never before. Labor and capital may clash any day. We are living in such "perilous times," men's hearts are failing them for fear of the evils to come. The Church is the hope of the people, because God has promised, "But for the elect's sake, those days shall be shortened!" O Church of God, haste to make thyself "ready," for thine hour has come! Awake out of thy sleep of indifference, and out of thy dream of "world pleasing." Humble thyself at the foot of the cross to be covered with the cleansing blood of Christ; and to be endued with the power of the Holy Spirit, and filled with the fire of zeal for the Master's work. Put on the whole armor of God, and haste to the front of battle. Hold up God's dishonored Bible once more! Cry aloud and spare not its mighty truths, that can cut and slash as a two-edged sword. Be strong in the Lord and in the power of His might; and "shun not to declare the whole counsel of God." Preach of wisdom, of righteousness, of sanctification and of the judgment to come. Christ needs a Church "made ready" now, for God has promised the heathen to His Son

for His inheritance, and the uttermost parts of the earth for His possessions. And the Master expects His Church to gather them into His fold, through the preaching of His glorious Gospel of Truth and Grace unto a full salvation. Then let the Church cry aloud and spare not to proclaim the whole truth of God's word; and give the Bible full right of way. Thus shall the Church make herself "ready"—and she shall be like a city set on a hill whose light cannot be hid, but shall stream forth to the uttermost parts of the earth, and the nations shall flock unto her altars. And the Church shall give them to drink of the "Water of Life," and feed them with "Bread from Heaven." And their hungry starved souls shall grow and delight themselves in fatness! And lo! the kingdoms of this earth shall become the kingdoms of our Lord Jesus Christ. And the long-continued prayer of the Church begging that "Thy kingdom come, Thy will be done on earth as it is in heaven" is answered at last. And the Lord Jesus Christ shall reign "through His saints" in righteousness for a thousand years on this earth. And there shall be no more war, and sorrow and sighing shall flee away. And hence shall flow like a great river, in its abundance, Arise! O Bride of Christ, and shine! For thy "light" has come. Put on Thy beautiful robe for Thou art ready! Fair as the moon, bright as the sun. Nations shall be born unto Thee in a day. For the people will turn away from their idols to worship the true and living God forevermore.

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

Probably no man with conscious sin in his heart ever became a martyr for Christ.

A man who has no fear of his conscience may have reason to fear the consequences.

Woman's Department

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

An Institute of Officers and District Secretaries of the Woman's Missionary Society of Texas Conference was held at Lufkin, Texas, May 4-6.

They studied Budget System and Christian Stewardship and advised every auxiliary to take up the study with a definite idea to adopt this plan in the auxiliary. They discussed practical working plans for organizing and conducting Mission and Bible Study Classes.

Reports of officers of the conference were encouraging. The conference policy is fine and no doubt will be carried out; also the policy of the District Secretaries. An adherence to these policies will make an ideal auxiliary, with the added joy of having advanced the cause of missions.

The reception given by Houston to the conference delegates to the Council was a splendid idea and it would be well for other districts to adopt.

Texas Conference women know how to let others know about their work. God bless them every one. Had we space we would be glad to give the whole of the Bulletin, as the plans and suggestions if carried out will be beneficial to every auxiliary.

TREASURER'S REPORT.

Comparative report of Treasurer, Mrs. F. H. E. Ross, for first quarters of 1913, 1914, 1915:

	1913	1914	1915
Central Texas—			
Home	\$1732.94	\$2005.68	
Foreign	1866.39	1768.70	
	\$3599.33	\$3774.38	\$2455.49
North Texas—			
Home	\$1243.09	\$1353.44	
Foreign	1438.20	1291.70	
	\$2681.29	\$2645.14	\$3008.00
Northwest Texas—			
Home	\$ 988.87	\$ 888.97	
Foreign	335.00	567.99	
	\$1323.87	\$1456.96	\$1423.87
Texas—			
Home	\$1810.70	\$2096.86	
Foreign	814.14	870.36	
	\$2624.84	\$2967.22	\$3372.28
West Texas—			
Home	\$1204.22	\$1618.81	
Foreign	1493.94	1216.01	
	\$2798.26	\$2834.82	\$3042.54

IMPORTANT NOTICE.

Since our annual meeting at Gatesville Miss Cora Posey has sent me a correct list of the Superintendents of Mission Study and Publicity in the

Brownwood District, Central Texas Conference. I would appreciate very much indeed to receive at once a correct list from every District Secretary as I want a correct roll and I need your valuable help.

MRS. R. E. BROWN,
Waco, Texas.

Poteau, Okla., May 27, 1915.
Dear Co-workers of East Oklahoma Conference:

The fact that I received many more reports from Mission Study Superintendents last quarter than ever before, encourages me and inspires me to greater effort. I sent enrollment cards to all possible, and sixteen were sent to Mrs. Steele this quarter. Please let us bring the record by card in our conference to the record of the superintendent. The goal for 1915-16 is "a Mission Study Class in every auxiliary, adult, young people and children."

The Bulletin for June, which I am mailing today, is devoted largely toward promoting the membership and organization campaign inaugurated by the Council. I trust that the Superintendents in each auxiliary will use the columns of the secular papers to give publicity to this movement, for I feel that no opportunity in our work will bring larger results than the right use of the columns of our papers.

I have just received an account of the splendid district meeting of Hugo District held at Idabel, Oklahoma. Mrs. M. E. Mackey, our Conference Corresponding Secretary was there and gave an address on "The Council." The District Secretary, Mrs. J. E. McCleary, of Boswell, Oklahoma, had carefully prepared her program and deserves much credit for the success of the meeting.

Will each one who reads this help to promote our work and enlist others and be often in prayer that we may be used of God to hasten the coming of His Kingdom.

MRS. H. J. FOWLER,
Superintendent Mission Study, East Oklahoma Conference.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Olustee, Superintendent Study and Publicity. Mrs. Nagle, of West Clinton District, says: "I have the west end of Clinton District and I presume it will be called West Clinton District. We have seven auxiliaries in my territory, all doing good work. Very few members were dropped from our roll at the beginning of the year on account of the increase in dues. "Three of the seven auxiliaries have

Mission Study Classes, two new ones having been organized this year. Every member seems to enjoy the study of Missions and we feel it is a great help to strengthen us for our work.

"Three auxiliaries have made their pledge, which amounted to \$24, and am counting on a pledge from each of the other auxiliaries.

"We are looking forward to a good district meeting in June."

Mrs. Nagle writes that on account of illness she has not been able to do any work in her district except by correspondence. She also reports a great deal of sickness in her territory through the winter, which has hindered the work greatly.

We trust that this faithful Secretary will soon have her normal amount of strength again and we are sure the work of the Master will prosper in her field of labor.

NORTH TEXAS MEETING.

An executive meeting of the Woman's Missionary Society of the North Texas Conference is called to convene at the Methodist Dormitory, Denton, Texas, June 16. Officers, superintendents and district secretaries are asked to be present.

FLORA THOMAS,
Recording Secretary.

TIMPSON DISTRICT MEETING.

Timpson District meeting of the Woman's Missionary Society, Texas Conference, will convene at Narcoches June 14 and 15. All Auxiliaries are expected to have delegates to this important meeting.

MRS. F. L. MARTIN,
District Secretary.

THE LORD'S PRAYER IN VERSE.

Our Father in Heaven, we hallow thy name; May thy kingdom, help, on earth be the same; May we do thy will with a glad trust and love, Like as do the angels in Heaven above.

Provide for us daily our day's need of bread, For 'tis of thy goodness that we shall be fed; Forgive us our sins, as we others forgive, And help us in charity each one to live. Oh, lead us, but not into temptation's ways; From evil deliver and we'll give thee praise; For thine is the kingdom, always shalt thou reign;

And the power and glory, forever, amen.
—MRS. N. W. KUHN.

"Proves to Be A Dandy"

Thus writes Mrs. A. C. Sterling, wife of Rev. A. C. Sterling, of Crafton, Texas, referring to her Advocate Machine. Satisfied users have referred to it in many ways. "The Noiseless Wonder," is what one lady calls it, and she had used the machine long enough to make an ordinary machine "wobble" and become noisy. The Advocate Machine is the equal of many machines that sell for three times the price we ask for it. It is an "up to now" DROP HEAD AUTOMATIC LIFT, and is sold under a guarantee of the factory, one of the most reputable in the country, and our own. You thus have a two-edged guarantee.



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THE PASSING DAY

Last Monday night, at 10:30 marked one of the deepest tragedies that has occurred in Texas in recent years. It was the Mozart Choral Club, and they had been on a mission of love to the motherless boys and girls in Buckner Orphans' Home, east of the city. They sang the songs the little fellows' mothers used to sing. After the delightful service, so Christlike in its spirit, they were loaded onto a two-ton truck and started to Dallas. When within three miles of the city, and while another auto undertook to pass at a narrow and dangerous point on White Rock Creek, the big truck rolled over the steep embankment. The human mass went to the bottom and two tons on top of them. When, after heroic efforts, the truck was lifted under it were six dead bodies and sixteen more or less badly wounded. When the news reached Dallas a pall fell over the city. No less was the grief in the Orphans' Home, for the music had hardly died away. But those among them who sang rode to their death, and on to the angel choir. It is a mystery, yet the God of the orphan knows when we are ready to join the music of the skies. The Mozart Club sought happiness and found it.

Fire losses in the United States last year totaled \$221,000,000, a sum exceeded only twice—in 1904 and 1905—in the history of the country, according to reports submitted to the National Board of Underwriters in convention in New York.

According to an estimate by Frank Kell, of Wichita Falls, Texas will harvest about 25,000,000 bushels of wheat this year if there are no unfavorable weather conditions. He also predicts a record yield in Oklahoma. Wichita County's yield is estimated at 1,250,000 bushels, which is considerably above the average.

Governor Ferguson issued a proclamation last week removing from office W. O. Stamps, one of the Board of Prison Commissioners, alleging that Stamps was "incapable and unfit to discharge his official duties." W. R. Dulaney, of Taylor, was named by the Governor for the position and his appointment was confirmed by the Senate.

Judge Nelson Phillips, formerly of Dallas, has been named by Governor Ferguson Chief Justice of Supreme Court, succeeding Justice T. J. Brown, who died last week at a sanitarium in Greenville. Hon. J. E. Yantis, of Waco, was appointed associate justice to fill the place made vacant by the promotion of Judge Phillips.

The so-called "five per cent" clause of the tariff law, granting that reduction of duties on goods imported in American ships, was sustained by the Customs Court at Washington, which held also that the five per cent rebate must be granted on all goods imported in ships of those countries with which the United States has "favored Nation" treaties.

Indications are now that a good deal of last year's crop and of the coming crop of cotton will be made into sacking. Owing to the war it is next to impossible to get jute to take care of the bagging that is consumed each year by American manufacturers and farmers. Texas bag mills are being run to full capacity, according to a Dallas manufacturer, to keep abreast of the orders.

Dallas has spent more than \$108,000 as its share of developing the Trinity River for navigation. Commodore S. W. S. Duncan met in conference with the Trinity River Committee of the Chamber of Commerce last week and different matters pertaining to the stream were discussed. Under the original agreement with the Government, Dallas agreed to donate sites for the locks and dams. The Chamber of Commerce has already bought the land necessary for the improvements.

The stenographer in transcribing the conference report on the educational appropriation bill in the last hours of the Legislature tapped the "0" key of the typewriter one time too many in the intended appropriation of \$100,000 for an auditorium building at the A. & M. College. A newspaper man discovered the error and called attention to it. The enrolled bill, which reached the Governor duly and properly signed, carried a \$1,000,000 for the item, when \$100,000 was intended. Members of

the appropriation committees who remained called upon the Governor, assuring him of the intention of the committee to report \$100,000 and of the fact that \$100,000, and not \$1,000,000, was reported. Governor Ferguson made no positive statement, but is disposed to take the position that he must either approve or disapprove the item as it stands—\$1,000,000—and that there is no power to go behind the bill itself as it reached him. It was suggested that he could approve the item as \$1,000,000, securing, however, a pledge from the college authorities not to attempt to spend \$1,000,000, but to stop at \$100,000.

The 1915 meeting of the Texas Postmasters' Association and Texas Postmasters' League was held at Waco last week. They closed a profitable session after electing the following officers: President, A. N. Justiss; vice-presidents, A. H. Bule, of Ennis; R. A. St. John, of Cisco; J. J. Jenkins, of Skidmore; J. J. Ball, of Orange, and Capt. J. C. S. Morrow, of Quanah; secretary-treasurer, Shaw D. Ray, Winnsboro. The secretary was instructed to select his own assistant. Fort Worth was selected as the convention city in 1916.

Plans for steamship lines between the United States and South America, the one element all delegates to the Pan-American Financial Conference at Washington agree is essential to closer relations between the Americas, were presented to the conference. A permanent committee of representatives of the United States, Argentina, Chile, Uruguay, Ecuador and Peru to work for the development of the plans, was recommended. Two subcommittee reports, differing only in proposals of procedure, were submitted.

In 1850, with taxable wealth amounting to \$52,749,473, Texas had a rating of twenty-fourth in the list of States of the Union. A compilation up to 1912, just made public, places Texas as the seventh, with a total taxable wealth of \$6,552,242,164 and a total wealth, measured by property value, of \$1,679 per capita. The United States, with taxable property reaching \$7,135,000,000 in 1850, or \$305 per capita, in 1912, had \$175,425,000,000 taxable and \$12,313,000,000 exempted wealth, or \$1965 per capita. While the population was increasing a little more than three times, the wealth gained nearly twelvefold.

A resume of session shows that a total of 130 bills were introduced during the session of the Legislature which closed last Friday. Seventy-three of these were in the House and fifty-seven in the Senate. Forty-six of these were purely local bills. Although the session was called primarily for the passage of the appropriation bills and the Gibson bill, Gov. Ferguson submitted, later, all the subjects of legislation on which the above named number of bills were introduced. This session has passed finally fifty-one bills, and of this number twenty-two were purely local bills.

The Senatorial race for the place now occupied by Senator Charles A. Culberson is beginning to warm up. The latest to announce is Dr. S. P. Brooks, President of Baylor University, Waco, Texas. Senator Culberson himself has not yet announced. Congressman R. L. Henry, Judge G. W. Riddle and Ex-Governor O. B. Colquitt have each made formal announcement. It is intimated that Congressman-at-Large "Cyclone" Davis has been stung by the Senatorial bee. The friends of Hon. Louis J. Wortham, it is said, are urging him to make the race. It all promises a great fight to win the Senatorial toga.

THE AUTOMOBILE VS. THE MULE

Never in my wildest dreams did I ever hope to become the owner of an automobile. Some of the good friends of the Mexican work in Texas have done the handsome thing and presented us with one of these "benzine wagons." I had heard a great deal about the automobile and many of the jokes were hard, but at the same time the automobile is the most universally used of all cars. No little boy was ever prouder of his first pair of "red tops" than I was (and am) of this little five-passenger car. No words can adequately express the appreciation I feel toward those who have in this way made it possible for me to do for the Mexican work what I otherwise could never have done.

Well, soon after I had received this gift (to be exact, just two days), I had to go to Del Rio for a two weeks' meeting among the Mexican population of that town, and put it up to Kitten that if she would tackle that 170 miles over an unknown road

with me we would go in the car. Swanson, the pastor at Del Rio, afterward said that nobody but an inexperienced, greenhorn would have ventured so far from home at such a time of the year in an automobile. But, "where ignorance is bliss, 'tis folly to be wise." And the little woman who had accompanied me so many times across the Sierra Madre Mountains of Mexico on the hurricane deck of Mexican ponies and mules was not to be frightened by a tame proposition of this kind. Of course she would go, and with pleasure.

I had learned to start and stop the machine, but confess that I felt a little nervous when I was to meet and pass another car in the road. I had received a world of gratuitous advice about what to have and what to take, etc. I knew that the automobile had to have water (plenty of it), a little oil and some gasoline. Some friendly advice I decided to take. I went to a hardware store and purchased about seventy-five feet of rope and a couple of blocks and rigged up this tackle. Then an automobile spade and a standard size axe were added to the equipment, with other small requisites, which it is not necessary to mention. Kitten, true to her past record of outings, prepared lunch and took along a blanket, shawl and pillow in order to be ready for the worst.

It was about 1:30 when we pulled out of San Antonio and headed for the West. We had a log of the road and the Mrs. kept tab on the log, while I gave attention to the other business in hand. How that little motor did sing as we wheeled out over the fine macadam road. On past Castroville, Hondo, Sabin and to Uvalde, where we arrived about dark. Not so bad for two "greenies."

As we rolled along over the fine roads, reared back in the shade and bareheaded, I could not help but contrast all this (which seemed too good to be true) to the weary hours and days we had spent together traversing the rough mountain trails of Western Mexico. Yes, I thought of Paloma, my white mule, that had borne me, with such faithfulness, through heat, cold and rain, over those hundreds of miles. I remembered the many miles we had walked up and down the steep mountain trails, because the animals were so worn from the hard strain; and I said to Kitten: "No use in talking about it, this thing beats a mule mighty bad." In those six hours we had covered ground that would have taken us three days to go over in the old way. And then when the day's trip was over I was all there. I did not have to dismount and stagger around as I felt the "spots." Kitten did not ask me to get a little alcohol for a rub down.

After a night's good rest in Uvalde we left early the following morning to continue the trip. For some ten miles out of town we met the results of a hard rain. It did not take us long to remember that we had such a thing as mud chains. I had never attached these and did not know how it was done, but another car came up just then and the driver dismounted and gave me the needed assistance. I learned the lesson there and then. We had hard pulling until the Nueces River was crossed and then got into the hills, where roads were about all that could be asked. A little past mid-afternoon we pulled into Del Rio and gave the preacher there a big surprise, for he never dreamed that I would be so daring.

Some of the readers may remember that I asked through this paper for the gift of a tent for evangelistic work among the Mexican people in Texas. The good people responded, the tent had been ordered and when we arrived it was waiting for us. Early Saturday morning Brother Swanson, Brother Cardenas, our Mexican pastor, a number of the Mexican brethren, with Kitten and myself, went to the empty lot where the tent was to be erected. It was soon in place and began to attract a great deal of attention. Many Mexicans gathered and wanted to know if it was a circus. Cardenas had a good supply of handbills, which were given out and the people invariably promised that they would attend the meetings.

Brother Earnest, a good Christian lumberman of the town, furnished me without cost all the lumber I needed for the platform, and besides dressed and painted two white ten-foot 2x12 inch planks for an altar. The electric light company installed all the needed lights inside and out, and gave us the service for the two weeks' meeting without a cent of cost. We rented chairs and used what benches we had, thus seating all the interior capacity, which is for about 250 people, besides putting around the outside enough seats for another seventy-five. We had a

twelve-foot sign painted and hung on the side of the tent and were ready for business.

Miss Norwood Wynn had been in Del Rio for a week preceding our arrival, holding cottage prayer meetings and doing house to house visitation work. Brother Cardenas had not spared himself in his efforts to have "all things ready."

The next day (Sunday) dawned glorious, and what a sight met our eyes as we drove the Texas-Mexican automobile up to the tent. The Sunday School was in full blast, with a hundred and thirty seven present! The 11 o'clock hour was taken up with a short sermon and then a formal dedication of the new tent to the service of God in the salvation of the Mexican people of Texas. As we knelt at that pure white altar, the burden of every heart was that there might be born into the kingdom of God scores and hundreds of precious souls.

The night congregation was immense and from that time on the interest grew daily. The weather was unsettled and two nights we were rained completely out, but Mexican people do not stand back for weather. At the first night's service the altar was filled with hungry souls seeking the Lord. For those two weeks I do not think there was a single night that the altar was not full. They surrendered to the Lord and were saved from their sins. I never count conversions, but only those received into the Church or who present themselves as candidates for Church membership. On the last night forty-five had united with the Church, and I have just received a letter from the pastor, saying that fifteen more have come in, making a total of sixty on profession of faith.

In some respects this was the greatest meeting I ever held among the Mexicans. I have never seen greater eagerness to receive the Gospel. There were fanatical families that had never been in a Protestant service who were reached. The last Sunday of the meeting the Sunday School numbered 175, the record-breaking attendance.

The Del Rio meeting closed out in a blaze of glory. We felt tied on to those dear people. Never was greater faithfulness seen anywhere nor more persistent work for the Lord. Miss Wynn (Wynnie, as we call her), held from one to two cottage prayer meetings every afternoon in different parts of the Mexican town. These were sources of great power and blessing.

On Monday, May 10, at 1 p. m., we turned the nose of the little machine toward home. It was a sad parting. I want to publicly record here my lasting gratitude to Rev. E. E. Swanson and his dear wife for their great kindness to us. Their home was our home and never was a hospitality more freely dispensed. Swanson is a prince among men. If he has a trace of selfishness in his make-up I have never seen it. He is such a friend to our Mexican work, too. This is not always the case. Wynnie sometimes goes to towns to work where the pastor coldly advises that he can find no one to entertain her.

We dropped Wynnie at Brackettville, where she was to work for a few days, prior to going to Eagle Pass, and then pressed on to Uvalde for the night. I was too tired even to go around and see Elder Johnston's new district parsonage. He says it is a beauty, and he knows. The next morning we were off for San Antonio by way of Yancey. Gulliver had been down there and preached a Commencement sermon for the public school, and they spoke well of him. Our own Dr. Bishop, of Southwestern, was booked to speak there that night, but we felt that we must get back home, for the threatening clouds gave us visions of what might happen to an automobile. At 6 p. m. we pulled into Houston Street, San Antonio, just as a terrific rain began to fall, but within a few minutes the little machine was resting in the garage. We had not had even so much as a puncture.

An automobilist makes many observations along the road. He sees the country and comes in touch with the people as he never could on the trains. I find that throughout this Southwest one driver never passes another when stopped without first ascertaining if there is anything he can do for him. There appears to be a kind of friendly feeling or brotherhood spirit between motorists on the road. In my short experience I have won the gratitude of two parties. The first was a man I met out near Del Rio. He was an autoist and had worked himself red in the face trying to crank an engine that evidently had something bad the matter. I was too green to know the trouble. He had a good looking daughter, who did not appear to be the least concerned, for she sat up in the car absorbed in a

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magazine story. He was glad to accept my offer to pull him in, which I proceeded to do. Every time I looked back that girl was busy reading!

Then I struck a big car one day that had gone bad on its owner. He was worried about what to do, but I tied on to him and hauled him home. I was magnanimous enough not to charge either of these gentlemen a cent. I felt that I might be in their fix one of these days, and that I would at least deserve similar treatment from some one.

In all this long trip we did not have a single Mexican to fail to give the road if we were meeting him, and if overtaking him he would invariably turn clear out of the road. Not so with the American. The complacency with which they can put you to great inconvenience is admirable and certainly worthy of a better cause.

Now, before closing this letter, I wish to address a word to my American brethren regarding the part of the work to which Miss Wynn is engaged. I beg, in the Master's name, that this consecrated woman have the sympathy and help of our people everywhere. For many years she proved herself to be one of the most capable and efficient missionaries we had in Mexico. She was always considered as the friend of the people. She lived nearer to the heart of the people than did most of us missionaries. As missionary at large among the Mexicans in Texas she is winning a large place in the affections of the people. I want to ask my American brethren to be as helpful to her as possible.

The revival spirit is abroad in the field. Scores of Mexicans are being converted and are coming into the Church. The finances are well up and God is with us.

FRANK S. ONDERDONK.
San Antonio, Texas.

Yes, the great aim of our life is to successfully build character. That matter in its final consummation is entirely with us. The quarries are full of material and the instruments of grace are at our disposal. The divine Ideal and Pattern still hangs amidst the shadows of Calvary. And what's the highest conception of your heart-life according to the standards of the fathers?

Because the older life of the Church is of the staid and settled type we are not therefore to conclude that the young life is incipid and wavering. The older life may be unable to adjust itself to a new order of things. It may be that the young life is seeking to adjust the faith once delivered to the saints to the modern order of things into which they have been thrust. The same pillar of cloud by day and fire by night moves before us. The Shekinah abides with us as in the olden times.

Have you sometimes wished that you might drink of the waters of forgetfulness? Never wish it again. Should you forget that all your hopes had failed, you might forget that you had ever hoped at all. Should you forget the hatred aimed at you, you might forget the priceless love that effaced it from your heart. Should you forget the little one that left in the darkness, whose night has never passed, you might forget you ever pressed her to your bosom in the twilight hour. You might forget the velvet touch of tiny fingers that felt for the lips crooning the message of a mother's love. Don't forget a part, lest you forget all.

BRENHAM DISTRICT CONFERENCE.

The 1915 session of the Brenham District Conference, Texas Annual Conference, met at Waller, Texas, May 18-20.

Brother Thomas is entirely at home in the chair, and presides to the satisfaction of all. He never hurries, but gives due and careful attention to all the work of the district.

In general, the reports from the charges showed encouraging progress. Several revivals had been held with gratifying results, and many of the charges had put on the "Win-One Campaign" with favorable returns for the efforts put forth.

C. T. Tally represented Southwestern University and Alexander Collegiate Institute, and J. F. Carter, S. M. U.

The Report of the Committee on Education was, by a vote of the conference, ordered to be published in the Texas Christian Advocate.

The Report.

The future strength and stability of our Church is absolutely dependent on the religious education of our young people.

First. Our Church schools are very greatly in need of funds, without which they are sorely handicapped in their work.

Second. About fifty per cent of our young people who ought to be attending our Church schools are attending State or independent schools, there being over nine hundred Methodist students in the University of Texas; therefore be it

Resolved, That the pastors of the district give their hearty co-operation to our District Commissioner of Education, Brother Carter, (1) in the collection of any subscriptions previously made; and (2), by notifying either him or the University authorities of any prospective subscriptions.

Resolved, further, That we make a special effort to induce our young people to attend our own Church schools in preference to any other.

Resolved, further, That we keep the sacred cause of our Church schools before God in our private devotions and in our public prayers, especially Sunday mornings.

Resolved, further, That we are highly pleased with the faculty of the S. M. U. as thus far announced, and that we feel the imperative need of opening the school in September, 1915.

Resolved, That the members of the Brenham District are unanimous in their conviction that the day has already come when the best interest of our Church and schools in Texas demand a practical system of correlation.

The District Scholarships to Southwestern University were awarded to Raymond H. Brewer, of Caldwell, and Miss Laurille Moore, of Bay City.

Mrs. Helen Farmer, District President of the Woman's Missionary Society, was present and addressed the conference.

Lay delegates to the Annual Conference were elected as follows: J. W. CRUMP, H. W. BULLER, W. T. ASHFORD, W. H. COOK.

The entire conference expresses its appreciation of the royal entertainment accorded it by the pastor and good people of Waller.

The next conference goes to Rosenberg. R. E. LEDBETTER, Sec.

WANTED—BOOKS FOR THE THEOLOGICAL LIBRARY OF SOUTHERN METHODIST UNIVERSITY.

Our School of Theology must have books. We are, of course, buying such books as our teachers must have for reference and our young preachers must use as tools.

ANTI-SALOON LEAGUE CONVENTION.

The Anti-Saloon League of America will hold its next National Convention at Atlantic City, New Jersey, from July 6 to 9, 1915.

At the close of the convention on Saturday, July 10, it is planned to have special trains chartered for the purpose of conveying to Washington a committee of five thousand to call at the White House for the purpose of presenting to the President of the United States our appeal as embodied in the action to be taken by the convention.

We are anxious to have at least 100 go as a body from Texas. In this way we can get a solid train with the best of accommodations.

Dr. Barton, Superintendent of our State League, has requested me to look after the transportation matters and make arrangements with the railroad companies.

SAVED BY UNLIMITED GRACE.

Grace is the gift of God in the gift of a Savior, ably restoring all we lost by evil. Faith is the channel and grace is substance, and faith is dependent on judgment, sensibilities alone, and rises no higher than the will; but grace is ever-living, undying and immortal.

"God so loved the world." "While we were yet sinners Christ died for the ungodly." "For by grace are ye saved, for grace is the gift of God." (Not faith.)

We are all redeemed in Christ (already) and are saved by obedience (faith's fillings), or holding our confidence steadfast unto the end.

worship toward God alone are we saved. State of being or past experiences can not save, but following Christ in worship of God alone brings salvation, after service and labor.

A CORRECTION.

In my reference to the new pastor of Sylvester, Hamlin District, Northwest Texas Conference, I am made to say Brother Tyler is "a very learned man." This statement is too strong, and Brother Tyler, being a modest man, does not wish it to remain unmodified.

EUNICE CAMP MEETING.

There will be a protracted meeting at Eunice, New Mexico, beginning Saturday night before the third Sunday in June.

A HAPPY EVENT.

On Sunday, May 30, at 2 p. m., at the home of the bride's parents, Miss Eiva Hodges became the wife of Mr. R. R. Estes.

HOLT-LLOYD.

On Wednesday, June 26, 1915, in the Methodist parsonage at Meridian, I united in marriage my sister, Miss Frances Lloyd, to Mr. Joseph G. Holt, of Bluffdale, Texas.

MARRIAGES.

LANIER-HOOPER.—At 5 o'clock on the evening of May 14, 1915, Mr. Lanier and Catherine Hooper were married at the parsonage in Hempstead, Texas, Rev. Geo. E. Kemp officiating.

SANDERS-LAXON.—Married May 25, 1915, at Glen Rose, Texas, in Live Oak Cottage, Mr. J. A. Sanders to Mrs. Ellen Laxon, Rev. F. M. Winburne, officiating.

COUHRAN-HARRIS.—In the reception hall of San Antonio Female College, May 26, 1915, Mr. Elmer Couhran, of Tarpley, Texas, and Miss Mabel Harris, one of the S. A. F. C. graduates, May 3, 1915, Dr. J. E. Harrison, assisted by Dr. J. T. Curry, officiating.

DURST-BARNHILL.—At the parsonage, at Hempstead, Texas, on the night of April 5, 1915, Mr. George H. Durst and Maggie E. Lane Barnhill, of Elgin, Texas, were united in marriage, Rev. Geo. E. Kemp officiating.

The pilot is wise who notes where the lighthouse stands. He watches for the warning gleams that mark the rocks on which ships go down.

Neither sense, science nor sanctity are the result of censure.

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.

AGENTS WANTED.

WANTED—Several honest, industrious people to distribute religious literature; \$60 month sure. NICHOLS CO., Box 5, Naperville, Ill.

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DISTRICT CONFERENCES.

- (Revised each week.) Big Spring, at Big Spring.....June 2-3 Aramont, at Berwyn.....June 2-4 Pittsburg, at Atlanta, 9 a. m.....June 6-10 Beaumont, at Sour Lake.....June 10-20 Western Division, German Mission, at Castell.....June 21 Marlin, at Gause.....June 21-30 Marshall, at Gidner, 8 p. m.....June 29 Timpan, at Tenaha, 3 p. m.....July 1-4 Creek (Full Blood Indian), at Cussita.....July 15-17 Navasota, at Madisonville.....July 20 Choctaw (Full Blood Indian), at Livingland.....Aug. 25-29 Tyler, at Cedar Street.....Aug. 30

HILLSBORO DISTRICT.

The district meeting of the Hillsboro District will be held at Hubbard, June 15-16. Send names of delegates and visitors to Mrs. T. M. Bounds, President. Insist that a number of women go from your auxiliaries.

PARIS DISTRICT—THIRD ROUND.

- Blossom Sta., June 6. Annona, at Garland, June 19, 20. Clarksville Sta., June 20. Clarksville Cir., at Bethel, June 20, 27. Roxton, at Oklahoma, July 4, 5. White Rock, at W. Chap., July 10, 11. Pattonville, at Cunningham, July 13. Emberson, at Forest C., July 17, 18. Bonham Sta., at Cross Roads, July 24, 25. Depart Sta., July 25, 26. Woodland, at Faulkner, July 31, Aug. 1. Detroit, at Liberty, Aug. 1, 2. Avery, at Shawnee, Aug. 7, 8. McKenzie, at Prairie Grove, Aug. 14, 15. Bogata, at Fulbright, Aug. 15, 16. Paris Cir., at Reno, Aug. 21, 22. Lamar Avenue, Aug. 22. Centenary, Aug. 29.

PLAINVIEW DISTRICT—THIRD ROUND.

- Lorenzo, at Petersburg, June 26, 27. Kress, July 3, 4. Tulia, July 4, 5. Floydada Miss., at Baker, July 10, 11. Floydada Sta., July 11, 12. Roaring Springs, at Afton, 11 a. m., 3 p. m., July 13. Mator, 11 a. m., 3 p. m., July 14. Turkey, at Flomot, July 17, 18. Plainview Sta., July 18, 19. Lockney, at Pleasant Valley, July 24, 25. Silvertown, at Wayside, July 28, 11 a. m., 3 p. m. Crosbyton, at Com., July 31, Aug. 1. Abernathy, at Pierce's Chapel, July 7, 8. Lubbock, Aug. 14, 15. Plainview Miss., Aug. 17, 18. Dimmitt, at Big Square, Aug. 21, 22. Hale Center, at Center Plains, Aug. 28, 29. O. P. KIKER, P. E.

HELP WANTED.

THOUSANDS JOBS OPEN TO MEN and WOMEN. \$75 month. Vacations. Short hours. Steady work. Common education sufficient. Write immediately for list. U. S. Government positions now obtainable. Franklin Institute, Dept. W. 174, Rochester, N. Y.

MISCELLANEOUS.

BROTHER accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

WANTED—Men to learn the barber trade. TEXAS BARBER COLLEGE, world's greatest. Free catalogue by J. Burton, 1809 Main Street, Dallas, Texas.

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MUSICAL INSTRUMENTS.

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OPEN DATES.

TO THE BRETHREN of the East and West Oklahoma Conferences: If you need help in your revival meetings, let me know as soon as possible, as I desire to fill out my summer campaign as soon as possible.

PANAMA EXPOSITION.

I have a few more places in my chartered Pullman. We start June 22 for a thirty days' tour of the West.

TO LEAD SINGING.

H. BASCOM SIMPSON, graduate in June of Southwestern University, will conduct singing and co-operate with evangelists desiring assistance in meetings during the summer.

WORK AS SUPPLY WANTED.

I was recommended for admission on trial by the Cisco District Conference. I want work as supply until conference in Texas or Oklahoma. A. A. McCLESKEY, Bluffdale, Texas.

Terrell District—Third Round.

- Forney Sta., June 12, 13. Rockwall Sta., June 13, 14. Crandall Cir., at Lawson, June 19, 20. Fate Cir., at Munson, June 20, 27. Royse Sta., June 27, 28. Mesquite and Pleasant Mound, at Mesquite, July 3, 4. Garland Sta., July 4, 5. College Mound, at Morrow's Chapel, July 10, 11. Mabank Miss., at Prairieville, July 17, 18. Scurry Cir., at Jones Chapel, July 24, 25. Kemp and Becker, at Kemp, July 31, Aug. 1. Elno Miss., at Poetry, Aug. 7, 8. Hutchins and Wilner, at Wilmer, Aug. 14, 15. Lancaster Sta., Aug. 15, 16. Chisholm Cir., at Allen's Chapel, Aug. 21, 22. Kaufman Sta., Aug. 28, 29. Terrell Sta., Aug. 29.

Chickasha District—Third Round.

- Bailey, at Tucker S. H., June 5, 6. Rush Springs, June 13, 14. Cement, at Cyril, June 19, 20. Methodist Assembly, at Sulphur, June 22- July 1. Mt. View, July 3, 4. Carnegie, July 4, 5. Anadarko, July 10, 11. Ft. Cobb, at Ft. Cobb, July 11, 12. Binger, at Greenwood, July 14. Chickasha Miss., at Nettieka, July 17, 18. Tuttle, at Highland, July 18, 19. Woodlawn, at Bethel, July 24, 25. Corum, at Banner, July 25, 26. Comanche, July 31, Aug. 1. Waurika, Aug. 1, 2. Marlow, Aug. 7, 8. Boise and Colony, at Prairie Lane, Aug. 8, 9, 2. Lindays, Aug. 14, 15. Maysville, at Maysville, Aug. 15, 16. Erin Springs, Aug. 18. Duncan, Aug. 21, 22. Chickasha, Aug. 22, 23. Terral, Aug. 28, 29. Ryan, Aug. 29, 30.

MOSS WEAVER, P. E.

Cleburne District—Third Round.

- (Revised) Barmesville, at Mt. Peak, June 19, 20. Brazos Avenue, 8:30 p. m., June 20. Lillian, at P. Grove, June 26, 27. Glen Rose Sta., July 2-4. Glen Rose Miss., at the parsonage, July 3, 3 p. m. Walnut Springs, July 4, 5. Morgan, at Blum, July 10, 11. Anglin St., 8:30 p. m., July 17, 18. Burlington, at Crowley, July 17, 18. Brazos Avenue, at 8:30 p. m., July 18. Joshua and Egan, at Concord, July 24, 25. Venus, July 25, 26. Grandview Cir., at P.'s Chapel, July 31, Aug. 1. Grandview Sta., Aug. 1, 2. Granbury Sta., Aug. 6, 8. Granbury Cir., at Manbrino, Aug. 7, 8. Godley and Cresson, at New Harmony, Aug. 14, 15. Main Street, Cleburne, Aug. 22, 26. W. W. MOSS, P. E.

College Commencements

CORONAL INSTITUTE COMMENCEMENT.

Coronal Institute, the co-educational school of the West Texas Conference, located at San Marcos, closed its forty-seventh session the twentieth day of this month with an address delivered by Dr. C. M. Bishop, President of Southwestern University. That the large graduating class pleased him and that he was sincerely appreciated by them and the large audience was plainly apparent. Against the odds of these times the school enrolled 164 for the session. Twenty-one of these earned the greater part of their expenses during the year. Tuition remitted to sons and daughters of ministers, \$1,335.15. Jesse Forrester received the highest grade of the class, while the second honor went to Miss Loubeth King. In declamation William Park, and in recitation Miss Evelyn Miller won the honors. It was a genuine Commencement. The school takes its place as a Junior College next year, doing the work of the sophomore years of our A grade colleges. The faculty has been organized to that end. Hitherto only freshmen work has been done.

Rev. J. W. Shoemaker, of San Antonio, was elected to and accepted the place of business manager of the Institute.

In the work of the solicitation of patronage, modernizing the buildings and adding needed equipment, he will be the school's representative throughout the conference. He will live in San Marcos.

He has never failed to enlarge the temporal as well as the spiritual life of any enterprise to which he has set his hand in Texas, and has peculiar powers for this, the Lord's, work at this time.

For forty-seven years this school has stood for thorough work and Christian character. It has left to others to sing its praises and has been modest in commending itself. The time has come to reward such a spirit and enlarge the sphere of its usefulness. The trustees are alive to the interests of the school and its President's name is known and respected throughout the conference. The faculty is strong and the student body as promising to the Church as any of like size to be found anywhere.

The General Board of Education and the last session of the West Texas Conference encouraged the management to add another year's work in a few branches and thus become a Junior College.

It is an heroic step in times of war, but it has been done and with the help given President Fisher in the engagement of Brother Shoemaker and the faculty secured for the incoming year it will become a reality in the work and attainment of the student body.

What a privilege to place a son or daughter in such a school during the formative period of their thinking and living.

Every member of the large graduating class was a professed Christian and their spirituality a reality.

D. EMORY HAWK,
Pastor San Marcos Church.

STAMFORD COLLEGE.

The eighth annual Commencement exercises for the Stamford College is a part of the history of our educational work in Texas. The close was highly satisfactory to the retiring President and faculty. In all of the departments the students acquitted themselves with much credit and reflected great honor on the College and its teachers. I am informed by the outgoing President that he will be able to settle all current expenses and leave the way clear for the incoming President, Dr. J. G. Miller, who has been appointed to the presidency of said College by Bishop McCoy, thus ratifying the action of the Board of Trustees in April, upon the resignation of Dr. Strother. Dr. J. G. Miller preached the Commencement sermon to an extraordinarily large audience on Sunday morning, May 16. It was a fine deliverance and well received, based on the latter part of the fifth verse of the eighth chapter of Hebrews. The literary address to the graduates, of whom there were seventeen, was delivered by the writer, on which occasion a very touching incident occurred. After the diplomas had been presented to the graduates, one of the students came forward and in a few well chosen words presented in the name of the faculty and student body to the retiring President a most beautiful "loving cup." Full of emotion and with words of high appreciation Dr. Strother replied to the presentation speech.

It is doubtful if ever a President of Stamford College started under more flattering prospects than does Dr. Miller.

Expressions of confidence and hearty co-operation are coming from all over the territory covered by the school, from both preachers and laymen. Already quite a number have intimated their intention of attending the school next year. With Dr. Miller's tact in looking after the minutia and directing in right channels the affairs with which he has to do there seems every reason to hope for great things from this institution in the next few years. He shows his great love for the Church and her educational work by taking the position with its immense responsibilities without compensation, looking after it in connection with his duties on the district. His is a heavy obligation, and he will need the prayers and the best co-operation of all the Methodist people. But in the midst of it all he is taking hold with a firm and confident grip. Pray for him. G. S. WYATT.

COMMENCEMENT AT STIGLER, OKLAHOMA.

The schools here have just closed the greatest session in the history of the town. Under the efficient management of Prof. M. L. Cotton, one of the choice laymen of Oklahoma, the standard of the schools has been steadily lifted, until it has not only kept pace with the growth of the city, but also with the educational advance of the State and Nation. The schools have been put on a basis where they are recognized as one of the leading schools of the State.

May 9 was Commencement Day, and Rev. E. S. Harris, of Fort Gibson, preached the sermon before the class. It was a great occasion for the town. The spacious auditorium of the Methodist Church was crowded, and Rev. Harris rose to his opportunity in magnificent form. He brought a store of information and wealth of experience that made a profound impression on the great audience. The ancients lived before us and spoke with the fluency of other days. But Christ was the center of all life, and in Him is the crowning glory of all purposes and aims and ideals. This sermon would easily rank Harris as one of the leading preachers of the State and of the Southwest. Such occasions not only exalt the cause of education, but the ideal of Christian Education is held up and made central, and this is worth while in these days.

P. P. CLARKE.

CLARENDON COLLEGE COMMENCEMENT.

The past year of Clarendon College was in many respects the best in the history of the institution. The college did more advanced work the past year than ever before, as the standard of requirements had been made more rigid.

The commencement occasion was largely attended by the patrons and friends of the college from all sections of the Panhandle and of Oklahoma, and all seemed pleased and delighted with what they saw and heard.

The art exhibit excelled anything in the line that has happened since my connection with the college for the past eleven years. Praise of the work done in this department was heard from all sides by those capable of judging.

The alumni address was delivered by one of our former graduates, Mr. Cluston Smith, the principal of the Memphis High School. Mr. Smith had a splendid message for the occasion, and the audience was delighted with it. Clarendon College is justly proud of him.

Dr. H. A. Boaz was present at the alumni address, and when it was over, President Slover called him to the platform to fill out the hour. The genial Doctor, as the old phrase goes, was in fine fettle, and for some time regaled the audience with his wit, humor and pathos.

The Greek play on Friday evening was something new and was enjoyed very much by the large audience present. The Greek customs and manners were set forth in all their attractiveness and were pleasing and very interesting.

The Maypole on the campus of the young ladies' dormitory was a pleasing and delightful feature of the Commencement occasion, and the movements of the young ladies around the Maypole, in their beautiful attire, was a thing of beauty and a real joy to every one looking on the scene.

The oratorical contest of the young men and the reading of the young ladies on Friday and Saturday mornings have never been surpassed by those of any former occasion.

The grand oratorio on Saturday evening, given by the Musical Union, led by Prof. Shure, was a musical treat seldom heard in this section of

the country, and the roll and the swell, the undulations and the harmonies of that bewitching volume of song will long linger in the memory of those who were privileged to hear it.

Dr. Hay's two sermons and his Baccalaureate address were on a high plane, and it is not too much to say that everybody was not only pleased, but electrified with the ministrations of the eloquent Doctor. The naturalness, ease and earnestness of Dr. Hay's speaking and his charming personality have a compelling force about them from start to conclusion, and I would say, to use the language of another, his speaking has in it "the swing of eloquent dynamics." Dr. Hay's Baccalaureate address on Monday morning in the college auditorium would be well pleasing, acceptable, instructive and highly edifying to any student body of any academy, college or university of our country.

Clarendon College will open its doors on September 7 next.

S. E. BURKHEAD.

COMMENCEMENT EXERCISES, HOLDING INSTITUTE.

The Commencement Exercises of Holding Institute began on the evening of May 11 with an entertainment by the beginners in piano, violin and expression. The program was made up of carefully selected numbers and rendered in a manner to reflect credit upon teachers and taught.

On Sunday morning, May 16, the Rev. F. S. Onderdonk preached the annual sermon, choosing for his subject, "Personal Religion," declaring that no matter what knowledge we might have nor to what we might attain, if we have not found Christ and are not filled with the Holy Spirit, we have failed. Perhaps to no one in the congregation did the sermon make a stronger impression than to a Mexican newspaper young man, who has manifested great interest in our religious services. Like many of the well-educated men of Mexico, with all his knowledge of books, his ignorance of the Word of God and his dealings with men had driven him almost to despair. Who can tell what good will result from the Commencement sermon?

On Sunday evening Rev. N. E. Joyner preached a good, practical sermon, discussing the elements that go to make up a successful life. He exhorted the young people going out to be true to their highest ideals. Brother Joyner is happy in interspersing a little Spanish in his talks, which, of course, appeals to the Mexican ear.

On Tuesday evening the President and his wife gave a reception to the Senior class and the faculty.

Wednesday evening the annual recital of the Music Department was given. This was a demonstration of the work done by the more advanced pupils. The playing was of a very high order for pupils of their grade, evidencing a high degree of musical talent.

The regular graduation exercises were given on Thursday evening in Faith Hall.

Rev. N. E. Joyner delivered an address to the Graduating Class, which was replete with wholesome advice and sound suggestions for the young people who go out, some into business, some to the schoolroom as teachers, and others possibly to pursue their work in higher institutions. The work that the girls will do in the schools of the State will be a distinct contribution to the uplift of the thousands of Mexicans who are living in the State of Texas. They are all strong Christian girls and the training that they have received for many years at Holding Institute will not be in vain.

The awarding of diplomas and medals was an occasion of great interest to all.

After a piano duet, played by Misses Christina Pena and Maria Graham, of Forton, Mexico, the benediction was pronounced by Rev. E. B. Vargas, Principal of the Commercial Department.

NORTH TEXAS FEMALE COLLEGE

The North Texas Female College and Kidd-Key Conservatory of Music and Art closed a splendid year last week when a class of fifty-three was graduated from the institution. Mrs. Lucy A. Kidd-Key, President, conferred the diplomas and degrees.

The Commencement addresses were notable for their eloquence and practical application to the new eras open to the young graduates. Rev. R. G. Mood, presiding elder of the Sherman District, delivered the Baccalaureate address on a stirring theme built about the modern admonition, "Stop! Look! Listen!" Rev. Claude M. Simpson preached the Baccalaureate sermon on the beautiful text, "Mas-

ter I Would Follow Thee." Large audiences heard both of the able discourses.

The attitude of the Kidd-Key Alumnae was the most significant feature of the Commencement. The members of the association at their annual meeting decided that the need was great at this time in Texas and the Southwest for an institution which sets the highest standard of academic and artistic education designed especially for women. It was pointed out that no other school in the section fills exactly the place held by Kidd-Key.

In view of this fact members of the Alumnae decided to pursue a course throughout the ensuing year designed to take the influence of their college to the people. A plan embodying this idea will be formulated by Miss Beryl Tasse, President, and Mrs. Hayden Head, ex-President of the Association, and sent to the members by correspondence.

The graduates who received the degree of Bachelor of Arts were as follows: Misses Merle Holsapple, Sherman, first honor; Norma Henderson, Daingerfield, second honor; Gladys Cornell, Sherman, third honor; Genevieve Davis, Sherman; Charlyn Edwards, Sherman; Leon Hanson, Milford; Hazel Reed, Coolidge.

The graduates who took the degree of Bachelor of Literature were as follows: Misses Evelyn Abney, Sherman; Flavia Barron, Covington; Susibell Carr, Sherman; Domaris Crowley, Sherman; Mary Colquitt, Shreveport, La.; Hazel Ellington, Hillsboro; Maybelle Grogan, Coolidge; Cassie Holt, Howe; Frances Hall, Sherman; Mary Hunter, Bullard; Ruth and Ina Hughes, Duke, Okla.; Minnieletah Jones, Oklahoma City, class president; Zoe Liles, Goree; Helen Matthews, Sherman; Ella Patton, Blossom; Gussie Snodgrass, Coleman; Leslie Stewart, Grapevine; Irene Simpson, Mangum, Okla.; Hazel Touchstone, Sherman; Laura Warren, Cheyenne, Okla.; Imogene Winn, Temple; Annie Wooley, Cameron.

Those who received certificates in piano were: Misses Ruth Bolton, Jackson; Helen Snyder, Battle Creek, Mich.; Winnie Tennyson, Chillicothe; Johnnie Hereford, Hope, Ark.; Ruth White, Hamlin; Lillian Wheat, Sherman; Walter Bland, Jefferson; Florence Milner, Okmulgee, Okla.; Marie Stone, Caldwell.

The certificate pupils in English Literature were: Misses Mable Colbert, Itasca; Margaret Penn, Sherman; Lucile Gafford, Sulphur, Okla.; Winnie Kennedy, Sherman; Ruth Hanson, Milford.

Those receiving voice certificates were: Misses Annie Mae Wristen, Baird; Gladys Ferguson, Beaumont; Susie Dickson, Shreveport, La.; Flora and Liola Harris, Melissa.

Those receiving certificates in violin were: Misses Winifred King, Brownwood, and May Seofield, Mangum, Okla. Miss Walter Bland, Jefferson, received certificate in pipe organ; Miss Gladys Cornell, Sherman, received a certificate in German, and Miss Ruth Hanson, Milford, received a certificate in Expression.

Those who received certificates in Spanish were: Misses Genevieve Davis, Ruth Hanson, Merle Holsapple, and Hazel Reed.

Those receiving certificates in French were: Misses Leon Hanson, Winnie Kennedy and Charlyn Edwards.

The graduates in Art were: Misses Hattie Buck, Sherman; Lucille Chenuit, Beaumont; Mary Jernigan, Commerce; Pauline Dunn, Howe, and Sarah Pitts, Sherman.

THE MAY FESTIVAL AT TEXAS WOMAN'S COLLEGE.

On the afternoon of the first of May the teachers of Texas Woman's College granted a half holiday in order that the students might celebrate May Day. The celebration was such a success that the faculty decided that it should be an annual affair. On the early afternoon there was an interesting tennis tournament, in which Miss Ruth Doty won the trophy. About 4 o'clock the street in front of the broad campus was lined with automobiles. A merry crowd of girls, daintily

gowned in white, climbed into the waiting cars and rode away amid the whistling of auto horns, waving of pennants and happy laughter. Such a delightful ride! They rode for two short hours through the principal business and residence streets of Fort Worth.

The grand pageant was scheduled for that evening. Surely we have made a mistake! No, this is the familiar campus, but transformed into a veritable fairy kingdom. Spring was wearing her most beautiful garment of soft green. Busy hands had fashioned countless flowers of brightest hues to add more enchantment to nature's art. It was indeed a gala and brilliant scene with the great number of spectators, the queen's throne and the many-colored lights, which hung suspended from the tree tops and tall poles. The throne was the most beautiful and conspicuous addition. It was placed in the center of the campus beneath an arch of rare beauty. A bank of vines, ferns and shrubs of crimson roses was suspended from the arch above the throne.

The great crowd was silent while the ladies in waiting entered the court. They wore soft white spring gowns, with long court trains of maize and blue, the college colors. In their hair, arranged in Grecian style, were bands of the same shades. They marched two and two up the long aisle to the throne to the soft strains of the orchestra. The maids of honor, Misses Gollihar and Wiley, who were attired in gorgeous gowns of white charmeuse, followed. Then came Queen Lucy, followed by her retinue of pages and vassals. She ascended the throne. Dr. Boaz, the President of T. W. C., with appropriate ceremonies, placed the crown upon the head of Miss Lucy Pope. After her many attendants had paid the proper homage to their sovereign, they took their places on the steps of the throne to enjoy the remaining exercises.

First, was the "Rose Drill," in which the girls wore airy costumes of pink with green girdles caught in a bow at the back to represent the foliage of the rose. The figures were performed in perfect harmony. The most interesting one was the forming of the letters "T. W. C." on the green sward.

Then, a deeper feature, a three-act Greek playlet, was rendered by Misses Nelson and Rutledge, seniors in expression.

The real May Day spirit was effectively evidenced in the beautiful May pole dance.

The Bachelor's Reverie was the next feature. Before the frolics of the dancing maids, the queen presented Miss Doty with a tennis racket, as a trophy for winning the tennis tournament.

At a late hour the court scene was broken up and both students and visitors enjoyed the shows. Outside of the court circle was a regular circus ground. The dignity of court was forgotten. Everyone entered into the carnival frame of mind along with the noise, whistles, soda pop, lemonade, side-shows and confetti.

The bell rang unusually late. The crowd dispersed and the tired but happy students recorded one more delightful time in their diary at T. W. C. ADA RICKMAN.

Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic.

God generally does as we want him to when we do as he wants us to.

Prayer may have to travel a long way, but what of that, if it prevails.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty by day or night.

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A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over \$152,000.00 paid to widows, orphans, and disabled. Over \$40,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

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"MY BRETHREN, THESE THINGS OUGHT NOT SO TO BE."

James 2:10. Some time ago I happened to hear a lecture of a higher critic, his subject being, "What is Hell?" After spending sixty-seven minutes listening to this very eloquent discourse, given by this very sanctimonious-looking (so-called) pastor, this text came to my mind. "My brethren, these things ought not so to be." As this so-called minister of the gospel stood before that god-fearing people and deliberately tore the Word of God to pieces, it seemed that by the time he got through there would be nothing left but the covers. He took the Bible and sifted out the promises of Christ, and sneered at the miracles and all that was really left were a few bones, and no meat on them. Has it come to the place in this day and age, while we are fighting the many so-called religions and isms, that we are overlooking these "architects of sulphurous oratory" who pass for great scholars and eminent critics, and preach "according to their way of thinking?" Must the precious promises of Christ be trampled under foot? And are we going to let these factory-made, gold-plated, self-derived, intelligent (?) hornless skeptics go all over this land of ours blating away our Savior? Must our innocent children be subject to this no-bell teaching? "My brethren, these things ought not so to be." If there was as much stench to rotten preaching as there is to a dead carcass, that "disciple of the devil" would have had the whole crowd holding their nose. Now, I am satisfied that if this parson should happen to read these few complimentary remarks, he might get puffed up, but if he were to go into a community and try to preach Jesus Christ after such a varmint as he is had done all but open the gates of hell, he would know why I write this. Try it once and see if you think there is not a personal devil, and if he has not been close around. Christian Science is gaining ground (in the cemetery); why not go after this "no helium" and send it to the pit of hell where it belongs? Load your guns with plain facts, and let us shoot to kill. Make these agents of hell hit the road, and after they have gone, we should put out a guard to see that others (of the same type) don't slip in. Get busy. "My brethren, these things ought not so to be." Now this, according to my way of thinking, and I know whereof I speak; I have had my troubles. As a parting shot, I wish to say that I can't see any difference between the higher critic and the devil. Amen.

RUPERT D. LORD, Tyler, Texas.

A crisis does not create character, but is simply its test.—David Graham Phillips.

Nothing will bring out nobility of nature much faster than to meet disappointments right.

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.

HALL.—Sheldon B. Hall was born March 6, 1851, in Batesville, Arkansas; died January 24, 1915, in Kenney, Texas. He was stricken with pneumonia, which took him from us in less than a week. He was converted in Moulton, Texas, in 1876, and joined the Methodist Church, South, to which he was devoted till the day the Lord took him home. In 1877 he was married to Miss Georgia Reeder, who survives him, also five children, one having gone before him. The simple life of the Christian was manifested by him to that degree that all who knew him best held him in the highest esteem. As no man fills another man's place, Brother Hall has left a vacancy—he is missed. A. NOBLE JAMES, P. C.

FARMER.—On February 24, 1915, God removed from the Church here to the great Church beyond, Brother J. N. Farmer. He was born in Marion County, Texas, April 27, 1862; was married to Miss Sarah Manday December 29, 1887. To them were born four children, all boys. Three still live. No better man ever lived in Johnson County than Brother Farmer. He was a member of the M. E. Church, South, for thirty-five years; was Steward for a number of years. He was a dependable Christian, a true husband and a tender father, a good neighbor and a respected citizen. We will miss him, but God knows best. In the family circle there is a missing link never to be replaced. But by faith in God the chords that were broken can be made to vibrate again. The wife and three sons, all at home, mourn his departure, but in the language of the Apostle Paul, we weep not as those who have no hope for we shall meet him again. His Pastor, A. E. WATFORD.

TANKERSLEY.—Brother S. S. Tankersley was born in Alabama, June 30, 1848; came to Texas January 1, 1869, and has remained in the State ever since, and lived on his home place one mile west of Bristol, Ellis County, for 46 years. He joined the Methodist Church in 1874 and has been a consistent and faithful member ever since. March 12, 1874, he married a native of Ellis County, and to the happy couple were born ten children, and only four, one son and three daughters, survive him. Brother Tankersley was a man who loved God and his fellow man. He was devoted to his family and reared his children to be Christian men and women. Our Church and country has lost a brave soldier, who filled his place well. March 31, 1915, his soul passed away to a place God had prepared for it. His body was laid to rest in Bristol Cemetery by his many friends. Because of the absence of his pastor, Rev. J. D. Young conducted the funeral service. He leaves an aged wife, four children, several other relatives and many friends to mourn their loss. G. G. MITCHELL.

ZANT.—James Solomon Zant was born in South Carolina, September 29, 1839, and died at his home near Eolam, Texas, March 10, 1915. He was converted and joined the Methodist Church in early life and has lived a consistent, earnest Christian life ever since. He came to Texas in 1878 and to this county in 1879, and settled on the place where he died. Brother Zant was one of those stalwart Christian characters which believe in giving the very best of his strength and manhood to the Lord. He was made steward in the Church in young manhood and served faithfully in that office until a few years ago, when age and declining health forced him to resign. He was always found at his post of duty and served his God faithfully. He was a great help to the Church and the cause of Christ in this community. He has gone to join his wife, who preceded him to that better land by thirty-three years. He is survived by three sons and three daughters. May the Lord comfort them in the hours of sadness, help them to ever emulate his consecrated life. His pastor, Eolian, Texas, C. O. HIGHTOWER.

ALLEN.—Mrs. Lula Allen, daughter of B. M. and Mrs. M. M. Giles, was born in Marion County, Texas, in the year 1870, and died May 3, 1915, at her home near Grand Saline, Texas. She was converted and joined the M. E. Church, South, at Hawkins, Texas, at the age of 16, and lived a true and devoted Christian until her death. She was happily married to Mr. E. E. Allen, May 20, 1908. She had no children of her own, but her devotion to her three stepchildren was beautiful, and oh, how she will be missed at the home. Her friends are comforted by her large circle of acquaintances in Greenville, Hawkins and Van Zandt—these being the places where she lived. Sister Allen's work on earth is done, her labors are ended, and she has gone to her well-earned reward. Just before her death she called her loved ones to the bedside, and told them she was ready to go, and exhorted them to meet her in the Woodside Cemetery on May 9 to await the resurrection of the just. To the heart-broken husband and sorrowing children, be true to God and one glad day you will meet your loved one in the sweet beyond. J. R. RITCHIE, Grand Saline, Texas.

HILBURN.—Annam Spencer Hilburn was born in Buncombe County, North Carolina, February 22, 1832. When a small boy he moved with his parents to Cherokee County, Alabama. Two years later they moved near Columbus, Mississippi. In 1852 he was converted and joined the Methodist Church, South, at the Arkansas Conference, they moved to Greene County, Arkansas, where he met Miss Emily Frances Strangham, to whom he was happily married October 10, 1852. Of this union ten children were born, eight boys and two girls, half of whom, together with the wife and mother, preceded him to the other world. He was a man of strong faith and much prayer, and has often said that the Lord called all of his sons except one into the ministry in answer to his prayer. He dated his conversion at six and a half years of age. He joined the Methodist Episcopal Church when nine years old. In 1853 he was granted license to exhort. In 1857 he was licensed to preach. He was ordained deacon by Bishop Reagin at Dover, Arkansas, March 3, 1867; ordained elder by Bishop Pierce at Helena, Arkansas, December 3, 1869. At one time he was admitted on trial into the Arkansas Conference, and at the end of two years discontinued at his own request. At different times he served churches as a supply with uniform success. In his active days he was a revivalist of unusual power, and hundreds were converted under his ministry. His services were much in demand as a local preacher. On Monday night, May 19, 1915, at 12:30 o'clock, he ended his earthly mission and quietly fell asleep at the ripe age of eighty-three years, two months and nineteen days. May heaven's blessing rest upon his children and comfort them in this sad hour. We shall miss him here, but some day we will meet him again on the other side of the gates of pearl. W. T. BOULWARE, P. C.

COULSON.—Mrs. Ethelra (Johnson) Coulson was born in Livingston County, Alabama, November 10, 1849. Departed this life March 27, 1915, at her home in Robert Lee, aged 65 years, 1 month, 7 days. She was married to Dr. P. D. Coulson, in Livingston, Alabama, March 15, 1869. To this happy union were born four boys and four girls, seven of whom survive. Shortly after her marriage to Dr. Coulson they moved to Coleman County, Texas. They have lived in Texas over forty years. They moved to Robert Lee, Coke County, Texas, in 1907, where she lived until her Lord said: "Enough, come up higher." In the summer of 1882 she was happily converted, and joined the Methodist Church. The Christian life to her was a life of service to her Lord; she was properly called the good Samaritan. Her interest and zeal for the welfare of the cause of Christ continued without abatement to the last. She died in great peace. She was unable to speak, but closed her eyes peacefully to earthly scenes to open them amid the beatitudes of the city of God and to hear him say: "Well done, thou good and faithful servant." Take the crown that love immortal doth bestow. Her body was laid to rest in the beautiful cemetery at Sterling City, Coleman County, Texas. To know Sister Coulson was to love her. This was demonstrated by the host of people that attended the funeral. The funeral services were conducted by the writer, at the Methodist Church at Sterling City. Sister Coulson was a good woman, a faithful Christian, a true wife and devoted mother. She loved the Texas Christian Advocate, and was a reader for many years. We will all miss her smiling face, her cheery spirit and helpful hand. But we do not sorrow as those that have no hope, for some day we hope to meet her where there are no good byes. May God comfort the bereaved family. J. C. MAYHEW, P. C.

CHAMBERS.—Rev. James P. Chambers was born in Jones County, Texas, February 11, 1884, and closed his earthly labors April 9, 1915. He was licensed to preach May 27, 1905, and was admitted on trial in the West Texas Conference October, 1908. He was married to Miss Dora Munson, daughter of Mr. and Mrs. E. W. Munson, of Hope, Texas, October 17, 1909. To them were born two daughters, bright little girls, not old enough to realize their loss in the death of their kind, affectionate father. Sister Chambers was well prepared for her work in assisting her husband. Their happy home was always open to the young people who greatly appreciated the interest of their faithful pastor and his wife. Brother Chambers had served four churches—Hog Creek (1908-09), Markham Circuit (1910-11), Pandora Circuit (1912-13) and Laveria Circuit (1914). He was one of our most successful young preachers, always taking the deepest interest in the work of the Church, unselfish, sacrificing. The writer knew him first as a local preacher. He was then very earnest, zealous, anxious to prepare himself for the Methodist itinerancy, ambitious to succeed in the work that he felt God had called him to engage in. His success as a member of the conference proved that he was not mistaken in his call. A few days before his passing away he attended the District Conference at Goodsville, Texas, and his timely remarks making a favorable impression. The writer had planned to assist him in a revival meeting, but did not get that privilege. The word came of his death by drowning. At Laveria, his home, we found the people shocked and mourning the death of their pastor. But all who knew him know how he lived, consequently we know where he has gone. "They who die of Christ possessed enter into immediate rest." Assisted by Rev. R. G. Flummer we held the funeral service in the church in Laveria, where he had so often preached the Gospel to the people that he loved. There, near the old home of his wife, a few miles from Yoakum and assisted by Rev. A. T. Cooke we conducted the concluding services and laid his body away to rest. He was a man of true Christian character. His works follow and his influence lives. May his bereaved family find sweet comfort in looking forward by faith to a glad reunion. A. W. WILSON, P. E.

CARNES.—Sunday noon, September 27, 1914, the saintly spirit of our mother, Mrs. Jennie Howe Carnes, winged its way from earth to those mansions above not made with hands, eternal in the heavens. Her favorite chapter, John 14, gave her that blessed assurance that she was prepared for her. She was 90 years and 10 days old. Born in Hickory Flat, Louisiana, September 8, 1824. Married to W. J. Carnes, Sr., December 1, 1842. Her maiden name was Cole. Thirteen children were born to this union, five of whom have preceded her to the great beyond. Had she lived a few weeks longer she could have seen the fifth generation. Twenty-two years ago she was called home, and at the time the family was enjoying a few days to celebrate the fiftieth anniversary of their wedding, and since that time, through all these lonely years, mother remained in her home at Shiner, a living testimony of Christ, a true soldier of the cross and a blessing in a spiritual way to all who knew her. Spoken will not admit to tell of the long and eventful life of our mother in Israel. The privations and sufferings caused by the Civil War, the loss of her first born son, who enlisted when 17 years of age, was wounded at the battle of Shiloh sent home on a furlough to give up his life while guarding the neighborhood from lawless men committing depredations on the community. After the death of this son the family came to Texas, then the loss of property, the long struggle in a new country of raising a family, all of which brought trials and sacrifices, none but God can know. She had been a member of the Methodist Church sixty-eight years. Father then being Secretary of the Church, she had the record books of the Sabbath Schools and Quarterly Conferences held in her Parish, in Louisiana, as far back as 1858. Their home was always the preacher's home. I have often heard her speak of entertaining Bishop Keener, who was a friend of father's before he was a Bishop. He was then editor of the New Orleans Advocate. How long she has read the Texas Advocate I can not say, but I am sure over forty years. Funeral services were conducted at the home and conducted at the cemetery by Rev. Joe Webb, then her pastor. Just as the sun went down, reflecting a flood of glory over all the earth, we laid her to rest, September 28, 1914. "Nearth a mound covered with beautiful and fragrant flowers we left her to await the glorious dawn, when face to face she will meet her Savior and loved ones gone before. Though the silver cord is severed and the pitcher broken at the fountain, in the sweet bye and bye the circle will be complete. And should we who witnessed her last mortal anguish and final victory call her back? No, dear mother, we will join you in that home over there where parting is no more. HER DAUGHTER.

DUFF.—Miss Katherine Walker was born in Barbour County, Alabama, June 26, 1839. She moved with her parents to Mississippi where a little child, thence when she was twelve to Gonzales and later to Houston, Texas, where the most of her life was spent. She was married to Jacob Kintz December 26, 1858, and to this union were born three children—W. S. Kintz, of Yoakum; Mrs. James Spence, of Fort Smith, Arkansas; and Mrs. Jennie Neeley, of Flatonia, Texas. Brother Kintz died in the Confederate Army, June 10, 1864. In 1870 she was again married to Marion J. Duff. This union was also blessed with three children—Mrs. Lula Hamill, of Copperas Cove, Texas; Mrs. Emma McClenon, of Kansas City; and Walter T. Duff, of Flatonia. Sister Duff was again left a widow March 9, 1881. Her summons came at Flatonia, Texas, on September 26, 1915. Sister Duff was converted and joined the Methodist Church in early womanhood and God honored her with fifty years of service. Hers was a life chastened by suffering, triumphant with a living faith and victorious in death. Her children rise up and call her blessed. B. W. ALLEN.

WRIGHT.—Mrs. Barzillah Frances Wright, daughter of Louis P. and Lucinda P. Matthews, was born February 25, 1853, and departed this life January 6, 1915. She was converted when about 14 years of age and joined the Methodist Church. She was married to John H. Wright at the age of 18. He died about twelve years ago. They both joined the Baptist Church. She loved all Christians. She had consumption and suffered a great deal for four months before she died; the last two weeks she suffered so much we would sing to her and she would shout God's praise; said she was ready and anxious to go. She asked her children and asked them to meet her in heaven. Some of them are Christians. They all promised to meet her in heaven. Her sister, MRS. S. J. WRIGHT.

TAYLOR.—Again we note the passing of another good man. Brother C. B. Taylor was born in Carroll County, Georgia, May 18, 1831; died at his home in Franklin County, Texas, April 1, 1915. He was married to Miss Fannie M. Freeman May 7, 1857. To this union were born fourteen children—seven boys and seven girls. One of this number preceded him to the same abode. Brother Taylor was converted August, 1858, and joined the Methodist Episcopal Church, South. He was ever found faithful and loyal to his Church. For nearly 57 years he played the part of a true soldier of the cross. In all these years of service no one ever heard him complain of being tired of the way. An affectionate husband and father, loved by all. As one of the officials in the Church we will miss him, but our loss is heaven's gain. To the home in grief, to the community and host of friends, I would say, live as Uncle Charlie lived and a home across the bar will be assured. His Pastor, S. L. HABERN.

PICKENS.—Mrs. Lettie Jane Pickens was born in Giles County, Middle Tennessee, March 1, 1831. She was married to John P. Pickens November 19, 1852. She embraced religion at the age of 14 and united with the Cumberland Presbyterian Church and lived consistent Christian life until death. She lived to the age of 84 years and 2 months. She died in her daughter's home at Minerva May 1, 1915. It was this writer's privilege to visit Sister Pickens several times during the last year of her life, and always found her with full composure in her Lord. She was loved by every one who knew her. Her life was indeed one worthy of pattern. She died in the triumphant faith of her Lord. Her last words were assurance of all being well with her soul. Blessings upon her children who are all worthy men and women. Be faithful and you shall some day meet her where there will be no sad partings. JAMES W. COLE, Gause, Texas.

CODY.—John Wesley Cody was born in Grainger County, Tennessee, September 30, 1837; was converted and joined the M. E. Church, South, in 1858. He thus held membership in the Church militant about 57 years. He joined the Confederate Army in the spring of 1862. He belonged to the 59th Tennessee Regiment, Company I. He was captured in August, 1864, and remained in Ft. Delaware prison until the close of the war. He came to Texas in 1865, and settled near Clarksville, Mitchell County, in 1874 and resided there until his death, April 26, 1915. He was married to Mrs. Paralee Allen December 20, 1868, who died August 27, 1873. Three children were born to this union. Two died in infancy, and R. L. Cody, who died June 20, 1907. He left one brother, J. P. Cody, and two sisters, Miss Addie and Mary Cody; also four grand-children, Harry, Paul, Carrie and Willie Cody. Bro. Cody was a man of more than ordinary intelligence. He and his brother and two sisters lived happily together many years and accumulated quite a little fortune. He was never known to oppress any one, but was generous to all. It was real touching to see how the renters on his farm were devoted to him during his sickness and they felt they had lost a true friend when he died. He was a true man, a good neighbor and a consecrated Christian. He was very much devoted to his Church. We shall miss him. But his loved ones know where to find him. His Pastor, L. L. NAUGLE.

PEASE.—Miss Rosalie Pease was born in Lake Charles, La., June 23, 1878, and died at Alvin, Texas, January 28, 1915. Left an orphan at an early age she was raised by an aunt, who was devoted to her, and gave her careful training. She made the wisest use of the school advantages that were within her reach in her country home, and became very ambitious to do something worthy in the world. She used to keep saying over, and over, "I am not going to stay down always, I'm going to do something, and be somebody." And she realized her ambition. She studied and taught, and during her sickness, until she had made a very capable teacher of herself, and was filling a responsible position in the city schools of Alvin at the time of her death. She was not only a capable teacher, but had the faculty of winning the love and affection of her pupils and fellow teachers. When a child she was converted in a meeting held by Rev. L. P. Davis in her home, conducted at Cedar Bayou, and joined the M. E. Church, South, and was a beautiful Christian to the time of her death. She lived in our home more than a year, and we learned to appreciate her very much, and found her to be a devoted Christian girl. When it was known in the town where she was teaching that she was dangerously sick, the attention and interest of the people in general was marked indeed, and the school children were specially tender and solicitous; and when the news went out that she was gone a pall of gloom settled down on every hand, and the little children went round with tearful faces and deepest grief; and on the day of the funeral, though flowers were very scarce, they gathered with their own hands, sweet violets, and brought them, till the room was filled with their fragrance and the casket banked with their beauty. Her body rests in the cemetery at LaPorte, and her spirit in the home that God gives to his saints. Those who grieve over her going are comforted with the thought that the separation is only for a little while. O. T. HOTCHKISS.

CLINTON DISTRICT.—Third Round. Custer, at Custer, May 29, 30. Clinton (North), May 30. Sayre, June 1. District Epworth League Conference, at Elk City, June 4, 5. Erick, at Salim, June 6. Berlin (night), June 6. Cheyenne, at Cheyenne, June 12, 13. Hampton, at Moorewood, June 15. Lealey, at M. K. & T. (night), June 16. Bethel, at Fairview, June 17. Foss, at Jones, June 19, 20. Butler, at Shiloh (night), June 20. Elk City, July 1. Grand Valley, at Nabisco, July 4. Hooker, July 5. Guymon and Tex., at Guymon, July 10, 11. Woolward and Tanager, Tanager, July 17, 18. Arnett, at Tere's, July 18, 19. Mutual and Taloga, at Mutual, July 20. LaKemp and New Hope, at Bethany, July 24, 25. Boze, at Festrard, July 27, 29. Tyrone and Goodwell, at Goodwell, July 31, Aug. 1. Rice, at Sunnyside (night), Aug. 1. W. J. STEWART, P. E.

NAVASOTA DISTRICT.—Third Round. Shiro, at Iola, June 12, 13. Anderson, at Steel Chapel, June 19, 20. Oakhurst, at Oakhurst, June 26, 27. Brazos County Miss., June 30. Blott, at Center Hill, July 3, 4. Grapeland and Lovelady, at Augusta, July 4, 5. Trinity Sta., July 6. Groveton Sta., July 7. Okalaska, at Saron, July 10, 11. Walker County Miss., at Bath, July 17, 18. Hillville Sta., July 18. Midway, at Midway, July 22. Madisonville Sta., July 22. Porter Springs, at Creek, July 31, Aug. 1. Crockett Sta., Aug. 1. Crook Sta., Aug. 2. Navasota Sta., Aug. 4. Montgomery, at Plantersville, Aug. 7, 8. Bryan Sta., Aug. 11. Millican, Aug. 14, 15. Sayre, at Willis, Aug. 21, 22. Cleveland and Cold Springs, Aug. 28, 29. E. L. SHETTLES, P. E.

WEST OKLAHOMA CONFERENCE TELLER'S SEMI-ANNUAL REPORT, MAY 20, 1915.

District	Bishops' Fund	Conference Claimants	Foreign Missions		Home and Con- vention Missions		Education	A. B. S.	Supt. Endow- ment Fund	Birth- day Offerings	Sunday School Supplies	South- west Univ.	Children's Day	Totals
			Foreign	Home	Exten- sion	Education								
Ardmore			\$ 20.25	\$68.50		\$ 7.50								
Chickasha			169.49	460.80	61.00	\$73.00	\$9.00	\$26.05	\$29.99	\$94.78			42.47	655.78
Clinton	\$42.00	42.00	15.00	618.20									10.00	1123.97
Langston			40.50	815.00			2.00	5.00	13.46			10.00	2.15	1333.46
Oklahoma City	12.76	18.00	56.08	126.50					17.00	108.59			11.21	319.38
Grand Total														\$3582.72

Sayre, Okla., May 20, 1915. W. L. ANDERSON, Teller.

SICK HEADACHES

People who have attacks every so often are suffering from a liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 219 S. Dearborn St., Chicago, Ill.

SAN ANGELO DISTRICT.—Third Round. Miles, June 5, 6, a. m. Chadbourne Street, June 6, p. m. First Church, June 13. Midland, June 19, 20. Midland Cir., June 20, 3 p. m. Sherwood, at Knickerbocker, June 26, 27. Sterling City, at Fairview, July 3, 4. Water Valley, at Grape Creek, July 10, 11. Sonora, July 17, 18. Eldorado, at Christoval, July 24, 25, a. m. Eola, at Wall, July 25, p. m. Paint Rock, at Millersview, July 31, Aug. 1. Edith, at Wild Cat, Aug. 7, 8. Eden, at Live Oak, Aug. 14, 15. Junction, Aug. 21. Rochelle, Aug. 28, 29. Ozona, Sept. 1. E. B. BUCHANAN, P. E.

SWEETWATER DISTRICT.—Third Round. Camp Springs, at Grady and Hobbs, June 12, 13. Dunt, at Winston, June 19, 20. Ira, at Crowder, June 26, 27. Hermeigh, at Planview, July 3, 4. Fluvanna, at Elkins Chapel, July 10, 11. Snyder, July 17, 18. Colorado Cir., at Cuthbert, July 24, 25. Sweetwater Miss., at Palora, July 31, Aug. 1. Sweetwater Sta., Aug. 1, 2. Blackwell, at Slater Chapel, Aug. 7, 8. Roscoe, Aug. 14, 15. Loraine, Aug. 21, 22. Colorado Sta., Aug. 22, 23. Roby, at Royston, Aug. 28, 29. J. T. GRISWOLD, P. E.

DECATUR DISTRICT.—Third Round. Paradise Miss., at Bethel, June 5, 6. District Epworth League, at Chico, June 11-13. Chico Cir., at Sand Flat, June 13, 14. Greenwood Miss., at G., June 19, 20. Justin and Ponder, at Drop, June 26, 27. Boyd Cir., at Anacalia, June 27, 28. Decatur Cir., at Sweetwater, July 3, 4. Bridgeport Cir., at Shiloh, July 10, 11. Bridgeport Sta., July 11, 12. Alford Sta., at Foster's, July 17, 18. Decatur Sta., July 18, 19. Krum and Shidell, at Stony, July 24, 25. Rossmore and Elizabeth, at E., July 31, Aug. 1. Texas Methodist Assembly, Aug. 8. Argyle Cir., at Chum Chapel, Aug. 14, 15. Bryson and Jermyn, at B., Aug. 21, 22. Jackboro Sta., Aug. 22, 23. Perrin Cir., at Groveland, Aug. 28, 29. Vineyard Miss., at V., Aug. 29, 30. We wish every Church in the district represented at the District League. S. C. RIDDLE, P. E.

NAVASOTA DISTRICT.—Third Round. Shiro, at Iola, June 12, 13. Anderson, at Steel Chapel, June 19, 20. Oakhurst, at Oakhurst, June 26, 27. Brazos County Miss., June 30. Blott, at Center Hill, July 3, 4. Grapeland and Lovelady, at Augusta, July 4, 5. Trinity Sta., July 6. Groveton Sta., July 7. Okalaska, at Saron, July 10, 11. Walker County Miss., at Bath, July 17, 18. Hillville Sta., July 18. Midway, at Midway, July 22. Madisonville Sta., July 22. Porter Springs, at Creek, July 31, Aug. 1. Crockett Sta., Aug. 1. Crook Sta., Aug. 2. Navasota Sta., Aug. 4. Montgomery, at Plantersville, Aug. 7, 8. Bryan Sta., Aug. 11. Millican, Aug. 14, 15. Sayre, at Willis, Aug. 21, 22. Cleveland and Cold Springs, Aug. 28, 29. E. L. SHETTLES, P. E.

CLINTON DISTRICT.—Third Round. Custer, at Custer, May 29, 30. Clinton (North), May 30. Sayre, June 1. District Epworth League Conference, at Elk City, June 4, 5. Erick, at Salim, June 6. Berlin (night), June 6. Cheyenne, at Cheyenne, June 12, 13. Hampton, at Moorewood, June 15. Lealey, at M. K. & T. (night), June 16. Bethel, at Fairview, June 17. Foss, at Jones, June 19, 20. Butler, at Shiloh (night), June 20. Elk City, July 1. Grand Valley, at Nabisco, July 4. Hooker, July 5. Guymon and Tex., at Guymon, July 10, 11. Woolward and Tanager, Tanager, July 17, 18. Arnett, at Tere's, July 18, 19. Mutual and Taloga, at Mutual, July 20. LaKemp and New Hope, at Bethany, July 24, 25. Boze, at Festrard, July 27, 29. Tyrone and Goodwell, at Goodwell, July 31, Aug. 1. Rice, at Sunnyside (night), Aug. 1. W. J. STEWART, P. E.

OUR CHURCH NEWS

The American Relief Commission in Belgium will have provided by the middle of August help to the amount of \$65,000,000.

The children of India, walking in procession four abreast and two feet apart, would make a line 3000 miles long.

During the past six months our pastors in St. Louis District have received more than three thousand into the Church.

The last issue of the Florida Christian Advocate was given over to the Epworth League. The paper and our young people did themselves great credit.

Mrs. Finney, widow of Dr. T. M. Finney, of the St. Louis Conference, has presented to Candler Theological School of the Emory University the library of her husband.

Dr. Ivey, of the Nashville Advocate, suggests that the Law Department in Atlanta University be called the Lamar School of Law. A suggestion worthy of the man—Dr. A. J. Lamar, whom Texans know and love.

Dr. J. Wilbur Chapman will speak at several Bible Conferences in the South and at Winona Lake and Stony Brook Conferences. He has been asked to preside at the Biennial Convention of the Anti-Saloon League of America to be held at Atlantic City, New Jersey, July 6-10.

The University of California conferred the degree of LL.D. upon Chancellor David Starr Jordan and President John Gasper Branner, of Stanford University, and Hon. Alfred Deakin, former Premier of Australia, recently resigned as Commissioner General to the Exposition from Australia.

The Graduating Exercises of the Training School for Nurses of the Wesley Memorial Hospital, Atlanta, Georgia, were held on Thursday evening, May 20, in the auditorium of the Wesley Memorial Church. The number graduating this year—nine—is the largest class that has yet gone from the hospital.

Miss Mabel Head, Foreign Secretary, and Miss Estelle Haskin, the new editor of the "Young Christian Worker," have been appointed to represent the Woman's Missionary Council of the Methodist Episcopal Church, South, at the Woman's Congress of Missions, to be held at San Francisco, June 5, 1915.

The deficit of the three advocates of the Middle West, the Western, Northwestern and Central, has been by reduction in size and quality of paper used, reduced to \$20,000 for the past year, as against \$47,000 for the year previous. The New York Advocate shows a deficit of \$20,000 for the past year.—Michigan Advocate.

The Pacific Methodist, San Francisco, says: "Dr. John R. Morris, pastor of Fifth Street Methodist Church, Waco, Texas, accompanied by Mr. John R. Webb, of Clarksville, Texas, were welcome guests at 'Headquarters' the first of the week. They are in the city attending the Grand Lodge of Maccabees, and, of course, the Exposition."

In deference to the feelings of the English public, King George has stricken from the roll of the famous Order of the Garter the names of Emperor Francis Joseph of Austria, Emperor William of Germany, the King of Wurtemberg, the Grand Duke of Hesse, Prince Henry of Prussia, the Duke of Saxe-Coburg and Gotha and the Duke of Cumberland.

The Bishops of the Methodist Episcopal Church declare publicly their belief in the principle of organic Methodist union, but they are quite careful to limit their faith to a general statement, without application to the particular plan adopted by the Joint Commission and by the General Conference of the Methodist Episcopal Church, South. It may be prudentially proper for that dignified Episcopal College to deal in a general statement. That some of them favor the plan submitted is not improbable; but that most of them will want it materially modified seems to us probable. But if some such plan as that proposed is not adopted, the chance of any organic union at all will be exceedingly slim. And if this proposition is rejected, the subject had better be dropped altogether, and the hope of getting together be dismissed for some time to come.—Exchange.

Rev. H. M. DuBose, D.D., pastor of the First Methodist Church, Atlanta, Ga., will, by invitation, represent our Church as one of the speakers on the program of the National Anti-Saloon League at its convention in Atlantic City in July next. He is Executive Chairman of the Anti-Saloon League of Georgia. Dr. DuBose's work at First Church this year promises to be the greatest of his experience as a pastor.

The Methodist Episcopal Church has a Commission on Finance. During the past week they held their annual meeting in Chicago and appropriated \$4,500,000 to carry on the work of that Church throughout the world, as follows: Board of Foreign Missions, \$1,800,000; Board of Home Missions, \$1,500,000; Freedmen's Aid Society, \$270,000; Board of Sunday Schools, \$210,000; Board of Education, \$510,000; American Bible Society, \$100,000; Church Temperance Society, \$50,000.

The departure of Italy from her neutral position and her entrance into the war will place the Vatican in a most delicate and dangerous position, threatening the unity of the Roman Catholic Church in Europe. The difficulty of maintaining harmony within the Vatican councils of the representatives of the warring nations with Italy herself engaged in the struggle will be multiplied many times. The departure of the diplomatic corps from the Vatican will be an event without precedent, at least for hundreds of years. Austria, the strongest of Roman Catholic countries, may find it difficult to keep in touch with the Roman Church largely under Italian influence.

Through somebody's "sleeping at the switch" our General Board of Missions and our Conference Boards of Missions have been given too much power. The General Board levies its assessment for the quadrennium, and the General Conference has no power to amend it. This is preposterous. An Annual Conference Board of Missions can levy any assessment it pleases for Home Missions, and the conference can only "receive the report." This means that the inferior body, the Board, is superior to the superior body, the conference. Future ecclesiastical solons need to go through such legislation and prepare to eliminate some of these unwise provisions, restoring "vested rights" where they belong.—Midland Methodist.

WEINERT AND THORP 100 PER CENT.

All of my stewards and all of my trustees except one now take the Advocate. I am going to personally solicit every member of my charge for the Advocate.

V. H. TRAMMELL.

RUSSIA—HISTORICAL.

H. G. H.

For three hundred years Russia has had an eye on the possession of Constantinople, backed by the aggressive and ambitious spirit of the Greek Catholic Church.

Russia is a chaos of races and creeds. Before the reign of Peter the Great, that vast land was the scene of as many as seventy-five revolutions in the period of one hundred and fifty years.

Great Britain alone in territory, including outlying colonies, surpasses Russia in size, but not in vast rivers. Her frontiers stretch nearly around the globe. Russia is composed of so many mixed races it is difficult to tell where the Slav element comes in—Celts, Teutons, Greeks, Romans, Jews, Finns, Huns, Bulgars and many other less-known races.

Early contact with Greek civilization greatly advanced Russian learning and literature music, art and architecture.

The term "Czar" is a contraction of "Caesar," a name that in early days was applied to many of the barbarous European rulers.

Peter the Great is the best-known of all the Russian rulers to the people of the Western world, noted for his acquisition of territory, consolidation of dominion, opening an outlet to the sea and the establishment of her strong military system.

For many years after the death of Peter the Great, the country was under the control of women rulers.

Russia may be defeated in battle but never conquered; her territory is too vast, her armies too large, her population too great, her agricultural resources too inexhaustible; and with England, France and Japan as allies, we may look for a long and still bloodier war.

Southern Methodist University

Bishop McCoy Sends a Fervent Message to Young Preachers in Reference to a Course in Theology

To the statement that every young preacher in our Church who can do so should avail himself of the training of one of our Schools of Theology, I subscribe with all possible emphasis. I say this because what confessedly is the greatest work to which a life may be consecrated surely merits the fullest and completest preparation that can be made for it. To slight the opportunity to get ready to preach is to depreciate the call to the ministry.

It no longer suffices to answer the argument for formal theological training by saying that few of our leaders of the past have had such training; that many of our leaders of today are without it. The preacher of tomorrow will face a very different audience from that to which his brother of yesterday ministered. Not different in the fact that men of every day are sinners whose one hope is Jesus Christ, but very different in their average level of intelligence, in their intellectual altitudes, in their approach to the questions of their day.

Certainly, I would not say that the demand upon our pulpit and pastorate growing out of changed and changing conditions, require in all of us a technical scholarship of high order and wide range, but certainly we must face the fact that for the average man—the man on the firing line—the leadership of the ministry requires increasingly a fuller intellectual furnishment that one finds almost impossible of attainment without the aid of the seminary. There grows, too, the demand for an efficiency of leadership that, to say the least, is increased tremendously by the discipline and the training in method that the schools give.

Let us be done forever with the foolish notion that scholarship and a fervent evangelistic spirit represent an impossible or even an infrequent conjunction, that academic attainment and common sense must be in inverse ratio. The doctrinaire walking about with his head in the clouds and the mechanically made manikin without individuality are not representatives of the Theological School we propose; nor should they be allowed to prejudice any one against theological education as such.

It is as important that we should fill our theological faculties with men of sanity and right spirit—men of creative personalities who shall be able to rightly type our ministry—as that we should make effort to get our young preachers to attend our theological schools. I think we can pledge our people and our young preachers that in the schools we are building at Atlanta and Dallas we will make Christ the center of all things and will endeavor to prepare men in a sane and practical way to do all the work of a Methodist preacher with the highest measure of efficiency. Such education no one should hold under suspicion. The advantages of such schools every young preacher in Southern Methodism should make every effort to secure.

J. H. McCOY.

ANNOUNCEMENT TO THEOLOGICAL STUDENTS, SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY

Bishop Mouzon desires that all correspondence and inquiries in reference to courses offered, loan fund and scholarships provided to students in the School of Theology at Southern Methodist University be directed to

REV. FRANK SEAY, D. D.,
Secretary of Faculty, Department of Theology
Southern Methodist University, Dallas, Texas

ADDITIONS TO THE LIBRARY

Rev. C. S. Cameron, of Claude, Texas, has remembered us by donating fifteen most excellent volumes to our Library for our Department of Theology, many of which were written by former Bishops and other noted men of our Church—the kind of books that grow with the reading and are as good today, if not better, than when they first came from the press. These our students will have the privilege of enjoying.

We are also in receipt of bills of lading covering two hundred and fifty pounds of choice books from the library of our late friend, C. M. Shuffler, of Olney, Texas, sent to us by his wife and son, and packed by Commissioner W. B. Wilson while on a visit to that place lately. These will be placed with other contributions, which we are gratefully receiving from many friends. We hope many others will reach us before classes begin in September.

The Library of Southern Methodist University acknowledges its obligation to Mrs. J. D. Whitecomb, of Groesbeck, one of our best friends, for a box of books which have just reached us. These will be used by the students of the future, who, perhaps unknown to the donor, will yet unconsciously receive benefits from her benefactions.

There is plenty of shelf room for other books from our friends, and we shall be glad to receive them. If they are not being used by you, why not let some one else be profited by using them?

THE DALLAS SUNDAY SCHOOLS

So much has appeared in the secular press recently in reference to the Sunday Schools of the city of Dallas, that the following report compiled for the Dallas District Conference will be encouraging to Methodists everywhere:

The following table exhibits the comparative average attendance in the Sunday Schools of the district for the month of March, 1914, with the same month of 1915:

	Attendance March, 1914	Attendance March, 1915		Attendance March, 1914	Attendance March, 1915
Oak Cliff	350	450	West Dallas	40	75
First	140	301	Cedar Hill	80	93
Oak Lawn	281	382	Cochran and Maple Avenue	61	75
St. John	198	114	Cole Avenue	70	100
Ervasy	296	445	Brooklyn and Irving	50	79
Grand Prairie	90	122	Trinity	225	490
Forest Avenue	215	226	Grace	320	421
Tyler Street	352	378	Duncanville and Wheatland	150	175
			Munger Place	100	200

These tables show an increase of 1198, or 29 per cent in the average attendance of March, 1915, over the average for March, 1914.

It is manifestly unjust to grade the value of any school by the attendance only, though these figures show the splendid increase of nearly thirty per cent over the corresponding month of March, 1914.

Dallas Methodism is waking to the fact that the Sunday School is the thermometer of the Church, and wise heads are urging progress—not only in increased attendance, but also in efficiency. Southern Methodist University will certainly have a revitalizing effect upon the city of Dallas, and the Sunday Schools of Dallas will teach many valuable lessons to the students, both lay and clerical, of Southern Methodist University.

When Methodist people from over the State spend Sunday in Dallas, they should by all means visit some one of these schools and make themselves known.

IMPORTANT HAPPENINGS OF THE PAST WEEK

The placing of contracts for three buildings for men, each to accommodate about fifty students, and which will be completed in plenty of time for the opening in September. One of these buildings will be the "Rankin Memorial," erected in honor of the late editor of this Advocate, Dr. George C. Rankin, and in which the ministerial students will have quarters. In a short while we will begin reserving rooms in the above buildings and will be glad to hear from students desiring such accommodations.

RESERVATIONS FOR YOUNG WOMEN

We are daily reserving rooms for the young women, and they can still be had in single, double or en suite. This is as splendid a building as can be found on the grounds of any institution in our country, with every possible comfort and convenience. Plat of floors will be sent to any young woman desiring to reserve her room.

ADEQUATE WATER SUPPLY

Another event, important to those desiring to build in the University Colony, is the placing of the contract for the deep well, which will supply the buildings of the University proper and all residences in that section with water. This will be completed within the next few months and solves for all time the matter of adequate water supply. A tank, ornamental as well as useful, will be placed on the highest point of the campus, and at a later date will have an observatory on its top.

WANTED—The University is advised that one of the best towns in North Texas wishes a Methodist High School principal. Salary \$900, but insists that he be able to teach English or Science and handle Athletics. The same town wants a man to teach Mathematics, salary 75 per month. Address "R. W. L.," care Southern Methodist University.