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∴ Commencement Reflections ∴

IT is an impressive sight to which the American people are treated at this season. With the more than four hundred American colleges it is Commencement. From college halls in every part of the land are pouring forth thousands of buoyant, expectant graduates. And the entire Nation can well afford to pause and ask again what it all means.

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Of no other class are our Lord's words quite so true as of college men: "Other men labored and ye are entered into their labors." In a very true sense this is the meaning of education. Education is the bringing of our young men and women into the labors of other men. The college, in a very worthy sense, says to its graduates, "All things are yours." The graduate, thanks to the college, does not begin life where men of other generations began it; the rather, he begins just where they left off. He begins, as it were, lifted upon their shoulders. He finds the way already made straight. The toilers have gone before, and for him have bridged the rivers, filled the valleys and sunk the hills.

In the simple the vanished generations through the college convey to the graduate the accumulated riches of the past. Without encumbrance the vanished generations convey to the college graduate the whole of their inheritance, together with their own earnings. The title to it all is now vested in the ardent graduate. "All things are yours," says the proud Alma Mater, whether science, literature, institutions, religion.

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The title papers, however, can't be locked up in an iron safe. Indeed the chain of titles is not on paper at all. Ownership which is secured only by a chain of titles on bits of paper is more or less artificial, and is far from secure. There is a deeper possession than mere legal possession. The possession into which the college proposes to bring its graduates is a far deeper and securer possession. The college proposes only to bring the young men and the young women committed to its care into a mental and spiritual possession of their wonderful inheritance. In a word, the college proposes that its graduates shall reproduce in their own mental history the mental history of the race. In the mental experiences of the graduate shall be reproduced the mental experiences of the very best men and women of the race. Whether in science, or literature, or religion, the mental life of the past shall be reproduced in the mental life of the student. What a wonderful pinnacle upon which to commence! The college man may begin his career as a scien-

tist with all the mental experiences of Darwin—may begin his career as a poet with all the mental history of Tennyson—may begin his career as a statesman reproducing in his own mental history the mental history of Thomas Jefferson—may enter upon the holy office of the Christian ministry with all the mental experiences of Wesley. And such possessions are forever secure just because they are not legal and artificial, but mental and spiritual. Transcendently true of the college man are those wonderful words: "Other men labored and ye are entered into their labors." In deepest truth can it be said of the college man: "All things are yours."

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If any one says these things are not true, we answer that these things must be true. There is abundant evidence that they are true. If these things be not true, how will you explain the remarkable achievements of college men? If through their four years of study at college these choice young graduates have not become the mental and spiritual possessors of the richest inheritance of the past, how will you explain the comparative ease with which they have outstripped their less favored competitors? If they really do not begin life on top of the shoulders of the tallest men in the past, how is it that they see so much farther than their less equipped brothers?

The men who go to college are in the ratio of one to ninety-nine of those who do not go to college. That is, just one per cent of our American young men go to college. Ask yourself for a moment what this small contingent has done in our American history. From this tiny one per cent, it is estimated, have come thirty-three per cent of our most distinguished statesmen, thirty-seven per cent of our most distinguished authors, forty-six per cent of our most distinguished physicians, fifty per cent of our most distinguished lawyers, fifty-eight per cent of our distinguished ministers, sixty-one per cent of our most distinguished educators, and sixty-three per cent of our most distinguished scientists. How else could this small contingent have accomplished things so large except as they left college having reproduced in their mental life the mental life of the leaders of the race? Great indeed is the college and glorious is the Commencement season!

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These choice young men and women would be more than human if at times they did not recognize the temptation to degenerate into swash-bucklers—to use the word of our great President. Indeed the temptation to the graduate to become an intellectual swaggerer, a kind of men-

tal braggadocio, is almost perennial. The last man on earth, however, to permanently yield to such a temptation should be the college man. Of all men he should be the man best fortified against such a temptation. Conceit is the very thing his education was designed to take out of him. And if it has not done this, he is not yet educated.

The college man should be quickest of all men to recognize that his indebtedness to the past is the exact measure of his responsibility to the present and future. The college man should know better than any other man that blessings are never designed to center in the favored. Election to privileges the college man should know has no rational end but service. Election to privileges, whether of an individual, or of a community of individuals, our choice college friend should be the first to recognize as only the divine method "whereby Providence uses the one to bless the many." If, however, the college man for the moment forgets this and begins to swagger and look with contempt upon the uneducated and their problems, let him understand that he is doomed, if not now, then hereafter. The law of simple honesty requires that the college man be not simply a receiver of good from society, but a transmitter of good to society.

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With all our heart we welcome the thousands of college graduates from both State and Church institutions. We do not mind saying that we have waited anxiously for their coming. Things are not altogether in a good way with us. Our social, political, commercial and religious affairs are not altogether satisfactory. Problems confront us and for their solution we need help. There are certain needed cures in society today which we look to our college men and women to bring with them.

For one thing, we want our college graduates to come into our money-loving, money-getting age and demonstrate again that a man's life consists not in the abundance of the things which he hath. We want our college men and women by their lofty character to prove anew to our materialistic age that "there is nothing which makes men rich and strong but that which they carry inside of them." We want them to show to this frenzied age that it is possible to have a "repose of mind which lives in itself while it lives in the world." We want them to demonstrate to this feverish age that the interior of life may be a brilliantly lighted mansion whatever its exterior may be.

For another thing, we want our college men and women to come into our society, torn with race hatred, sectional animosities and class distinctions, and show us how to live lives of broadest sympathies. We really expect this of them. For, who so profoundly as they have studied the essential unity of the race? Who so

thoroughly as they have acquainted themselves with the songs and art and aspirations of every people? Who so sympathetically as they have studied the struggles of races and generations long passed away? And who so magnificently as they, therefore, should teach us to rise in our sympathies beyond the bias of race, of section and of occupation? Citizens of the world—the whole of it—we expect our college graduates to be: men and women who speak all languages and are at home in every clime.

For a third thing, we want our college men to enter our society which in so many ways brutalizes so many of its members and take their places as the educated liberators of our day. We want them to be in the succession of the great liberators of the past. Was it not an educated Paul who broke the shackles of a Judaized religion? Was it not an educated Luther who burst the bonds of a mediaeval Romanism? Was it not an educated Wilberforce who pushed to victory the emancipation movement of his times? Was it not an educated Wendell Phillips who pled for the slaves of his day? Was it not an educated Shaftesbury who accomplished the reforms of his day? Was it not an educated Brooks who thrilled the young manhood of his nation with his sermons?

College men and women of 1915, we welcome you! We welcome you, in training and culture the greatest of all. And, because the greatest of all, we invite you to become the servants of all.

The function of prayer is not to change the will of God; the rather, it helps us to conform to the will of God. Jesus, it must always be remembered, prayed the model prayer. The prayer that he taught others to pray he himself prayed: Thy will be done!

The reasonableness of prayer is grounded upon the reasonableness of the Bible conception of God and his relation to our world. If God is, and is in his world, it is reasonable to pray. And this conception of God modern science daily confirms.

God shows himself strong toward him who meets the conditions of prayer. The farmer can not more certainly count on the forces of air and moisture and sunshine, when the conditions of growth have been met, than the petitioner can count on God when the conditions of prayer have been fulfilled.

Prayer is effective. It moves God. God does something for the man who prays that he does not do for the man who does not pray. Prayer fulfills conditions and effects in us changes which render it consistent for God to hear and answer.

AN OPEN LETTER TO THE FUTURE HISTORIAN OF METHODISM IN TEXAS.

By REV. HORACE BISHOP, D. D.

Dear Brother or Sister:

If you will read the Journals of the Central (nee Northwest) Texas Conference from 1868 until this present writing, 1915, you will see my name on the effective list all the time until now, and I hope several years longer. I am very anxious that a correct account be written of the work of Methodism in this conference during these years. If I had leisure and a living I would try to write it myself, but as I have neither I offer you these notes as my contribution to the History of Methodism during nearly half a century. I will probably leave America before you discover this goodly country. It is best after all that such work should be done by one who arrives on the scenes after the actors pass by. I doubt whether or not I could write an impartial account of the doings of my contemporaries. I have participated in debates, have been on one side of every issue raised during my connection with this great conference, and my personal feelings might color or cloud the facts more than I could avoid. I tell you the things as I saw and heard them and when you hear from others you may be able to envisage the whole.

I suppose you will be a presiding elder or an elder's wife, or an elder's husband. For at the present rate of progress on the woman question I am sure that when you arrive, sex will offer no bar to the eldership, episcopacy or presidency. So I trust you will be a presiding elder for two reasons. First, that will assure me that the office still exists in usefulness, and, second, as elder you will be able to see the facts from all angles.

Understand then that the Central (nee Northwest) Texas Conference has been one of the mighty forces in the advancement of our Christian civilization. I was admitted on trial into this most august body November, 1868. There were giants in those days. I reached the site of the conference after dark on Tuesday. The place was a village, then the county site of Limestone County. The name of it was Springfield. There is nothing left of it now but the spring and field. The towns of Groesbeck and Mexia have absorbed the population and commerce of the old town. There were few railroads in Texas then. Bryan was the northern terminus of the H. & T. C. road, and Marshall was the western terminus of the T. & P. Besides those two there were no other save a short line runing a little way out of Galveston, called the G. H. & H. We had to go to conference by horseback, muleback, in buggies, wagons or hacks. George W. Graves came in a hack and brought his wife and only child (Marvin) with him. He lived to have nine more. On the way to conference he had to cross the Colorado River not far from Marble Falls. The water was high and he stopped on the bank and spent two days building a raft to get over. He and his excellent wife and baby rolled the hack on and crossed on it themselves without accident. The horses swam over.

Twenty years later some of us remembered that when we were asking the Bishop to give him a good appointment. Bishop Fitzgerald showed his appreciation of such history. Then there was another hero, who had no idea of the fact. His name was W. R. D. Stockton. He could preach in the pulpit with a power that out of it neither he nor any other man imagined he had. He had two of the most lovely daughters, and they both married preachers. W. L. Nelms and H. B. Henry were the fortunate men. Stockton and his wife and daughters knew how to abound and how to suffer need. He did great good for a number of years and went to his reward full of honors. In his early ministry he had some adventures. He was pastor of the Church in a little town on ——— River. There was a good physician there who was often victimized by whiskey. One morning before breakfast he got drunk and whipped his wife. The young men of the town pulled him away from her and took him

down to the river and ducked him until he was sober and made him promise to behave himself. Stockton was holding a revival meeting at the time. So the doctor dressed himself and went to preaching, went to the altar, professed conversion, offered himself for membership in the Methodist Church. To gratify his good Baptist wife, he asked to be immersed, and Stockton took him to the very spot where the boys ducked him in the morning and baptized him by immersion. All this between sunrise and sunset. The same doctor afterwards professed under my ministry, and Stockton told me about his experience with him. I did not immerse him again, but had the painful task of trying him for drunkenness. He kept getting up and falling, but was sober when he died.

We had a preacher at the Springfield conference named Benjamin Kemp. His right leg was bent forward at the hips at a right angle to his body. But he rode the circuit. He traveled where wolves, owls and Comanches made night hideous around his blanket under the stars. None of these things moved him. You will find some account of his labors in Thrall's History of Methodism. Doctor Thrall does not mention his deformity. I think he should have done it that Methodism might know something of his heroism. I could describe him to you as he impressed me, but I forbear.

The leader of that body of thirty-nine preachers was Lewis B. Whipple. He was a Northern man by birth, but had lived long in the South and was true to Dixie's song and colors. He was accomplished and alert, quick to see and prompt to decide any issue. He was a born leader. He died at Waxahachie two years later. His son, Tom, is now the State's Attorney in Waxahachie.

Then there was Thomas Stanford; good, wise, strong, reliable, loving and beloved by all. His leadership was based on the love of the brethren.

But who is that large man at the secretary's table? Broad, open face, small blue eyes, clear, musical voice, not speaking much in conference, but weighing his words and commanding confidence by thought and manner. The name of him is John S. McCarver. He will be presiding elder for a few years longer, then for many years be the diligent, faithful, successful representative of that great organization, the American Bible Society.

There goes a man walking with a cane because of a wound received on the battlefield with Parsons' men in Arkansas. That is Captain Veal, who commanded his company by day and preached to them at night. He is coming into power, and after Whipple dies he will easily be for many years the spokesman of the conference. But he will pass out and his end will be sad. He is big brained and big hearted and many will weep over his bier.

There goes a young man and his young wife. They left McKenzie College, married and went into the war together. They are always together, unless duty calls him away from her. He is said to be a strong preacher, even now, but later he will be a great presiding elder and gospel minister. He is dignified, cool, wise, trustworthy. That is Fred and Mollie Cox. The angels came for him some years hence. She is with us still, and her heart and her son (Ethelmore) are in the conference today.

Yonder comes the most peculiar looking preacher I have seen for a long time. He walks fast, leaning forward, blue-eyed, fair, but sun-browned, rough featured, small chin, beard on his neck, but otherwise shaven clean. His voice rings like a cornet. He can say more in thirty minutes than any of the others can in an hour. His name is James Peeler. He believes that a sermon should have teeth and toe nails. He has no use for it unless it bites or scratches. His own do both. He has just come to Texas. He has invented a plow and sold the patent for a large body of land in Milam County. He will be rich, but he is a stoic in his views and ascetic in his habits. His wealth will not be of much use to him.

That slender man at the table in the left aisle is Chairman of the Joint Board of Finance. His hair is grizzled, his face is rugged, his voice has been heard four miles. He will take the Methodist Discipline and if need be go through fire in its defense. He has just bought a little

farm on Avant Prairie, where he will spend the rest of his days. At least his family will have their home there. He will go where he is sent. A year or two since he was preaching in a Campbellite community and quoted a text of Scripture, paused and remarked, "This text knocks Campbellism in the head." A preacher of that persuasion exclaimed, "Charity thinketh no evil." Gilmore paused, fastened his eyes on him and remarked, "The voice of a fool is like the crackling of thorns under a pot, says Solomon." A month from that day, when Gilmore returned to the place, that preacher was in his grave. The boys who had laughed at Gilmore's sarcasm charged him with the preacher's death. Well, Brother Gilmore will go to Fairfield Circuit and I will be the junior. He will be very helpful to me. We will raise one hundred and fifty more than the assessment.

Who is that man standing in the aisle on the ladies' side, left of the house? He has a shawl over his shoulder and wrapped around him under his arm. Oh, that is W. F. Cummins. He is a fine preacher. He is cross-eyed. He is a ventriloquist. Bishop Doggett will appoint him to the Lampasas District. He will go. He will spend two years in that work. He will locate and become the greatest geologist in Texas. But he will preach, and preach well, as long as he lives. He will give to the Southern Methodist University a collection of fossils and else worth more than a thousand dollars.

Henry W. South is on the floor now. His presiding elder, L. B. Whipple, has complained of him for refusing to go to his work. The debate is sharp, fierce. I could tell you what was said but it would not be edifying. South lived many years, preached like a seraph, retired and died in Kentucky, a very old man and a good one.

Hello! Here is my friend S. C. Littlepage. He came to where I was living and organized a Church, consisting of myself, two other men and one woman. He is the weeping prophet. But bless me, how he can preach! He will round out fifty years of service, retire to the roll of honor and pass to his reward from the home of his daughter, Josie, in Alvarado, April 15, 1915. You will find a sketch of his life and great labors in the Advocate and conference journals.

Who is this you have with you, Brother Littlepage? This is my brother-in-law, W. L. Kidd. The only college graduate in the conference. He is a bachelor, but will locate and marry late in life.

T. W. Hines has just come from Mississippi. He is enthusiastic and demonstrative. He will have a career of several years, be a presiding elder, well beloved and die in Weatherford with tuberculosis.

Yes, and there is a man with only one leg. The other was cut off in a cider mill when he was a boy. He endures hardness as a good soldier of Jesus Christ. He will live and labor and preach with power for many years, then he will superannuate and settle on Polytechnic Hill. He is a hero among heroes. I take off my hat in his presence. He is John P. Mussett.

More anon.

THE QUESTION OF MINISTERIAL RECRUITS.

By REV. J. O. LEATH.

The editorial in the Advocate of May 6 on the subject, "The Christian College and Ministerial Recruits," raises a very interesting question. What I wish to say is not to challenge anything in that editorial, but merely to supplement it. It is probably true that many young men do not enter the ministry because of "its lack of remuneration, its increasing burdens of responsibility, its routine work," etc. It is also an undeniable fact that the Church college, rather than the State institution, is the better qualified to inspire young men to enter the ministry. There are also perhaps some men of the type of mind that combines slavery of intellect with autoeracy of will who otherwise would enter the ministry today, were it not for the fact that the trend of the times is toward individualism, democracy and self-direction in religious matters, as well as in everything else. The time has come

when the authority of the minister is not so great in intellectual matters as formerly. The class of men just mentioned perhaps have a genuine desire to do good; but not being able to distinguish distinctly the gloriously consoling realities of religion of experience from certain ideas about the Bible and religion that do not function vitally in anybody's religious experience, and feeling unequal to the task of dominating the intellect of people today with such ideas they timidly shrink from entering the sacred ministry. Perhaps, after all, society is not much the loser for their timidity, because for the most part such men would function as sectarian ecclesiastics rather than spiritual leaders.

But there comes to my mind still a deeper problem which is connected with the fact that so small a per centum of the students of State institutions as compared with Church institutions enter the ministry. We must reconcile ourselves to the fact that State institutions from the primary school to the university have come to stay, yes, will increase in number and extent of public service. Moreover, great numbers of the choicest young men of our Churches will continue to patronize State institutions just because, if for no other reason, it is the prerogative of Americans to make their own choices in such matters. Now, how shall we meet the situation? One way, of course, is to build more Church colleges and universities and increase their efficiency for public service, and that we surely ought to do. But, as I see it, that is not the only way to get at the matter. We have on our hands the State institutions, and we must make it possible for more ministers of the gospel to come out of them.

How can we make it possible for more ministers of the gospel to come out of our State institutions? It seems to me that the problem lies in this: Our young men go to the State colleges and universities carrying with them, as a rule, a religion that consists principally of certain ideas about God, the Bible and man. These ideas, it is true, are not their own, but they have accepted them as a matter of course from the environment in which they grew up. To examine the foundation of any of these notions has never occurred to them. In fact, they have gained the impression from some source that it is rather dangerous, not to say sacrilegious, to "think" about the reasons for the faith that is in them. They are wholly unfamiliar with the process of scientific weighing of ideas and historical investigation of facts. At the college, and especially the university, they soon catch the idea of a new process of thinking—I mean the scientific evaluating of ideas and facts in history, political economy, philosophy, science, etc. They are carried through the process of scientific historical investigation in those realms of thought, and occasionally an inevitable question arises in connection with the Bible and some religious beliefs. Then the young man raises the question in his mind. Why not apply the same method of study to Biblical literature and history as he uses in all other fields of thought? Why not examine the foundations of religious belief just as he evaluates the different theories of political economy, for example? He knows that his teachers have had his best interest at heart in trying to teach him to think for himself. Well, he does begin secretly to think somewhat about his inherited notions concerning the Bible and religion, more or less blindly trying to give new value to those ideas in the light of his new intellectual and social experiences. So often this tragedy happens: He rejects the Bible and religion because the impressions he brought with him to college about them are, to his mind, irreconcilable with his new and universally approved method of approach to facts in all other realms of thought except the Bible and religion. Are we to condemn the boy? No; in nine cases out of ten he is honestly trying to evaluate experiences and learn to think for himself and be a man. What he needs is sympathy and the right kind of help over his intellectual difficulties. Are we to condemn the college or the university for teaching him to think? Certainly not.

Now, what must we do to save for Christ and the ministry the young men at our State colleges and universities? In the first place we can establish at such in-

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stitutions a chair or chairs of Bible and religion, and fill those chairs with men who are clever as well as pious; with men who know the intellectual and moral problems of young men at colleges and universities; with men who have passed through that period of intellectual readjustment and come out firmly and triumphantly fixed on the eternal realities of our holy Christianity, which is a religion of personal experience. Such men can create for the young men at the State institutions an evangelistic and an intellectually constructive atmosphere in the realm of the Bible and Christian faith that will, to a great extent, supply their loss from not having attended Church institutions. Then also we shall be doing the work of saving for the public our State institutions, for they are ours and the responsibility rests on us of making them render the best public service. So let us not taboo State institutions, but rather use them for the service of Christianity.

But there is something else that we can do which is perhaps more fundamental. We preachers back at home can more fully awake to our opportunity of preparing our young people for the intellectual readjustment through which they will be called to go. During the period of childhood and youth ideals are being formed. During the period of adolescence, at the college and the university, these ideals are being evaluated in the light of new experiences and the task of adjusting oneself to the problems and responsibilities of manhood and womanhood. If back at home the boy gains the ideal of the ministry that does not antagonize the large and free intellectual life into which he is introduced at school, the problem of his entering the ministry as a life work becomes much simpler. But if the opposite is true, he is liable to become skeptical, or perhaps enter some social work in which he can carry on much of the work of the ministry without, as he thinks, being forced to the necessity of becoming intellectually dishonest. I am not talking mere theory; statistics can be presented showing that we are losing too many college and university trained men not only to the ministry but also to the Church. All of us agree that this ought not to be, and I submit that the time has come for us ministers to shoulder our share of the responsibility and try to amend matters. We can never solve the problem by denouncing modern science and philosophy as such. By such a course we are liable to make ourselves ridiculous in the eyes of many of our congregation whom we would like to help. Moreover, as soon as the young man enters the higher institution of learning, he comes into contact with many of the noble men of science and philosophy and learns to respect them as the honest servants of humanity. The truth is that we should go rather slowly in denouncing the leaders of thought of any age, for after a century or two history may repeat itself and our offspring rise up and call such men blessed. History clearly teaches that the Church has depended and must depend on men of science and philosophy to do much of the advanced thinking for humanity. Just now the unrest in theology is due to the fact that the Church is trying honestly to adjust herself to the scientific and philosophical awakening that began two hundred years ago. To use Gulliver's illustration about Bre'r Terrapin and Bre'r Buzzard, we have been taught to fly, but, like Bre'r Terrapin, just now we are experiencing some difficulty in alighting. That the Church will pass through the present crisis and come out a more useful Church than ever before in the history of the world, many of us do not doubt in the least.

Then what is our responsibility as ministers? It is to pitch our intellectual tents toward the twentieth rather than the sixteenth century. It is to know thoroughly and scientifically the facts with which we have to deal—our Bible, our people and the movements of our age. Such a knowledge will give us a larger sympathy and better qualify us to inspire young men to enter the ministry. Of course, it goes without saying that a conquering personal religion of the inner life must mean all to us. Personally, I believe the present is the golden age of opportunity for properly trained ministers of the gospel of Jesus Christ.

Chicago, Illinois.

A BIBLE MOTHER.

By REV. EDWIN A. HUNTER

There are mothers and mothers. There is the worldly mother and there is the mother after God's own heart. In the thirty-first chapter of Ecclesiastes God gives us the picture of a true and noble mother.

She, in the first place, is said to be virtuous. Without virtue all other graces, gifts and accomplishments are worthless. But by the word virtue more is meant than is commonly understood nowadays. It not only means chastity and purity of character, but moral goodness, strength, uprightness and efficacy as well. In other words, it means all that can be implied in the highest and best of womanly character. Purity? Of course. Of all people, mothers should be pure in thought and word and deed. Courage? Yes. And I can add that I believe with all my heart that women are more courageous than men. They may not forge the cannon, nor man the guns in time of war, but they can write the last messages of love to the home circle; they can watch the dying pillow; they can remain true in time of peril, with a courage that surpasses that of man. In womanhood the flower of faith blooms more sweetly and perfectly than anywhere else. She has wonderful faith in God and in the possibilities of her children. This is what Solomon seems to mean when speaking of a virtuous woman—one of purity, courage and faith.

In the second place we find this mother described as an industrious woman. She seems to have been wholly occupied with her household duties. She arose early in the morning to prepare the morning meal so that her husband and children might go out to work. Then she takes up the routine duties about the household, setting the house in order, sweeping the floors, driving out the flies. She then turns to her spinning wheel to spin cloth to make clothes for the members of the household. Yes, she was an industrious mother. And I thank God for industrious mothers. Who are managing the great business enterprises of the world? Who are making the laws and ruling the States and nations? Dr. Talmage tells us that ninety-nine per cent of them have come from industrious mothers, while, on the other hand, peddlers of filthy stories, the jumping-jacks of political parties, store infesters, hotel loungers and the scum of society came from mothers idle and disgusting.

I do not want to be misunderstood. I do not believe in our mothers having to chop cotton and carry in the wood, milk the cows, harvest the crops and fight the battles of the Nation, but I do believe that, with very few exceptions, if any, that the chiefest realm of a mother is her home. And I might say here that I believe a mother can exercise the right of franchise and vote, and yet maintain her home as her chiefest realm. But when a mother turns aside to anything else whatsoever to the neglect of her home and children she then falls very far short of the ideal mother herein pictured to us. As every religious and secular teacher is willing to admit, what the boys and girls of this generation need above everything else is careful, loving mothering.

The mother here referred to was a woman of wisdom. "She looketh well to the ways of her household." It is not until our maturer years that we appreciate her wisdom. Do you remember when you were but a little fellow and went and asked mother if you might go over and spend the afternoon with Johnnie and she said, "No?" You didn't appreciate that, did you? And then one afternoon you asked if you might go to see Tommie. Your request was not granted, but you ran off and went anyhow. Do you remember that whipping you received upon your return home? You didn't appreciate that, did you? Then you grew old enough for school. One day your teacher whipped you, and you went home expecting sympathy from your mother, and received a harder whipping at her hands than you had received from your teacher. You didn't appreciate that, did you? Ah, these are but some of the memories of childhood. When you became a man you

began to appreciate your mother's love and wisdom.

"She looketh well to the ways of her household." In my imagination I see her and her children playing together. She was interested in everything that interested the children. I see them having their little confidential chats together about vital questions pertaining to life. The mother and children were pals. No wonder that when they were grown they rose up to "call her blessed."

This is, for my part, but a poorly drawn picture of the mother Solomon had in mind. And the drawing of it has been more or less influenced by the godly life of my own mother. She must have been a student of this chapter. The attainment of the ideal set up in this chapter must have been the aim of her life. She was truly a virtuous woman in the sense I have indicated. She never had many school or social advantages, and it may be, had you known her, that you would not have considered her cultured. But she was courageous in meeting reverses. Her faith was simple and child-like. She never sought worldly honors and shunned general publicity. Home was the realm most dear to her. In it her loved ones found a sweet retreat from the cares and contentions of business and social life. And it could be said of her, as of this woman, "She worked willingly with her hands."

Such beautiful, beautiful hands!
 They're neither white nor small.
 And you, I know, would scarcely think
 That they were fair at all.
 I've looked on hands whose form and hue
 A sculptor's dream might be,
 Yet were my mother's wrinkled hands
 More beautiful to me.

From her I learned my first Bible lessons.
 At her knees I learned to say,

"Now I lay me down to sleep."

My faith may stagger, my understanding fail me, and I may fall into the black abyss of sin, but from the influence of that holy life I can never escape!

It is impossible to estimate the influence of a good mother. In a gathering of one hundred and twenty clergymen, on one occasion, one hundred of them assigned as the means of their conversion the influence of a Christian mother. The mother often thinks that she is rocking only a child when in reality she may be rocking the fate of nations.

"Her children shall rise up and call her blessed." Let us not wait until our mothers are dead to sing their praises. Let us do so now. "Think you that because that beautiful matronly brow is silvered with the dews of time, that the heart is also grown old? Nay! apathy can never lessen a mother's love! Though her gray hair falls upon a brow all wrinkled, and a cheek all furrowed, there is a heart still beating with pure and holy affection! A mother's love! Who can sound its unfathomable depths? Time has failed to do so, and eternity will bear witness to its sanctity."

"Young man, love your mother. Her face is careworn, but her heart is ever warm. Years of trials and sickness perhaps have stolen the freshness of her life; but like the matured rose the perfume of her love is richer than when in its first bloom. Washington loved his mother!"

"Young woman, love the tree of your existence! Sweetness is yours—lavish it upon the aged form of your devoted mother. Affection is a lasting debt—that can never be overpaid. Pour nectar into her fainting heart; strew her path with your most grateful smiles; and smooth the downy pillow upon which rests her palsied frame. Her dying lips will breathe a prayer for your happiness; the world will admire and cherish your devotedness, and heaven will bless you! Flowers of joy will blossom in your path; friendship will ripen your harvest, and love will crown your existence."

"In whose principles," said the dying daughter of Ethan Allen to her skeptical father, "in whose principles shall I die—yours, or those of my Christian mother?" The stern old hero of Ticonderoga brushed a tear from his eye as he turned away, and, with the same rough voice which summoned the British to surrender, now tremulous with deep emotion, said, "In

your mother's, child—in your mother's!"

"Love your mother! Yes; and the very ashes of the sainted dead will pray for your welfare. A mother's love; a mother's wealth of love is so great that the power of death and the victorious grave cannot extinguish its quenchless flame!"

"Her children shall rise up and call her blessed." The wearing of a flower on Mother's Day in token of our love and honor for our mother is a very beautiful custom. But the loveliest, sweetest, truest tribute of love and honor that we can bring to our mothers is a clean, noble, godly life, one fashioned in answer to her prayers, her highest hopes and aspirations. Let us put on "the white flower of a blameless life" and wear it evermore in honor of our mothers.

Corpus Christi, Texas.

THE PEOPLE CALLED METHODISTS.

By REV. R. H. GRINSTEAD.

I am not afraid that the people called Methodists should ever cease to exist, either in our own country or foreign lands. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast both the doctrines, spirit and discipline with which they first set out. Methodism from its beginning was a vital religious experience. In early Methodism a full, deep current of spiritual power pervaded the entire membership, which kept far from the shores of worldliness.

What is the general trend of our Methodist people today? They are found in great numbers in all places of public amusement. The theater, picture shows, race courses, baseball and football games are patronized largely by our Methodist people. These games are known to be the peculiar fields for the operation of gamblers. A gentleman said to me a few days ago: "It is even an open secret that Church people not infrequently put up stakes on these games." Isn't it time to call a halt and inquire for the "old paths?" I fear that a large per cent of the membership of our Church are actually consumed by the spirit of worldliness. Social amusements, such as cards and dancing, are quite common in Church families. Hundreds of our Methodist people who have their names on a Church register, who, without compunction of conscience, disregard the General Rules, run rough shod over the baptismal vow which they voluntarily assumed when they joined the Church.

We hear and read a great deal of what is said about reaching the masses with the gospel. Let the Church purge itself of all complicity with the sinful "world" and return to primitive Christianity, doctrines and methods. It can reach the masses in no other way. A Church filled with the Holy Ghost will be a power for the salvation of the unsaved. God's ministers, themselves baptized with the Holy Ghost, endued with "power from on high," lovingly, earnestly and fearlessly preach the old doctrine "reprove, rebuke, exhort with all long-suffering" and the masses will flock to their ministry like doves to their windows.

Oklahoma City, Oklahoma.

Carlyle said that the greatest of faults is to be conscious of none.

The higher education of man comes from within. Emerson said: "What we do not call education is more precious than what we call so." Great souls get knowledge and wisdom by direct perception—by listening to the whisperings in the silent places—by keeping the ear in tune with the sighing winds and the throbbing seas.

A man's mind may be likened to a garden which may be intellectually cultivated or allowed to run wild; but whether cultivated or allowed to run wild, it must and will bring forth a harvest. If no useful seeds are put into it, then an abundance of useless weed-seeds will fall in the mind and continue to produce their kind. This is a mental law no human can ignore.

Notes From The Field

GARDENDALE.

A good day was yesterday for Gardendale. Good services both morning and evening. We have secured a church lot and will at once start a campaign for funds to build. We hope to have a parsonage ready for Bishop McCoy to send a preacher into at conference. People are moving in here. Gardendale is steadily growing. This is a fine country and the two railroads make this an important place.—D. D. Warlick, P. C., June 14.

PAOLI CHARGE.

Well, we have been doing some things. Perhaps not as much as ought to have been done. However we have built one nice new church at Wayne since conference and have just bought a new piano for same. And we are planning to build two more churches soon. We must have them. I believe we are going to have another good year on the charge. The revival campaign will soon be on. We are planning, praying and expecting some good meetings again this year.—E. B. Cowen, P. C.

SUNNY LANE CIRCUIT, OKLA.

We are moving along nicely and hoping for greater things. Our Sunday Schools are growing. Our crowds are increasing and a general spirit of development prevails. We have our meetings planned and pray for a great harvest for the Master. We have arranged to observe the fourth Sunday in June as Advocate day. We think we will have no trouble in getting a good number of subscribers.—E. C. Harrell.

HUGHES SPRINGS.

We have just closed the greatest revival that has ever been held in this part of East Texas. Lockett Adair did the preaching and it was strong, sound and evangelistic. God greatly honored the word in convicting sinners and backslidden Church members; 275 made profession and a large ingathering of members for all the Churches of the town will be the result of the meeting. The singing was led by Mr. Huckaby and Mr. Wall, and it was well done. Mr. Jim Shanklin, of Paris, Texas, had charge of the work among the laymen and it was effective. We all fell very much in love with the entire party and feel that God sent them to us when we most needed them. Our town is a new town. God bless them wherever they may go. We are going to have them at Avinger about the fourth Sunday in this month.—J. L. Red, P. C.

BRADY.

We recently closed a very interesting meeting at Brady, Texas. We began on May 23 and closed June 6. Rev. Dow B. Beene, of Sherwood, Texas, did the preaching and led all the singing. On the last day of the meeting I took forty-five into the Church. I mean into the Methodist Church. Thirty-three of these were our Sunday School children, and twelve were adults. While we failed to do all I had hoped and prayed would be done, yet we are thankful to God for the work done. Brother Beene did faithful and efficient work for us in spite of the fact that he was quite unwell all the time he was here. He is fine with children and endeared himself to our people. I am expecting others to come into the Church soon. All the interests of the Church are in fairly good condition and we are hoping to finish out the year with a good report to the conference at San Angelo in October.—I. T. Morris, June 14.

WILLOW CITY.

Have been bountifully blessed in every respect. Our work is advancing on all lines. Our first revival has just closed, being held at this place. That great and good man of God, Rev. M. J. Allen, came to our rescue on May 29, and for ten days fought sin from every standpoint, and the result was an outpouring of God's Spirit upon us; some twenty-five conversions and relocations, eleven additions to the Church, baptized nine infants. The midweek prayermeeting was reorganized. We feel there has been much and lasting good done. The town and community at large are lifted on a higher plane of living. We cannot praise Bro. Allen too highly for his good work. This makes four years he has been with me in meetings, and we have always won the victory. While the Lord has filled our souls on spiritual food, the old-time pounding came and we have had a protracted season of good things, and at the close of our meeting were somewhat renewed; groceries and horse feed to

the amount of about \$25 have been cheerfully received as gifts from the good people of Willow City. Now, can't all of you brethren be planning to come here next year. I think it will be impossible for us to move. We are counting on reporting everything in full at conference. Have four more meetings of my own to hold. We are praying for and expecting great revivals.—J. P. Watson, P. C., June 19.

CENTRAL CHURCH, FORT WORTH

We recently closed a revival in our Church which, I think, is worth mentioning. The meeting was conducted by the pastor, assisted by Rev. Henry Munger, of Mansfield. Bro. Munger led the singing. He also gave the congregation an occasional rest by relieving the pastor at the morning hour, and his preaching was quite as acceptable as his singing. Munger is a fine spirit and most efficient and satisfactory help in a meeting. The results of this meeting, as of every meeting that amounts to much, can not be estimated in figures. There were about thirty accessions to the Church, and many who professed conversion. But the largest gain from the meeting was in the quickening of the membership, the renewal of vows, and the pledging of lives to greater activity for Christ. The influence of the meeting was projected into the community about the Church, and many who are not members of our Church, and some who belong to no congregation, expressed themselves, both privately and publicly, as greatly benefited by the meeting. One feature of the meeting, which so far as I know, was entirely new and original, was the "Social Seven Minutes," between the preliminary song service and the preaching. For seven minutes everybody in the house was set at liberty, and thus given an opportunity to speak to and shake hands with everybody else. This was about the liveliest seven minutes that I have ever witnessed in a church. But the sound of music from the choir was the signal for silence, and in less than a minute there was perfect orderliness in the congregation, everyone was in his place, happy, refreshed, and ready for the sermon. By this "Social Seven Minutes," we gained three distinct advantages: Firstly, no one got out of the house without some personal attention, as is nearly always the case at the close of the services. Secondly, we got rid of the stiffness and formality that so frequently get in the way of a revival and that is so hard to eliminate. And thirdly, and best of all, perhaps, we gained by it a perfect freedom and ease for personal work in the congregation during the closing exercises. Having gone to one during the social seven minutes and given him a handshake and a hearty welcome to the services made it much easier to go to him when the appeal was made from the pulpit and ask him to make the surrender to Christ.—C. R. Wright.

LIBERTY HILL.

The third Quarterly Conference for this charge convened at Leander last Saturday and Sunday. Presiding elder on hand and presiding and preaching to the delight of all. He preached three sermons on "Baptism." Absolutely his arguments were unanswerable. Our entertainment was all that heart could wish. Our protracted meeting will begin Saturday night before the fourth Sunday in June to continue two weeks or more. I sincerely ask the prayers of all Christians that our meeting will be a success. The crop prospect at present is fine. If we can get a rain in eight or ten days everything will be top-notch. The financial reports were O. K. Truly God is good.—M. J. Allen, P. C.

TEXICO CIRCUIT, NEW MEXICO.

The third Quarterly Conference was held at Lincoln Church. Rev. S. E. Allison was in the chair. He preached two wonderful sermons. He is the right man in the right place. I have had some inquiries about this conference. I don't know of any vacant work in the Pecos Valley District that pays much salary. This is principally a mission field. My circuit receives from the conference \$10. I look to the people to supplement. I manage to get a living out of it. These people have but little silver or gold, but such as they have they give freely. They are also very hospitable. Living here is not high, and it requires no great sum of money to live on. No high salaried preachers should come here. For instance, I received last year for my preaching in cash \$150, but I received other things, which kept my family from suffering for anything

The Lord's work calls his servants to go without money and without price. We must preach the Gospel and the people will never let us suffer. We need men in New Mexico who are full of the Holy Ghost to preach to these good hearty people. If the preacher is looking for money he need not come to this conference. I am now in a revival. Have fine interest and fine crowd. I have no ministerial help, but I feel the Lord is with me and the people.—H. Rodgers.

DENNY.

Denny schoolhouse is situated about nine miles southwest of Iowa Park. We think we are blessed with one of the best communities that can be found anywhere. We have a good Sunday School and will organize an Epworth League next Sunday afternoon. On Sunday night, May 31, Brother M. P. Hines, our pastor, closed one of the greatest meetings ever held at Denny. In some respects it was the greatest. Rev. I. N. Crutchfield, or "Uncle Ike," as he is familiarly and lovingly known, did the preaching. Happy is the pastor who can secure the service of Brother Crutchfield. He preached the old Gospel with a fearless spirit. He does not shun to declare the whole truth, and with him there is nothing that can take the place of the old-time religion. The manner of his preaching is such that any one may know it comes from a loving heart. God was in every service. Strong men who have hitherto been unmoved were converted and a number of young boys and girls gave their hearts to God. It has taken much prayer and patient waiting, but we rejoice today. The Church has been greatly revived. As to the invisible results—eternity alone can reveal them. We thank God for this good meeting and for sending such men as Brother Crutchfield and our beloved pastor, who did such faithful work among us.—A Member.

NOBLE, OKLA.

We have three organized Churches on this work and three good Sunday Schools, and when I say good that is putting them exactly on that scale, for the best part of this work is that done by the Sunday School. We rejoice in this great privilege and opportunity. Our people attend the public services exceptionally well in spite of their frequent disappointments from the pulpit, but the Lord has honored us in our work above that we can ask or think, and our Churches are getting ready for a "refreshing from the presence of the Lord," which the pastor discerns both in his own heart and in the hearts of his folk. Our prayer meeting at Noble is a live thing and a very refreshing and helpful service on nearly every meeting night. Our young people's organization is not as effectual as we want it and hope to make it. There have been five added to the roll of membership since conference, one of whom was on profession of faith. The "lines have fallen to us in pleasant places," for which we thank the Lord.—Thos. H. Ward, P. C.

WILLS POINT CIRCUIT.

The second Quarterly Conference for this Church was held at Clifton, June 12-13. Brother Smith, our beloved presiding elder, was on hand and preached three most excellent sermons and looked after every interest of the Church. There was every convenience to make it a joyful occasion. Dinner on the ground Saturday—lots of it and good. Several baskets were taken up. The stewards placed the preacher in charge's salary at \$700 and presiding elder at \$100, making it an eight hundred dollar charge, same as last year. Paid this quarter \$108.75—presiding elder, \$14; preacher in charge, \$94.75. We are now arranging for our revival meeting. We have seven to hold and begin at Palmer Grove first Sunday in July. We want to get through by the District Conference. We are praying and hoping to have a revival at every place.—G. M. Fletcher, P. C.

CLOUDY MISSION, OKLAHOMA.

We are having a good meeting at Pine Belt Front. The writer is doing the preaching and Dr. Starbuck, of Lott, Texas, is leading the song service. Brother A. F. May is on hand and rendering valuable help in the services. He is the pastor. Sister May's health is such as that she cannot be in the meetings all the time. Brother and Sister May have been on this mission for two years and have done a fine work. Without support I do not know what they might have done had they had the support of the Church at large. The work paid him \$30 last year and the Mission Board paid him about \$50—\$80 all told. But his work in this country is done. He is forced to quit for two reasons: First, want of support; second, health of his wife. The Church ought to help him to get

his wife away from here at once. He wants to take her to Texas and hold some meetings in that State. He has a tent and the writer will be with him in the meeting. We aim to go to Bettie, Upshur County, next week for ten days. Write A. F. May, Cloudy, Okla.—I. B. Hickman.

REDWATER CIRCUIT.

We landed here the first week in December; preached our first sermon on "Church Building" from the text: "Something must be done." Although we had a small crowd, this text had its desired effect. We began a survey of the location. This gave us an insight into the financial condition of the whole charge. This we found weak on account of the destruction of property by the cyclone. Nevertheless the preacher, with the help of two good boys, began to clear away the debris of the church. This done, we began to take our collections for the new church. To this our people responded heartily and cheerfully. So today we have our new church at Redwater completed. We are proud of it. We are grateful to the Church Extension Board for its hearty response to our call and to every one that helped us; and, as for ourselves, we are proud of what we have put in God's house, for we realize that it is more blessed to give than to receive. Our church when finished will cost \$2000. The furnishing will cost \$450. This is yet to look out for. If any good man or woman whom God has blessed with this world's goods perchance to read this little article and wants to help God's cause and people, may do so by sending check to help on our furnishings. Our new church at Maud is going up rapidly. We will get it under cover next week. We have yet to raise money there for the canvass, paper and paint. This will cost us about \$175. Our people are growing spiritually. They are responsive to the preacher's calls and appeals. We have the finest Official Board we ever served under. They are all good men and loyal to the Church and preacher. Finances are somewhat behind, but all are putting forth their best effort. Everything is looking good toward a great revival at each place this year. God says we shall have it if we will ask for it. We are praying, seeking, believing and expecting great things of the Lord this year. Brethren, pray for us. We hope to come to conference this fall with a full report.—G. M. Yearwood, P. C.

BLANCHARD-WASHINGTON, OKLA.

Thing are moving along fairly well on this charge. We have had the pleasure of having several good sermons from Brother W. T. Gray, of the Monkstown charge, Monkstown, Texas. He is here at the bedside of his friend, Charley Davis, who is almost at the point of death, suffering from cancer of the kidney. Also Rev. and Mrs. F. M. Miller, of Tuttle, were

here to visit us a few days. He got here and found a young revival going and we were having conversions and several forward for prayer. We will receive one in the Church on profession of faith as a result of the few nights' preaching. Last Sunday morning we observed Children's Day here at Blanchard, and had a splendid service. We had an excellent collection. Children's Day was observed Sunday at Freeney, another preaching point on this work. Haven't heard from it yet. At Washington a few weeks ago the people suffered a severe hail storm, which did great damage to all crops in that vicinity. So we hardly know just yet what we will do about building that church we were writing about. The people are very anxious that we build a church, but a sure wheat crop or corn crop will have largely to do with the proposition. Rev. I. W. Armstrong, of Anadarko, is to assist me in a revival there, beginning fourth Sunday in July. Rev. F. M. Miller, of Tuttle, is to assist me in a revival at Freeney about the middle of August. We are expecting great revivals at both places. We should not expect anything else with such men to help and God with us, for we "can do all things through Christ, who strengtheneth us." I am going to try to put the Advocate in as many homes as possible, for I know where it goes it is not hard to get conference benevolences, and, in fact, all claims are easier to get. Our parsonage has been repainted recently and the good ladies are to have it repapered at an early date. I have received twenty-nine into the Church and one more to join at the next service, since the first of the conference year. We are still working for 100, and we believe we will receive them before conference.—Chas. L. Cole.

THE MT. VERNON REVIVAL.

We have just closed a gracious revival in Mt. Vernon. After long and careful preparation we opened fire on Sunday, May 23, with the pastor to do the preaching. We were ably assisted, however, by Rev. B. L. Nance and Miss Florence Dial. Brother Nance arrived on Thursday before the meeting and began at once to organize for a great campaign. He came to be the pastor's helper as an organizer, personal worker and Sunday School specialist, and to say that he did all of these to our great satisfaction is putting it mildly. He is the best personal worker and director of personal work we have ever had as helper, and his Sunday School work is great. He reorganized our school throughout and left us much stronger both in members and interest. His sermon the second Sunday of the meeting on "The Home and Sunday School" was by far the greatest message of the revival. Oh, that every father and mother could hear this sermon! He emphasized the home and Sunday School in the training of our young life for God. This message was worth his trip. Miss Florence Dial, the daughter of

Roman Catholicism Analyzed

By REV. J. A. PHILLIPS.

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TWO LETTERS OF APPRECIATION BY MEN WHO ARE CONSTANTLY CONFRONTED WITH THIS PROBLEM.

San Antonio, Texas, Oct. 8, 1914.
Rev. J. A. Phillips, San Antonio, Tex.
Dear Brother: I have been deeply interested in reading the MS. of your book. Mere sectarian agitation is to be deprecated, but the teachings of no Church in Christendom can be ignored and the facts of all ecclesiastical history must be faced. Your treatment of a delicate subject is candid and dispassionate, while your investigations are evidently thorough. To my mind the conclusions drawn are logically convincing. The simplicity and clearness of the literary style are to be commended. I wish for your book the widest circulation which I think it deserves.
A. E. RECTOR,
S. S. Field Sec'y, West Texas Conference, M. E. Church, South.

Georgetown, Texas, Sept. 17, 1914.
Rev. J. A. Phillips, San Antonio, Tex.
My Dear Brother: I greatly appreciate the fact that you gave me the opportunity of reading in manuscript your splendid book on Romanism. It is a mine of wealth on the subject, for you have waded through the greatest authorities, including those of the Roman Church itself, and have put into convenient form a book that every Protestant preacher and progressive layman should have. It is the book for a time like this. While not a tirade against Romanism, it is a scholarly presentation of facts that is convincing. I trust that it may have a great sale, for it deserves it. Truly your brother,
F. S. ONDERDONK.

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AGENTS

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R. C. Dial, of Greenville, Texas, came to us Saturday before the meeting and remained to its close. She is a special worker with the young people. She gave daily Bible readings on the "Christian Life and Service," besides assisting in personal work, conducting prayer meetings and in other ways helped in this great campaign. Her work here is greatly appreciated and will abide. Her Bible reading on "The Evils of the Modern Dance" deserve special mention. She gave it to one of the morning congregations of about one hundred people, but it met with such a response that she was urged by a large number to remain over one night after the meeting and give it at an evening hour. This she did on Monday night, and had a large and appreciative audience. Our singing was led by Frank S. Morris, a young lawyer, who has just lately come to make his home here. And it was the general opinion that it was the best singing ever heard in Mt. Vernon. He had a large choir of splendid voices and several instruments to make music unto the Lord. The congregation joined in, and such singing! My! but it was great! One secret of the singing was that we used the old familiar songs of the Gospel. Another factor in this meeting was the splendid co-operation of the other pastors and Churches of the town. We appreciate the brotherly feeling and spirit of co-operation that exist here. Then, too, our own membership stood true to the point of sacrifice. Notwithstanding the very busy time our members attended in large numbers and helped in a way to be appreciated. While many did not get to come all the time, yet very few failed to come to some of the meetings. With all these good helpers and this splendid co-operation, how could the pastor fail to do his best in the pulpit? And even though his best was small enough, God honored the faithful and earnest work of all these forces and gave us a great revival. Eternity alone can reveal the results of such a meeting as this, but a few figures may be given that you may get some idea of the far-reaching effect. About eighty public professions of faith in Christ and fifty-nine names for membership in the various Churches, forty of whom have been received into the Methodist Church with others to follow. Beside this the Church is put upon a higher plane of Christian living. One member put it thus: "Christianity in general and Methodism in particular is at the highest stage ever known in Mt. Vernon." The meeting has put new life into all the organizations of the Church—the Sunday School, prayer meeting, Leagues, Woman's Missionary Societies, etc. We have had about one hundred conversions since conference and over ninety additions to the Church.—J. Leonard Rea.

WELETKA STATION, OKLA.

Last Sunday was a good day with my Church. Took nineteen into the Church, fifteen by baptism. Sunday School and Junior League are growing. Interest is good on all lines and we are planning for a revival soon. We have baptized seven infants and have some to baptize next Sunday. Will organize a Church in the country soon.—B. L. Williams, P. C.

BONHAM MISSION.

Bonham has been blessed with great meetings this year. Over six hundred have joined the Churches of our city. Our part of the city has just closed one of the best old-time Holy Ghost meetings I ever attended. Brother Teague and Sheean pitched their tent and invited all Christian people to help and share in a meeting. They preached in power and the old-time power came down and men, women and children were convicted and came crying to the altar and were saved. Three hundred and fifteen were reclaimed and saved. Two hundred and thirty have joined the Churches. Our Church on the south side got her part. We received seventy-two to date and yet others to follow. Perfect unity and harmony prevailed. These men of God know how to preach the old-time Gospel. Christian people prayed and men were saved at home, on the street, at the altar and the shout of victory was heard all over our part of the city.—J. D. Hudgins, P. C.

BLANKET.

Rev. E. N. Parrish, of Cleburne, has just closed a meeting in our Church. No greater meeting was ever held in our town, everything considered. His preaching was bold and fearless, but not harsh. There was a tenderness which was born of a consecrated spirit that melted every heart. The story of his life is romantic and his faith in God is wonderful. He has a record as a soul-winner to be envied by all and excelled by no man of our knowledge. Every sermon has a mes-

sage for both saint and sinner. The line of right and wrong is so clearly marked that every one must needs take sides. There are no compromises made with sin. He holds up the standard of Jesus Christ, whose spirit he comes nearer exemplifying in his preaching than any man we ever heard. The co-operation of the Churches was more beautiful even than in the union meeting last year. The old-time Gospel produced the old-time results—shouts, confessions and reconciliations. We were never on higher ground than now. Our congregations in the day services were the best we ever had, notwithstanding the fact that our people are harvesting a bumper grain crop.—W. T. Jones, P. C., June 14.

ALTUS STATION, OKLA.

Substantial improvements have been made on the church and parsonage and finances are up to date. The stewards look after all the finances of the Church through the envelope system. An old debt of three years' standing has been about subscribed and will be paid off in the near future. About thirty members have been received by letter and five on profession of faith, although no revival has been held. The attendance upon public services has been very gratifying, and the Sunday School, we think, is the best in the State. The highest attendance in the history of the Church has been reached—431. We have a loyal membership, who love the Church and delight in the service of the Lord. They have vied with each other to see how good they could be to their pastor from the beginning, and no pastor in the State, I think, is happier in the work than myself. My advice to all bachelor preachers is to get married. It is glorious. I have asked my wife a number of times why it was the Lord didn't think of her a long time ago. I am sure he was taking plenty of time so that he could do his best. My friends are congratulating me upon my good judgment, but they say little about her judgment. Many of my friends in the State and other States have remembered us with beautiful and substantial gifts. Upon our return, the Missionary Society gave a Church reception in our honor and the ladies presented us with a fine set of silver knives and forks and the Board of Stewards with a fine dinner set and set of aluminum cooking vessels. My wife was then given a reception by the ladies and friends of the Church, where she was showered with valuable presents. It seems that almost every member of the Church has remembered us in a substantial way. From the depths of our hearts we appreciate all these presents and pray God's richest blessings upon the donors. Our only desire is that we may be more efficient in the spread of the Kingdom of God and make large returns in a spiritual way. The writer has preached the baccalaureate sermon for the high school at this place. Olustee and Headrick, which we consider a high honor. We are looking forward with glad anticipation to the coming of our Annual Conference. Altus will do everything she can to make every preacher and delegate enjoy to the fullest their stay in her midst.—W. U. Witt, P. C.

REPORT OF HOUSTON METHODISM FOR MAY.

Power: Have had a very satisfactory month. All services well attended. One addition.
 Muennink: Very good month. Attendance has been good. Baptized three babies.
 Coppage: Best month of the year. Twenty-four additions on profession and twelve by letter.
 Rodetzky: All departments of the Church in good shape. Have baptized four children and five additions.
 Bell: Sunday School average for the month 192. Good prayer meetings and six additions to the Church.
 Mills: Very good month. Good, live prayer meeting; baptized four children and received five into the Church.
 Wright: Sunday School is twice as large as this time last year. Good attendance at all services. Finances are in full to date, with practically all of the conference collections paid; nine additions.
 Waggon: Sunday School and Young People's Leagues are in good shape. One addition and two children baptized.
 Morehead: Largest Sunday School we have ever had. All services are well attended. Two additions to the Church.
 Konken, New Braunfels: Work there is practically new, but Methodism is getting a good hold on the town. The Sunday School and Church attendance has doubled since conference.
 Kilgore: Have been at McAshan, Woodland Heights, West End and First Church, Galveston, Brazoria, Columbia, Iowa Colony, Seth Ward

Memorial and Humble during the month, and find them all in good condition. West End, Galveston, has moved to new location and has now the second largest Sunday School in Galveston, that of our First Church being the only one to surpass it.

Gordon: Have the usual attendance at our services. Two additions to the Church. Bellaire is in good shape.
 HOMER K. MOREHEAD,
 Sec. Methodist Pastors' Association.

OKLAHOMA METHODISM.

Forty-five years ago I passed through the Indian Territory, killing buffalo, deer, turkeys, etc., and had other experiences that were more stirring still. Thirty-two years ago last April I came to the Cherokee Nation and have made my home in what is now the State of Oklahoma ever since. I joined the Church at Webbers Falls in 1885 and the Indian Mission Conference in October, 1886. It was the first conference Bishop Galoway held. His sermon was the greatest I have ever heard to this day. His text was: "Because I live ye shall live also." He was in our Church what Phillip Brooks was in the Episcopal Church, without a peer as a preacher. The minutes of the conference showed 5485 Indian members, 2932 white members and thirty-four negroes. Our people at that time, as a rule, were very religious and very loyal to the Church. The leading preachers among the older men were J. F. Thompson, Milton Clark, T. F. Brewer and E. R. Shapard. J. O. Shanks was the much loved leader of a promising group of younger men, such as Rivers, Butler, Roberts, Yarbrough, Averyt, Moore, etc.

J. R. Holland, Lewis Stuckey, J. K. Florence and the writer were received on trial October 16, 1886, by a unanimous vote, and soon took rank in the growing conference. Jim Holland, the brightest man in our class, soon located and became a merchant. Lewis Stuckey, one of nature's noblemen, became a great preacher, and finished his course as presiding elder of the Choctaw District and went home to his reward. Jimmie Florence, one of the purest, best men in Oklahoma, is a supernumery member of the West Oklahoma Conference. Of the men who were members when I joined only six remain in active service, namely: Brewer, Butler, Myatt, A. N. Averyt, Sr.; F. E. Shanks and J. C. Scivally. In these years, however, the Lord has multiplied his forces, and, though he has buried his workmen, yet he has carried on his work until today we have two strong, well-manned conferences, under an aggressive leadership, that will soon bring our membership to the hundred thousand mark. Among the present leaders of our Oklahoma Methodism you will find a few of the old guard and then such men as Mitchell, Weaver, Lamar, Wilson and Salter in the West, and Linebaugh, Peterson, Babcock, Brooks, Carpenter, Barton and others in our conference. We have a goodly heritage and a great opportunity, and with a fresh baptism of the Holy Spirit we could do great things in this field for our Lord and for our Church.

The editor has delighted us with his good preaching and lovable spirit, and we have adopted him as well as the paper.
 Tecumseh is still on the map.
 A. C. PICKENS, Pastor.

NOTES FROM CALIFORNIA.

Almost every mail brings to my desk inquiries concerning the Exposition, San Francisco, and other things. If the Advocate will be kind enough to give me a little space, I will answer a few questions that many doubtless have in their minds. The Exposition management has tried its utmost to have everything at its best at the earliest possible moment. The war has made it extremely difficult to accomplish this as early as desired. This has been accomplished; the last touches are now on. It certainly is the greatest ever produced in every way. No one who comes here from now on can possibly feel disappointed. The one word I hear from those who are seeing it is, "How did they get so much that is grand and beautiful together?" The hotel and rooming house rates both in San Francisco and the cities across the bay are as reasonable as in any city in Texas or Oklahoma. I find they are about the same as in the South. The meals will cost about the same as in Eastern cities. The transportation facilities across the bay make it very easy for one to stop in Oakland, Berkeley or Alameda and get across to the Exposition almost as quickly as from most of the city of San Francisco. The trip across the bay can be made almost any moment one wishes to go. The hotel and rooming accommodations on this side are some more reasonable than in San

Francisco, which takes care of the difference in transportation.

The Exposition is so large and interesting one could spend months studying its many exhibits, but one will do himself a great injustice to leave here without devoting a few days to seeing the many places of interest within a few hours of any hotel about the bay.

The University of California is in Berkeley, and is the second largest in its attendance this year in the United States, about eight thousand students. No institution in the world has more beautiful grounds than this one. It is about eight miles from San Francisco, ten cents fare. Stanford University is only a few minutes' ride down the peninsula from the city.

Across the bay north, about forty minutes by boat and electric train, are a string of villages with much that is beautiful and interesting, two of which are Muirwoods and Mt. Tamalpais. The Muirwoods is a natural park with the big redwood trees and much else of rare beauty and interest. Mt. Tamalpais is about three thousand feet high and gives a commanding view of Golden Gate, San Francisco, and twenty-five cities around the bay, and the ocean for many miles. It is one of the most inspiring views anywhere, because of its proximity to so much that is interesting. Then to go out a little farther, you have Mt. Hamilton with its great observatory, Yosemite Valley, of world-wide fame, Mt. Lassen, the volcano that is now doing so much damage; Mt. Shasta about 14,000 feet high, and Feather River Canyon which is one of the most beautiful of its kind in the world. There are many other places of interest, too numerous to mention, you can get a line on at any information bureau.

My church is located on the corner of Telegraph and Durant Avenues, The Telegraph, College or Alvarado cars pass the door, or within half a block of our church, which is very well known here as the Edworth Methodist Church. We shall be delighted to see our friends from Texas at our Church any Sunday morning or evening. Either the Southern Pacific or Key Route from the city will get you over in forty minutes from the Ferry Building. I will either preach myself or have someone who can preach better than I. We are to have several of the Bishops of our Church and Bishop Hughes of the M. E. Church soon. Our State Edworth League Conference meets in Edworth Church July 21-25. Bishop Hughes and his brother, Mat Hughes, are both

on the program for the last day, the 25th. Bro. Hughes was the Fraternal Delegate from the M. E. Church to our General Conference at Oklahoma City. Those who heard him there will remember his great message.

I shall be glad to render any service within my power to any of my friends coming this way this summer. San Francisco will take good care of you. Don't fail to come. I will try to tell you something about my work here later. My family and I are in the best of health and I am making some progress with this work. J. T. McCLURE, Berkeley, Calif., June 8.

THE LOVE OF A GOOD WOMAN.

Now you will understand why it is that I so often say that a good woman—poor, obscure, devoted to her home, daily laying down her life for her children, the great world thundering by as if no such being was in existence—now you understand why I tell you that the secret of the Lord is with her more than with all the philosophers, more than with all the theologians, more than with all the scientists, more than with all the commentators, more than with all mere geniuses, for she carries in her spirit that love which opens the heavens and causes the very face of God to shine forth to lighten her way through life. Nothing is like holy love; nothing is measurable or comparable with it; it infallibly brings God to all open and penitent hearts. John Rhey Thompson.

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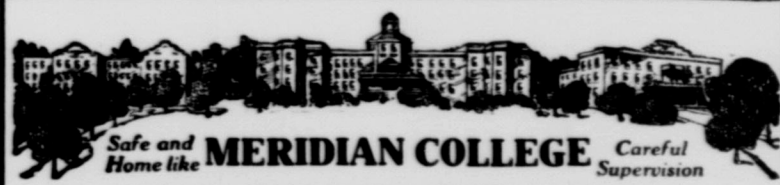
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Devotional--Spiritual

SPIRITUAL MORNING COMETH.

Not in a generation has there been such a restless hunger, such a prophetic yearning to know how to bring men to God, how to find and lead the great crowd of wandering sheep, how to lift up the heavy eyes of materialism to see the skies, as in this thirteenth year of the century which is to behold the mightiest triumphs for the kingdom of God this world has ever seen. The inner heart-cry of this transition age is slowly but surely gathering into a great chorus, "Lo! the spiritual morning cometh." Commerce has obliterated our horizons, and set our feet firmly in a great brotherhood, and then by the magic of steam and lightning has contracted the world until every man is in our own door-yard. Science is again bowing her head in reverence; philosophy is again seeking the altar as the only place she can rest, and the question marks that frightened every traveler on every road a decade since are turning into guide-posts, and religious certainty and intellectual respectability lie down together. We see a new day, a new age, a new world. The battle of scholarship, reverent and irreverent, has been fought about the old landmarks, but the smoke of battle clears away and the old flag is still there, and the great fundamentals upon which Methodism reared her mighty structure have not been moved a single inch. The great Church is swinging back again to her ancient task of bringing men to the kingdom of God. And there are signs that she is settling down to that gigantic business with a concentration and a determination that will soon challenge the heroism of anyone who dares to "follow in His train."—Dean L. J. Birney.

THE POSSIBILITIES OF THE SPIRIT.

The possibilities of the material nature we are fast ascertaining, and may hope one day to fully explore and comprehend. But the possibilities of the spirit, of life as shaped by the spirit, who can divine? "It doth not yet appear what we shall be." We know not what the future has in store for the race. But when we compare the idea in our mind with the facts of life there opens to our thought an inexhaustible field of moral enterprise, an interminable prospect of ends to be achieved and victories won.

God be thanked for the limitless longing, the unquenchable hope; for the unwritten leaves in the book of fate; for the unknown wealth and incalculable powers of the inner life!—F. H. Hedge.

OUR DAILY LIFE.

Our daily companionship with Him should be the saving power of all our living. We should begin the day in prayer with Him. It will strengthen us for the day's tasks and temptations. We should every morning read a few of His words. They will go with us, sweetening all the day and making tender and compassionate our hearts beside setting the tone of all our transactions. Above all, true companionship is to look at all men and all problems through His eyes, to take His attitude toward life. This is to have the mind of Christ. Christ is manifested to the world not through sermons, but by the daily witness in our lives. When Christians are all Christlike there may be more reproach of Christianity by the world. The world may not accept him, but it will know him as he is. Perhaps when he is thus shown forth he may draw all men to him. The world's idea of Christ is largely formed from the lives of His disciples.—From the "Congregationalist."

GREAT WORDS.

We heard a perplexed and somewhat wearied mother complaining the other day against the habit that the children's clothes had of fraying and wearing out. And we completely sympathized with her. But when we came to think of it afterward we discovered that there were a great many things that had the same habit. Take words for instance. As we bandy them about how they lose their freshness and real meaning. We say good-by to our friend without ever a thought that in doing so we are asking that God might be with him and bless him. We use such great words as faith and courage and brotherhood and sacrifice, and in our use they become little and ordinary and commonplace. We have worn them out, and all the freshness and grip of the great ideas they contain are gone. But if we could come back to some-

thing like a right use of them, if we could fill them out into freshness and fullness and vitality of meaning, we would give a freshness and fullness and vitality to all of life.—Christian Guardian (Toronto).

BUYING HYACINTHS.

There is the struggle for bread, to be sure, but there is also in many brave hearts a battle even keener—the inexpressibly pathetic endeavor to nourish the graces of the soul. Have you not seen the home of poverty with its single potted flower? Have you not noticed the bow of lace treasured by the woman whom you sought to save from hunger? Or perhaps the poor, sick child to whom you carried your choicest fruits turned from them to grasp the rose you wore? Here, there, and everywhere one meets with sweet surprise this longing of the heart for that which is more than bread. To meet this need in others' lives, to serve those who long for grace and beauty, is to be a minister indeed. To nourish in one's own life this infinite yearning for higher things, is an endeavor worthy of great sacrifice.

"When fortune favors thee no more, And there are only thy store

Two loaves,
Sell one, and with the dole
Buy hyacinths to feed thy soul."

—Mrs. Geo. H. Parkinson.

THE LOVE OF MONEY.

It sounds a little strange to hear people say, "All I have belongs to God," and yet see how little they really give him. We often persuade ourselves that we are generous, when we are stingy. The love of money grows on us so insidiously that its deadly work is often done before we are aware of it. "They that would be rich, fall into the snare of the devil." It is a common remark to hear people say, "Oh, if I had as much money as Mr. So and So, I would give liberally." But it is doubtful whether they would or not. In the very process of making money, the heart seems to be wedded to it. Occasionally we see a noble exception to this rule, but it is only in very few cases. Perhaps very few of us are sure enough dead to the love of money. We confess that it grates on us to hear people who have an abundance of this world's good making such high professions, and doing very little of what they profess to do. Extravagance for self, but stinginess for the Lord's work.

We say that all we have is the Lord's. Very well, this is true, but what are we doing with God's property? What per cent are we investing in the propagation of the gospel? Strictly speaking none of our own anything. We are only stewards having in charge some of the Lord's property, and will have to give an account of our stewardship. Let us ask God to search our hearts and show us just how we stand on the money question. Some of us who have been thinking that we were doing our duty will see that we have only been playing at it.

The poor, sick and destitute all about us, a heathen world rolling on in its sin and sorrow without a knowledge of God, and we, with very little interest in a wretched world, simply toss a dollar here and there as we feel that we can spare it without hurting ourselves.

Ah, here is the rub. We have never learned the higher law of self-sacrifice. We have been trained with self as a center, and we know but little about living for others. Most of us act as if we were in this world more for what we can get out of it, than for what we can give to it. Oh, how we need faithful witnesses to cry aloud and spare not, until the conscience of this covetous generation has been probed to the very bottom, and they are rescued from the thralldom of selfishness, and go forth to spend and be spent for the salvation of a perishing world.—Living Water.

LIGHT FOR ONE STEP.

"As thy days so shall thy strength be," since the men of God. There is a quiet confidence in these words which has reassured many a troubled soul. The promise is so satisfying and so sufficient that, somehow, the look into the future, which was so foreboding the moment before, seems to have been cleared of its shadows when this promise is upon the lips.

And yet there is nothing in the promise to say that the way will be smoothed, or that trouble will be stayed. The stress of things may press us closely—it may well-nigh over-

whelm us—and yet it will not quite, for there is the promise: "As thy days so shall thy strength be." Those days may be many or few; they may be replete almost to the breaking point with one distressing happening after another, or they may be as peaceful and as free from tumult as a summer's twilight. But, whatever they may have in store for us, the promise says there shall be strength for each of them, and enough for all of them. And when there is strength in that measure, it is sufficient and enough—we need not worry about what those days will have in store for us when there is to be strength like that.

There has come from the artist's brush the picture of a figure seeking its way along a road where the pitfalls are numerous, and there is light for the traveler to take but one step more. All else is dark, and the pitfalls are hidden. But there is the light for that one step more! It shines down

upon the path in all its fullness, and sheds its quiet, friendly rays on that one step ahead. And because of that light, that is enough only for that one step more, the traveler proceeds with a calm confidence that all is well.

And that is what this promise has vouchsafed to God's children. There is to be strength enough for today, and tomorrow, and for the day after that; there is to be strength enough for every day. Those days may be marked by difficulties without number, but they will not be enough to stay the supply of strength; the strength is to be adequate, sufficient for every event of all the days that are to come. That much is certain; and no wonder troubled souls have had their fears calmed by those words, and that harassed men and women have turned, quieted and chastened, from God's word, their lips repeating: "As thy days so shall thy strength be."—Zion's Herald.

For Old and Young

DANGER SIGNALS ON THE PRAIRIE.

If it were not for the pronghorn antelopes I wonder how the prairie folk would get along. These fleet-footed deer raised the first danger signals on the plains. You have often seen the man who stands at the railroad crossing, waving a red flag when the train is approaching. This means: "Danger—look out for the engine!"

Every pronghorn has on his hind quarters a pair of white discs, with a strong muscle to move them. These snowy patches are not for every-day use, but are kept carefully folded away. Pronghorn's eyes are large, and his sight is very keen.

He can see further than most of the prairie folk. A herd of antelopes may be peacefully cropping the short prairie grass when a whiff of air, passing their way, brings the scent of coyotes. Out flash the danger signals, their pure whiteness dazzling in the sunshine. The prairie dog on his little hillock catches the flashes and hastens below; a herd of elk peacefully browsing more than a mile away see and flee. Long ago, when great herds of bison roamed the plains, the pronghorn's danger signals often started a stampede of those huge beasts. Every prairie dweller, great and small, heeds the white flags hoisted by the pronghorn. These graceful fellows are the watchmen of the plains. They love to race over the prairie, and are almost as swift and light of foot as swallows on the wing.—Margaret W. Leighton.

GOOD CHEER FOR THE UNSUCCESSFUL.

A failure may not mean a fault in him who fails. An architect chose a beautiful stone for an arch. Careful examination show-

ed it to be apparently as pure as snow, as clean as the atmosphere above the ocean. It was carved with exquisite skill. It was fitted into the space it was required to fill with such accuracy that the joints could scarcely be seen. The builder viewed his work with satisfaction and pride.

Then the rains of an inclement season fell upon it. Gradually but perseveringly unsuspected iron pyrites came forth from the stone, leaving an ugly, stain upon its surface which nothing could remove. The keystone was an artistic failure, but it was not the fault of the architect.

Let us go bravely to our task, nor repine at what men call failure. If the fault be not ours, the Master will reckon the effort we made in lieu of the harvest we could not gather. He is always fair.—The New York Christian Advocate.

FAMOUS SHARK KILLED.

Old Tom, a shark that has lived in the waters of Port Royal harbor, Jamaica, for twenty years and is well known to thousands of travelers and seagoing men, was put to death by the island authorities several weeks ago, according to officers of the schooner Caleb Martin, arrived here from Kingston.

The famous fish was one of the sights of the West Indies. He was to be seen every day in the clear waters of Port Royal, and was fed regularly by the men of the British warship fleet stationed there.

He preyed upon the other fish in the harbor, and was equally as quick in attacking human beings. His presence precluded the possibility of sea bathing by the sailors and desertions among the crew of the British vessels were few, as none had the fortitude necessary to swim ashore when Old Tom was in the vicinity.

The shark always could be found near the warships, and the boatloads of tourists who daily went out to see him were never disappointed. If he chanced to stray away for a few minutes, the loud beating of a tinpan would invariably bring him back.

During the twenty years that Old Tom has been a familiar object a number of persons have lost their lives in the waters of Port Royal, due, it is believed, to his man-eating proclivities. He was never seen, however, to kill a person until a few weeks ago, when he attacked a native boy who had fallen overboard from a warship cutter. The sailors tried hard to save the boy, and although their efforts were in vain, several well directed blows crippled Old Tom so badly that his capture a few hours later was an easy matter.

When the boy's death was reported the authorities decided that Old Tom must go. He was barely able to swim when they found him near one of the warships and harpooned him. The carcass was taken ashore and after being mounted will be placed in a museum in Kingston.

The shark was nearly twenty feet long. Native fishermen said he had the most vicious teeth of any shark ever killed in the vicinity of Port Royal. Among the articles found in his stomach were three fathoms of chain, a gold watch, a marlin pin and a miscellaneous collection of nails, bolts and other small objects.—New York Herald.

THE PRAYER OF THE LONELY WOMAN IN THE CITY.

All day I have looked at the multitude and no eye met mine in understanding, no life touched mine in help, no hand claps mine in fellowship. In a thousand companions I have felt no companionship. A myriad hearts go by, but none stop to beat in time with my heart. I am hungry for friendship, starved for human cheer. I come to Thee, here solitary in my little room in its pitiful stillness, and I come not with vain request for things; I do not ask Thee for spiritual ecstasies; I come for comradeship, to feel that some One is living on with me though in silence. Some people are so rich in fellowship; their days are feasts of friends. O God, I ask but the crumbs of human feeling that fall from their table. Thou who guidest souls through the chartless sea of life, steer some woman's soul my way, bring me the cheering convoy of honest men, and let little children find me. Keep me warm and human that they may know me when they find me. Keep me wise and prudent that no pirate in the seas of love may deceive me. Infinite, great Spirit, reveal Thyself to me as a Friend and the Maker of Friends.—Selected.

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By Orville T. Gooden.

(Note—The first of this series of articles appeared in our issue of May 13; the second in our issue of May 27; the third in our issue of June 10.)

(Article Four.)

But what has been the attitude of the Church toward the social problems that have been assuming more and more importance? For the most part it has been content to play the part of the good Samaritan. It has seen the moral side of the liquor problem and stands uncompromisingly against the saloon. The Social Service Movement seeks to set in motion with equal vigor the machinery of the Church against equally unsocial evils of the modern age. The trouble in the past is that the Church people have been unable to see the moral side of the fight, and indeed they have had but little information on which to base an intelligent judgment and fight by the Church. But careful study by trained experts has revealed the true state of affairs and the challenge has come to the Church to speak, and to use its powerful machinery in the creating of public sentiment that will move men to act.

Progress has been slow and many objections have arisen. The most prominent of these has been that if the Church takes up this work of social healing on a large scale it will neglect its spiritual mission and become a mere machine for reform. But the more progressive leaders have realized that Christianity has created a civilization that it must now inspire and direct, and that it has produced a social crisis that it must face. The Church must deal with both conditions and character, it must both relieve misery and take account of sin; it must both plead for justice and preach forgiveness. If the Church is to reach all classes in a spiritual way it must take account of their physical and industrial needs. If the Church is to retain its warm, vital hold on humanity under the new conditions it must take into consideration the bread and butter issues of life that are so much more real to many than the mystic creeds of the Church that form the basis of so many sermons today.

But what does the Social Service Movement on the part of the Church propose to do? It proposes to have a central commission of experts for each denomination to direct the work and supply lecturers where needed. This body will look into matters of general interest dealing with the social conditions of men and women that need careful scientific study to determine what is just, such as problems of capital and labor, etc. Each State will have a commission looking into conditions in that State and reporting to the State organizations or Annual Conferences. Provision will be made for supervision in the smaller districts. Literature and instruction will be available to all interested so that they may know what is being done, and just what the Church through its leaders has found that it should stand for. In towns and cities the pastors will be federated, and in the larger cities a social service worker can be employed to aid in the work. A small pamphlet: "What Every Church Should Know About Its Community" is published by the Methodist Federation for Social Service, or may be had from Dr. John M. Moore, and should be in the hands of every worker.

One of the things the central commission should give its attention to, furnishing the Church a full account of what is just and what the Church should stand for, is the question of organized labor in its fight with organized capital. While the Church has stood against the greed of wealth and questionable methods of wealth-getting, it has often lacked sympathy for the cause of the labor union. No doubt this is because of the lawlessness that has at times characterized the union's efforts. As a consequence the laborer has come to regard the Church as an enemy and the friend of capital. What is needed is for the Church to get at the right and justice under the situation for instance of the efforts for one day's rest in seven, a living wage, measures for the compulsory insurance of working men, provisions for the disabled and widows and orphans, uniform child labor laws, regulation of the conditions under which women labor, and the abolition of sweat shops. Having found the fundamental right the Church would support measures seeking to relieve the situation just as they are now supporting prohibition. Such action would not only put the Church in the way to bring about righteousness among men but would show the unions that the Church is friendly toward all legitimate claims and efforts to better the condition of the worker's life. Thus

a better spirit would exist between them and the Church would be able to reach them in a spiritual way.

In many of our cities one of the pastors is welcomed as a fraternal delegate to the union meetings. There are many instances where the pastors have shown an interest in the workingmen with splendid results, and not a few where the pastors have been able to secure a settlement of the difficulties between employers and employees. The Church would not only give support to the claims of the workers but would warn them against violence and serve as a check against it. When the laboring man finds that he can secure a hearing only by peaceable means a better day will dawn upon the industrial world.

If God's will is to be done in the industrial world must not the Church as his means of action speak and lend its aid toward the solving of the problems of society?

The Social Service Movement as an interdenominational affair seeks to correlate the work of all the Churches so that there will be unity of action and more effective work may be done. It aims to create a uniform interest and sentiment throughout the land in regard to industrial conditions, relations between capital and labor, poverty, vice, crime, a living wage for workers, child labor laws, laws to safeguard women workers, divorce, public playground and recreation problems, etc. By means of pamphlets and lectures the membership of the Church will be kept informed of the progress and results of the work. The pastors will preach social service sermons dealing with the conditions before the Church just as they preach prohibition sermons now which are but a part of the social service work. The Church will take no part in politics nor demand legislation direct, but will arouse the people to the needs and cause them to study the situation and thus a public sentiment will be created that will demand and secure legislation calculated to remedy the unsocial conditions.

With the Church undertaking this work of social healing new life will spring up in the Church and Christianity will become more of an everyday religion, vitally interested in the week-day affairs of life—the bread and butter issues that are so closely united with the spiritual life of so many men and women. We need a greater, more vital and living faith, but we must remember that faith without works is dead, and will not do the great work of the Lord's vineyard.

The Social Service Movement means the application of Christianity to the problems of life on earth as a preparation to the life in the brighter world above. It means that the Church is trying to bring about the kingdom on earth among men as they toil from day to day. It means that the Church is doing its part as God's agent to bring about the doing of his will here on earth. It means a fuller and more glorious conception of the mission of Christ on earth and of his teachings. "On with the battle" till every unsocial condition that tends to hinder man's approach to the throne of grace is eliminated.

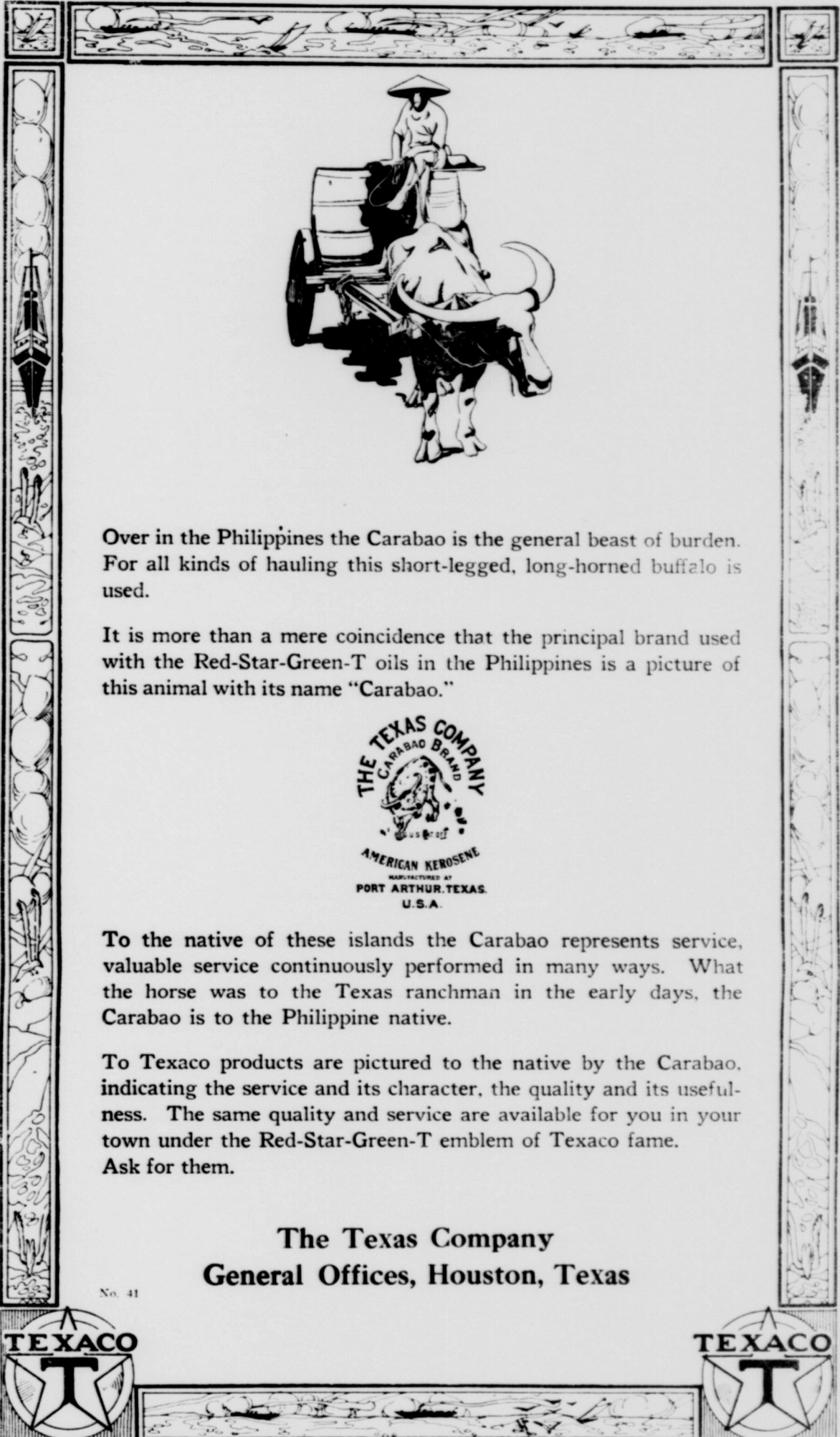
KENTUCKY LETTER.

Just now this State is being flooded with anti-prohibition literature sent out by the National Liquor Dealers' Association. A special effort is being made to convince the producers, users of and dealers in the weed that if prohibition carries a crusade against tobacco is programed to follow. Some of their printed scare matter is the same used in the Virginia campaign. The result seems to indicate that the Virginians were "on" to their game of deception.

Senator J. C. W. Beckham and Judge E. C. O'Rear, ex-Chief Justice of the State Court of Appeals, are campaigning the State in the interest of prohibition.

As leading and influential representatives of the two chief political parties they are working together in harness in the effort to elect members of the State Senate who will support submission. While the Lower House of the last Legislature voted overwhelmingly in favor of the submission of a prohibition amendment, the Senate was dominated by the liquor element, hence the failure to get the question before the voters at the polls. Politically, the waters are very much muddled in Corn-Crackerdom just now. Candidates for the State primary in August are in the field, and despite every effort to keep the prohibition question out of the campaign, like Banquo's ghost, it will not down, and it has the floor for the time being at least.

Only one gubernatorial aspirant has placed himself on a pro platform—State and National—and one other has announced in favor of submission. One is an outspoken anti, and two others are on the fence ready to stand



Over in the Philippines the Carabao is the general beast of burden. For all kinds of hauling this short-legged, long-horned buffalo is used.

It is more than a mere coincidence that the principal brand used with the Red-Star-Green-T oils in the Philippines is a picture of this animal with its name "Carabao."



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on either a pro or anti platform should the party conventions so decide. The one sure thing in the matter is that the liquor and saloon elements will support only the candidates or party that will do their bidding. Hitherto they have been bitter opponents of local option and the county unit measure, but now, in the effort to stave off prohibition, they are vociferously pleading for a further trial of county unit.

A recent reference to C. W. Miller in the Texas Advocate recalled the great work Dr. Miller did for Kentucky Methodism during his all too brief ministry before his career of usefulness was so untimely ended. During the decade following the ending of the Civil War, Kentucky Methodism was violently attacked by Campbellistic and other immersion foes, and Rev. C. W. Miller, D.D., then comparatively a young minister, was one of the first to take up the gauntlet and enter the polemical arena. He successfully met in debate some of the greatest and best equipped champions the water forces could produce. During that veritable era of attack and discussion, whether it was Miller, Dizler, Fitch, Evans, Hiner or others who defended the doctrines and practices of Methodism, never once in all the long series of debates did the standard of Methodism trail in de-

feat. On the contrary, so successfully were the onslaughts of the enemy met and repulsed they gladly proclaimed a truce.

Now a debate would be indeed a novelty and something new to the present generation. Dr. Miller was a student and a thinker in the realms of theology. That he differed with and had the temerity to take a tilt with a theologian of Albert Taylor Bledsoe's reputation and experience was not to his discredit, though some may have considered it an indiscretion. He wrote much, but lived long enough to publish but one book, "The Conflict of Centuries," which met with favorable and unfavorable criticism, and there is always profit in the owing to how one viewed the intricate question under discussion. Fact is it was a little too deep for the average reader and some were too wedded to their peculiar hobby, then in its zenith of propaganda, to side with the author's view. It was during Dr. Miller's attendance at an Ecumenical Conference in Great Britain as a delegate from the M. E. Church, South, that he contracted a cold that all too speedily resulted in his decline and lamented death. Cut down right in the prime of life, thus ended a most useful and successful career that promised further achievement for the glory of Southern Methodism, with added laurels to his fame.

Right glad was the writer to see Gulliver's return to the columns of the Advocate, though woefully mistaken in the dominie I must admit.

You see I had pictured him as a typical Texan—tall, lean and lanky, with a flowing facial crop of alfalfa, but when his picture appeared, lo, and behold, he proved just the reverse! Instead, as I expected, he turned out a somewhat pug-nosed, if not pugnacious, Irish type, who evidently came from some of the old sod's best and brainiest. And that means much in one's lineage. But a truce to all this. Gulliver never writes a dull or unreadable missive, and there is always profit in the emanations from his facile pen. The only fault is his contributions are too far between. Let him write more often.

The new editor is growing on one as each additional issue of the old Texas Advocate comes out, and it is very much in evidence that a master hand is at the helm, and there is to be no lowering of the standard.

E. B. LANCASTER
Cynthiana, Ky.

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



The South's New School of Theological Liberalism

By The EDITOR. (Article Number Six)

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We have an article on file under the caption "The True Basis of Brotherhood." The name of the writer is not given. If he will furnish it the article will appear in the Advocate.

FIRST CHURCH, AUSTIN.

The editor had the great pleasure of worshipping with his former congregation at First Church, Austin, last Sunday evening. This congregation he served, in all, seven years. The first pastorate, 1900-03; the second, 1910-14. This is, indeed, a great church. A better and a more loyal membership can not be found in the Connection. A Church of richer memories can not be found. From the first it has been the most representative Church of the city. University Church is now a very close second. Despite the fact that First Church has given many of its strongest members to the University Church, it is still a congregation of more than a thousand members. The Sunday School is the largest in its history.

The Church has never had a more popular pastor than Rev. H. W. Knickerbocker. Despite a very hot evening, the auditorium was filled with an eager congregation to hear his sermon on "The Home." It was a helpful, strong, timely sermon. General Stacy, of course, was at his post as leader of the choir. For thirty-five years, in summer and winter, rain or shine, cold or hot, this faithful servant of his Church has been in his place. The strong hearts which have supported every other pastor carry the present pastor in their affections. Mrs. M. H. Kirby, dean of women of the University of Texas, and so long a member of this Church, is reported at present seriously sick. This news will touch thousands of hearts throughout the entire State. No face would be missed more from this devoted congregation. For fifteen years Jefferson Johnson has been chairman of the Board of Stewards, and if he was ever absent during the editor's seven years as pastor from a Sunday service, morning or evening, or from the Wednesday midweek service, except from sickness or absence from the city, we do not now recall it. He and many others of whom we would delight to speak were present Sunday evening.

BISHOP MOUZON DELAYED.

Bishop Mouzon will not be able to sail from New York for Brazil until July 19. This information reached him at Jackson, Miss., where he had gone to preach the Commencement sermon for Millsaps College. Bishop Mouzon had intended going direct from Jackson to New York. His address will be Dallas, Texas, until near July 10.

BISHOP WILSON ILL.

A dispatch from Baltimore last Sunday said Bishop Wilson is considered seriously ill. His attacks of asthma are said to be more frequent of late and to leave him in a very weakened condition.

Bishop A. W. Wilson has been a tower of strength in the Church. Since his superannuation at the last General Conference he has preached occasionally and was present at the Bishops' meeting in St. Louis in May. The Church has produced no greater man in our day. Bishop Wilson will be remembered in many prayers.

During my membership upon the Board of Trust of Vanderbilt University I sought to make the Board realize the inestimable value of the Methodist Episcopal Church, South, to the University in furnishing it with a student body. I begged the Board not to do anything that would disturb the confidence of the Church or alienate its affections from the University. As an alumnus of the University and a member of its Board I was interested in and loved the institution only second to the Church. The Board, however, showed a strange disregard of the valuable asset it had in the affection, confidence and patronage of our Church. Its recklessness amazed me then as its effrontery in continuing to seek our patronage surprises me now.

The Methodist Church acquiesced as gracefully as it could in a decree of the court which practically dissolved the ties between her and the University. The Church, moreover, stoically set herself to the task of building new institutions with which to replace her lost University. Her face was turned immediately from a regrettable past to a hopeful future. She did not desire to linger a moment longer than necessary upon the wrongs which had been inflicted upon her. And even now our Church has not desired to re-open the controversy. The action of Vanderbilt University, however, in seeking to have our preachers continue as agents in securing it a student body, necessarily re-opens the whole controversy. And, unless we are willing that Vanderbilt University should supplant our new institutions in the affections and support of the Church, nothing is left us but the warmest protest.

The best possible protest is simply to acquaint the Church with the true inwardness of the recent history of Vanderbilt University. And this only I have set out to do.

In these editorials I have used the words "perfidy" and "breach of trust." These are severe words, and I have regretted the necessity of having to use them. Certainly they ought not to be used unless true. Are they true? To answer this question is the immediate purpose of this editorial. And in the answer I appeal only to written documents, namely, the Memphis Resolutions and the Chancellor's own statement.

1. The "Memphis Resolutions," passed by representatives of certain Annual Conferences in their meeting at Memphis, in 1872, defined the purpose of these duly appointed conference representatives. These resolutions, as shown in the last editorial, were embodied in their entirety in the charter later granted by the State, and for thirty years were never questioned as the one historic definition of the purposes of the founders of Vanderbilt University. Not even the terms of Mr. Vanderbilt's great gift disturbed the place of the resolutions in the charter.

If confirmation of this position is required, it is necessary only to turn to the decision of the Supreme Court itself. Judge Turner, who wrote the decree of the court, himself confirms the position here taken. In his decision he speaks of the Memphis Resolutions as "the plan and specification," "the underlying plan," "articles of foundation" of the University.

Judge Turner goes even further than this. Speaking of Mr. Vanderbilt as the founder he says, "Nevertheless, in so far as their provisions are valid and legal, he founded the institution upon the plans and specifications or so-called articles of foundation contained in the Memphis Resolutions, except so far as he saw fit to append other legal conditions to his gifts" (black type mine). After pointing out what were the terms of

Mr. Vanderbilt's gift, the Judge adds: "It will thus be seen that they did not supplant the main body of the Memphis Resolutions, but were engrafted thereon" (black type mine).

These words of Judge Turner can only mean that Mr. Vanderbilt made the purpose declared by the conference representatives in the "Memphis Resolutions" his own. Whatever may be our differences of opinion as to who founded Vanderbilt University, there can be no reasonable difference of opinion as to the fact that both the conference representatives and Commodore Vanderbilt were agreed as to the vital purpose of the institution. And this vital purpose, I repeat, has its historic definition in the "Memphis Resolutions." And let it be further said that whoever offends against these resolutions offends equally against Commodore Vanderbilt and the Methodist Episcopal Church, South.

The vital importance of the Memphis Resolutions as defining "the objects and purposes" of the University corporation has not yet had the recognition to which it is entitled. Far more vital in any fair discussion of the subject are the "Memphis Resolutions" than the much discussed words, "since the charter leaves the perpetuity of the Board in its own power." For, the complexion of the acts of the Board of Trust can be determined only by reference to the "Memphis Resolutions." The acts of the Board are legal or illegal, proper or improper, right or wrong only as they conform to, or diverge from, "the objects and purposes" declared in these "articles of foundation." If we charge the Board with "perfidy" or "breach of trust," we must be able to show that its actions violate both the spirit and the letter of "the plans and specifications" upon which the University was founded.

2. In 1905 the present Chancellor of Vanderbilt University inaugurated a movement to secure a new charter for the University. In the "brief" of the Board's attorneys, page 369, the Chancellor's address at the meeting of the Board of Trust (1905) is given, in part, as follows: "My attention has been directed during the past year to the desirability of a change in the charter of the University. Both in public print and by private communication it has been suggested that the University charter is not in entire accord with University practice" (black type mine). Of course, in the view of the Chancellor, the "University practice" was right, only the "University charter" wrong! It seems not to have occurred to the Chancellor to look into his "practice," but he must change the "charter!" The charter, anyway, only defined "the objects and purposes" of a few conference representatives and later of Commodore Vanderbilt himself!

The worst, however, is yet to come. On page 379 of the "brief" the Chancellor's address to the Board is continued as follows: "The attempt of the Chancery Court to make the Resolutions of the Memphis Convention, with the minutest restrictions there imposed, part of the fundamental law of the University was probably illegal, and the matter of these Resolutions would have to be regarded in that case as surplusage and of no legal force, except as these provisions have been enacted into by-laws of the Board of Trust itself. If this view of the case is correct, it would be desirable to get rid of material that should never have been incorporated. If this view is incorrect, and we regard the Memphis Resolutions as fundamental and continually binding on this Board, then there is the greater need that we should get rid of them because we have been violating these provisions freely for thirty years, and such viola-

tions might be brought against us in some important suit at law and an effort thereby made to vitiate our charter" (black type mine). "The plans and specifications," "the underlying plan," "articles of foundation" of the University violated for thirty years!

The present Chancellor came into his office in 1894. He had been Chancellor for eleven years at the time of this remarkable confession. And certainly the very least that can be said is that the Chancellor was quite generous with his confession! He confesses eleven years of violations for himself and seventeen years of violations for Bishop McTyeire and for some twenty years of violations for Chancellor Garland! Dr. Kirkland, the Methodist Episcopal Church, South, accepts your confession as it relates to yourself and your faction in the Board of Trust, but repudiates it as it relates to Bishop McTyeire and Chancellor Garland, who in every discoverable act of their lives from the first hour of their connection with the University, even until the day of their death, recognized Vanderbilt University as "in the care of the Methodist Episcopal Church, South."

Since the Chancellor so generously covers the entire history of the Board in his confession, it may be well for us to pause a moment in our discussion to see just what was the situation as the Board began its eventful history. The Tennessee Act under which the Board was incorporated contemplated the incorporation of "natural persons" only. This is the opinion of Judge Turner himself (see page 25 of the Opinion). This is to say that the individuals named by the Memphis Convention of Conference Representatives to be a Board of Trust could not, under Tennessee statutes, incorporate in their capacity as representatives of the conferences.

There were distinguished lawyers in the Memphis Convention and the Tennessee laws could not have been unknown to them. This is the only rational explanation, in view of all the facts in the case, of why in their petition for a charter the individuals named omitted to describe themselves as representatives of certain conferences. Not permitted by the Tennessee law to describe themselves as such representatives in their petition for the charter of Central University, nevertheless these individuals did everything else in their power to make their representative character stand out as an inviolable fact of history. (a) Originally they had been appointed by the conferences and in their representative capacity they met in the Memphis meeting, in 1872. (b) They accepted a charter describing them as representatives of their conferences. (c) They accepted a charter embodying the results of their meeting as conference representatives at Memphis, namely, the Memphis Resolutions. (d) Having accepted such a charter, they requested "the several Annual Conferences co-operating to nominate at least four representatives from each," saying, "so soon as this shall be done, the present Board will reorganize in such manner as to secure the election of the trustees so nominated, and that thereafter, when vacancies shall occur, they shall be filled by nominations by the several Annual Conferences, and confirmed by the Board." (e) They were thereafter re-nominated by the conferences as their representatives on the Board. (f) When reorganized they issued, among others, the following resolution and recorded it upon their minutes: "Resolved, That the members previously in the Board under the charter, with those now elected, are hereby in due form recognized as the representatives of their several Annual Conferences, which have resolved to co-operate in behalf of the Central University." (black type mine). Such was the situation when the Board began its history. And if human speech justifies us in saying that we are certain of anything in this world, the speech of these first trustees justifies us in say-

ing that they both understood and declared themselves to be representatives of their respective conferences.

Now, the Chancellor says of the Memphis Resolutions, "we have been violating these provisions freely for thirty years." Which of the nine Resolutions did Bishop McTyeire violate? The first sets forth the general character of the institution; the second, its name; the third named the departments of the institution; the fourth prescribed the amount of money required; the fifth concerned the location of the University; the sixth named certain persons to whom the carrying out of the scheme was committed; the seventh prescribed the number necessary to constitute a quorum; the eighth read as follows: "That provision be made in the charter for giving a fair representation in the management of the University to any Annual Conference hereafter co-operating with us;" the ninth related to the Bishops as a Board of Supervision. Which of these, I repeat, did Holland N. McTyeire violate? Only one of these was in the least altered during the life-time of Bishop McTyeire: the name of the University was changed from the Central University of the Methodist Episcopal Church, South, to Vanderbilt University. This was by amendment, and was a tribute our Church gladly paid to Commodore Vanderbilt for his generous gift. It is true, also, that the "Normal School" contemplated was never developed as a distinct department. But this hardly constituted a "violation" of the principles contained in the Resolutions.

Bishop McTyeire scrupulously kept up the constituency of the Board as at first organized, namely, from the representatives of the co-operating conferences. In the beginning the conferences nominated and the Board confirmed. Two years later Bishop McTyeire reversed the method, but this in nowise affected the eighth resolution as above quoted. By this method Bishop McTyeire would "keep up" the conference representation and so declared in express words. The change of method in nowise altered the representative constituency of the Board. Nor was the principle in the eighth resolution affected when in 1882 Bishop McTyeire caused the number of conference representatives to be reduced from four to two. Nor was it affected in 1888 when Bishop McTyeire caused a change in the tenure of office for different conference representatives. Some of these changes were effected with the consent of the conferences and some without their consent. But no one of them affected the underlying principle of the eighth resolution. For the seventeen years of Bishop McTyeire's presidency the Board scrupulously kept, certainly the spirit of its solemn promise made in the beginning, that "when vacancies shall occur" they should be filled by representatives from the conferences, at first upon the nomination of the Board, and later upon the nomination of the Board and the confirmation of the conferences. This solemn promise Judge Turner speaks of as "a trust relation."

And this "trust relation" was first violated in the history of the Board when, in 1894 in the administration of the present Chancellor, four men were brought into the membership of the Board without reference to conference relation or conference confirmation. And this was done without the consent of the conferences. For the first time in its twenty-two years of history there was an alien membership in the Board. Two years later the Board persuaded the conferences, under the plea of relating the University closer to the whole Church, to allow a further reduction in their membership from two to one, and permit the eight vacancies thereby made to be filled with other men without reference to conference relation and conference confirmation. The confiding conferences never suspected that these eight vacancies would be filled

with men who later would deny the representative character of the whole Board because of the legally defective petition for the incorporation of the Board in the beginning of its history.

The Board now had twelve men in its membership who had never been confirmed by the conferences—thirteen counting the Chancellor who, with the Bishops, had been made ex-officio a member of the Board. In 1905—how I don't know—the Chancellor and his friends on the Board persuaded the Bishops present to join with them in voting off the Board the entire thirteen Bishops as ex-officio members, re-electing five of them as members, and nominating eight alumni to fill the vacancies thereby made. Certainly our Bishops did not suspect that these eight, with the other twelve already mentioned, would join in a plea denying the representative character of the whole Board because of the legally defective petition of which I have already spoken. But so they did.

Clearly the Board was guilty of "breach of trust" when it voted to membership the four in violation of the solemn promise given in the beginning of its history, and of the most shameful "perfidy" when it took advantage of the concessions of trusting conferences and Bishops to plead the legally defective petition for the charter of the University, and thereby to deny that the incorporators of the University acted as representatives of the Annual Conferences.

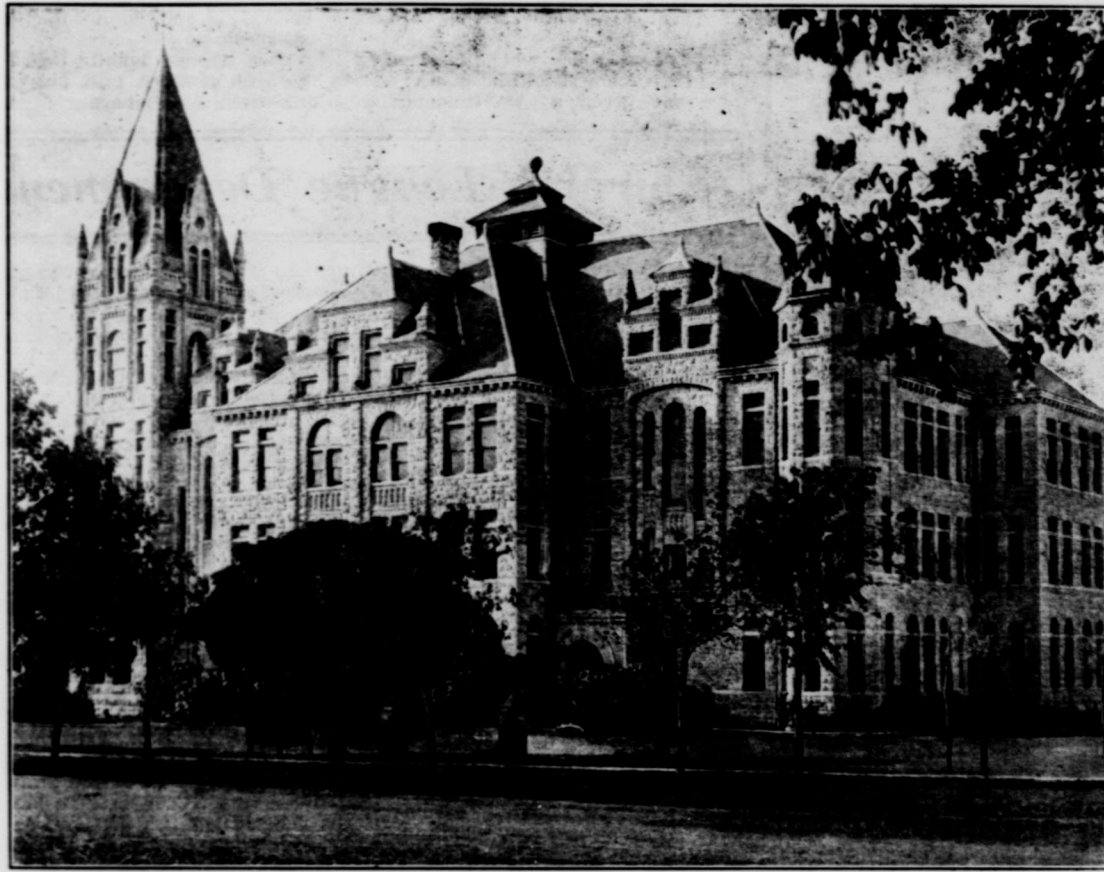
FORTY-SECOND ANNUAL COMMENCEMENT OF SOUTHWESTERN UNIVERSITY.

The most brilliant year in the history of Southwestern University has just closed. The recent Commencement, June 16-19, closed the forty-second year of this great institution. In 1873—forty-two years ago—Southwestern University opened with an enrollment of 33 in all departments. At the end of forty-two years the graduating class for this single year alone is more than twice as large as the total enrollment at the beginning. The graduates this year number 72. In the college department alone the enrollment for the year is 593. In the Fine Arts Department the enrollment for the year is 134; in the Fitting School, 92; in the Summer School, 110; in the Summer Normal, 55; and in the Summer School of Theology, 163. The grand total for 1914-15 is 1957.

The Freshman Class in the College Department numbers 237; the Sophomore Class, 123; the Junior Class, 99; and the graduating class (in all departments), 72.

The tremendous significance of Southwestern University in the history of Texas for these forty and two years can be seen when it is reflected that of her 72 graduates this year 17 go out as well equipped men for the Methodist ministry and 46 others go out with diplomas and teachers' certificates entitling them to teach anywhere in Texas and Oklahoma without examination. The serious training given at this great institution every year is sending out graduates with plans for lives of service.

The intellectual activity of the University is seen when, in addition to its excellent classroom work, it is realized that our sons and daughters have been brought into contact with the leading educational spirits of the entire Nation. During the year which has just closed the students have been treated to rare lectures delivered, among others, by Prof. W. R. Webb, ex-United States Senator and founder of the Webb School; John C. Freund, editor of "Musical America;" Dr. E. O. Lovett, President of Rice Institute; Sylvester Long, Dayton, O.; Helen Keller and her teacher, Mrs. Macy; and Dr. David Starr Jordan, President of Leland Stanford University. In addition there have been song recitals of the highest quality. It will thus be seen that Southwestern has been the receptacle into which has been poured the richest culture of the Nation.



MAIN BUILDING, SOUTHWESTERN UNIVERSITY

The crowning item of it all is that this culture has been given under the auspices of our holy religion. The faculty is composed of deeply religious as well as profoundly trained men and women. These trained men and women have commended by their lives as well as by their teaching our Christian religion. They stand for a complete education. The minds of their students have been trained not only to know, but to feel and to will as well. Southwestern University has been true to her best religious traditions and the whole atmosphere of the institution is favorable to a realized sense of God. Southwestern University has never yet consented to that dangerous experiment of equipping the mind without at the same time enriching the spiritual and religious character of its students. The religious activities of the faculty, the student body and the local Church were never greater nor saner. The annual revival still has the support of the institution from President Bishop to the least instructor in the institution. The cultured and deeply Christian pastor, Rev. Cullom H. Booth, conducted his own meeting this year. There were only forty unconverted students in the institution when Bro. Booth began his meeting. A large part of these were converted, scores of other students renewed their vows, and six young men accepted the call to the Christian ministry. Of the more than 2000 conversions among her students literally hundreds have been called to the ministry during the forty and two years of this noble institution. This record, perhaps, is without a parallel in American colleges.

After 37 years of conspicuous service in the University, Dr. C. C. Cody has been elected as Dean Emeritus of the faculty for life. Dr. Cody's health made it imperative that he should retire from active service, but the Church and the thousands of students of Southwestern will rejoice to know that this good man will still keep his eye upon the fortunes of our great school and will still hold the University close to his great heart. The Board of Trustees, upon the nomination of President Bishop, elected the following new members of the faculty: Professor of Philosophy, Dr. Emil C. Wilm; Acting Professor of Romance Languages, George L. Burton; Assistant Professor of English, Miss Mary Shipp Sanders.

Despite the one hundred million dollar shortage in our Texas crops last year, due to the European war, the campaign for the Endowment of Southwestern University has made progress. The total amount subscribed to date is \$113,953.24. On these subscriptions to date has been

paid the sum of \$20,538.75. However, the University fell some twelve thousand dollars short in the current expenses for the year.

Surely Southwestern's appeal for a more liberal support and a larger endowment cannot fall upon dull ears in Texas when it is remembered that for the closing year alone the University gave free tuition to students amounting to \$11,702. The University has not done this grudgingly. These students she classifies as "honorary students." Eighty of these were the sons and daughters of our ministers; 64 were ministerial students; 17 enjoyed High School scholarships; 22 Sunday School scholarships; 16 were professors' children; 11 were student assistants and 5 miscellaneous.

The University recognizes gratefully that she owes as much to the ministers of Texas as they owe to her; and she presents this mutual service as the ground of her appeal, in part, for larger support and endowment. Can a parallel of such mutual helpfulness upon the part of any other institution and our ministers be found in the entire Church?

The Commencement exercises this year were in every way worthy of our great University. Space does not permit of mention of all the features of the Commencement. However, we can not refrain from saying that the Annual Alumni address delivered by Hon. W. P. Allen, of Austin, was as classic as we have ever heard. Perfect in diction, eloquent in delivery, and convincing in argument, it set forth the aim of college education as strongly as we have ever heard. Nor can we withhold a word concerning Commencement Sunday. The great auditorium of our Georgetown Church was filled at 11 o'clock with as cultured an audience as can be found anywhere. The large class filed in and occupied seats in the center. President Bishop conducted the services, assisted by the pastor. The great choir rendered an anthem from "The Creation" by Haydn, and it was superb. Dr. George M. Gibson, of Tyler, was the preacher. His text was, "Ye Are God's Workmanship." A more appropriate, strong, effective college Commencement sermon it would be difficult to conceive. Dr. Bishop's vespers sermon nor Dr. Morgan Calloway's Commencement address we did not hear. That both were excellent it is quite easy to believe.

Rev. A. S. Cameron, of Idabel, Okla., sends a subscriber with this comment: "She picked up the Advocate and on reading a portion of it handed me money for her subscription."

UNITY VERSUS UNION.

In a recent issue of the New York Christian Advocate a correspondent from Iowa advised all the Northern Methodists living in the South to join the Southern Methodist Church. With the sentiments expressed, the editor, Dr. Eckman, disagreed. In a subsequent issue of the same paper a gentleman living in West Raleigh, North Carolina, indorsed the editorial and disagreed with the correspondent who had written from Iowa. This writer from North Carolina, in the course of his article, includes the following paragraphs:

"Now I want to agree in toto with the sentiments of the editorial and to dissent most emphatically from the opinions of your correspondent. I do this in much fear and trembling, for I was born, reared and educated in the South; have never lived anywhere else, have never been north of the Mason and Dixon line. It is presumed that our friend and would-be helper, like many others who are bubbling over with good advice on Southern conditions in general and the work of the Methodist Episcopal Church in the South, in particular, speaks from an intimate personal knowledge of Southern problems, gained by long personal contact from a seat on the observation car of some 'Dixie Flyer,' bound for some Florida winter resort. Distance makes advice-giving extremely easy. I, as an agriculturist, could give some sage advice on agricultural operations in far-away Alaska, but those on the ground would say that I had from the land of cotton and peanuts, and therefore know nothing of their frigid climate. Right they would be! My knowledge of Alaskan agriculture is only what I have read and is therefore very general and extremely hazy.

"Our friend advises that we, Northern emigrants and all, go over in a body to the Southern Methodist Church because in its restricted area it is larger than the Methodist Episcopal Church. If mere elephantine bulk is what he wants, why not advise them to join the Baptist Church? They are good Protestant Christians and by far the largest denomination in the South. If mere size is the chief thing to be desired, why not advise the Methodist of his homeland to join the Roman Catholics in the large cities, where they are more numerous than the Methodists? "Let advice come from those true, loyal souls on the ground. We few thousand loyal Methodist Episcopalians in Southern territory do not want to join the Southern Methodist Church. We could have done that a long time ago had we so desired. If our brother is ever anxious for our sister denomination to increase her membership from this source, let him come down and join them, but don't settle the question for us."

In this writer's utterances there is an important point for Southern Methodists to consider at this time when some are talking concerning organic union without as careful a consideration of the subject as could be desired.

If the organic union, which our Northern brethren call for, were an accomplished fact, the only effect in the South would be the bringing together of their Southern members and the members of the Methodist Episcopal Church, South. Now if these Northern Methodists, living in the South, wish to have organic union with us, they have a very simple and easy way of accomplishing it. Let them join our Church. As this writer intimates, if they wanted to be in the same Church with us, they could have joined us a good while ago, and can do so now any day they desire the relation with sufficient earnestness to make the transfer. It seems to me perfectly clear that unqualified organic union, without any limitations of territorial organization, means nothing more nor less than the accomplishment of the old scheme of "disintegration and absorption." It

is really a proposal to swallow up our Church, efface its name, and put its history behind us. Do our people wish that?

The fact is that if the members of the two bodies of Episcopal Methodists love each other well enough to live in peace in the same organization, organic union is not necessary; and if they do not thus love one another, organic union is undesirable.

The erection of a great obese organization, by the disintegration and absorption of Southern Methodism, could hardly promote any really Scriptural end. The Scriptures do not call for a world-wide organization of the Church, nor even a nation-wide organization. The Christian unity set forth in the New Testament is not a matter of mechanical union, but of a community of spiritual life. The Roman Catholic view of Christian unity is one solitary, compacted and controlling body, extending its authority over all the world. When Protestants identify the Christian unity set forth in the Scriptures with this false conception, they are Romanizing and not spiritualizing. Such an organization would be positively hurtful to Christianity.

Schism, as it is set forth and condemned in the New Testament, is strife within a Christian body, and not the division of Christianity into distinct bodies. In truth, the division of Christians into separate bodies is often one of the wisest methods for removing schism; for men often cease to strive with one another when they are not identified with the same organization. UNITAS.



REV. S. A. BARNES, Pastor Ervay Street Church, Dallas, Texas.

Sunday, May 30, was Advocate Day in Dallas District. Rev. S. A. Barnes observed the day and secured twenty-seven new subscribers. He brought the zeal, energy and welfare of the Advocate along with him from the Western clime and demonstrated that a religious paper can be placed in a city.



REV. O. S. SNELL, Bernice, Okla.

Rev. O. S. Snell has caught the step, as witness an extract from a recent letter of his: "My stewards are all receiving the Advocate. My entire Official Board at all four points are receiving the Advocate, except one trustee. Every family at Ketchum is on the Advocate list." What a power the Advocate would be in Oklahoma if every preacher would do likewise!

COTULLA 100 PER CENT.
Rev. J. W. Long, the pastor, at the beginning of the conference year placed Cotulla on the 100 Per Cent List. He did not stop there, but is rounding up other subscribers and adding new ones to the list. We expect the subscribers at Cotulla to be more than doubled by conference.

The Sunday School

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas
REV. W. J. MOORE, Weatherford, Okla. EDITORS

THE EDITOR HAS MOVED.

If this department is not up to the notch this week charge the shortage to the fact that the Texas editor, who is primarily responsible for the supply of "copy," was moving his family and worldly goods from Weatherford to Georgetown. Packing and unpacking furniture and "going with the freight" do not contribute to intellectual fertility. Correspondents are requested to note change of address.

CHILDREN'S DAY IN OKLAHOMA.

It looks as though nine-tenths of the schools in Oklahoma will observe Children's Day this year. A strenuous effort is being made by the Sunday School Boards to get every school to hold the service. The efforts of the Boards are being earnestly seconded by the presiding elders. We have been assured by several elders that all their schools have held, or will hold, the service. What a glorious thing it would be if every school in Oklahoma, and in this Southwest Division, would carry out the program and secure a liberal offering for the work! Brethren, let us make it unanimous, if it takes us to conference time to do it. (Amen—Divisional Secretary.)

It would greatly relieve our Conference Sunday School Boards if the Children's Day offerings were sent promptly to the Teller or Treasurer. In some cases, we happen to know, individuals are bearing the burdens of the expense to carry on the work. This could be relieved to a great extent by the brethren.

Rev. J. D. Salter, the wide-awake presiding elder of Ardmore District, writes: "I will do my best to have every school in this district to observe Children's Day." Good!

From Wynnewood: "Had fine services on Children's Day. Had two sets of twins present. Offering \$15. E. R. Welch, pastor."

Rev. M. T. Allen, Ryan: "A fine program, a full house, offering \$5; amount sent to Teller." These are some of the items reported on Children's Day service.

Rev. M. L. Butler, of Ardmore, is boasting of "a very fine school, with all the missionary features observed, 200 to 400 present every Sunday; growing in interest. Will observe Children's Day."

THE OKLAHOMA EDITOR AT LAWTON DISTRICT CONFERENCE.

By cordial invitation of Rev. M. H. Roper, presiding elder of the Lawton District, the Oklahoma editor had the privilege of a day with the choice spirits of that district on the 25th. Great prominence was given to the Sunday School interests. The presiding elder is one of the most progressive elders along the Sunday School line we have in the State. He drew out and emphasized every phase and interest of the work. It was ascertained that nearly every school is a Missionary Society, as per Discipline, has a birthday far, is using our own literature, and will observe Children's Day. A genuine Sunday School spirit prevails in that district, and we expect great things therefrom. This scribe was shown great courtesy; and if he did not make a satisfactory contribution to the good cause it was not for lack of a splendid opportunity, a fine audience and an inspiring subject.

The members of the Oklahoma City District Conference were much pleased to have with us at our recent session the Rev. E. Hightower, the Divisional Secretary for the Southwest. He gave us a most helpful message and much counsel, both privately and publicly. He is brimful of Sunday School information and enthusiasm, and is giving himself wholly to the work. He is making full proof of this ministry to which he has been called. We are only sorry that he cannot spend a whole year in Oklahoma. We could find plenty for him to do.—W. J. M.

THE BIRTHDAY OFFERING AGAIN.

"I have made the Birthday offering a stimulus to the whole school." So said Rev. H. B. Ellis, of Hobart, Okla. And why not? The cause is worthy, and the occasion may be made intensely interesting. But it must be given prominence, and be made to appear worth while. And it is worth while. If all the Sunday School people would make an annual contribution of only ten cents, the total amount would be more than \$125,000. Besides, it would create in the children an interest for one of the great institutions of the Church, that of Church Extension.

NEWS AND NOTES.

The many Texas friends of Miss Elizabeth Kilpatrick will learn with deep sympathy of her recent bereavement in the translation of her dear mother. Another beautiful Christian character has ascended to an upper story of our Father's house, where "sickness and sorrow, pain and death are felt and feared no more." Miss Kilpatrick returned home from an extended stay in Texas just in time to minister to her stricken mother during her last days in "the earthly house of this tabernacle." We are not informed as to what effect this bereavement may have on Miss Kilpatrick's plans for the future.

"The Sunday School Institute and Epworth League Conference" for the Dublin District, Central Texas Conference, will be held at Hico, June 29, July 1. All pastors, all Sunday School officers and teachers and all Epworth League officers are members of this body, and every Sunday School and League are entitled to a delegate for every twenty-five members; and every Sunday School and League may have as many as two delegates, no matter how small the enrollment. Of course Presiding Elder S. J. Vaughan is thrown in for good measure. A. W. Franklin will have charge of the music. The program presents a rich and varied bill of fare. The Divisional Secretary is to say a few pieces during the meeting, and looks forward to the occasion with pleasant anticipations.

The Summer Encampment for our Church in Oklahoma will begin at Sulphur, June 22, and last into the first days of July. A good program is promised and a large attendance prophesied. The Sunday School is to have a prominent place. Miss Kilpatrick is expected, and both editors of this department hope to be among those present.

WORSHIP IN THE SUNDAY SCHOOL.

A twofold purpose of worship is to develop attitudes, and to rationalize those attitudes. It is not enough simply to arouse feeling; each feeling must be definitely and consciously related to a defined situation. Attitudes are not controlled directly, but through situations, real or imaginary. These attitudes must be tied-up ideas. They must be also defined in the light of the Christian purpose, also they are in danger of being merely formal or wrongly directed or too limited in scope. A child may feel good will toward his friend, but not toward the servant. To associate the idea of good will with all sorts and conditions of men is one step toward making the attitude Christian. In class work our Sunday Schools have frequently been content to deal with definitions and ideas of what attitudes the pupils to have, without directly associating the ideas with the attitudes themselves. On the other hand, in certain types of emotional services, schools have been satisfied with a sort of blind enthusiasm or a feeling not properly defined in terms of its purpose. With these facts in mind the following principles for the construction of a service of worship which can take a vital place in the Christian education of children:

1. The service should make real and concrete the content of the Christian purpose.
2. It should afford training in worship by giving the children an opportunity to participate in service which they can understand and appreciate.
3. The service should afford training through worship in the funda-

mental attitudes which religious education expects to develop in the children.

4. The attitudes which it is desired to develop should be made concrete and given a well-understood

ideation content. They should also be defined in relation to the Christian purpose.

5. This implies definite instruction in the form of story, talk, prayer and so on.—Hugh Heartshorn.

Epworth League Department

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

State Encampment, Epworth-By-the-Sea, August 3-16.

NORTH TEXAS CONFERENCE MEETS.

The annual session of the North Texas Conference Epworth League convened June 3 in Clarksville. Delegates were met at the station and taken to the church, and thence to their places of entertainment in automobiles. Clarksville is a beautiful little city and kept open house for the conference, and her hospitality so freely given did much to add to the success of the gathering. Especial thanks are due to Rev. Rex B. Wilkes, pastor; Mr. Austin S. Dodd, President of the local League, and Mrs. Amos McCulloch, who had charge of the music, for their attention to detail which so smoothly oiled the machinery of the conference.

On Thursday evening the first session was called to order by President Hamilton, in McKenzie Memorial Church. The conference was opened by singing, "All Hail the Power of Jesus' Name," following which Dr. F. S. Parker offered prayer. Welcome addresses were made by Mayor Terry and Hon. Eugene Black. These were responded to by President O. L. Hamilton and Secretary Thurman Stewart. Miss Shanks, Denton, gave a reading, which was one of several with which she favored the conference. She seems to have an inexhaustible supply of readings from which to draw, and was received with delight at each appearance. The Misses Blair, of Paris, sang, and later during the meetings entertained again in the same charming manner.

The Friday morning sunrise prayer meeting was filled with the spirit of devotion and was one of the most inspirational meetings held. The sunrise prayer meetings were rained out following this.

The 8:30 devotional service was conducted by Mr. J. D. Thomas. At 9 o'clock the President read his annual address, reviewing the work of the year and predicting greater things for the future.

The following committees were appointed:

Nominating—E. W. McGlasson, Gainesville, Chairman; Miss Ina Coleman, Paris; Miss Jessie Morris, Greenville; Miss Ella Nash, Dallas; Miss Meta Meadow, Sherman.

Resolutions—R. I. Graves, Celeste, Chairman; Will Moreland, Sherman; Miss Trixy Blair, Paris.

Miss Jamie Webster, Superintendent of the First Department of the Conference, was called to the chair, and the rest of the morning was spent in discussion of that all-important department and its work. Reports from the local superintendents revealed much good work going on. The Greenville District was the banner district in almost everything, and reported for the First Department that Kavanagh League had helped organize seven new Leagues, and Campbell League reported seven conversions in the League. Many Chapters were reported reorganized all over the conference.

Miss Lucinda Nutting, Gainesville, read a paper entitled, "The Importance of the Devotional Department." This paper will be published at a later date.

Dr. Parker was asked to speak on the subject, "Should Associate Members, Not Religious, be Appointed to Lead Devotional Services?" He summarized his talk by saying that if an associate member is a Christian, not necessarily a Church member, he may lead the devotional services with great benefit to all concerned, but if he is not a Christian he should most certainly not be asked to lead devotional services.

The remainder of the morning was taken up with the open discussion, which was divided into two heads, "Has the League Developed Christian Workers?" and "Is the League Falling Short of Its Duty When There Are Not Conversions at the Devotional Services?" Grace League (Dallas) reported that practically all Leaguers were workers in the Sunday School. A Junior League Superintendent said that she had found that the "Juniors to be depended upon are the children of parents who have been Leaguers." Miss Norwood Wynn said: "I can't

imagine how young people can go into mission work without the Epworth League." Brother Brown reported that in his nineteen years of ministry he had never been without a League, and that there were now in the North Texas Conference eleven preachers and presiding elders who had come from his Leagues. Mrs. Greer, Greenville, said that she could count as many as ten preachers who had gone from her Leagues, among them her son, Brother Wilkes told how he became interested in Christian work and received his call to the ministry through the Epworth League, and closed by saying: "We cannot do without the Epworth League. The time will never come when we can do without it." The conclusion of the second discussion was that the League is the training school of the Church and its chief function is to develop Christian workers, and workers should not think they were failing if there were no conversions, but that they should look for conversions that no one might escape after becoming interested. Dr. Parker told of a conversation which he had last fall with the great evangelist, Lockett Adair, when he was ill in Nashville. He sent for Dr. Parker, and in talking with him, said: "I love the Epworth League, for it was in one of its meetings in old First Church, Dallas, that I found Christ." He was asked, "Is it true that there have been 26,000 conversions under your ministry?" and he answered: "That was true some time ago, but it has reached 40,000 now." What a testimony! What an outcome of one chance meeting of a down and out ex-policeman and a band of Christ's young people! The way gets hard some times, but one such incident as that makes it worth while.

Friday afternoon was given over to a demonstration of Junior work. Miss Lollie Dorsey, McKinney, Assistant Junior Superintendent of the Conference, presided. The service was a symbol service, patterned after one which appeared in the Era some time ago. It was very beautifully carried out by the children. Miss McGuire, Greenville, showed some of the charts and explained some of the methods used with her Juniors.

After adjournment the conference was taken in a body for a ride to a beautiful lake near the city. Refreshments were served and an opportunity given for the visitors to meet the townspeople.

Ruby Kendrick Memorial Fund Service occupied the evening hour. Miss Mary Hay Ferguson, McKinney, presiding. Miss Ferguson gave her report and presented plans for the coming year. These will be given in full as soon as space permits. Suffice it to say that a radical change was made in the missionary policy of the organization, not interfering with the Memorial Fund already established, however. The missionary degree system was explained and a message from Dr. Bowman heard. Dr. Bowman expected to attend the conference, but owing to his wife's serious illness was prevented. Miss Norwood Wynn spoke most entertainingly and instructively on "A Methodist Missionary's Experience Among Mexicans." There are 460,000 Mexicans in Texas, and many of them do not know the meaning of the word Testament. Following this talk, Dr. Parker in a few appropriate words conferred the Ideal Degree on Trinity (Dallas), and Walter Van Nort, dressed in a Korean costume, conferred Model Degree on Terrell Senior, Wesley Junior (Greenville), Wilcox Junior (McKinney), Oak Cliff Junior (Dallas). In 1913 three degrees were conferred at Paris; in 1914 four degrees were conferred at Greenville, and in 1915 five degrees were conferred at Clarksville. What of 1916?

We hope to give you later the reading which followed, entitled, "The Best," and recited by Miss Lillie May Temple, Lewisville, eight-year-old granddaughter of President Hamilton. The map of the conference was then held up by men dressed in the costume of China, Africa and Korea. As the pledges for the next year were taken they were marked on this map. The Junior pledge amounted to \$175

and the Senior pledges amounted to \$2258, making a total of \$2433, with a large number of Chapters yet to be heard from.

Saturday morning Miss Wynn conducted the devotional and Miss Reba Binkley, Sherman, presided. The Second Department was under discussion. Dr. Parker talked on "The Work of the Second Department." He emphasized especially the work for prisoners, not preaching, but singing, Scripture reading and prayer. Books which he recommended for study by Second Department workers were: Prof. Trawick's, "City Church and Community Service;" Devine's, "Friendly Visiting Among the Poor;" and "Practice of Charity," and the articles by Dyer on "Young People and Social Service," now appearing in the Era. Miss Meta Meadow read a paper on "Two Kinds of Giving." This was followed by open discussion, during which Mr. Stewart made a strong plea for follow-up methods in the dispensing of charity and for systematic co-operation of all charity organizations. One of the most delightful musical numbers of the conference was the singing of the Gainesville Quartette of intermediate girls.

The Literary and Social Department program in the afternoon was presided over by Mrs. N. R. Stone, Lewisville. Terrell reported an increase in membership because of socials. Brother Wiles spoke of the efficiency of the Knights of Ezelah as a means of interesting boys. It was urged that Leagues have literary study classes where possible, and as texts these books were mentioned: The Discipline of the Church; Henry Hudson's Methodist Armor, or Shield for the Young Methodist.

Dr. Parker spoke on the "Best Things of Life," naming work, play, books, friends and faith. In the near future there will appear something very good for this department in the way of a pamphlet, entitled, "The Pageant of Methodism," in three movements, by Emma Robinson, and revised to our needs by Miss Trawick.

There are two episodes which are especially fitted to the needs of the M. E. Church, South, as they illustrate the slave mission work, which was the greatest achievement of Methodism up to the time of the war.

Brother C. C. Young spoke on the "Enthusiasm of the Epworth League." Brother Young is an Epworth League pastor, and anything he has to say is gladly received by the Leaguers. His district (Bonham) has just reorganized.

One of the most important steps taken by the conference was made at this time, when the Ruby Kendrick Council of Missions was established, broadening the missionary policy and work of the conference and allowing all moneys spent for missions to be reported through the conference. Watch for the publication of the resolution leading to this action and for the names of the counselors.

Saturday evening was given over to the Missionary Department, Mrs. J. B. Greer, presiding. Talks on various phases of missions were made by R. I. Graves, Celeste; Miss Jessie Morris, Greenville, and Miss Hattie Parsons, Greenville.

The conference sermon was preached by Rev. C. C. Young from the text, "Charity (love) never faileth (I Cor. 13:8). To quote briefly, "God's influential and abiding love is the only unailing thing. Without the element of Jesus in our lives life is a great mirage. We can mock God by our giving if he is not in it. Love faileth not; therefore, it becomes the motive for missions. Love becomes its own reward."

In the afternoon a missionary program was held. Miss Wynn spoke most convincingly on "Our Opportunities and Responsibilities in Mexico." Dr. Parker spoke very briefly of the "African Mission," and every heart

(Continued on page 13)

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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.

Mrs. J. B. Price, of Weatherford, was appointed by the Central Texas Conference to arrange for a summer camp for recreation and Bible Study. She has arranged for the camp at Glen Rose for the second week in August. Those interested should write Mr. Herman Shields, Glen Rose, Texas, for information.

The wife of the Hon. Alfred Sze, Chinese Ambassador to the United States, and the wife of the Chinese Ambassador to France, were both formally students of the McTyeire School.

There are now twenty-five splendid young Chinese women, former students of Southern Methodist Mission Schools in China, doing graduate or postgraduate work in the Eastern Colleges of the United States.

A missionary in Tokyo and some other women in Tokyo have organized a society whose object is to place the women of Belgium back in their home land when the war is over, and their object is to get every woman and child in Japan, Formosa and Chosen each to give a small sum monthly, weekly or yearly towards this object. The government has given Mrs. McKenzie a pass for herself and a companion, and with it they can go wherever there is government railroad and interest people in this work.

SUPERINTENDENTS STUDY AND PUBLICITY NORTH TEXAS CONFERENCE.

The time is fast approaching when we must be thinking and planning for our fall campaign in Mission and Bible Study. "A Mission Study Class in Every Auxillary, Adult, Young People and Children" is our goal for 1915-16.

From time to time I have sent out enrollment cards. Mrs. Steele writes me that last quarter only eighteen cards were signed and sent to her from North Texas Conference. Let us urge you to sign and send to Mrs. Steele the enrollment card whenever a new book is taken up. This is the only way she can keep a record of the books that are being used.

In urging the use of the Bulletin I want to call your attention especially to the June issue. It is devoted to the promotion of the membership and organization campaign inaugurated by the Council at its last meeting.

The June Missionary Voice is also largely devoted to the same. Superintendents in Publicity, get busy! Give your enthusiastic co-operation in promoting this campaign. In no other way can so much help be given toward the success of the enterprise as through the Publicity Department.

To the Superintendents I extend congratulations and encouragement. Last quarter's reports showed more interest and enthusiasm and better work done than ever before. I ask for your continued interest and co-operation.

Ours is the largest opportunity in the conference. Pray, Plan, Work.
MRS. SCOTT FULTON,
Supt. Study and Publicity Work, North Texas Conference.

CISCO DISTRICT MEETING.

The Woman's Missionary Society held a pleasant and profitable meeting at Thurber May 26, 27 and 28. The program had been carefully planned and a good number of delegates were present. The opening sermon was preached by Rev. J. E. Crawford, our pastor at Cisco, the subject being, "Thy Kingdom Come." Brother Crawford is a strong preacher and his sermon on this occasion was up to the standard.

Thursday morning Mrs. N. W. Turner, our popular District Secretary, took charge of the meeting and after organization and reports from delegates, gave her report and message. Mrs. Turner is "making good" as District Secretary and is faithful in all the duties of the office. The presence of Mrs. J. W. Downs, our Conference President, was an inspiration to us Thursday afternoon, when she conducted a round table on various phases of the work.

The meetings were held at "Marston Hall." Miss Frances Denton and Miss Roberta Baker, our workers there, together with the pastor, Rev. E. M. Wisdom, and his good wife, contributed much to the success of the meeting. The people of Thurber entertained us with true Southern hospitality. A sumptuous dinner was

served at "Marston Hall" Thursday, and in the evening the visitors were entertained with a reception. Music and short addresses were followed by refreshments. Miss Denton had the foreign children sing and told of her kindergarten work with them. Miss Baker gave an address on Social Service Friday morning, which was followed by a paper on "Our Mission Fields" by Mrs. Wisdom. Friday's program was concluded by a short address on "A Great Woman" by Rev. E. P. Williams, presiding elder. Rising Star was selected as the place of next meeting. A trip to the mines was enjoyed by some of the delegates. As we descended into the darkness and saw hundreds of men toiling by the dim torchlights we uttered a prayer that our Church would not fail to see our great opportunity at Thurber to be torchbearers to the foreigner in our midst.

MRS. E. P. WILLIAMS,
Recording Secretary.

BREHAM DISTRICT MEETING.

The Woman's Missionary Societies of Brenham District will hold their annual district meeting June 22, 23, 24 at Bay City. Special effort is being made to have a full representation from all Adult, Young People's and Children's Auxiliaries throughout the district. Our Conference First Vice-President will be with us in the interest of the young people and to hold institute work. The Bay City ladies extend a cordial invitation to the women of those charges that have no organization. Come and learn of the work. Send names of all delegates to Mrs. W. M. Vogelson, Bay City. First session will convene June 22, 2:30 p. m. Respectfully,

MRS. HELEN FARMER,
District Secretary Brenham District.

NAVASOTA DISTRICT MEETING.

The Navasota District meeting of the Woman's Missionary Society, Texas Conference, will convene at Conroe June 23 and 24. All auxiliaries are expected to send delegates to this important meeting. All pastors and a delegate from every Church in the district are cordially invited to be with us. Send names of delegates to Mrs. W. M. Williams, Conroe.

MRS. HOWARD B. HUGHES,
District Secretary.

A MESSAGE TO THE WOMEN OF THE NORTHWEST TEXAS CONFERENCE.

The session of our conference that has just been held at Memphis was one of the most successful in its history, and though it may seem strange that one who was not prominent should write of it, yet numerous reports, letters, cards and telegrams almost caused me to feel that I was there.

The delegates totaled more than one hundred. A fine program, participated in by Miss Laura Edwards, Dr. Carrie Weaver Smith and Dr. G. S. Slover, made the occasion an assured success, in spite of the fact that the President, who for years has so capably wielded the gavel, was too ill to attend.

For a number of years God has spoken to no young woman in our conference, or his voice has not been heeded. But our reproach has been taken away; three young women responded to a call for definite service. It will be ours to care for them. When Zion travails, sons and daughters are born.

There are but few changes in the official family, and we welcome the new members, knowing that they will be a blessing to us. The Plainview and Stamford Districts have new secretaries—Mrs. Tubbs of Lubbock, and Mrs. Sammons, of Stamford. These districts, I am sure, will be as well served as in the past they have been.

I trust that each Secretary will plan to hold two or more Institutes in her district; the Auxiliaries are widely scattered and, I find, after years of experience, that one district meeting does not meet the need. All-day meetings with one, two or more Auxiliaries will be much more successful, and the benefits will be more lasting. New record books have been prepared. Will not the District Secretaries send for them immediately for themselves and also see that the Auxiliary officers are provided with them? They can be secured by writing to Mrs. B. W. Lipscomb. Let us try to make our reports more accurate.

We have entered a new field of labor—Japan. Our pledge has never

been as large as it should have been, and while the need at home is as urgent as ever, yet at this time the demands in the foreign field are much greater. The windows of God's treasure-house must be opened to supply the need wherever it may be. As you read this, pray not only that God will impress some one to give out of her abundance but that he will burden you so that you will give even of your poverty, if necessary; thus none of our work need be curtailed.

I have not words enough to express our appreciation of the message and tokens of love that have come to us during the continued illness of our daughter. She is brave and patient, and we are asking God to restore her to perfect health and trusting in his unflinching love.

I am glad to serve the women I love for another year and by doing so have at least a small part in the extension of Christ's kingdom here on earth. MRS. NAT G. ROLLINS,
Conference Corresponding Secretary.

"FAITH."

The one thing that has been defined something like this: Faith is the substance of things hoped for, the evidence of things not seen. And indeed it would seem that way, especially to those who know not the pardoning grace of our Christ. To all such life is only a groping in the dark. How intense is the grief of the mother over her dying child. The sorrow of the father over the wayward son, when all is dark within, and they can not penetrate the gloom! They can not feel in their hearts the tender love of Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Many times we have seen men and women go down under trying circumstances, with no hope in God, no faith. Their house was built upon the sand, and when the storms came and beat upon it it fell. But upon the other hand, when the soul is stayed on God, with a faith that takes no denial, we have seen them rise above the stormclouds, weather a terrific blow, withstand a severe temptation, overcome a terrible disappointment. The casual observer is at a loss to account for their submission. Would they be did they but know the hidden ballast in that life which made for steadiness and gave power to look up through fast-falling tears and say, "Thy will be done, not mine?" Give me every day in the year men and women whose lives are controlled by that hidden power called faith. Yes, faith in our blessed Redeemer who said, "I will not leave thee comfortless." "My Spirit I leave with thee." Nehemiah lived in an age like unto this one. An age of "graft," but there was a moral force in his character that kept him true and sent his name down the years in undying honor. To guarantee safe sailing over the sea of life we must live the life hid with Christ and reaching out by faith and taking hold of the things that our Father puts in our way to do, never questioning his wisdom, but feeling assured that all things work together for good to them that love and serve him. We must at all times be able to give a reason for the faith that is in us, remembering that if any man hath not the Spirit of Christ he is none of his. By faith the believer obtains here a foretaste of the joys that await him where hope shall find its glad fruition in the everlasting kingdom. Then by intercessory prayer we must bring the lost ones to Jesus, teaching them by the eye of faith to see and realize the beauties and comforts there are in the religion we profess. Religion means life work—action. It means integrity, charity, unselfishness, sacrifices. It means God first, then honor, sincerity, truthfulness, purity, faith. I have seen the cruel man made kind, the drunken man made sober, the feeble man made strong, the coward made brave by faith in God. So faith in him will ever be the means of accomplishing all these things, and more. Then let us try to live the beautiful sentiments contained in the following little poem entitled

"OTHERS."

Lord, help us to live from day to day
In such a self-forgetful way
That even when we kneel to pray
Our prayers shall be for others.

Help us in all the work we do
To ever be sincere and true
And know that all we do for you
Must needs be done for others.

And when our work on earth is done
And our new work in heaven begun
May we forget the crown we won
While thinking still of others.

Others, Lord, yes, others,
Let this our motto be,
Help us to live for others
That we may live like thee.

MRS. D. R. PARKER,
Sherman, Tex., May 6.

District Conferences

TERRELL DISTRICT CONFERENCE.

The Terrell District Conference met in Garland May 25, 26, 1915, Rev. E. L. Egger, presiding elder, in the chair.

Every preacher in the district was present and a goodly number of the laymen. The reports from the pastors show that the work of the Church is prospering and especially in the Sunday School work. It was pleasing to note the splendid spirituality of the pastors and laymen of the district.

We enjoyed the presence and talks from the following Connectional men: Rev. F. O. Miller, Rev. J. D. Scott, Brothers Gray, J. B. Gober and John E. Roach. Brethren, let us stand by our institutions and give them the help they so much need.

The preaching of the conference was by Revs. W. A. Stuckey, T. M. Kirk, W. R. McCarter, J. F. Holmes and G. C. French. Every sermon was of a high order intellectually and spiritually.

The following delegates were elected to the Annual Conference:

- DR. SIDNEY BASS,
- H. D. HUMPHREYS,
- R. L. ROBERTSON,
- JUDGE E. C. HEATH.

Alternates:

- D. P. Moore,
- T. J. Broughton.

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

The following young men were granted license to preach: S. H. Innes and A. C. Spillers. Rev. C. H. Rice was recommended to the Annual Conference for readmission.

Brother Moreland and the people of Garland entertained the conference in a most pleasing way. We are now all back in our own charges striving the harder to make our lives more useful. May we all meet at Bonham this fall with a good report, and to God be the glory. T. L. HUFFSTUTLER, Sec.

VERNON DISTRICT CONFERENCE.

The twenty-sixth session of the Vernon District Conference convened in Paducah, Texas, May 25-27, with Presiding Elder J. G. Putman in the chair. At 11 o'clock the conference was opened with a helpful sermon by Rev. G. H. Bryant, of Estelline, on "Daniel's Choice." At 2 o'clock, p. m., the conference was organized and began its work. All the preachers except one answered to the first roll call, and this absent one came in the next day. There were not very many lay delegates present, due perhaps to the fact that it was a very busy time with the farmers.

Tuesday afternoon and evening were given largely to consideration of the Sunday School interests. Rev. A. W. Hall, of Vernon, and Chairman of the Conference Sunday School Board, delivered on Tuesday evening a Sunday School address that would have done credit to any occasion. Brother Dunn, of Matador, followed him with a very practical address on "Sunday School Equipment." The various interests of the Church were considered through committees, and Wednesday afternoon and Thursday morning were given largely to hearing and discussing the reports of these committees. Ample time was given on every report and free-for-all discussion indulged in. In fact, the "boys" scrapped in a good-natured way over every report brought before them.

Two young men, J. W. Leggett and T. H. Yarbrough, were recommended to the Annual Conference for admission. Several visitors dropped in on us during the conference, among whom were Dr. J. R. Nelson, presiding elder of Fort Worth District, who represented the Texas Woman's College; Rev. G. S. Slover, President of Clarendon College; Dr. D. V. York, Evangelist for West Oklahoma Conference, and his singer, J. D. Terry; Rev. R. F. Dunn, our pastor at Matador, and Rev. Ira Smith, of Roaring Springs.

The following brethren were elected delegates to the Annual Conference at Clarendon:

- N. B. BUCY,
- G. A. VESTAL,
- J. H. DOOLEN,
- W. H. WINTON.

Alternates:

- J. H. Walkup,
- S. H. Walkup.

S. L. Page, of the Tolbert charge, was elected District Lay Leader.

A resolution indorsing the Texas Christian Advocate and looking to its wider circulation was unanimously adopted, which is sent for separate publication by instruction of the conference.

The devotional exercises of the conference were unusually helpful and inspiring. They were in charge of Rev. Simeon Shaw, of Quanah. For thirty minutes before each session he

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gave expositions of the Scriptures on certain great fundamental truths. They were a rare treat.

The preaching was done by G. H. Bryant, Dr. J. R. Nelson, R. A. Stewart and Dr. D. V. York.

Rev. C. D. West as host was untiring in his effort to make every preacher and delegate comfortable, and the good people of Paducah did themselves proud in entertaining the conference. The conference adjourned at 12 o'clock Thursday, the 27th, after a strong sermon by Rev. D. V. York.

The old Vernon District, under the leadership of Rev. J. G. Putman, is moving up and expects to come to Clarendon this fall with a great record. R. A. STEWART, Sec.

Resolutions.

Resolutions on the Texas Christian Advocate passed by the Vernon District Conference at Paducah, May 25-27:

Whereas, We feel that we have sustained a great loss in the death of Dr. Geo. C. Rankin, so long the able editor of the Texas Christian Advocate, yet we feel that the Committee on Publication was most fortunate in securing Dr. Bradford as his successor. We are pleased with the able editorials that he is giving us from week to week; therefore be it

Resolved, That we most earnestly urge the pastors of this district to make a special effort to put the Advocate in every home where it is at all possible.

W. E. LYON,
M. PHELAN.

THE ROLL CALL.

Yes, that is a wonderful dream of the old sacred poet:

"Part of His host have crossed the flood,
And part are crossing now."

We love to think of the inseparable-ness of God's empire here and his kingdom beyond the valley and the shadow. Here, it's the militant host; yonder, the host triumphant. We're never off the roll, if so be that now our names are written in the Lamb's book of life. Some sweet day we are going to hear the bugle blast that calls us where there are no tented armies nor fields of battle. O that we all may be numbered in the general assembly of the Church of the First-born! Think of it!

"Ten thousand to their endless home
This solemn moment fly;
And we are to the margin come,
And we expect to die!"

"His militant embodied host,
With wistful looks we stand,
And long to see the happy coast
And reach the heavenly land."

While we write these words we are sure that somewhere an immortal spirit has flown to another world. O that he or she may have been ready for the roll call in the skies! We're not sad—far from it! Somehow our mind, in contemplating the certainties of our own experience, has been set to wondering: Be sure, one by one we'll all be gathered home. Till then we'll abide

"In rapt'rous awe on Him to gaze,
Who bought the sight for me,
And shout, and wonder at his grace,
To all eternity."

Unwillingness to accept a duty that involves difficulties and promises small rewards is a peril that young people should avoid with all the determination of their manhood or womanhood. No one really amounts to anything worth while who does not make himself do hard things in life.—The Christian Register.

THE PASSING DAY

THE WAR.

W. J. Bryan's retreat from the "shadow and not the substance" of President Wilson's second note to Germany has easily been the most important event of the past week in the war situation from the viewpoint of Americans. The new note is now being considered by the Imperial Government, and it is generally believed the reply will not fail to meet in the main the demands of the country. The fear of actual war between the United States and Germany as the result of the violations of all international laws, as well as the laws of humanity by the Germans, is gradually subsiding. It is now thought that an understanding will be reached, and such reparation made as to avert a real clash. In Mexico the clouds appear to be clearing some. Villa and Zapata have evidenced a wish for peace and it is reported the former has made such overtures to his former chieftain, Carranza. It is reasonably certain that it will not be long before these factions unite upon a provisional president that will receive the recognition of this and other governments.

In the real war zone something has been doing. Latest advices are to the effect the Italians are still pushing forward towards Trieste with every prospect of reaching the goal. The losses of the Austrians in their several engagements with the Italians have been heavy. The Italian invasion of the Trentino, which heretofore has met with little opposition, is now challenged by the Austrians. A force of 25,000 Austrians left Trento and is advancing against the Italians on the Riva-Roverto front.

The extent of the new Austro-German victory in Galicia is in doubt. Although Berlin and Vienna assert the whole Russian line over a forty-three mile front north and east of Przemysl was broken down, it is said officially at Petrograd that the Russians recaptured on Sunday almost all the advanced trenches north of Przemysl lost on Saturday. Farther south, in the region of the Wisznia River, successes for the Teutonic forces are acknowledged.

Both the Eastern and Western theaters of war have been staging some animated scenes of carnage and the probable entry of other nations into the fight affords no comfort to the Kaiser.

That England is prepared for long siege operations in the Dardanelles is indicated in an official statement just issued, explaining the nature of the tedious trench warfare prevailing, although asserting that the Turkish offensive is not so sharp as it was formerly.

The will of the late Chief Justice Thomas J. Brown was filed for probate at Sherman Monday. Judge Brown left an estate valued at \$35,000, to be divided among his children and grandchildren.

The city of Wichita Falls, Texas, will ask government advice in working out a permanent plan for the overflow situation. The Government has been requested to send an engineer there to determine what is needed.

Dr. J. S. Riley, an uncle of the poet, James Whitcomb Riley, died at the home of his daughter in Denton last Saturday, at the age of 191 years. Dr. Riley was a veteran of the Mexican War. He also served with distinction in the Confederate Army in the Civil War.

W. C. Sanders, statistician of the Southern Rice Growers' Association, states that Arkansas will produce approximately 5,000,000 bushels of rice this year. He also states that the amount of money invested in rice growing in that State exceeds \$5,000,000.

The Texas Cotton Seed Crushers' Association will hold its annual convention at Corpus Christi July 5. The meeting, because of new and important phases of trading and new conventions created, will be one of the most important held in many years.

President Wilson delivered the address at the Flag Day celebration in Washington Monday. He made no direct reference to the European war or to international questions, but his every reference to the patriotism of the people of the United States was loudly applauded. Introducing the President, Secretary McAdoo said the meeting was to pay homage to the flag of our country at a time when it has a deeper significance than ever before in the world's history, when it is

the hope of civilization." The exercises were attended by Secretary Lansing, Secretary Daniels, Senator Simmons and many other Government officials. A chorus of Treasury Department employes sang patriotic songs before and after the President's address.

The San Francisco Mint on Tuesday struck the first \$50 gold piece ever authorized by Congress. Charles C. Moore, president of the Panama-Pacific Exposition, purchased the coin, paying Uncle Sam \$100 for it. The coin commemorates the exposition.

The Dallas Chamber of Commerce will send a committee of twelve men to Washington to urge an appropriation of \$500,000 to complete the two authorized locks and dams in the Trinity River. The committee will leave for the National Capital as soon as Congress is again in session.

The Texas jitney men met at San Antonio Tuesday and organized the Jitney Association of Texas. Affiliation with the National Association will be sought. H. Brownlee, of Austin, was elected president, and Wm. Hensler, of San Antonio, secretary-treasurer.

The last dipperful of earth from the Calcasieu-Sabine section of the Inter-coastal Canal was lifted at Lake Charles, Louisiana, Monday morning and the work, which has been in progress since September, 1913, was completed. The canal is 22 1/2 miles long, cost \$120,000 and connects the Calcasieu River with the Sabine.

Investigation of the loans made by the Oklahoma School Land Commission under former administrations will begin about August 1. The investigation will be made in those counties where complaints have been made that the sums loaned were in excess of the value of the lands as security for the loans. There are two or three of these counties.

Champ Clark, Speaker of the National House of Representatives, is going to make sure that no one is slighted on the occasion of his daughter's marriage, June 20. A general invitation has been issued to the whole State of Missouri to attend. Those who expect to accept the invitation are asked to notify Wallace Bassford, Champ Clark's Secretary.

Secretaries from all over the country will gather in Dallas for the annual meeting of the Texas Commercial Secretaries' Association, which will convene July 14. Notices have come from all over the South that delegates will attend the convention. Special attention is being given the meeting in Louisiana, where delegations are being organized all over the State.

The Dallas Federal Reserve Bank is receiving letters from Texas and Oklahoma bankers in response to the suggestion of R. L. Van Zandt urging co-operation on the part of all bankers in securing adequate warehouse facilities so that this year's crop need not be dumped on the market and sold in distress at low prices. The letters received heartily indorse the suggestion.

"Lusitania was not armed and never was fitted out as a transport" was a statement made by Sir Edward Carson, Attorney General, in addressing the court at the opening of the London Board of Trade inquiry into the destruction of that vessel by a German submarine off the South Coast of Ireland May 7. Captain Turner and other witnesses also testified to the fact the Lusitania was unarmed.

The Attorney General's Department filed suits last week in the Twenty-Sixth Judicial Court at Austin against the Bowie Cotton Oil and Gin Company, the Clay County Cotton Oil Company and the Malone Gin Company, charging each of said defendants with violations of the anti-trust statutes. The Bowie Cotton Oil and Gin Company owns an oil mill at Bowie, Montague County. The Clay County Cotton Oil Company is engaged in the oil mill business at Henrietta, Clay County, and the Malone Gin Company owns and operates a large number of gins in Montague, Wise and Clay Counties. The State prays for statutory penalties and for injunction prohibiting the illegal acts complained of.

A summer school for the benefit of county and city health officers to be conducted under the supervision of the University of Texas and the State Board of Health was opened at the State University Monday. It will be in session for three weeks. The purpose of the school as outlined by Dr. B. L. Arms, Professor of Preventive Medicine, Medical Department, University of Texas, is the discussion of actual health conditions and prob-

lems as they exist in Texas. The course is offered free, and the hope was expressed that every health officer in the State will enlist and thus better prepare himself to bring about the needed awakening in Texas on matters pertaining to public health.

Temporary organization of the Texas Association of Health Boards for the purpose of co-operating with the State Board of Health in enforcing the health laws of the State was effected at Austin Tuesday. The following temporary officers were elected: W. B. Collins, State Health Officer, president; Dr. W. S. Spivy, Bell County, vice-president, and Dr. W. A. Davis, secretary of the State Board of Health, secretary.

The United States Supreme Court refused to review the action of the Sixth Circuit Court of Appeals in reversing the connection of the National Cash Register officials of the violations of the Sherman law. This is considered another defeat for the Government in what its legal officers regard as the most important prosecution ever instituted under the criminal section of the anti-trust law.

Governor Ferguson has appointed the following members of the State Board of Public Accounting: H. V. Robertson, of Amarillo; Milton Morris, of Austin; E. J. Archinard, of Fort Worth; E. F. Hunter, of San Antonio, and W. P. Peter, of Dallas. The law which provided for the appointment of the board was passed at the regular session of the Thirty-Fourth Legislature and became effective last March.

The Statement issued by Commissioner of Insurance and Banking John S. Patterson as to condition of the 828 State banks and trust companies at the close of business on May 1, 1915, shows total individual deposits of \$67,143,276.71, compared with \$67,689,959.33 at the close of business on March 4, 1915, the date of the previous call. The total loans and discounts on May 1 was \$72,732,861.53, an increase of \$2,135,885.96 over the total of the previous call.

Associate Justice J. E. Yantis, of the Supreme Court, was the honor guest at a banquet in Waco Saturday night. Governor J. E. Ferguson, Chief Justice Nelson Phillips, Associate Justice William E. Hawkins, of the Supreme Court; Presiding Justice A. C. Prendergast and Associate Justices A. J. Harper and W. L. Davidson, of the Court of Criminal Appeals; Chief Justice W. M. Key and William B. Rice, of the Court of Civil Appeals, Third District, and about a hundred and fifty lawyers from Waco and surrounding cities were present.

Chicago's fourteen thousand street car men went out on a strike early Monday morning and tied up the whole system, including surface and elevated cars. All manner of vehicles were pressed into service to carry the vast Chicago population to and from business. Tens of thousands, however, were forced to walk. It is estimated that 3,000,000 people are carried daily on the Chicago cars, both surface and elevated, so it can be readily appreciated to what extent the car strike affects the people of that city. Many people living adjacent to the Chicago River availed themselves of the facilities afforded by boats, and in this way reached the loop district.

Bankers and marine insurance agents in New York have been advised that the British Government has paid an installment of \$500,000 on a cargo of American cotton seized while en route to Sweden. In March and April, Great Britain detained in all twenty-six ships carrying 290,000 bales of cotton valued at \$12,000,000. Drafts drawn against these shipments were discounted by bankers and trust companies in New York. They fall due within a few days and anxiety had been expressed over the possibility of losses from delay on the part of Great Britain in paying for the cotton. Most of the cotton seized and taken to British ports was consigned to Holland, Sweden or Denmark. The British order in council directed that it be disposed of in England at the contract price.

Shippers of a large amount of American Cotton consigned to buyers in other countries and tied up in Italy when the country declared war against Germany and Austria have invoked the aid of the State Department at Washington to secure its release. Some estimates place the number of bales involved at more than a hundred thousand. Since declaration of war there has been a general seizure by the Italian Government of property belonging to citizens of belligerent nations, and the Government has been

putting to its own uses everything available. Through unofficial sources it is understood that the Italian Government is proposing to pay where the title of the property remains in a citizen of a neutral country, and that this rule involves much of the cotton.

The estimate of Dallas bankers and grain men as to the probable wheat crop runs from 20,000,000 to \$24,000,000 bushels. The oat yield is estimated at from 60,000,000 to 70,000,000 bushels. Estimates of the price vary considerably, but even if the prices go to some of the lowest estimates, it is generally figured the total amount of money to be paid for the Texas grain crop this year will break all records.

Secretary of the Navy Daniels says he is not in position to indorse such organizations as the American Security League and the Navy League for the reason that he must base his estimates as to the navy upon the counsel of his official advisers rather than upon the advice of outsiders. He was not prepared, he said, to indorse an immediate \$500,000,000 bond issue for the upbuilding of the navy. His program, he said, must be based upon the result of conferences with the chief of operations and the Naval Board.

INTERNATIONAL LAW.

H. G. H.

President Wilson wants to know if Germany is going to be governed in her warfare by international law. Truth to tell, there is no such law as international law.

And then if there were international law there is no international sheriff to enforce such law.

A Court of Arbitration is not a legislative body.

Such a court is made up of appointees by civil executives. A modern lawmaking body must consist of members elective by the people.

A lawmaking body is not set for the purpose of compromising matters in dispute.

The court of The Hague was merely to settle international disputes and the rules thus laid down were considered precedents for future use.

Those rules never rose to the dignity of laws, though they might have pointed out the way of justice to all parties concerned.

Germany seems to have reached an emergency when such rules do not meet her sense of justice to herself.

The quibble on the question of international law will never settle our issue with Germany. Abstract principles are not considered worth a snap in war.

War is "hell" and what does "hell" care about heaven?

Law must have an executive for its enforcement. No rule or custom that has not the authority of law is applicable to all cases.

All the civil, political, social and commercial policies of the world are in a constant state of transition. Unfortunately man's sense of justice is modified by circumstances. The Confederate soldier takes a hog on the score of an empty stomach. His conscience never hurts him. Before what court can he be tried and punished?

Every now and then a little fellow pops up in Quarterly, District or Annual Conference and suggests something in the nature of legislation by those smaller executive bodies. Or some one wants passed a resolution on morals or social equities. If you want anything forgotten put it in a conference resolution or even into a rule of the Court of Arbitration.

The infinite confusion of all courts is precedent—a loophole to get out. International quibbling in time of war is only to gain time for more mischief in the same line.

Andrew Jackson was not much of a diplomatist, but he towered in his sense of justice and purpose to see it vindicated.

The European Powers are fighting for territory and national aggrandizement. Let a stern Americanism stand to her rights and purposes—justice to humanity.


Europe has reached a pass when mild protest is laughed to scorn, law and flag are trampled under foot and dead men from the bottom of the ocean witness for justice.

HELP FOR MEXICANS.

Conditions in Mexico call for the active sympathy of all who love humanity. They are growing worse. Multitudes are starving. Help from within is not to be expected, while the war lasts. The only hope is help from without. These poor misguided and unfortunate people deserve our pity and not our blame, but pity alone will not feed the starving. They are dying in Mexico City at the rate of 500 a day, we are told; dying like

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ASK US.
C. P. FEGAN, D. P. & T. A.
1410 Main St., Dallas

Lazarus at the doors where they beg for a crust. It is time to help. Our own Methodist people are involved in the common distress. Rev. R. C. Elliott, our only missionary now in Mexico City, writes:

"I have had many varied experiences in Mexico, but have never been called to pass through a famine before. The situation is appalling. It is heart-rendering to see the multitudes of women and children waiting in turn for hours around the palace and other places where a little corn may be purchased.

"The International Committee has sold me 200 liters of beans at cost, which I am selling in small quantities to our poorest people at the same rate. The committee has also promised me fifty tickets for ground corn tomorrow. This will entitle the poor to two kilos of corn daily, for six days, gratis. All food stuffs have risen tremendously in price."

Shall we neglect these our brethren in the time of their distress? Even a small amount will go a long way to relax the cruel grip of hunger. We must not only help, but help quickly. Do not send direct. Send contributions to J. D. Hamilton, Treasurer Board of Missions, 810 Broadway, Nashville, Tenn., and we will forward to Brother Elliott. W. W. PINSON.

DOCTRINAL INSTITUTE.

The Doctrinal Institute of the Rusk Division of the Jacksonville District convened at Sacul May 28-31, with Chairman W. B. Moon in the chair. These fifth Sunday meetings grew out of our missionary institute at Alto in February. Both laymen and preachers took part in the institute and both knew their business. We were aided in the work by Brothers Haralson, Lane and Carr, and others who know the Methodist doctrine. Our people were helped and the Church made stronger by the discussions delivered at the institute. Brothers Singletary and Manly discussed the needs of our Quarterly and Church Conferences. Brother Ward discussed "How to Provide for the Preacher." Brother Ward is a steward, a wide-awake layman and a friend to the preacher. "The Love Feast and Quarterly Fast Have Become Obsolete," was well discussed. The possibility of apostasy was touched on in a general discussion. The Sunday School came in for a full share of attention. Brother Carr, of Rusk, at 11 o'clock gave us a fine sermon on the mode of baptism. At 8 p. m. Brother Moon preached on the subject of the Holy Communion and Brother Carr administered the sacrament. These services will result in great good. They strengthen the membership on the doctrines of our Church. The brethren who failed to attend missed a great treat. The effect of this institute will abide.

PRESTON FLORENCE.

"Not new opinion, but renewed devotion to known duty, is what is needed for the impoverished life of a professed disciple of Christ. This is what was meant by the Old Testament prophet who said: 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'"



REV. CASPER S. WRIGHT, D. D. THE NEW VICE-PRESIDENT OF SOUTHERN METHODIST UNIVERSITY AND HIS LETTER OF ACCEPTANCE.

As was mentioned in the Advocate of last week, the Board of Trustees of Southern Methodist University elected Rev. Casper S. Wright, D. D., as Vice-President. We take pleasure in presenting herewith a likeness of the distinguished gentleman, together with a verbatim copy of his letter of acceptance, which will convey to Methodists everywhere a definite idea of the work that he has undertaken.

REV. C. S. WRIGHT'S ACCEPTANCE

Houston, Texas, June 10, 1915. Rev. Horace Bishop, D. D., Chairman Board of Trustees Southern Methodist University, Dallas.

My Dear Dr. Bishop: I have received notice, through Mr. Frank Reedy, Secretary of the Board of Trustees of Southern Methodist University, that on last Thursday, June 3, your Board took the following action: 1. To repeal Section 5, Article 7, of the by-laws, which reads as follows:

"Vice-President. In case of the absence or disability of the President, the duties of the office shall be performed by the Vice-President, but the Board of Trustees may assign to him or them, as the case may be, such other duties as they may from time to time deem necessary."

2. That in lieu thereof you adopted the following: "The Vice-President shall be the advisor of the President in all matters pertaining to the financial affairs of the University, and shall perform such other duties as shall by the President be delegated to him."

"It shall be the duty of the Vice-President, with the approval of the President and Executive Committee, to inaugurate policies and prosecute plans for the securing of bequests, the increase of endowment and equipment, and the furtherance of all the financial affairs of the University."

3. In addition to the above amendment of your by-laws, I am informed that the following resolution, as a special resolution relating to the office of Vice-President, was unanimously adopted:

"That the Vice-President is hereby authorized to organize an Advisory Board, the duties of which shall relate only to the business affairs of Southern Methodist University, and that all acts of said Board shall be subject to the approval of the President of Southern Methodist University."

I am further informed by your Secretary that, subsequent to said action of the Board, I was nominated by Dr. R. S. Hyer, the President of Southern Methodist University, and unanimous-

"The happiness of a home depends on the temper of its inmates," declares Zion's Herald. "His temper is both a mental and a moral infirmity, a kind of disease that no one can cure but the man who is helped out by the grace of God. He cannot be cured without this help. Investigation would reveal the fact that extremely long-lived people are nearly always persons of great placidity of

EPWORTH LEAGUE DEPARTMENT

(Continued from page 10)

was thrilled as he plead for the prayers of the young people of this conference for those four Leaguers in the heart of the darkest Continent. They are 1900 miles inland by conveyance, and then a nine days' walk to the mission. They are under the protection of a native chief, having three hundred native chiefs under him, and he is a cannibal, and not yet converted to Christianity. There is no knowing when he may be taken by some horrible superstition and harm come to our people. Pray for Wemboniama that he may see Christ as he is held up before him in this darkest Continent.

Brother Wilkes said that the world's greatest work has ever been done by volunteers and called for volunteers to special service. The call was answered by Miss Emma Louise Webster, Paris.

A few matters of business then came before the house. It was voted to apply \$750 of the missionary fund on Miss Wynne's expenses, thus making her work a special of the Epworth League altogether; also a scholarship is to be established in our Southern Methodist University for the purpose of educating missionaries, preferably to be some one from the North Texas Conference.

Rev. Minor Bounds preached at the evening hour, taking his text from Phil. 3:8, and preaching on "Self-Denial," which he said would never be obsolete from Christian service.

Officers for the ensuing year were elected as follows:

President—Mrs. Thurman Stewart, Sherman.

Vice-President—Mr. Austin S. Dodd, Clarksville.

Superintendent First Department—Miss Jamie Webster, Paris.

Superintendent Second Department—Miss Ella Nash, Dallas.

Superintendent Third Department—Miss Cammie Cornelius, Clarksville.

Superintendent Fourth Department—Miss Ada Wilkison, Dallas.

Secretary and Treasurer—Mr. W. H. Ruby, Gainesville.

Junior Superintendent—Miss Eula McGuire, Celeste.

Assistant Junior Superintendent—Miss Lollie Dorsey, McKinney.

President of Ruby Kendrick Council of Missions—Miss Mary Capers, Dallas.

Place of next meeting Gainesville.

AN APPEAL FOR HELP.

I have just returned from Medina City, a little mountain town up on the Medina River, seventy-five miles northwest of San Antonio. This section was visited by a hailstorm two weeks ago. I have never seen as complete devastation. The grain crops were just ready to harvest. Many farmers were planning to begin cutting next day when the hail came. The crops were completely destroyed. A strip of country seven miles wide is without a garden, a stalk of corn, a fruit tree, a flower, a bird. Chickens were killed, as were colts, calves, lambs, goats and many of the horses and cattle badly damaged by wire. The corn that was just ready to silk is killed. The wheat and oats are entirely gone, not even the chaff left. There is not a green leaf in this whole belt. The liveoaks look like they were dead. The fruit trees are dead.

Rev. J. C. Winkle is our successful pastor there. His salary is very small. He has a wife and four children. The people love him and would pay him, but they are absolutely without money or prospects of any. Their houses are without roofs and windows. Many of them are unable to buy windows for their houses.

I am appealing to the Methodists of the State to send me money for this worthy pastor. I must have \$100 at once to meet his bills now due. The merchants are ruined and must have their money. Send in any amounts to me and it will be gratefully received by these good people. I trust a number of preachers will send me \$5 or less. Address me Route No. 2, San Antonio. J. H. GROSECLOSE.

WHEREABOUTS WANTED.

Can anyone tell me the whereabouts of my grandson, Otto Stroud, about eighteen years old; rather tall, light complexioned. He left Poyner, Texas, about twelve months ago. Said he was coming here, Mannsville, Okla. I haven't heard from him since. If any one can give me his address I will appreciate it very much, as I am very anxious to hear from him. A. L. FITZGERALD.

Mannsville, Okla.

Somebody ought to whisper to the average woman now-a-days that the street is no place for the display of her anatomy.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

AGENTS—Snappiest household line on earth. Red hot sellers, steady repeaters—100 per cent profit. 250 light weight, fast selling, popular priced necessities. Agents' outfit free. Get busy—quick—write today—postal will do. AMERICAN PRODUCTS CO., 638 American Bldg., Cincinnati, O.

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

ANALYTICAL CHEMISTS.

INDUSTRIAL and technical products analyzed. Reports made on chemical processes and projects. PROFESSOR LOUIS ROSENBERG, S. M. U. Medical College, 1420 Hall Street, Dallas, Texas.

ATTORNEYS.

A. E. FIRMIN ATTORNEY-AT-LAW Notary Public 807 S. W. Life Building Dallas, Texas

BELL WANTED.

WE will buy or accept as gift your old church bell. We are missionary territory. Will appreciate your help. Write EDWARD W. MORTON, Pastor, San Jon, N. M.

FILMS DEVELOPED FREE.

Kodak films developed free. Prints, any size, 3c each. Best finish and permanent work. Send trial order. HINSDALE STUDIO, Ft. Worth, Texas.

HELP WANTED.

WANTED—Christian men and women to help us in the Billy Sunday movement. \$5.00 per day easily made. Write for territory at once. ADAMS PUB. CO., 102 Morton Bldg., Chicago, Ill.

LANDS! LANDS!

FOR SALE—Dry farming and irrigated, in South Texas; great possibilities for future development and advancement. Climate conditions for health to restore it could not be excelled. Correspondence invited. Address, J. L. HOLLERS, Pleasanton, Texas.

District Conferences.

(Revised each week.)

- Beaumont, at Sour Lake, June 16-20
Western Division, German Mission, at Castell, June 24
Marlin, at Gause, June 28-30
Marshall, at Gilmer, 8 p. m., June 29
Waco, at Mart, 10 a. m., June 29-30
Timpson, at Tenaha, 3 p. m., July 1-4
Creek (Full Blood Indian), at Cusitta, July 15-17
Navasota, at Madisonville, July 20
Choctaw (Full Blood Indian), at Livingland, Aug. 25-29
Tyler, at Cedar Street, Aug. 30

PROGRAM OKLAHOMA METHODIST ASSEMBLY, SULPHUR, OKLAHOMA, JUNE 22-JULY 1.

- Schedule for each day except Sunday:
Morning.
8:00-9:10 Classes for Undergraduates and Preachers.
8:30-9:10 Sunday School Institute—Miss Kilpatrick and Dr. E. Hightower.
Boy Scout Drills—Rev. John Abernathy.
9:15-10:00 Bible Study, conducted by Rev. W. F. Quillan, D. D.
10:00-11:00 Classes for Undergraduates.
10:00-11:00 Woman's Missionary Society School—Mrs. J. T. Bloodworth.
10:15-11:00 Epworth League School—Rev. F. S. Parker, D. D.
10:00-11:00 Juniors—Mrs. G. R. Wright.
11:00-12:00 Address or Sermon.
Afternoon.
2:00-3:00 Address of the Theological School.
Board Meetings.
Evening.
8:00-8:30 Song Service, led by Rev. C. K. Proctor and Edwin Steckel.
Sermon or Address.
Evening Addresses.
Tuesday Evening—Opening Sermon, Bishop W. B. Murray, D. D.
Wednesday Evening—Address, Rev. F. S. Parker, D. D.
Thursday Evening—Address.
Friday Evening—Addresses, Mrs. J. T. Bloodworth and Mrs. Johnson Tiger.
Saturday Evening—Address, The Bible in the State School—Rev. J. L. Alexander, D. D.
Sunday Evening—Sermon, Rev. Plato Durham, D. D.
Monday Evening—Address, Our Own Missions—Rev. M. L. Butler, D. D.
Tuesday Evening—Address, Church Extension—Rev. W. F. McMurry, D. D.
Wednesday Evening—Address, Miss Kilpatrick.
Thursday Evening—Sermon, Rev. W. D. Bradfield, D. D.

God loves us whether we love him or not, but God loves to be loved just as much as any being created in his image ever can.

TOBACCO HABIT BANISHED

In 48 to 72 hours, "no craving for tobacco in any form, after the dose. Harmless, no habit-forming, drug. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

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.

WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general reconstructive tonic, stimulates the appetite and restores strength. A standard tonic of (50 years) time proven value. Sold by all drug stores. 50c and \$1 bottles.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

MUSICAL INSTRUMENTS.

RAREST of rare bargains in high grade best makes standard piano, received in exchange. Exact payment. Write for booklet 222. FROES, GOGGAN & BRON, Dallas.

OPEN DATES.

I CAN assist in one or more meetings, July, August or September. Want meet Sat 30. J. W. PATISON, 304 Line Street, Hillsboro, Texas.

SOME OPEN DATES.

I HAVE open dates for August, September and first half of October. Anyone desiring my services in a meeting during that time will please write me at Alpine, Texas. J. C. WILSON, Conference Evangelist.

TEACHER.

EXPERIENCED TEACHER wants position in Panhandle or Western Texas. Good references. MISS L. BARNES, Haskell, Texas.

WANTS TO HELP.

PROF. W. A. DANNUM, Sallis, Okla., a local preacher, is ready to help the pastors in revival work until conference. A man of experience, ability, religious. A personal worker, soloist and chorus director. To know him is to love him; to use him means satisfaction. J. T. TURNER, His Pastor.

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, Blumdale, Texas.

MARRIAGES.

BAKER-SNEAD.—At the home of the writer, near Holly Springs, Van Zandt County, Texas, June 6, 1915, at 11 a. m., Mr. J. J. Baker and Miss Laura E. Snead, all of Martin's Mill, Rev. Frank Everett officiating.

MATTHEWS-MUNDEN.—At the parsonage at Iowa Park, Texas, at 7:30 p. m., May 23, 1915, Mr. John L. Matthews and Miss Lola Munden were united in marriage, Rev. W. E. Barberee officiating.

ROBERTS-HARBOUR.—At the home of the bride, at 1 p. m., May 27, 1915, Mr. M. Paul Roberts, of Lehigh, Okla., and Miss Sallie Harbour, of Iowa Park, Texas, were united in marriage, Rev. W. E. Barberee officiating. They will reside at Lehigh, Okla.

Waco District—Third Round.

- Clay Street, 8 p. m., June 13.
Austin Avenue, 8 p. m., June 15.
Fifth Street, 8 p. m., June 17.
Herring Avenue, 8 p. m., June 21.
Morrow Street, 8 p. m., June 24.
West and Elm Mott, at Elm Mott, June 26, 27.
Bosqueville, at Spangville, July 3, 4.
Bruceville and Eddy, at Bruceville, July 11, 12.
Hewitt and Spring Valley, at Spring Valley, July 17, 18.
Mart, July 25, 26.
Lorena, at Mooresville, July 31, Aug. 1.
Mt. Calm, Aug. 7, 8.
Cuba, Aug. 14, 15.
China Springs, at Coyote, Sept. 11, 12.
District Conference, at Mart, 10 a. m., June 29, 30.

Teachers kindly call attention to time for District Conference and see that local preachers meet requirements of Discipline by having reports.

I trust that each steward will do his best for a good financial report on our third round and in meantime see that your pastor has such attention as will render him most efficient. J. A. WHITEHURST, P. E.

Bowie District—Third Round.

- Burk Burnett, Bacon, June 19, 20.
Wichita Falls Sta., preaching Sunday night, June 20.
Wichita Sta., Denny, June 25, 27.
Iowa Park Sta., June 27, Conference 3 p. m., Sunday.
Byers and Valentine, Valentine, July 3, 4.
Petrolia and Charlie, Petrolia, July 4, 5.
Henrietta, Riverland, July 10, 11.
Ruggold Cir., Union Hill, July 17, 18.
Bowie Sta., July 18, 19.
Post Oak Mis., Antelope, July 24, 25.
Yashu Mis., Hossain, July 25, 26.
Blue Grove Cir., Box, July 31, Aug. 1.
Felleve Sta., Aug. 1, 2.
Nocena Sta., Aug. 7, 8.
Archer City, Bell's, Aug. 14, 15.
Margaret Mis., Bitter Mountain, Aug. 21, 22.
Sunset Cir., Fruitland, Aug. 21, 22.
Henrietta Sta., Aug. 22, 23.
Craffon Mis., Cuddepp, Aug. 28, 29.
Dandee Mis., Eagle Bend, Sept. 4, 5.
T. H. MORRIS, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, of about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notice 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.

JOHNSTON—Mrs. Addella Harrison Johnston (nee Campbell) was born April 9, 1859, in Davidson County, near Nashville, Tennessee. She was converted at the age of 14, at Cold Springs Church, in Tennessee, and united with the M. E. Church, South. On December 29, 1878, she was united in marriage with the Rev. M. B. Johnston (now one of our honored superannuates) in Ellis County, Texas, near the present site of the town of Neulothan. She was the daughter of Rev. and Mrs. James H. Campbell. She was the mother of twelve children, two of whom had preceded her to the better land. The other ten, together with their families, are in deepest sorrow because of her home-coming. There were present at her bedside at the time of her death, her companion, ten children, her aged mother, three brothers and three sisters. Sister Johnston was one of those rare characters whose true worth could not be appreciated except by intimate association. Always modest and unassuming in her nature, she never forced herself into any place of prominence, but was ever ready to perform the humble tasks that fell to her lot. In those early days when it meant much to be the wife of a Methodist preacher in this western country, she labored bravely by the side of her husband, and she bore cheerfully the burdens that were placed upon her frail shoulders. Doubtless many who read of her home-going will gratefully remember many acts of kindness and deeds of love bestowed upon them by her during her years of active service in the Master's name. It was not the writer's privilege to know Sister Johnston but for only a few months. The cordial manner in which he was received by her as pastor, however, has left a lasting as well as pleasing impression upon his mind. Thanks to the kindness and generosity of the good people of Neulothan and the Neulothan churches, a home was provided where the tired superannuate and his family could enjoy the evening of life in the midst of friends true and tried. Here it was that Sister Johnston spent her last days on earth and from which she responded to the summons of her heavenly messenger to quit the scenes of this earthly abode and join the glorified assembly in the city celestial. Ever faithful in body, she felt keenly the responsibility of a large family, and the many cares incident to the life of the faithful itinerant's family weighed heavily upon her. Thus she fell an easy victim to the disease that ended her earthly career. On May 19, 1915, surrounded by her loved ones, she closed her eyes in sleep to awake among the saints in the glory world. Funeral services were held at the family residence, conducted by Rev. S. C. Riddle, Rev. G. F. Boyd and the writer, after which she was laid to rest in the city cemetery at Neulothan, Texas. With confidence we look forward to a happy meeting with her in the land of eternal sunshine. G. A. LEHNHOFF.

CASE—Mrs. Mary E. Case (nee Cook) was born March 17, 1854, died April 9, 1915. She was married to Eli Case at Hillsboro, Texas, October 22, 1879, where they continued to live until a number of years after her husband's death, which occurred September 25, 1891. In 1900 Sister Case moved to Taylor County, Texas, with her son and daughter, Eli and Ethel, who survive her and are blessing our country with lives of good citizenship. Sister Case was a woman of untiring energy and was endowed with extraordinary business ability. Though she was a widow for nearly a quarter of a century, she increased her estate gradually until at her death all her business affairs were found to be in first-class condition, with property sufficient for a good home for each of her children. Sister Case was converted in early life and united with the M. E. Church, South, to which she was a devotedly faithful member to the hour of her death. Sister Case approached death as pleasantly and calmly as one approaching the hour to make a pleasant earthly journey. Sister Case is gone, but we all know where to find her. Her life and the memory of it will linger with us ever to inspire us in our battle for the right, and for a home in heaven. M. H. HUDSON, P. C. Eye, Texas, May 30.

CORLEY—On April 30, 1915, death removed from our ranks one of our noblest young men. Brother Robert Corley was born in Arkansas February 25, 1889. His parents dedicated him to God the following July. On the death of his father and mother, in the years 1899-1911, the children were left in the care of relatives and friends to meet the great issues of life. Robert was brought to Texas and placed in the home of his uncle, H. W. E. Corley. In this Christian home he grew to manhood. He was happily converted August 17, 1909, and joined the M. E. Church, South. He loved his Church and was ever loyal and faithful to the end. Robert lived his religion. For more than six months he suffered a great deal. To his uncle and family he freely talked of the glory that would be revealed in the by and by. How lonely the home! How much he will be missed! Robert wrought well. We know where to find him. A large concourse of people followed him to the Harmony Cemetery, where he was laid to rest beneath a beautiful mound of flowers. Let's make good the promise and meet him in heaven. His pastor, S. L. HABERN.

LANE—Mrs. Martha E. Lane (nee Pope) was born December 4, 1837, at Washington, Georgia. She was married to Major Ivelton Lane July 25, 1856. They moved to Georgetown, Texas, in 1858, and established a Christian home, out of which came five noble sons and three accomplished daughters, who are honoring their parents in their Christian lives. A day or two before her passing into heaven she asked one of her daughters to read to her again the passage, "There is now no condemnation to them which are in Christ Jesus." A sincere Christian, devoted wife, an affectionate mother and true friend has been translated from a home on earth to a home in heaven. All who knew Sister Lane loved her, and in every possible way her long life was filled with kindness to others. With her children and many others who loved her and her good husband, we expect to see them again in the city which hath foundations whose builder and maker is God. Her former pastor, W. H. VAUGHAN.

BONDS—Sister T. K. Bonds was born in Van Buren County, Arkansas, July 28, 1860; died June 1, 1915. She and Brother Bonds were married January 13, 1879. She was converted and joined the Presbyterian Church with her husband in 1881. In 1904 they moved to Berwyn, Oklahoma. Here they joined the M. E. Church, South. She leaves her husband and seven children to mourn their loss. Some of her children are not religious. May the going away of their mother be the means of saving all the children. She loved her Church and was a consistent member. I knew her but a short time. Her husband told me she was true to her home. J. B. WILLIAMS.

ABRAHAM—Joseph K. Abraham was born in the State of Ohio, January 2, 1834; died May 23, 1915, in Coryell County, near Coryell. He was a native of Ohio, and was a devoted wife and devoted mother. Father leaves his devoted wife, now 77 years old, six daughters, two sons, thirty 9-grandchildren, twenty-eight great-grandchildren and many, many friends to mourn his death. Father professed faith in Christ and joined the Methodist Church some sixty-five years ago. He has been loyal to the Church all his life years, supporting it with his influence and means. Of the entire family relations, so far as the writer knows, not one is irreligious, all striving to make the land and meet our Father on the other side of the river of death. "It pays to serve God." Since father has gone to join the "general assembly and confederacy" we call the Church, and pray that we may honor his sainted memory by an unwavering loyalty to his Christ, which is our Christ. "Blessed are the dead which die in the Lord." REV. J. H. MAXWELL AND WIFE.

LINDSEY—Mrs. Mary H. Lindsey was born in Lilledaga County, Alabama, January 17, 1856, and died June 3, 1915. She was married to William E. Lindsey January 14, 1875. During the same year she was converted and joined the Methodist Episcopal Church, South, and remained a faithful and consistent member until the end. She was a woman of excellent qualities. Smooth of temper, tireless in her work and devotion, and truly consecrated. Her house was the Methodist preacher's home, and Christ's cause, which he represented, lay nearest to her heart. Sister Lindsey has gone to "live in the house of the Lord forever." She is survived by her husband and a daughter, Mrs. K. A. Bains, and four grandchildren, all of Iowa Park, Texas. We laid her body to rest in the beautiful Clara Cemetery, June 4, 1915, in the presence of a large congregation of relatives and friends. May our compassionate Heavenly Father comfort only his loved ones. Christian recognition in this time of great sorrow has been so beautiful. W. E. BARBEREE, Pastor. Iowa Park, Texas.

DICKERSON—Mrs. Nancy Dickerson (nee Nantz) was born in Jasper County, Texas, February 4, 1859, and died April 17, 1915, in San Antonio, Texas. She was married to J. K. Dickerson June 19, 1881. Her conversion took place at one of Rev. Aze Maloney's meetings which was held in San Antonio in 1883. She joined the M. E. Church, South, at Comal Street Church, Rev. A. E. Rector, pastor. Sister Dickerson's home was known as "the parsonage." Brothers Adair, Nelson, Renfro, Foster, Campbell, Mills and Rabe—all members of the West Texas Conference—found a home with her, practically a parsonage. There was a peculiar charm about the life of Mrs. Dickerson in that she was always so ready to lose herself in the comfort and good of others. She was faithful and unassuming, humble and kind to a remarkable degree. It could well be said, "The heart of her husband doth surely trust in her." Her husband and our grown son, Everett, occupy mourn their loss. No doubt God will lead the bereaved ones to a bright union with their loved one in the good world. J. A. PHILLIPS.

HOLLAR—M. A. Hollar died near Pilot Point, Texas, May 25, 1915. He was born November 25, 1835, in Catawba County, North Carolina. He was married to Leah Seitz May 24, 1857. They lived together thirty-two years. To this union twelve children were born. Seven are dead, five now living—D. J. Trotter, of Cisco, Texas; Mrs. J. N. Carrell, of Mangum, Oklahoma; Mrs. E. E. Brown, Pilot Point, Texas; L. A. Hollar, Vernon, Texas; Dallas Hollar, Pilot Point, Texas. Brother Hollar had been a member of the Lutheran Church for many years. He had deep religious convictions. A few days before his death he called his children in and talked to them about getting ready to meet God and expressed himself as being ready. He was subject to the will of God. He was a high-toned gentleman and his word was as good as his bond. He was always willing and ready with his money to help any good enterprise to build up the country. As a farmer he was successful. His settlement on the old homestead in 1857. There he lived until his death. May God bless the children and may they so live in this world that it may be an unbroken home in the world to come. J. W. TINCHEER. Aubrey, Texas.

WELLS—Another pioneer is no more. Mrs. E. F. Wells breathed her last near Eunice, New Mexico, in the home of her daughter, Mrs. R. M. Marshall, May 23, 1915. She lived 94 years, 3 months and 6 days, having been born February 19, 1824, in Hall County, Georgia. Her maiden name was Summons. She was happily married at the age of 17 to Rev. R. F. Wells in Hall County, Georgia. This union was blessed with fourteen children, ten of whom lived to be married, four having died in childhood. Seven still live to mourn the loss of a dear mother, viz.: J. F. Wells, Springtown, Texas; W. G. Wells, Sharon, Tennessee; C. W. Wells, Bartow, Florida; Mrs. N. V. Gilmore, Bardwell, Texas; Mrs. M. J. Nelson, Rives, Tennessee; Mrs. A. C. Evans, Fort Worth, Texas; Mrs. R. M. Marshall, Eunice, New Mexico. Her husband preceded her to the spirit world, having died in Marshall County, Mississippi, in 1877. At the age of 13 she was converted and united with the M. E. Church, South. She was devotedly religious and became the faithful companion of a Methodist preacher, kindly helping him in the Master's work. On her deathbed she said, "Tell all the children to meet me in heaven. I will be there waiting their coming." She rests in hope. We shall see her again. JAS. P. SPEED, I. P.

WILLIAMS—Mrs. Fannie C. Williams (nee Jackson) was born in Cherokee County, near Alto, Texas, July 19, 1848, and departed this life at the home of her sister, Mrs. J. T. Evans, in Palestine, March 12, 1914. Her remains were laid to rest at Alto by the side of her husband, who departed this life nine years ago. Uncle James and Aunt Fannie, as everybody knew them. He was superintendent of the Sunday School at Alto for thirty years, and she a teacher always in at-

tendance; and the sweet Christian influence upon the children, many of whom are now mothers and fathers, can never die out of their memory and love. Her religious nature was beautiful. She professed religion and joined the Church when a child. At prayer meeting, Sabbath School and preaching she was a constant attendant. She was for years President of the Woman's Home Mission Society. When the pastor of his wife wanted a helper in any department of the Church she was always ready. Her religious life was quiet, earnest and intelligent. In the duties and details of daily life her devotion to her Lord was constantly seen. When the end came she was ready. When her mind recognized no longer earth's scenes, heaven's light grew brighter and brighter and she often talked of heaven. We will miss her smiling face, her cheery spirit and helpful hand. But we do not sorrow as those who have no hope, for some day we hope to meet her where there are no good-byes. May God comfort the bereaved family. I. W. CAMPBELL. Grace Church, Palestine, Texas.

HALEY—Talma Turner Haley, only son of M. E. and Louisa Haley, was born July 7, 1912, died March 14, 1915, age 2 years, 8 months and 7 days. Surrounded by a large number of sympathizing friends and loved ones he was buried at Rockford, Lamar County, Texas. Little Talma was baptized in infancy by Rev. W. F. Bryan. For a child of his age he had an unusually bright mind, often talked about God and a home in God's house. His father, during his twenty-one days of sickness could not have been excelled by his grandfather. In the language of the patriarch David we all can say to ourselves, "He can not come to us, but we can go to him." W. W. GRAHAM.

HOLBROOK—Mrs. Ida Elizabeth Holbrook (nee Trawick) was born February 3, 1866, in Alabama; died at Linflat May 16, 1915. Mrs. Holbrook came to Texas with her parents, Mr. and Mrs. Richard Trawick, in 1872 and settled where the town of Trawick now stands. She married at an early age to S. W. Holbrook, December 8, 1887, and to this union were born fourteen children, of whom eight survive her. She was a true mother, to her neighbors a true friend. She joined the Methodist Episcopal Church, South, at Pine Grove, the second year of her married life, 1882, and remained a true Christian and a faithful church member. Sister Holbrook was sick for eight months; suffered no one knows except the Father above, till one day He said, "That's enough, you have finished the work that I gave you to do; come up higher and enter into the joy of the Lord." PRESTON FLORENCE, P. C. Cushing, Texas.

KELLEY—John Kelley was born in Washington County, Virginia, April 7, 1848. He came to Texas in 1870, where he stayed about two years. He then came to Cooke County, Texas, where he married Sally A. Smith. They moved to San Saba County in the fall of 1875. They have seven living children, all of whom are members of the Methodist Church, except one. Brother Kelley joined the Methodist Church when a boy and remained faithful and loyal to the end. He has been an officer in the Church here since the erection of the first building, something like thirty years ago. His funeral was the first conducted from the new marble church. Brother Kelley was a man of courage and a faithful church member. Sister Kelley was a devoted wife and mother, and to be friends with those who differed with him most. He was elected Tax Assessor eleven years. He was appointed Postmaster of San Saba a little over a year ago by President Wilson. In all these capacities he was very successful and faithful. He proved himself honest under the most trying conditions. He only recently gave up all he had to satisfy his creditors and was a good man, a devout Christian and a true friend. H. E. DRAPER, Pastor.

DRENNAN—Joe Everett Drennan, son of Mr. and Mrs. J. G. Drennan, was born December 12, 1896. Departed this life May 27, 1915. At the age of 18 Joe Everett was brightly converted and joined the Methodist Church, and was a member of the same at the time of his death. The death of Joe Everett was very unexpected. He was drowned in a river while in swimming. The remains were brought home to the bereaved family to be laid away in the silent city of the dead. Joe Everett had just graduated from the high school in Ratcliff just a few days preceding his death. His address before receiving his diploma was "Life Begun, But Not Finished." Little did we think on the night of this splendid address that so soon would we say good-bye to Joe Everett. Bereaved family and loved ones, while Joe Everett is gone, and it will not be our pleasure to have him with us any more in this world, let us console ourselves with the fact that we know where to find him, and some of these days we shall meet him again on the banks of sweet deliverance, and all of our loved ones who have gone on before. B. C. CALLAWAY.

Choctaw and Chickasaw District—Third Round. McCurtain Cir., Middle Sanaha, June 19, 20. Hugo and Bennington, at Kulacheto, June 20, 27. Antlers, July 3, 4. Jesse, July 10, 11. Rufe, July 17, 18. J. A. KENNEY, P. E.

EAST OKLAHOMA Creek District—Third Round. Honey Creek Circuit, at Honey Creek, June 19, 20. Broken Arrow Circuit, July 3, 4. Okmulgee Cir., at Big Cusseta, July 17, 18. Sapulpa Cir., July 31, Aug. 1. Euchee Cir., Aug. 14, 15. T. F. ROBERTS, P. E.

Holdenville District—Third Round. Ashbury, at Pickett, June 19, 20. Kanawa Sta., June 20, 21. Shawnee Cir., at Mt. Vernon, July 3, 4. Union Chapel, at Jarvis, July 4, 5. Maston Cir., July 10, 11. Shawnee, 1st Church, July 11, 12. Wewaka Sta., July 17, 18. Holdenville Sta., July 18, 19. Seminole Sta., July 25, 26. Sasakwa, at _____, July 31-August 1. N. L. LINEBAUGH, P. E.

Hugo District—Third Round. Sulphur Methodist Assembly, June 22-July 1. Hugo Circuit, July 10, 11. Antlers Circuit, July 23. Cloud and Ida Miss., July 24-30. Golden Miss., at Goodwater, July 31-Aug. 6. We have left some open dates to be used in revival meetings, or filling the pulpits of pastors otherwise engaged. R. T. BLACKBURN, P. E.



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- Madill District—Third Round. Lula, June 13, 14. McMullen, June 19, 20. Mill Creek, June 20, 21. Calera, June 26, 27. Bushnell, July 27, 28. Bee, July 3, 4. Tishomingo, July 4, 5. Lightning Ridge, July 10, 11. Conoverville, July 16, 17. T. P. TURNER, P. E.
- Tulsa District—Third Round. Okemah, June 19, 20. Prague and Paden, at Paden, June 20, 21. Bart Hill, at Queen's Valley, June 26, 27. Mounds, June 27, 28. Bearien, at Red Mound, July 3, 4. Okfuskee, at Castle, July 4, 5. Oilton and Markham, July 10, 11. J. H. BALL, P. E.
- Vinita District—Third Round. Alton Sta., June 19, 20. Vinita Sta., June 20, 21. Centralia Cir., at Miles, July 3, 4. Miami, at Hudson Creek, July 10, 11. Chapel Cir., at Greenbriar, July 17, 18. Kansas City, at Liberty, July 24, 25. Chelsea, at Alluwe, July 31-Aug. 1. Spavinaw Cir., at _____, Aug. 7, 8. Cherokee Cir., Aug. 8. JAMES W. ROGERS, P. E.

- WEST OKLAHOMA Ardmore District—Third Round. Marietta, June 19, 20. Thackerville, June 20, 21. Berwyn, June 27, 28. Ardmore, June 26, 27. Cornish, July 3, 4. Joiner, July 4, 5. Elmore, July 10, 11. Hickory, July 17, 18. Sulphur, Vinita Avenue, July 24, 25. Sulphur, First Church, July 25, 26. Leon, Aug. 1, 2. Lone Grove, Aug. 7, 8. Woodford, Aug. 14, 15. Providence, Aug. 21, 22. Overbrook, Aug. 22, 23. Byars and Stratford, Aug. 28, 29. JNO. D. SALTER, P. E.
- Chickasha District—Third Round. 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 Glenwood, July 14. Chickasha Miss., at Ninnekah, 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. Lindsay, 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.
- Clinton District—Third Round. Custer, at Custer, May 29, 30. Clinton (night), 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.

- Hammon, at Moorewood, June 15. Leedy, 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. Guyton and Tex., at Guyton, July 10, 11. Woodward and Tangier, Tangier, July 17, 18. Arnett, at Tice's, July 18, 19. Mutual and Taloga, at Mutual, July 20. Lakemont and New Hope, at Berkany, July 24, 25. Boise, at Bertrand, July 27, 29. Tyrone and Goodwell, at Goodwell, July 31, Aug. 1. Rice, at Sunnyside (night), Aug. 1. W. J. STEWART, P. E.

- McAlester District—Third Round. Braden and Bekesho, at Braden, June 19, 20. Potomac, 8 p. m., June 20. Oklahoma Assembly, at Sulphur, June 22-July 1. Spiro, 11 a. m., July 4. Cameron and Wister, at Wister, July 4-7. Caney Cir., at Caney, July 10, 11. Atoka Cir., at Nelson's Chap., 8 p. m. July 11. Heavener, at Mt. Pleasant, July 13-16. Hartshorne, 11 a. m., July 18. Kiowa, 8 p. m., July 18. Lenna Cir., at Fame, July 24, 25. Eufaula, 8 p. m., July 25. Howe Cir., at Monroe, July 31-Aug. 1. Arch Cir., at Arch, Aug. 3, 4. Calvin and Lamar, at Lamar, Aug. 7, 8. Stuart Cir., Aug. 14, 15. J. M. PETERSON, P. E.

- Lawton District—Third Round. Snyder, at Snyder, Friday, 8 p. m., June 18. Cloud Chief, at Cloud Chief, Saturday, 8 p. m. and 8 p. m., June 19. Cloud Chief, at Cloud Chief, Sunday, 11 a. m., June 20. Gotebo, at Gotebo, Sunday, 3 p. m. and 8 p. m., June 20. Hastings, at Lone Star, Saturday, 11 a. m. and 2 p. m., June 26. Hastings, at Lone Star, Sunday, 11 a. m., June 27. Temple, at Gregg, Sunday, 11 a. m. and 2 p. m., June 27. Temple, at Temple, Sunday, 8 p. m., June 27. Indian Work, Saturday, 11 a. m. and 2 p. m., July 3. Indian Work, Sunday, 11 a. m., July 4. Walter, Sunday, 8 p. m., July 4. Lawton, at Lawton, Monday, 8 p. m., July 5. W. H. ROPER, P. E.

- Oklahoma City District—Third Round. Paoli, at Union Springs, June 20. Paola Valley, June 20. Methodist Assembly, June 22-July 1. El Reno, July 4. Minco, July 4. Vesterford, July 11. Geary, July 11. Sweeny Lane, July 18. Guthrie, July 18. Stillwater, July 25. Perry, July 25. Franklin, Aug. 1. St. John's Oklahoma City, Aug. 1.

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Noble, Aug. 8.
Wheatland and St. James, Aug. 8.
St. Luke's, Oklahoma City, Aug. 15.
W. M. WILSON, P. E.

CENTRAL TEXAS

Brownwood District—Third Round.

Wingate, at Marelard, June 19, 20.
Winters Sta., June 25.
Norton, at Pleasant Retreat, June 26, 27.
Robert Lee, at Sango, July 3, 4.
Bronte, at Bronte, July 4, 5.
Rockwood, at Rockwood, July 10, 11.
Novice, at Crews, July 17, 18.
Bolling Sta., July 24, 25.
Talpa, at Talpa, July 25, 26.
Indian Creek, at Chapel Hill, July 28.
Santa Anna Sta., July 31-Aug. 1.
Coleman Sta., Aug. 2.
Coleman Sta., at Thrifty, Aug. 5.
Brownwood Sta., Aug. 8, 9.
J. H. STEWART, P. E.

Cleburne District—Third Round.

Barnesville, 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 Sta., at the parsonage, July 3, 3 p. m.
Walnut Springs, July 4, 5.
Morgan, at Blum, July 10, 11.
Arglin St., 8:30 p. m., July 11.
Burlison, 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 Mambrino, Aug. 7, 8.
Godley and Cresson, at New Harmony, Aug. 14, 15.
Main Street, Cleburne, Aug. 22, 29.
W. W. MOSS, P. E.

Cisco District—Third Round.

Scranton, at Sabana, June 26, 27.
Rising Star, June 27, 28.
Gutman, July 3, 4.
Carbon, at Bear Springs, July 4, 5.
Ranger, at Bullock, July 13.
Strawn, at Caddo, July 19.
Staff, at Kokomo, July 21.
Eastland, July 24, 25.
Wayland, at Gunsite, July 25, 26.
Sipe Springs, at Beatty, July 31, Aug. 1.
Romney, at Barnes' Chapel, Aug. 1, 2.
Pioneer, at Cross Cut, Aug. 7, 8.
May, at Holder, Aug. 9.
Cisco Mis., at Central, Aug. 17.
Desdemona, at Grandview, Aug. 18.
Cisco, Aug. 21, 22.
E. P. WILLIAMS, P. E.

Dublin District—Third Round.

Comanche Cir., at Cotton Wood, June 19, 20.
Comanche Sta., June 20, 8 p. m., Q. C., 18, 8 p. m.
Gustine, at Energy, June 26, 27.
De Leon Sta., July 2, at 8 p. m.
Stephenville, July 10, 11.
Proctor, at Hazel Dell, 11 a. m., July 14.
Huckabay, at Hannable, July 17, 18.
Tolar and Lipan, at L., July 24, 25.
Duffau, at Oden Chapel, July 31, Aug. 1.
Bluffdale, at Acera, Aug. 7, 8.
Iredell, at L., Aug. 14, 15.
Hico, Aug. 21, 22.
Carlton, at Olin, Aug. 28, 29.
S. J. VAUGHAN, P. E.

Fort Worth District—Third Round.

Sagamore and Sycamore, Sycamore, June 20.
Riverside, June 27.
Arlington, 11 a. m., July 4.
Muiry Memorial, 8 p. m., July 4.
Smithfield, at White's Chapel, July 10, 11.
Diamond Hill, at Haslett, July 17, 18.
Kenedale, at July 24, 25.
Grapevine, at Eddy, July 31, Aug. 1.
JOHN R. NELSON, P. E.

Gatesville District—Third Round.

June 26, Coryell, at Lane's Chapel.
June 26, 27, Valley Mills Sta.
July 4, 4, Meridian Cir.
July 3, 4, Meridian Cir., at Helo.
July 8, Evant, at Evant.
July 10, 11, Crawford, at Evergreen.
July 11, 12, Gatesville Cir., at The Flat.
July 18, 19, Gatesville Sta.
July 24, 25, Nolanville, at Brookhaven.
July 27, Oglesby, at Station Creek.
July 31, Aug. 1, Copperas Cove, at Pickoco.
Aug. 4, Fairy, at Fairy.
Aug. 5, Hamilton Cir., at Liberty.
Aug. 7, Killean Cir., at Killean.
Aug. 7, 8, Killeen Sta.
Aug. 14-15, Hamilton Sta.
S. J. RUCKER, P. E.

Georgetown District—Third Round.

Salado, at Bell Plains, June 19, 20.
Thrall, at Lawrence, June 20, 27.
Hutto, at Jonah, July 3, 4.
Granger, at Jonah, July 3, 4.
Weir, at Berry's Creek, July 4.
Temple, First Church, July 6.
Jarrrell, at Goodsville, July 10, 11.
Bartlett, July 11, 12.
Florence, at Mt. Horeb, July 13.
Oenaville, at Oenaville, July 17, 18.
Troy, at Troy, July 24, 25.
Holland, at Mills' Chap., July 26.
Rogers, July 31-Aug. 1.
Rogers, Aug. 1, 2.
T. S. ARMSTRONG, P. E.

Hillsboro District—Third Round.

Hillsboro, First Church, June 20, 21.
Whitney, June 27, 28.
Penelope, at New Hope, July 3, 4.
Coolidge, July 5.
Huron, at Bethel, July 10, 11.
Itasca, July 18, 19.
Hillsboro, Line Street, July 21.
Abbott, at Vaughan, Aug. 7, 8.
Peoria, at Red Point, Aug. 8, 9.
Covington, at Osceola, Aug. 9, 10.
Malone, at Renon, Aug. 14, 15.
Kirk, at Prairie Hill, Aug. 21, 22.
Munger, at Dover, Aug. 22, 23.
Loveless, Aug. 28, 29.
JNO. M. BARCUS, P. E.

Waco District—Third Round.

Elm St., 11 a. m., June 20, 21.
Herring Avenue, 8 p. m., June 20, 21.
Morrow St., 8 p. m., June 24.
West and Elm Mott, at E. M., June 27, 28.
Hessville, at Spiegelville, July 3, 4.
Hessville and Spring Valley, at H., July 10, 11.
Bruceville and Eddy, at B., July 17, 18.
Mart, July 25, 26.
Mt. Calm, at Axtell, July 31-Aug. 1.
China Springs, at —, Aug. 7, 8.
Aquila, at —, Aug. 14, 15.
Lorena, at Mooresville, Aug. 21, 22.
I. A. WHITEHURST, P. E.

Waxahachie District—Third Round.

Forreston, at Collier's Chapel, June 19, 20.
Italy, at Italy, June 27.
Bethel, at Bethel, July 3, 4.
Bristol, at Bristol, July 10, 11.
Bridwell, at Avalon, July 14.
Ovilla, at Long Branch, July 17, 18.
Britton, at Webb, July 24, 25.
Maypearl, at Oak Branch, Aug. 1, 2.
Fennis, at Ennis, Aug. 4.
Manaheld, at Manaheld, Aug. 7, 8.
Midlothian, at Midlothian, Aug. 8, 9.
HORACE BISHOP, P. E.

Weatherford District—Third Round.

Whitt at Peaster June 19 20.
Sonto, at Palo Pinto, 11 a. m., June 22.
Springtown, at Goshen, 11 a. m., June 24.
Aledo, at Center, June 26, 27.
Azle, at Peden, July 3, 4.
Milsap, at Brock, July 10, 11.
Weatherford Cir., at Dennis, July 17, 18.
Weatherford, First Church, 11 a. m., July 25.
Couts Memorial, 8 p. m., July 25.
L. A. WEBB, P. E.

TEXAS

Beaumont District—Third Round.

Silsbee and Buna, at Buna, June 26, 27.
Newton, at Harrisburg, July 3, 4.
Burkeville, at Burkeville, 7:30 p. m., July 4.
Call, at Fords, July 10, 11.
Kirbyville, 7:30 p. m., July 11.
Liberty, at Hardin, July 17, 18.
Dayton, July 18, 19.
Mt. Belview, 7:30 p. m., July 19.
North End, 7:30 p. m., July 21.
Roberts Ave., at Spindletop, 7:30 p. m., July 22.
First Church, July 25.
Port Bolivar and Stowell, at S., July 25.
China and Nome, at China, 11 a. m., Aug. 1.
Sour Lake, 7:30 p. m., Aug. 1.
Anahuac, 7:30 p. m., Aug. 2.
Port Arthur, 7:30 p. m., Aug. 3.
Woodville, Aug. 14, 15.
Nederland, at Sabine Pass, Aug. 21, 22.
E. W. SOLOMCN, P. E.

Brenham District—Third Round.

Rockdale, June 19, 20.
Soneville, June 27, 28.
Brenham, June 27, 11 a. m.
Chappell Hill, June 27, 28.
Lexington Mission, at Center Point, July 3, 4.
Lexington Sta., July 4, 5.
Waller, at Macedonia, July 10, 11.
Hempstead, at Lynn Grove, July 12, 8:30 p. m.
Brooks' ire, at B., July 17, 18.
Wallis at Alief, July 18, 19.
Lyons, at Cook's Point, July 24, 25.
Coldwell, July 25, 26.
Bay City Sta., Aug. 1.
Bay City Mis., at Caney, Aug. 1, 2.
Matagorda, at Lane City, Aug. 7, 8.
Wharton, Station, Aug. 8, 9.
Glen Flora at Beasley, Aug. 14, 15.
Rosenberg Sta., Aug. 15.
Gibbins, at Burton, Aug. 21, 22.
Bellevue, at Atkinson Grove, Aug. 28, 29.
Sealy, at San Felipe, Aug. 29, 30.
Richmond, Sept. 5, 11 a. m.
S. W. THOMAS, P. E.

Jacksonville District—Third Round.

Neches Cir., at Swanson, June 19, 20.
Palestine, Grace, June 20, 21.
Alto Sta., June 25-27.
Alto Cir., at Cal. Spring, June 26, 27.
Kety's Cir., at Bethlehem, June 29.
Brusky Creek and Frankston, at Mt. Vernon, July 3, 4.
Palestine, Centenary, July 4, 5.
Douglass Cir., at Lillert, July 10, 11.
Cushing Cir., at Trawick, July 11, 12.
Larue Cir., at Fincaite, July 13.
Eustace Cir., at Meredith Camp Ground, July 14.
Transcender Mis., at Tool, July 16.
Elkhart Cir., at Holmes Chapel, July 17, 18.
Gallatin and Ponta Cir., at Cove Spring, July 20.
Rusk Sta., July 21.
Overton and Arp, at Bethel, July 24, 25.
Trump Sta., July 25, 26.
Ballard and Mt. Seaman, Aug. 1, 2.
Montalbar Cir., Aug. 3.
I. F. BETTIS, P. E.

Marshall District—Third Round.

Kilgore Cir., at Cross Roads, June 26, 27.
Church Hill Cir., at Carlisle, July 3, 4.
Henderson, July 4, 5.
Hallsville Cir., at Hallsville, July 10, 11.
Longview, July 14.
Ketyville Cir., at Moore's Chapel, July 17, 18.
Jefferson, July 18, 19.
Beckville, at Rehoboth, July 24, 25.
Harleton, at Ore City, July 31 and Aug. 1.
Bethany Cir., at Bethel, Aug. 7, 8.
Lansville Cir., at —, Aug. 14, 15.
Marshall, Summit Street, Aug. 22.
Harrison Cir., at —, Aug. 28, 29.
Galena Cir., at —, Sept. 4, 5.
Galena Station, Sept. 5, 6.
F. M. BOYLES, P. E.

Navasota District—Third Round.

Anderson, at Steel Chapel, June 19, 20.
Oakhurst, at Oakhurst, June 26, 27.
Brazos County Mis., June 30.
Belott, at Center Hill, July 3, 4.
Grapeland and Lovelady, at Augusta, July 4, 5.
Trinity Sta., July 6.
Groveton Sta., July 7.
Onalaska, at Saron, July 10, 11.
Walker County Mis., at Bath, July 17, 18.
Huntsville Sta., July 18.
Midway, at Midway, July 22.
Madisonville Sta., July 22.
Porter Springs, at Creek, July 31, Aug. 1.
Crockett Sta., Aug. 1.
Cenozo Sta., Aug. 2.
Navasota Sta., Aug. 4.
Montgomery, at Plantersville, Aug. 7, 8.
Bryan Sta., Aug. 11.
Millican, Aug. 14, 15.
Willis, at Willis, Aug. 21, 22.
Cleveland and Cold Springs, Aug. 28, 29.
E. L. SHETTLES, P. E.

Marlin District—Third Round.

Davilla, at Davilla, June 23.
Lott, at Cedar, June 26, 27.
Travis and Chilton, at T., June 27, 28.
Cameron, June 28.
Gause, at Minerva, July 3, 4.
Buckholts, at Corinth, July 4, 5.
Durango, at D., July 10, 11.
Wheelock, July 16.
Flynn, at Evans Chapel, July 17.
Normangee, July 18.
Centerville, July 24, 25.
Leon Mis., at King Hollow, July 31, Aug. 1.
Jewett, at Oakwoods, Aug. 8.
Fairfield, at Dew, Aug. 14, 15.
Teague, Aug. 16.
GEO. W. DAVIS, P. E.

Pittsburg District—Third Round.

(In Part)
Redwater, at Concord, June 19, 20.
Dalby Springs, at Cedar Creek, June 26, 27.
New Boston and De Kalb, at De Kalb, June 27, 28.
Boston Cir., at Hooks, July 3, 4.
Queen Cir., at Law's Chapel, July 10, 11.
Atlanta Sta., July 11, 12.
O. T. HOTCHKISS, P. E.

Timpson District—Second Round.

Melrose Cir., Saturday and Sunday, June 26, 27.
Appleby Cir., Saturday and Sunday, July 3, 4.
L. B. ELROD, P. E.

Tyler District—Third Round.

Emory Cir., at Wooley, June 24.
Emory and Point, at Point, June 25.
Alba, at Pleasant Ridge, June 26, 27.
Edom and Chandler, at Pine Hill, June 30.
Big Sandy, at Winona, July 3, 4, 5.
Quarterly Conference, Monday, July 5.

Mineola Mis., at Haynesville, July 10, 11.

Mineola St., July 11.
Lindale Sta., July 14.
Grand Falls, July 16.
Edgewood, at Small, July 17, 18.
Whitehouse, at Flint, July 24, 25.
Marvin, July 26.
Murchison, at —, July 28.
Canton, at —, July 31-Aug. 1.
Collax, at —, Aug. 4.
Quilman, at Liberty, Aug. 7, 8.
Lindale Cir., at —, Aug. 11.
Wills Point Cir., at —, Aug. 14, 15.
Wills Point Sta., Aug. 15.
Tyler Cir., at —, Aug. 17.
Cedar St., Aug. 18.
J. T. SMITH, P. E.

NORTH TEXAS

Bonham District—Third Round.

Ector, at M., June 19, 20.
Dodd City, at E., June 26, 27.
Ladonia, July 3, 4.
Ladonia, B. C., July 11, 12.
White Rock, at M-C, July 17, 18.
South Bonham, at R. P., July 18, 19.
Brookston, at P. H., July 24, 25.
Telephone, at T., July 31, Aug. 1.
Petty, at T., Aug. 7, 8.
Monkstown, at D., Aug. 14, 15.
Windom, at G., Aug. 21, 22.
Ravenna, at Mt. P., Aug. 28, 29.
C. C. YOUNG, P. E.

Decatur District—Third Round.

Greenwood Miss., at G., June 19, 20.
Justin and Ponder, at Drop, June 26, 27.
Boyd Cir., at Annville, June 27, 28.
Decatur Cir., at Sweetwater, July 3, 4.
Bridgeport Cir., at Shiloh, July 10, 11.
Bridgeport Sta., July 11, 12.
Awood Sta., at Foster's, July 17, 18.
Decatur Sta., July 18, 19.
Kuma and Sidell, at Stony, July 24, 25.
Rosenko and Elizabeth, at E., July 31, Aug. 1.
Texas Methodist Assembly, Aug. 8.
Argyle Cir., at Chinn Chapel, Aug. 14, 15.
Bryson and Jermyn, at B., Aug. 21, 22.
Jacksonboro Sta., Aug. 22, 23.
Perrin Cir., at Groveland, Aug. 28, 29.
Vinegar Miss., at V., Aug. 29, 30.
We wish every Church in the district represented at the District League.
S. C. RIDDLE, P. E.

Gainesville District—Third Round.

Bonita Cir., at Spanish Fort, June 19, 20.
St. Jo Mis., June 26, 27.
Woodbine Cir., at Spring Grove, July 3, 4.
Montague Mis., at Ivey Mound, July 10, 11.
Dexter Mis., at Liberty Hill, July 14.
Aubrey and Oak Grove, at O. G., July 17, 18.
Denton Sta., July 16, 18.
Marysville Cir., at Van Slyke, July 24.
Myra and Hood, at Hood, July 25, 26.
Denton St. Sta., Aug. 1.
Whaley Memorial, Aug. 1.
Louisville Sta., at Coppell, Aug. 7, 8.
Era and Spring Creek, at Bonivar, Aug. 14, 15.
Sanger Sta., Aug. 15, 16.
Rosston Mis., at Forestburg, Aug. 21, 22.
Valley View Sta., Aug. 29, 30.
J. F. PIERCE, P. E.

Greenville District—Third Round.

Lone Oak Cir., at Glory, June 19, 20.
Kavanaugh Sta., June 20.
Greenville Mis., at Bethel, June 26, 27.
Wesley Sta., July 27.
Celestia Cir., at Orange Grove, July 3.
Celestia Sta., July 4.
Quilman Cir. and Mis., at Oak Grove, July 10, 11.
Jones' Bethel and Wesley Chap., at W. C., July 17, 18.
Lorraine Sta., July 18.
Lorraine Mis., at Center Chap., July 19, 20.
Merri and Lane, at Merrit, July 24, 25.
Wolfe City Sta., July 25, 26.
C. M. HARLESS, P. E.

McKinney District—Third Round.

Princeton Cir., at Culeoka, June 19, 20.
Carrollton and Farmers Branch, at F. B., June 26, 27.
Reamer Cir., at Fannie Harrington Chapel, July 3, 4.
Piano Sta., July 4, 5.
Pryor Cir., at Little Elm, July 10, 11.
Nevada Sta., July 17, 18.
Farmersville Sta., June 20, 21.
Josephine Cir., at Copeville, July 24, 25.
Wyne Sta., at St. Paul, July 31, Aug. 1.
McKardon Cir., at Pleasant Valley, Aug. 1, 2.
Trisco Sta., Aug. 2, 8.
Weston Cir., at Cottage Hill, Aug. 14, 15.
Celina Sta., Aug. 16.
Anna and Melissa, at Melissa, Aug. 21, 22.
Blue Ridge Cir., at Henrico Chapel, Aug. 28, 29.
C. W. DENNIS, P. E.

Paris District—Third Round.

Amnona, at Garland, June 19, 20.
Clarksville Sta., June 20.
Clarksville Cir., at Bethel, June 26, 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.
Deport 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.
W. F. BRYAN, P. E.

Sherman District—Third Round.

Travis St., June 19, 20.
Sadler and Gordonville, at Hagerman, June 26, 27.
Pottsboro and Preston, at Progress, July 3, 4.
Key Memorial, July 4, 5.
Bells Cir., at Moore's Chap., July 10, 11.
Howe Cir., at Gunter, July 17, 18.
Whitesboro, at Stannell's Chap., July 24, 25.
Sherman Cir., at Cedar, July 31, Aug. 1.
Van Alstyne Sta., Aug. 1, 2.
Collinsville and Tioga, Aug. 7, 8.
Pilot Point, Aug. 8, 9.
Trinity, at Messenger, Aug. 14, 15.
Waples Memorial, Aug. 15, 16.
Pilot Point Grove, at Blackmon's Chap., Aug. 21, 22.
Whitewright, Aug. 28, 29.
Demison Mis., Aug. 29, 30.
R. G. MOOD, P. E.

Sulphur Springs District—Third Round.

Sulphur Springs, Mis., at Birthright, June 26, 27.
Cooper Sta., June 27, 28.
Cumby, at Miller Grove, July 3, 4.
Pickton, at Pine Forest, July 7.
Pecan Gap and Ben Franklin, at P. G., July 10, 11.
Reily Springs, at Arbala, July 17, 18.
Mt. Vernon, at Friendship, July 24, 25.
Conoco, at Park Chapel, July 28.
Sulphur Springs Sta., Aug. 1, 2.
Sulphur and Weaver, at Sallito, Aug. 7, 8.
Winnsboro Sta., Aug. 14, 15.
Lake Creek, at Brushy Mound, Aug. 28, 29.
Klondike, at Habern's Ch., Sept. 4, 5.
Yowell, at Moss Ch., Sept. 5, 6.
Brashear, Sept. 11, 12.
Sulphur Bluff, Sept. 18, 19.
R. C. HICKS, P. E.

Terrell District—Third Round.

Crandall Cir., at Lawson, June 19, 20.
Fate Cir., at Munson, June 26, 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 Mis., at Prairieville, July 17, 18.
Scurry Cir., at Jones Chapel, July 24, 25.
Kemp and Becker, at Kemp, July 31, Aug. 1.
Elmo Mis., at Poetry, Aug. 7, 8.
Hutchins and Wilmer, at Wilmer, Aug. 14, 15.
Lanaster Sta., Aug. 15, 16.
Chisholm Cir., at Allen's Chapel, Aug. 21, 22.
Kaufman Sta., Aug. 28, 29.
Terrell Sta., Aug. 29.
E. L. EGGER, P. E.

NORTHWEST TEXAS

Amarillo District—Third Round.

Texline, June 19, 20.
Stratford, June 26, 27.
Dalhart, June 27, 28.
Wildorado, at Adrian, July 3, 4.
Channing, July 9, 11.
Dumas, at Middle Well, July 10, 11.
Gazette, at Lipscomb, July 16, 17.
Higgins, July 17, 18.
Canyon, July 24, 25.
Amarillo, Polk St., July 26.
Amarillo, Buchanan St., July 27.
Chantree, Aug. 1, 2.
Hansford, Aug. 2, 3.
Amarillo Mission, Aug. 7, 8.
ERNEST E. ROBINSON, P. E.

Clarendon District—Third Round.

Shamrock Mis., June 19, 20.
Shamrock Sta., June 20, 21.
McLean, 11 a. m., June 22.
Goodnight, June 26, 27.
Hedley, July 3, 4.
Newlin, July 10, 11.
Wheeler, 11 a. m., July 17.
Miami, July 18, 19.
Wellington Mis., July 24, 25.
Wellington Sta., July 31, Aug. 1.
Qual, 11 a. m., Aug. 2.
Clarendon Sta., Aug. 7, 8.
Godley, Aug. 14, 15.
Canadian, Aug. 15, 16.
Clarendon Mis., Aug. 21, 22.
J. T. HICKS, P. E.

Hamlin District—Second Round.

Tuxedo, at Fairview, June 19, 20.
Sylvestre, at Lawless, June 26, 27.
B. W. DODSON, P. E.

Plainview District—Third Round.

Lorenzo, at Petersburg, June 26, 27.
Kress, July 3, 4.
Tulia, July 4, 5.
Floydala Miss., at Baker, July 10, 11.
Floydala Sta., July 11, 12.
Roaring Springs, at Atton, 11 a. m., 3 p. m., July 13.
Matador, 11 a. m., 3 p. m., July 14.
Turkey, at Florot, July 17, 18.
Plainview Sta., July 18, 19.
Lockney, at Pleasant Valley, July 24, 25.
Silverton, at Wayside, July 28, 11 a. m., 3 p. m.
Cross-ston, at Come, July 31, Aug. 1.
Abernathy, at Pecos Chapel, July 7, 8.
Lubbock, Aug. 14, 15.
Plainview Mis., Aug. 17, 18.
Dummitt, at Big Square, Aug. 21, 22.
Hale Center, at Center Plains, Aug. 28, 29.
O. P. KIKER, P. E.

Stamford District—Third Round.

Werner and Thorp, June 19, 20.
Stamford Mis., June 26, 27.
Hassell Sta., June 26, 27.
Axtone Mis., July 2.
Gore Sta., July 3, 4.
Seymour Mis., July 10, 11.
Seymour Sta., July 14, 15.
Bonaton and Shady, July 17, 18.
Woodson, July 20.
Brookston Sta., July 24, 25.
Brookston Mis., July 26.
Ward Memorial and Bethel, July 31, Aug. 1.
Albany Sta., Aug. 2, 8.
St. John's Standard, Aug. 14, 15.
Lanester Mis., Aug. 21, 22.
J. G. MILLER, P. E.

Sweetwater District—Third Round.

Dunn, at Winston, June 19, 20.
Ira, at Crowder, June 20, 27.
Trembigh, at Plainview, July 3, 4.
Thuranna, at Elkins Chapel, July 10, 11.
Stuyser, July 17, 18.
Culterton Cir., at Culbert, July 24, 25.
Sweetwater Mis., at Falora, July 31, Aug. 1.
Sweetwater Sta., Aug. 1, 2.
Blackwell, at Slater Chapel, July 7, 8.
Roscoe, Aug. 14, 15.
Lorraine, Aug. 21, 22.
Colorado Sta., Aug. 22, 23.
Roby, at Royston, Aug. 28, 29.
J. T. GRISWOLD, P. E.

Vernon District—Third Round.

(First Part)
Vernon Cir., June 26, 27.
Tollert, July 3, 4.
Kirkland, July 10, 11.
Dumont, July 13, at 11 a. m.
Childress Sta., July 18.
Toll, July 20, at 2 p. m.
Crowell, July 25.
Margaret, July 26, at 11 a. m.
Chillicothe, Aug. 1.
Childress Mis., Aug. 7, 8.
Estelline, Aug. 9, at 11 a. m.
Ogell, Aug. 14, 15.
J. G. PUTMAN, P. E.

GALLSTONES

May Be Cured at Home Now Without Operating.

Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is used and recommended by the World's highest Medical Authorities. It would be a bad mistake, often a sad mistake, not to give this simple remedy a trial before submitting to the expenses and dangers of an operation.

The American Journal of Clinical Medicine says: "THOUSANDS SUFFER FROM GALLSTONES AND DON'T KNOW IT. Many doctors put medicine into stomachs supposed to be the source of indigestion or dyspepsia. In a very large proportion of cases unsuspected Gallstones will be found to be the cause of the indigestion." If you have a Bad Stomach, Gaseous Pains, Colic Spells, Belching, Bloating, Indigestion, Bileousness, Constipation, Sick Headaches, Torpid Liver, Bad Color, Distress, burning, biting, boring sensation or pains in the Stomach, Right Side, Back or Under the Shoulders, Appendicitis or Gallstones, write to-day to the Gallstone Remedy Co., Dept. 917, 219 S. Dearborn St., Chicago, Ill., and ask for a FREE copy of their GALL-TONE BOOK.

PERSONALS

Rev. J. W. Cannon, pastor at Dexter, was a visitor at the Advocate office Monday, en route to Georgetown to attend the Theological Summer school.

Rev. C. R. Kidd and wife, formerly of Oenaville, called at our office this week. Brother Kidd is on the ground early for matriculation at Southern Methodist University this fall.

Bishop John C. Kilgo requests that his correspondent now address him at Charlotte, North Carolina, instead of Durham, North Carolina. Let those interested make a note of this.

Rev. J. A. Beard, from Caddo, Okla., en route to El Paso, made us an appreciated call. Brother Beard, a useful local preacher, will make his home in El Paso.

Rev. J. M. Peterson, of McAlester District, Okla., paid Dallas a flying visit this week and did not overlook the Advocate. We enjoyed a pleasant visit with him. He gives glowing accounts of the work in Oklahoma.

Rev. J. J. Creed, of Taylor, was called upon for two Baccalaureate sermons. Granger and Taylor High Schools. The sermons were highly commended by the press at both places.

Rev. W. Y. Switzer, of Canadian, passing through Dallas en route to Georgetown, made a pleasant call at the Advocate office. Brother Switzer looks well after every interest of his charge, the Advocate not excepted.

Brother J. H. Matthews, our stanch layman of Bowie, was welcomed at the Advocate office this week. He is proud of the new church building and reports his pastor as in high favor with the people.

Rev. R. B. Wilkes, of Clarksville, called at our office this week to bring a new subscriber. Brother Wilkes appointed a new steward and promptly secured his subscription to his Church paper.

Rev. W. H. Keener, Conference Evangelist of Central Texas Conference, was in Dallas this week and called to see us. He reports success in his work. He is one of our best young men.

Rev. J. D. Young, our pastor at Eboli, has been elected vice-president of the Texas Woman's College, Fort Worth. Brother Young has the matter under advisement, but has not yet accepted.

Rev. W. H. Brown, evangelist, gave us one of his cheering visits this week. He has been holding meetings in Oklahoma and is enthusiastic over that country and the progress of our Methodism there. He says the Texas Advocate is in high favor.

A note from Rev. E. L. Shettles announces the sad intelligence of the death of Mrs. C. C. Bell, wife of Rev. C. C. Bell, pastor at Groveton, Texas. She died at the home of her daughter in Lexington, Texas, June 19. In the passing of this good woman, Brother Bell has sustained a great loss. The Advocate extends sincere sympathy.

Rev. J. W. Patison, of Line Street, Hillsboro, has for four years had a very sick son, whose recovery seemed hopeless even to his physicians. It will be good news to their many friends that the young man is rapidly improving. His boy's illness has prevented Brother Patison from answering many calls to aid brethren in their work.

Hon. Thos. J. Bonner, of Rives, Tenn., in company with his brother, Rev. R. B. Bonner, of Shamrock, Texas, called on the Advocate this week. T. J. Bonner is a prominent citizen in his section and has filled important places in his Commonwealth. He is also an active worker in our Church, having been Sunday School Superintendent in one school for nearly forty years. He is en route to California on a pleasure jaunt.

Rev. E. C. Kiker is the wide-awake and progressive preacher in charge at Frisco, Texas. He made the Advocate a pleasant call this week, and we were glad to learn from him that his new church is completed and the first service was held in it Sunday. He is justly proud of the accomplish-

ment of this work during the trying times through which the country is passing.

Brother T. B. Smith, of Cressona, died June 6, 1915. He was one of our most substantial laymen and the Church has sustained a loss in his removal. Brother Smith, in addition to other benevolences, gave to our Church last year a home for superannuates.

OUR CHURCH NEWS

Up to June 1, forty thousand Moslems had been killed on the Gallipoli Peninsula.

The Commencement sermon for Mansfield College, Mansfield, La., will be preached by R. A. E. George S. Sexton, D. D., of Shreveport.

Galloway Memorial Church, Jackson, Mississippi, is nearing completion, and when finished will not carry any debt. It cost more than \$80,000.

Bishop Hoss will sail for his visit to the Orient—going first to Australia—from New York City about the first of July.

The Laymen's Missionary Movement plans to hold conventions in more than a hundred cities during the fall and winter of 1915-16, and a great national convention in Washington in May, 1916.

Bishops Wilson, Hoss Candler and Lambuth have been secured for lectures in the new department of Missions which is to be established in the Candler Theological School. Besides these Bishops, some of the secretaries will also deliver lectures.

Rev. John D. Hammond, who has been president of Paine College, Augusta, Georgia, at the late meeting of the Board of Trustees tendered his resignation as head of the institution and it was accepted. He will remain with the college till November 1.

Rev. Dr. James W. Lee, widely known as the author of "The Religion of Science," has been appointed fraternal delegate of the Methodist Episcopal Church, South, to the Methodist Protestant General Conference. Dr. Lee is now presiding elder of the St. Louis District.

Bishop Hoss has been requested by the College of Bishops to write a history of our Church. By the same body Bishop Lambuth has been requested to write a history of the missions of our Church. Two jobs are these that need to be done and no men for doing them could have been more wisely chosen than our Bishops selected.

One of the most remarkable incidents in modern missionary annals is that of the great Mohammedan University, El Azhar, at Cairo, Egypt, permitting a Christian missionary, Rev. Stephen Trowbridge, to speak within its sacred portals. He was listened to by a large group of students and teachers.

Rev. Dr. Edwin B. Chappell, editor of the Sunday School publications of the Methodist Episcopal Church, South, is to be the fraternal delegate of that Church to the Saratoga General Conference of the Methodist Episcopal Church. Dr. Chappell is known as a firm believer in the unification of American Methodism, so, declares Zion's Herald.

The Northwestern Christian Advocate, Chicago, says: "The Baptist Church of Oak Park, a suburb of Chicago, has voted to receive persons by letter from other denominations without immersion, while it will continue to administer baptism by immersion only to its own converts. This has for many years been the practice of English Baptists, but it is not widely followed in America."

Rev. Felix R. Hill, Sr., D. D., is having his usual phenomenal success in the pastorate in the old historic Church of "Felicity," New Orleans. Among the many renowned and gifted pastors of this Church are Bishops Keener, Parker, McTyeire and Drs. Matthews, Tudor, Sawyer and others. Bishop Hargrove was once heard to remark that Dr. Felix R. Hill, Sr., had won more souls for Christ and lives for the Church than any pastor he knew.

The Midland Methodist says it is claimed that ninety-eight per cent of the country Churches have preaching but once a month. Here is a "problem" that ought to be solved. Some plan should be worked out whereby this lame place in country Church life could be cured. Who will suggest a

Southern Methodist University

BISHOP CANDLER'S MESSAGE TO YOUNG PREACHERS.

The one controlling reason why a young preacher should attend a theological school and take a full theological course is that he may be thoroughly furnished for the work of the ministry. It is the same reason which gave rise to the Schools of the Prophets and all the seminaries for the education of the ministry which have existed through all the ages of the Church. Occasionally I hear a man exhorting to this end on the ground that "the demands of the twentieth century require it;" but this I regard as cheap declaration. The twentieth century makes no demands in this matter which have not been made by all the centuries. I'm not afflicted with the mental malady which might be called "centuritis," but I am concerned that we shall have a powerful ministry in this time to carry forward the work of God's Church which we have received from the centuries behind us and which we must transmit to the generations to come.

W. A. CANDLER.

PROF. SHULER BRINGS VALUABLE BAGGAGE BY FREIGHT.

We have received notice from Prof. E. W. Shuler that he is now shipping twenty-five large boxes of valuable material for his work in geology this coming fall, and among this material there are over a thousand volumes of very valuable books. These will be shipped the first of July from Cambridge, Massachusetts, where Prof. Shuler will receive his Ph.D. Degree at Harvard University on June 24, having all of his examinations already behind him.

He has been through New York State and made many valuable collections, having over a hundred pictures and two boxes of representative material for our geological collection as a result of that trip. He has received also over two hundred mineral specimens from a fellow geologist, and a number of professors in different institutions in the East are adding to his collection, with others to follow this fall.

The head of the Department of Geology at Vanderbilt has previously offered to assist him in many ways, considering him one of the brightest men he has ever known in the work in which they are both so deeply interested. He also has had turned over to him complete files of all our Southern State Surveys with many valuable reports and bulletins.

The artesian well which is now being bored on the University property and which will furnish water to all of the section of University Park will have a correctly kept log, showing the record of different kinds of materials and depth of each through which the well is driven, which will be of much value in teaching the local geology to students.

We know that both teacher and student will have a year of much profit and pleasure before them.

Brother J. S. Means (everybody knows and loves Brother Means), who lives way out at Andrews, Texas, brought a little money with him last week and came to see the University. Brother Means remembered that he

practical remedy? Something more than a haphazard use of local preachers must be in the plan, though the local preachers will have to be used. Laymen, it seems to us, must come in for a share of the responsibility.

Thirty and one-half per cent only of the population of San Francisco have any sort of Church connection; of this percentage twenty-six per cent are Roman Catholics and only four and a half per cent are Protestant.

The long-standing controversy between the Presbyterian Church (U. S. A.) and Union Theological Seminary was settled at the last General Assembly by the adoption of a report declaring that the Seminary never was under the legal control of the General Assembly, and now has with it no legal, doctrinal and ecclesiastical relations. Presbyterians have given the Seminary some \$2,500,000, but they now gladly surrender all claim to the institution because it is out of harmony with the Church.

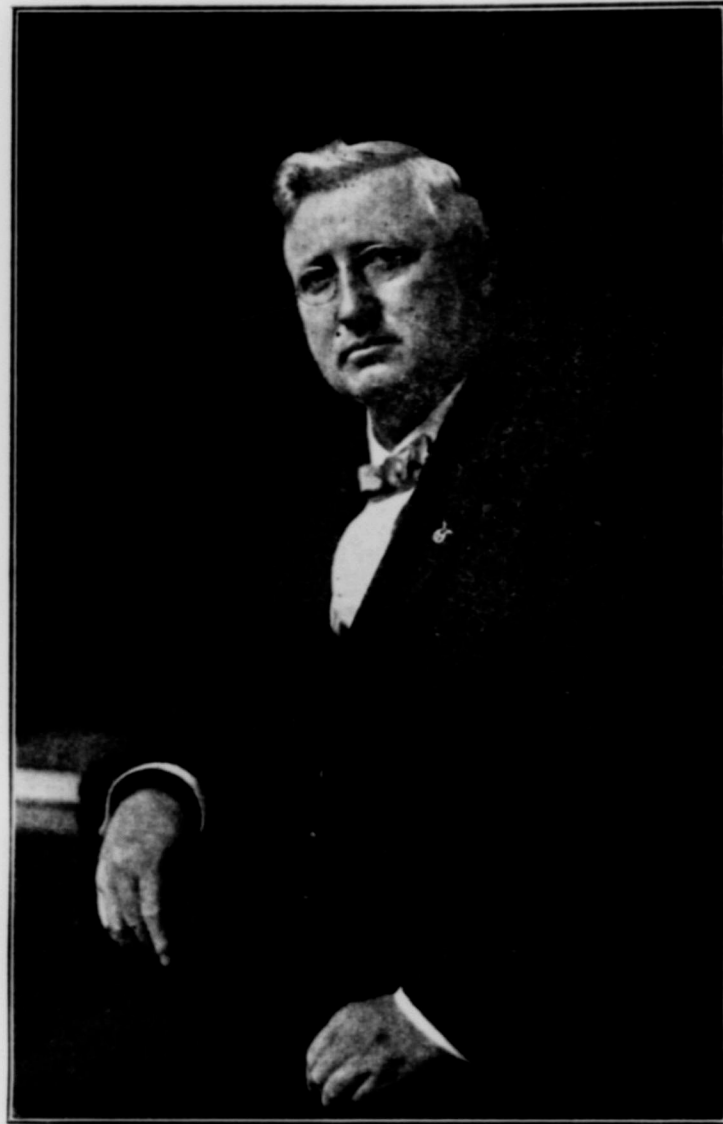
CISCO STATION 100 PER CENT.

All of my stewards now take the Advocate. At our District Conference we passed a resolution to secure one hundred new subscribers during Advocate Week—five new subscribers to each pastor. I am sending you my five and hope to send more.

J. E. CRAWFORD.

owed a debt to a Methodist preacher now in heaven. Brother Means saw how he could both honor this sainted preacher and assist the next generation, and made a check for \$500 to the Ministers' Memorial Endowment Fund of the Theological Department. Brother T. E. Sherwood's name will therefore be placed upon the bronze tablet in the rotunda of Dallas Hall. He left

another \$500 check to help the Rankin Memorial Building, honoring another hero of Methodism in constructing a building where poor boys may have a home while attending the University. It is safe to say that if many other Methodists visited the University as often as Brother Means they would see the "why" of Brother Means' second thousand to S. M. U.



The above is the likeness of one of the most prominent Methodist laymen in Texas, Judge C. C. Walsh, for more than a quadrennium Treasurer of the West Texas Conference and conspicuous in the Church of this resident city, San Angelo, and is one of the true and tried men of the Board of Trustees of Southern Methodist University. At the very recent meeting he was thrice honored—elected Chairman of the Finance Committee, in connection with Rev. Horace Bishop, Rev. O. S. Thomas, Rev. J. M. Peterson, G. T. Jester, and R. H. Shuttles, and the certainty of proper management of the University's finances is assured. Judge Walsh is a financier, both in and out of the Church, and his brother trustees, after these four years of trying situations, have found him to be able to meet the emergency.

Mr. W. T. Henderson, ex-Commissioner of Finance of the city of Dallas, was present at the recent audit of the books of Southern Methodist University, under the direction of Judge Walsh, Mr. J. W. Blanton and Rev. O. S. Thomas. At no work would Judge Walsh's genius show to better advantage than as an auditor. There need be no worry about the accuracy of the system of either the audit or the books of the University Judge Walsh at the helm.

The Judge did not hesitate to announce to all concerned that the West Texas Conference is to meet in San Angelo this fall and that all records of hospitality are to be broken. The best session in the history of West Texas Conference is announced and expected. There is no doubt but that the Judge as host will equal the Judge as a financier.

GATESVILLE DISTRICT SUNDAY SCHOOL CAMPAIGN.

During the month of May there was conducted in the Gatesville District a district-wide campaign for the purpose of increasing the attendance on the Sunday Schools of the district. The Sunday Schools were divided into four groups according to their enrollments prior to the campaign. The campaign took the form of a contest, in which the objective goal before each school was to maintain the highest average attendance in its group throughout the contest and also to make the highest percentage increase over its average attendance for the first three Sundays of April.

At the District Sunday School and Epworth League Conference held in McGregor, June 1-3, a committee of five was appointed for the purpose of examining the records of the various schools, as reported by the superintendents during the contest, and ascertaining the winning school for the district and for each group. The committee considered only those schools that had sent reports of their attendance for the first three Sundays in April and for the five Sundays in May. Some schools maintained a high attendance throughout the month of May, but, inasmuch as they had given no report for the attendance in April, the committee had no way of ascertaining the percentage of increase,

and therefore took no note of them in making up its report. The school making the highest percentage of increase for the district was the Sugar Loaf School on the Nolanville Circuit. This school made a gain of 100 per cent, going from an average attendance of twenty-two in April to an average of forty-four in May.

Some of the records made by other schools are as follows:

	Percentage of increase.	Average attend. for May.
GROUP I		
Gatesville	17	351
Killeen	15	150
McGregor	41	215
Meody	31	189
GROUP II		
Valley Mills	42	209
GROUP III		
Land (Hamilton Circuit)	68	86
Crawford	39	105
Evant	11	59
Copperas Cove	51	64
Mount Zion (Turnersville Cir.)	33	71
Nolanville	59	89
Turnersville	34	192
GROUP IV		
Buena Vista (Killeen Circuit)	55	45
Montgomery Springs (Meridian Circuit)	51	64
Sugar Loaf (Nolanville Circuit)	100	47
Union Grove (Jonesboro Circuit)	28	22
Bee House (Evant Circuit)	31	28
Jonesboro	42	37

ERNEST L. LLOYD.

Rev. J. F. Simpson, of Poteet, has doubled the list in his charge this year, and the campaign still goes on. He writes: "The Advocate is good and we are working for it."