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## The Kingdom of God and the Church

**E**NRAGED by the iniquities of the Spanish Inquisition, in the sixteenth century, the people of the Netherlands gathered together, formed themselves into mobs, visited the Churches of their land, and ruthlessly destroyed their sacred images. Scarcely a church in the whole of the Netherlands escaped the violence of the mob.

The image-breakers of the Netherlands are not without successors. Image-breaking seems to be the order of our day. The image-breaker is abroad. And images of stone and paintings of oil are not now the object of attack. Images infinitely more priceless than any of these the image-breaker of today assaults. Creeds fragrant with the memories of the past, the Bible honored by the devotion of the ages, the Church purchased with the precious blood of Christ—these are the objects of ruthless attack today.

Creeds are reckoned as so much worthless traditions, the Bible is treated as fallible literature, and the Church is said to obscure Christ.

The Christian Church comes in for its full share of attack. It is not uncommon to hear men say that the Church has no indispensable place in the progress of Christianity. Either they speak louder than the rest of us, or the numbers grow, who say that the Church is only a "temporary adjunct of religion, of relatively slight importance, and likely to be outgrown with time." This loud-speaking contingent do not hesitate to say that the Church is but "an accident or incident in the development of piety in the world." This contingent boldly affirms that the Church has "no permanent place in the structure of true religion."

Dr. Charles Edward Jefferson very discriminatingly records the result of this new teaching. The inevitable result is that "the Church, to many Christians, has become an object to be apologized for, and has ceased to be an institution to be sacrificed for, and loved." In all of our communions, it must be confessed, are those whose lives reveal indifference to the discipline of the Church, an absence from its services and neglect of its institutions.

A favorite habit of some is to speak much of the kingdom and very little of the Church. They speak of "the kingdom-idea" and of the "kingdom-passion." They seem to be saying that Christianity is only a filial disposition of the heart, and as such needs no dogma, nor organization, nor ritual. There is still another group who profess to be in the kingdom but refrain from union with the Church. Some

times they tell you that they do not believe in organization. There is another group still who express positive hostility to the Church and say of its membership, "Come out from among them and be ye separate."

The preacher of the twentieth century may be sure of one thing: the Church will never be an institution to be sacrificed for and loved by his people unless they understand what it is. Both the nature and the mission of the Church he must restate again and again. And the point of departure in any sermon which will grip and hold modern men must be the kingdom of God.

The Kingdom of God had priority in the teachings of Jesus. Jesus spoke of the kingdom before he spoke of the Church. Jesus, too, spoke much oftener of the kingdom than he did of the Church. Jesus began his ministry with speech concerning the kingdom, but he may be said to have closed his ministry with speech concerning the Church. Jesus first spoke of these separately, but he closed by coordinating the idea of the kingdom with the idea of the Church. No word that Jesus ever spoke is fuller of meaning for the modern man than his word to Peter concerning the kingdom and his Church.

The early ministry of Jesus was occupied with the preaching of the great kingdom-ideals, but the close of his ministry was occupied with the consideration of an organized society which should foster and promote these ideals in the earth. Jesus was thinking of such a society when he said to Simon, after nearly two years of teaching and within a few months of the end, "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Jesus later still was thinking of this organized society when in that solemn moment he said, "This do in remembrance of me." Jesus had in mind this organized society when, as his last word, he said, "Go, teach, baptizing," etc. These were the simple ordinances of a visible organization which should bear his name and extend his kingdom-ideals unto the ends of the earth.

The Apostles themselves manifestly understood that their Master was much occupied near the close of his ministry with an organized society which should embody and extend the ideals preached in the gospel of the kingdom. For, did they not exactly reverse the order in which Jesus

had spoken of the kingdom and the Church? And did they not speak far oftener of the Church than of the kingdom? The Church was primary in their thought. One hundred and twelve times they spoke of the Church; less than thirty times they spoke of the kingdom. And their idea of the Church was that of their Master: an organized society which should extend the ideals of the kingdom.

The kingdom, then, may be spoken of as an ideal, the Church as the organization of that ideal. And as such the Church has an indispensable place in the progress of Christianity. For, in the very nature of things, ideals need embodiment. Ideals need to be organized. Organized ideals only bless the world. Ideals unorganized are star-dust floating through limitless space; organized ideals are whirling worlds traveling their orbits. Ideals unorganized are sheet-lightning illuminating the sky; ideals organized are the thunderbolts cleaving the mountain sides. The domestic ideal when organized in the home blesses the world; the political ideal when organized in the State is of greatest service to the world; the religious ideal when organized in the Church exercises the profoundest influence upon mankind.

What shallow thinking upon the part of those who say the organized Church has no permanent place in the Christian religion! What would you say of the man who prates his belief in the domestic ideal, who approves of the conjugal fidelity of husband and wife, the parental relation to children and the filial relation to parents, but who derides the home? What would you think of the man who parades his belief in the political ideal, who talks loudly of equality, liberty and fraternity, but who denounces the State? And as well profess belief in the religious ideal while renouncing the place of the organized Church.

The persistent effort of every Christian communion should be to make itself the practical expression of the ideals and principles of the kingdom, and only as it does this can it have any permanent place in the world. The conditions of entrance into any Church should be identical with those announced by Jesus for entrance into the kingdom. The standard of holy living in any Church ought to be identical with that for continued membership in the kingdom of heaven. Only as this is true can any Church abide. And unless this is true no Church ought to abide.

The Kingdom of God is secure. Its divine ideals shall smite the great image of the world's base ideals. Its principles of love to God and love to man will storm and win supremacy over the affections of men. Christ, the King, will continue his triumphant march through the centuries. His reign shall deepen as with his wounded hands He lifts the gates of empires

from their hinges and with his love He reverses the current of history. Of the increase of his reign there shall be no end.

The Kingdom of God is secure, but will the Church abide? Will this or that particular religious organization abide? Professor Bruce indicates what our answer must be: "The Church is only a means to an end. It is good only so far as it is Christian. There is no merit or profit in mere ecclesiasticism. Whatever reveals the true Christ is of value and will live. Whatever hides Christ, be it pope, priest, or presbyter, sacraments, or ecclesiastical misrule, is pernicious and must pass away."

Will the Church abide? Answer: If it remains a body for the Spirit of Christ, an atmosphere for the light of Christ, a transmitter for the power of Christ, a sensitive plate for the image of Christ—if it does this, it will abide and the gates of hell shall never prevail against it.

Methodism does not shrink from the application of the test of a New Testament Church. Her boast is not of an ancient history, nor is it of her ritualism. The boast of Methodism is that she has earnestly striven to make her organization a practical expression of the ideals of the kingdom of God.

The conditions of entrance into the Methodist Church are identical with those prescribed by Jesus for entrance into the kingdom. Jesus cried, "The kingdom of heaven is at hand; repent ye and believe the gospel." The Methodist preacher inquires of every one who knocks for admission into the Methodist Church, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world," etc.? "Dost thou believe in God the Father Almighty and in Jesus Christ, His only Son," etc.? May Methodism never make the conditions of entrance into her communion either easier or harder than those prescribed by Jesus for entrance into the kingdom of heaven!

The standard of holy living for membership in the Kingdom of God is a life inwardly and outwardly holy. Members of the kingdom are those who refrain from both murder and anger; from acts of impurity and from lust; from acts of revenge and from the spirit of revenge. It is the glory of Methodism that from the beginning of her history she has insisted upon a holy life. Her mission is to spread scriptural holiness over the land. Her jewels are her devout men who like Asbury and McKendree have both professed and lived the doctrine of a holy life.

Methodism, if true to her own history, will continue her journey with her divine King around the whole world and until the last syllable of time.

# Gulliver Answered

By REV. Wm. A. EDWARDS, Dallas, Texas

In the Advocate of June 24 there is an article, "Just One Thing After Another." It was the product of the wonderfully fertile brain of Gulliver. A very fertile brain is an ocean tide that cannot rest and is ever moving, and now and then strikes the shore with such force it tears up things. It is like a fertile soil that produces all useful crops, but if not well tended harmful weeds grow with the good crop, much to their detriment and sometimes destruction, and the more fertile the soil the ranker the noxious growth. Gulliver has one thing and then another in his article of June 21. What he had to say about the superannuated was one thing, and what he said about conferences was the other, and the other is the noxious weed that I want to get out of Gulliver's crop, and anyone is glad to have his crop weeded, if in doing so it doesn't hurt the corn and cotton; but before I pass to the "other" I want to say of all the help financially I have ever received in my entire life that I have had from the Financial Board has done me the most good. The Board has been as generous as I could wish and as liberal as their means would allow, and all I have to say is, "May their tribe increase and may they long continue to bless others as they have blessed me."

In regard to Gulliver's suggestions about the conferences, he has assigned reasons for the change and in a sense and way good, but not so conclusive as in my judgment to make a change desirable. The change or plan proposed has been in operation for a number of years in the Virginia Conference, as I understand, and as they seem to continue it, I suppose they like it, and it seems to me preachers would like it and the lay delegates would like it. It would be nice to go to larger cities and stay at fine hotels and boarding houses and let the other fellow pay the bills. I am now past eighty and I think I would enjoy that, as old Brother Angel, of this conference, used to say—hugely. That is not the question, what I personally would like or dislike. The question is, "is it the best thing to do?"

I assume it is neither best for preachers nor for people. In this life we give and take, and those that give most get most in return, and those that never give I think receive but little of life's best things. That makes the heart an everflowing well of joy and hope. It seems to me I would be poor indeed if the treasures of my heart were emptied of the thousands of good things that have come into my life from without. Are we a part of all we meet, or is that a mistake? And is it true we love that best for which we suffer most?

He says from time immemorial preachers have paid their expenses to the conferences and had free entertainment. Long usages and well-established customs that have worked well should have preponderating reasons for a change before making a change. It is said England never makes a change of vital interest until it has become an actual experiment. I am not in the way of progress, but all changes are not progress. It is better to carry a rock in one end of the sack and a pumpkin in the other than to have no pumpkin to carry. From time immemorial the plan has worked well, and in all my life I have never known many preachers that could not pay their way to conference and actually get back home.

He says the big towns care nothing for these conferences and the little places can hardly afford it.

It is true the larger cities care but little about an Annual Conference. The truth is outside the Methodist people it is hardly known they are going. There are so many larger gatherings, running up into the thousands, that a conference attracts but little or no attention beyond Methodist circles; but it is a benediction to the homes of the Methodists in cities. All Methodists are alike in many respects and they nearly all love to have Methodist preachers in their homes. The membership of city pastorates is so large the pastor can make but a few short calls during the year, rarely dines with any of them, and never spends the night with them. So, even in cities, it is a treat to have God's preachers at their homes with their families at night when husband and all are together. Now, it is true the cities care nothing about them, which would be literally true under Gulliver's plan, except hotels and boardinghouses. Then the influence and power of an Annual Conference for good would be forever chucked away in the hotel and they would come and go with the regularity and with as

little stir as the changes of the moon and merely to make it easy and comfortable for its delegates.

In the North Texas Conference, one of the most compact in Methodism, there are at least a dozen or more places of easy access that can easily entertain the conference, and, as a matter of silent agreement, they hand it around, and so far as I have heard the conference has never been without a place to hold its sessions and they uniformly meet with a cordial welcome. It is often an epoch in the city life as well as the Church life. The preachers and delegates scatter all over the town. They are godly and intelligent men, and leave a deep religious impression behind them and carry light and sunshine into many gloomy and sorrowing homes.

In the years gone by in the good old days there were some preachers that thought it sinful to laugh. We had one such man in our conference. Some called him "Old Hark from the Tombs." His religion burdened him until at times it was distressing to be about him. I never knew whether his trouble was because he had too much or did not have enough, but he groaned under its mighty weight and it was hard to find a family that wanted him, for his fame had gone abroad. But at the conference to which I refer a Dutchman asked for a guest, and they sent him Hark from the Tombs. He went to his place, ate supper and retired to his room and soon the Dutchman heard the moaning and groaning, and going to his room, said: "Vel iss you sick; haf you got the yellow feve or de smallbox?" He said: "No; he was a Methodist." He left him, but soon heard the distressful noise and returned with more emphatic inquiry: "Vat iss de matter mid you? Half you got de yellow feve? Got smallbox? No. Vel vat iss it?" "I'm a Methodist." "Vel de Church must take dis man back what haf de mofodist. He vil gif it to mine vife and chillins." So "Old Hark from the Tombs" had to get a new home. It is the man whose religion does not hurt him that is wanted in the homes and carries sunshine and

leaves a hallowed influence behind him.

Again, it is piling up more collections. It matters not if it is a mere pittance, it is another collection, and the number now is almost embarrassing.

Many of the most pleasant recollections of itinerant life is the Annual Conference. Cut that out and you cut out of life and memory many of its brightest gems and richest treasures. Preachers once went long journeys to conference, generally on horseback, and sometimes amusing incidents occurred.

I will mention one. It serves to show how the preachers once went to conference, also the state of the country. For long distances several preachers would travel together. There were three in this bunch, and they stopped at a wealthy farmer's to spend the night. The farmer was a local preacher and he had a negro who was an exhorter. This farmer, as was often the case, then had a negro Church on his farm and he rang the bell, collected the negroes and had one of the brethren to preach and one reported after the service, as they left the church, he heard an old negro grunt and say, "Ugh; three siddling elders here to night and nothing done. If master had preached, Tony zorted and I eluded, we would had nuther sort of a meeting." The little churches on the old Southern farms where so many negroes professed religion and from which they went to heaven have gone to decay. No ringing bell calls the dusky worshippers any longer to the dear old spot. It is all gone and a king has arisen that knew not Joseph, but the Church is here and will be here and its conferences are here and here to stay. And for old men like Gulliver that can't be with us much longer anyway, we will place them near the committee rooms and point to the house where the committees meet. Let the people in our smaller towns see and hear our great men from the cities preach. Many of them have never seen and never heard a Methodist Bishop preach; and to my dear old friend, Gulliver, one of the best on my list, I will say

"Woodman spare that tree.  
Touch not a single bough;  
In my youth it sheltered me,  
And I'll protect it now."

## Annual Conference Entertainment

By REV. D. E. HAWK, San Marcos, Texas

In the Advocate of June 24 our well-known friend, "Gulliver," expresses his desire to know the mind of the brethren—lay and clerical—touching the methods to be employed for the future in providing entertainment for the Annual Conferences.

As to place, he suggests that some central point be selected to which we shall go each year and that expenses of travel and entertainment be met by a nominal assessment for each pastoral charge.

The good Doctor boldly declares "the big towns seem to care nothing about having the conference and the little places can hardly afford it." I hope this statement is too broad—it does the big towns of the West Texas Conference an injustice and betrays a very inaccurate knowledge of some of the smaller ones—let us hope.

Christian hospitality may be on the decline, but such unqualified statements are not to be justified on that account. To speak for all the towns, big and little in one line is more than poetical license. Furthermore, to go each year to a big town that "cares nothing about having" us is a very comforting (?) suggestion.

If that be true, let's spend our money in the hotels and boarding houses of the small towns which would entertain us if they could.

Having only been in the conference five years, I do not profess to be authority, but I have taken seriously the words of invitation from some laymen of the Church. I remember a well-known layman from the Doctor's congregation who came to Beville and made a gracious speech asking us to come to San Antonio—which thing we did.

To be sure there was some difficulty in finding homes; what work in this world is without its difficulty? From chopping cotton to interpreting a treaty written for an half century; from making the appointments at an Annual Conference to saving a soul from death. Some difficulty everywhere—but why despair? There is an home in San Antonio for one preacher of this conference and why?

Less than two decades ago the conference was entertained in a small town of South Texas. (I hear of another wanting us.) A good Christian wife rejoiced in the privilege of open-

ing her home. The husband was not religious. A faithful, consecrated preacher then and now a member of our conference was assigned to the home. A stranger to the home—but not to Christ. Little by little in the Savior's name and by his Spirit he found his way into the heart-life of the good woman's husband—he led him to Christ and on the Sabbath following the conference the pastor, now a presiding elder, received this newborn soul into the Church.

He is the superintendent of a very large Sabbath School in San Antonio, and his home was open and the prophet who brought him back to life was assigned to him, and by his urgent request during a recent conference.

Now this is a parable by which I dare to hope for the day when all of us shall be desired as guests in the home for our work's sake, where we shall be cordially invited because we are the prophets of the Lord. One of the old prophets was sent to a widow's home. The meal of the barrel had run low and she hesitated, but afterward was wondrously comforted.

When I look into my own life and ministry I feel that were I more like the old prophet, whose prayer for the stricken home God heard and answered, I, too, might be sent with equal propriety and profit into the widow's home during an Annual Conference.

I am persuaded to believe that if the big towns no longer want us—and that means the thousands of Methodists in each of our big towns—if they no longer desire our presence and our prayer within the home circle for a week, the fault is largely our own, and I take my full share of the responsibility.

And yet, if the conference is to mean little more than the meeting of "boards and committees" at places easy of access, surely our coming could not be coveted by any place, big or little.

I fear the tendency is oftentimes in that direction. Give us a committee on the Spiritual State of the Church—the thing for which the Church primarily exists.

There are conferences in the Connection which have never met without such a committee. The older men of the conference, with a sprinkling of the younger men, reviewing the work

of the Church in things spiritual as best they may; prayerfully considering the needed high notes of the hour and in their report, never hurried through in the closing hour of the last session, calling upon the conference and the Church throughout its bounds to look to God for his saving grace and the manifest presence and power of the Holy Spirit. Such a conference will not long beg for entertainment.

If our people of the big towns have really closed their homes against us, it is because they do not think it worth while to take us in. The houses are larger and the families smaller than they were twenty years ago and the towns have grown with the conference membership. It is not lack of room, as the Doctor suggests—love makes room any way.

Do the big towns believe the prophets all dead and for that reason has the chamber been closed? Surely it cannot be true.

Do our people believe their pastors to be only good fellows with an eye for the man's chance? Surely the charge is not universally true.

It might interest (?) us—it might chagrin some of us—to have the membership speak out boldly. A good man told me (not a Texan) that he entertained four preachers during a conference session and if three of them arrived home safely he never heard of it. Not a two cent stamp of gratitude and pledge of prayer for this open home!

But if there be no cure and we must go to the hotel and hold our highest fellowship in the lobby thereof while our bills and those of our representative laymen who are delegates are paid by the Church at large; if we must needs meet in the central places which "suggest themselves," but at the same time "care nothing about" having us, save to swell the receipts of the hostilities, leave a little money

in the shops and furnish the advertising the report of our meeting might give them—then I suppose we must; but this is a gloomy picture the Doctor paints for us. Being a man of years, experience and wide observation, he ought to know, and the future may vindicate his wish and wisdom in the matter.

When the day comes let it be known that Methodist preachers are prophets no longer. The place is forfeited and the chamber closed, the prayer unsaid and the room now dead—hopelessly dead, so far as we are concerned. Poets, philosophers, lawmakers, real estate dealers, chicken fanciers, diplomats, orators, paid priests who minister, and yet a long list, but no prophets. How poor shall be my home when his prayer is no longer heard! How small shall I be when the increase of the grocery bill occasioned by his presence therein for a week, one year in seven, shall make me to think that I am of all men most miserable!

How much poorer shall I be when I come to believe that there are no true prophets in the land and that their prayers for peace bring no peace, because they are the mere sayings of pretenders!

That the door of Christian hospitality seems for obvious reasons to be closing, the Doctor evidently believes, and I shall not now deny, but for the kingdom's sake I shall be sad when it never again will outward swing for the prophet's coming. In that day the home of the closed door cannot compute its poverty. Oh, that we shall always be prophets whom God can send, and whose stay shall so bless the homes as that, with the widow of old, those who entertain us once will say, "I know that thou art a man of God, and that the word of the Lord in thy mouth is truth" and will bid us come again.

## Resolved: That The Country Church---

By REV. JOHN A. SICELOFF, Jarrell, Texas

The question for debate that Monday morning began a little differently: Resolved: That the Problem of the City Church is more pressing than the Problem of the Country Church. But the arrangement of words in the question becomes a secondary matter when we consider the fact that the scene of debate was not in a Southwestern city, whose pastors can see the smoke of a dozen gins when they climb their church steeples, and whose congregations are backboneed and reinforced with titled farmers and their sons; but the debate was held in the Methodist Preachers' Meeting of New York City and vicinity. Most of the men who listened to the debate and took part in it had probably known very little service on a country charge, but all of them could read from their own experience the magnitude of the City Church Problem. And yet these men paused for a while to wonder if the Church of Christ were not having an even more intense struggle for existence in those regions which are the source of the Nation's life, than the titanic struggle in which they themselves were the chief actors.

And there is good reason for such a debate in such a place. If the Church is the visible body of Jesus Christ, suffering in any part of the body is communicated to every nerve center; and although pain will be present in only a part, yet all of the parts will suffer through sympathy. Indeed, the city Church has good reason to be concerned with the welfare of the country Church.

In the past twenty years, 1100 country churches have been abandoned in Ohio, 550 in Missouri and 1700 in Illinois. If a close study of the country Church in Texas were made, it is probable that a very few abandoned churches could be found, but it is more than probable that the same germs of disease and decay which became an epidemic and wrought such destruction in Illinois, Ohio, Missouri and other States, are silently at work among the country churches of our own State.

And the cause. No preaching! All of them had preaching at least once a month. No revivals? All of them had revivals occasionally, and at times there were rousing revivals. But the same local paper that began its report of the revival with "our town has just witnessed the most remarkable spiritual upheaval in its history" had in another column an account of the "recent sale" of Henry Clover's farm. Henry had paid forty dollars an acre for his farm eleven years before and had just sold it for one hundred and ten dollars an acre. He informed the local paper that at one time his farm was "the beathest patch of corn produc' land in the whole corn belt." It had produced seventy bushels of corn to the acre

when he first moved on it, but of late years he could not get more than twenty-five or thirty bushels out of it, and was hardly making a living. So he had concluded to sell—even though he was able to farm for many more years—and settle down in some place "where there are schools and churches."

And the story of Henry Clover and his farm, multiplied by several thousand, is the chief cause of the country Church decline and death. The economic, or getting-a-living life of the farmer is so wrapped up with his Church that when the farmer prospers, his Church prospers, and when the farmer fails his Church fails. The country Church has a membership of one occupation.

In these days of rapid increase in farm land values the farmer has no desire to settle down and establish a permanent home and build up his community; he is a sojourner and speculator on the face of the earth. There is no incentive to improve the quality of the land because Father Time is raising its money value by the mere creation of demand much better than the farmer could do by increasing production. The crops become poorer until the land produces no more than a living, and there are no profits at the end of the year. And what a man spends for the things beyond the needs of his immediate family, he spends out of his profits. If there are no profits, the other things must wait; it is not the custom of men to borrow money to pay their Churches and schools.

This increase in farm land values, together with the decrease in production and profit, with these added elements: the absentee pastor and the surplus churches, constitute the cause for country Church decay in Ohio, Illinois and Missouri. Comparing that same cause with symptoms closer home: In the period between 1909 and 1910, Williamson County farm land increased in the production of the chief crops, cotton and corn. The figures are not at hand for 1909, but in 1910 the average production of corn per acre was 16.5 bushels, and the average production of cotton was .31 bales, or less than one-third of a bale per acre. Further, the absentee pastor is the rule; the resident pastor, the rarity. And as for the surplus Church, its name is legion.

The whole point in the foregoing paragraphs is this: Good farming is a Church interest, and the country Church will grow or decline in the same ratio with its interest in the way the farmer gets his living. No, it is not meant that the Church should rent a farm and show the farmers how it should be done, but that every country minister should acquaint himself with the modern methods of farming, even if it is necessary to take a course in agriculture; he

should study the specific needs of the farming community and bring the forces and the sympathies of the Church to bear on them. "Unless the Church makes itself a positive factor in the upbuilding of the rural community and rural civilization, it will have to get out. And in the main, the Church must rebuild the rural community through its own members by making them better farmers, better citizens, of more value to the community."

The Church does not exist merely for the sake of building up itself. What purpose could be more selfish! It exists primarily for the sake of the community in which it is located. It is not an end in itself; it is a means to an end. If the workingman does not go to the Church, it is the privilege of the Church to go to the workingman. If the farmer and the merchant turn away from the Church and go to the lodge for that brotherhood which all men crave, then the Church has failed in one of its chief missions, because brotherhood is a Christian product and should find its healthiest growth in Church soil. If the poor man will not go to the Church, it is the wonderful privilege of the Church to go to the poor man. If the labor union, farmers' union or any other kind of a union believes that the Church is its enemy, it is the inalienable right of the Church to rise up and prove that it is its friend; if the farmers' union will not go to the Church, then let the Church go to the farmers' union. There would be little wisdom or religion in the "Go-to-Church" Movement if we should stop at that; bare courtesy demands that we return the call. And the common sense religion of Jesus Christ indorses the demand. "Come unto me, all ye that labor and are heavy laden," was reinforced by the charge of His Committee on Social Service: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

One vital need of the country Church is a change of attitude on the part of three classes of people: the station pastor, the country pastor, and the farmer himself.

The station pastor needs to consider the country Church in the light of its possibilities and not in what it has failed to do in the past. We want him to see the country Church as a part of the divine plan to bring the whole Church to the place of its full power and capacity. His attitude needs to be changed because it is poisoning the mind of the country pastor with discontent and dissatisfaction and a certain degree of contempt for his own work. The country pastor and the country Church need the co-operation of the station pastor. And at the present time the station pastor can do more for the development and recognition of the country Church than the country pastor himself.

The West Texas Conference has already secured the services of more than eighty station pastors who will hold meetings for weak charges during the year without remuneration. During the third week in February, H. D. Knickerbocker held such a meeting at this country Church, paying his own expenses and forbidding a free-will offering for himself. R. P. Shuler lectured on "Education" on a Thursday night in January, and Bishop Hoss preached one Sunday afternoon in June. These instances are given to prove that the station pastors on their part are ready and willing to give their services to the country Church when it is necessary. But the work of co-operation between city and country pastor is far more than that of preaching and holding occasional revivals on weak charges. In a word, the larger work is a comprehensive plan by which the station pastor undertakes to develop and strengthen all of the country Churches of his denomination within a given radius of his church; using for that purpose the trained reserve forces which nearly every station has at its command.

The second class that needs to change its attitude toward the country Church is the country preacher. It does not take him long to learn, when he first goes to conference, that the choice "places" in the conference are decidedly not in the country. He knows, of course, that he will have to go there, but he wants the shortest possible term of service. So, generally, he goes to his work with the attitude of a tenant preacher. His lease will probably expire at the end of one year; hence he goes to work at the things that will show the greatest results in the shortest possible time. Because he is a transient, he does not acquire a permanent interest in the life of his community and his people. He knows that if the condition of the roads in his charge were improved, his Churches could do business all the year round, instead

of lying idle during the rainy weather; he knows that the district school could take on a religious atmosphere if they had the co-operation of the Church, and that the social life of the neighborhood could be vitalized by the Church if its sympathies were extended. But there is no incentive to give himself to these things, because his work is finished at the end of the conference year, and the new preacher might have an altogether different program. And because the tenant preacher will probably be far away next year his one concern is to exploit his spiritual farm for all it is worth, and that means to report the greatest possible number of additions, and all collections in full. He knows that his report will not necessarily include a statement as to whether the life of Jesus Christ is finding daily expression in all the interests of home and community life which goes to make up full and well-rounded spiritual living.

The Continent expresses a thought which should be given a wider hearing in this connection. A vital need, and one which is not confined to country Churches, is that the Church be grown—it cannot rightly be built. The country Church is suffering frightfully from the mischief of short pastorates, and also from the expectation in the minds of the preachers that their pastorates will be short. This expectation produces the feeling that there is not time to grow results. If something is not built up rapidly there will be nothing to show what he has done when he moves away. If a great many of us should start our work with the expectation of watching babies grow into leaders of the Church, it would modify in many profound ways our ambitions, and therefore our methods.

And a wholesome change of attitude on the part of the country Church member, the farmer himself, would bring about a revolution in country Church work and life. A remark made to me by a farmer the other day is a typical conception of the country preacher, and hence of the Church which he serves. In speaking of a certain pastor, who formerly had ministered to his own Church, he said: "When he left us they put him way up yonder in one of the big towns; he's a big gun now." Those words are bristling with that farmer's opinion of his own Church and of the preacher who serves it: a man of small caliber while in the country, but who, when once he leaves the country acquires an ability and efficiency which increase in proportion to his distance from the country Church. No one is more keenly aware of the general attitude toward the country Church than the farmer himself. He knows that we look upon it as Methodism's training arena, where the potential city thoroughbreds are fed and groomed and carried. He knows that we look upon the country Church as our big back yard, whose only real value is to harbor our great storehouses of raw material, from which we draw the fuel to keep the Church fires burning and the Connectional machinery running. He knows that we expect almost nothing from him in comparison with his resources, and he continues to live up to our expectations in a glorious way. Give the country Church and the country people the equipment commensurate with their possibilities and they will rise up to such an evidence of trust that they will repay the investment with interest by means of superior religious life as well as material return. Let the farmer understand that you consider the Church an essential factor in bringing the kingdom of God here on earth and he will build a permanent structure on that faith as a foundation. That little faith-jewel of William Carey's fits the country Church like the keystone of an arch. Attempt great things for the country Church; and you cannot but expect great things from the country Church.

Manifestly, a change of method in the operation of the country Church is a necessary part of its continued life and growth. And the method which seems to be the most simple and effective is that of the centralized Church. The circuit system is very much in evidence, but most of us will agree that it is also very weak. A country pastor can no more minister to two or three or four Churches successfully than can a station pastor. Circuits are necessary in pioneer conferences or districts where the population is scattered and the communities are far apart. But the Central Texas Conference, and, in fact, the entire eastern portion of the State, has long since outgrown the need for a circuit system. And as long as the country Church continues its present method of operation in thickly settled territory it will continue to be an unused asset of the Church, a perplexity to the Mission Boards, and a source of righteous contempt for all who observe the present waste of effort. Nearly every

charge has a strong Church that can be centralized; that is, this strong Church, in course of time, can become a country station, which will minister to all the congregations of the denomination within a radius of three to five miles; exactly the kind of work that every city Church and station could be doing.

As an epitome of all these needs, perhaps the most positive need of country Church life today is a new ideal. It is a simple axiom that the ideals of today are the realities of tomorrow. Germany raised the military ideal at the close of the Franco-Prussian War and for almost fifty years her school boys have been forming in lockstep after school hours and marching home through the streets with measured step and the salute. It has been all of life for the German boy to be a soldier. And militarism is the result. The ideals of yesterday have become the realities of today. And why should not the ideals of today become the reality of tomorrow?

The ideal of the country Church during the past forty years may be summed up in one word: Intake. Its ambition, sometimes vigorous and sometimes weak, has been to gather in all possible members and all possible money, and if I mistake not the signs of the times that is still its ideal. A new ideal is wanted, and it may be summed up also in one word: Output. For the next few years the country Church will be judged far more by its output than by its intake. The question asked by humankind, as well as by heavenkind, will be: "What does your Church stand for?" and the reply must be: "Not only to help people to be good, but good for something." What definite service is it rendering to its community, its homes, its schools, its business, its farming interests, its Government, its social life, its needy people and all the interwoven relationships of these institutions, as well as to the spiritual wants of its individual members? And unless a satisfactory reply can be given to these questions the country Church will be found wanting; because there is already a multiplicity of clubs and cliques and exclusive societies in existence for the promotion of mutual admiration.

Therefore, after every revival, let the country Church open wide the doors to human need of every kind, community-wide, nation-wide, world-wide, and furnish an outlet to concrete activity which every new convert cries out for. Every genuine revival is an impression made on the mind of the Church which calls for an immediate expression in a practical living out of those new ideals of brotherhood and service. During the revival the mind of the Church is active under the stimulus of continued preaching; its desire is aroused under the appeal of the wonderful story of redemption; and it wants an outlet, it wants to give expression to its newly awakened feelings. It's a sin before God and a mockery of the idea of salvation for the Church to arouse its people to a sacred realization of the world's need and then fail to afford an outlet for serving that need.

The Church of the open country wants an outdoor policy, an outdoor religion. He whose earthly life was largely spent in communion with the out-of-doors wants for His own those Christless multitudes who are abiding in the field. Our country Church has had a four-walled, indoor religion, narrow, cramped, sectarian. But it is pleading for a religion of the open field with all the breadth of spirit which the magnificent distances of the open country imply: breadth of outlook, breadth of plan, breadth of toleration, breadth of inspiration, breadth of service, breadth of ideal.

**WILFRED GRENFELL'S CHOICE.**

Years ago—and indeed until quite recently—the Labrador coast, inhabited by scattered fisher families, half-starving and ignorant, was a bit of human wilderness, neglected by all. When Wilfred Grenfell, university man, well-born, trained in school and hospital for first-rate medical work chose to go into this unpromising spot, to live and labor there among this forgotten folk, most of his friends thought he had thrown away his life. But instead of that, his earnest, devoted experiment with and for God has borne fruit a thousand-fold. Two continents listen now for news of his work, and young medical men, eager to serve their fellows, travel to Labrador and enlist as apprentices under Dr. Grenfell each year. God puts no man or woman in life to be a failure. Christ said truly that he came not only that his people might have life, but that they might have it more abundantly.—Selected.

Blessed are they who are not satisfied with themselves, if they long for richer Christian experience. To be satisfied is to end one's own spiritual advance.



**Every Puffed Grain Is a Bonbon**

**Think of Having Them Served by the Bowlful**

Try tasting one grain of Puffed Wheat by itself. Or Puffed Rice. It's like a confection—a flaky, fascinating tit-bit with a toasted almond flavor.

You think of such dainties as rarities. But Puffed Grains are served morning, noon and night—in a dozen ways—as foods. And they form the greatest whole-grain foods which anybody knows.

**The Bedtime Bowl**

These are more than morning cereals.

Millions of bowls are served in milk instead of bread or crackers. They form toasted whole-grain bubbles, crisp and flimsy, four times as porous as bread.

This is the favorite bedtime dish. Here every food cell is exploded by steam so it easily digests. That was never done before in a cereal.

**Playtime Tit-Bits**

Boys carry Puffed Grains at play. They are better to taste, and better for boys, than most between-meal goodies. Girls use them in candy making. They are better than nut meats because they are porous.

Think of serving such dainties, plus cream and sugar, to start the morning meal. Why do homes with children ever go without them?

**Puffed Wheat, 12c**  
**Puffed Rice, 15c**  
*Except in Extreme West*

**CORN PUFFS**  
15¢



These grains are puffed by Prof. Anderson's process—by being shot from guns. First they are toasted in a fearful heat which turns all the moisture to steam. Then the steam is exploded. Every separate food cell is blasted to pieces. Thus the whole grain—every element of it—is fitted for easy digestion. No other process known can break up all these food cells.

In every way these are ideal foods.

**The Quaker Oats Company**

**Sole Makers**

## Notes From The Field

### CORYELL.

A week ago last Thursday night we closed out a great meeting at this point. Brother Evans, of Aquila, did the preaching. Brother Clower, of Ladonia, directed the singing. They are both very consecrated and especially gifted in the evangelistic work. Fortunate indeed is the preacher that secures their help in a meeting. All of God's people here united in this campaign against sin. There were thirty-three conversions. We received twenty into the Methodist Church. Nearly forty per cent increase. Fourteen united with the Presbyterian Church and one with the Baptist. We are thankful to God for this great victory.—W. B. Gilleland.

### WANETTE, OKLAHOMA.

I desire to report a good meeting on the Wanette charge at Hill's Chapel Church. Twenty-one were received into the Church, ten infants were baptized, a Methodist Sunday School was organized, with sixty members, a prayer meeting started, the conference collections well provided for and a good per cent of pastor's salary pledged. I was greatly assisted in the meeting by having Brother R. M. C. Hill, of Asher, with me to lead the choir and do personal work. He is a capital man along that line in a revival. We shall work together most of the remainder of the conference year on our two charges combined. I will begin a meeting at Mt. Zion on the Wanette charge next Sunday night. More later on.—D. A. Gregg, P. C.

### AKINS CIRCUIT, OKLA.

We closed a great meeting at Akins Wednesday night, July 28. I did the preaching the first six days, then Brother E. C. Wallace, of Sallisaw, came and preached thirteen days. He preached the Gospel in the old style way and fought sin hard. Penitents came to the altar and fell down, weeping and praying, and were converted in the old-time way. There was more shouting than I have heard in a long time. It made me think of long ago. The result was fifty-two conversions and the Church awakened as never before. Forty-two gave their names for membership in the two Churches, Methodist and Baptist. Let's give God the glory. I am starting at Hanson. Had the first service last night.—W. M. Trent, P. C., Hanson, Okla.

### WOODLAND.

A great day and a great meeting. We began here July 11, and Brother Lewis N. Stuckey came next day and preached the rest of the time except five services. We battled until the 25th with thirteen conversions and thirteen additions to our Church. On July 25 we began at 10:30, and had five services. At sunset we started four prayer services, and then followed the sermon and exhortation and the whole ground was used for the altar for the one prepared was not large enough. At 12:30 we closed with between thirty and forty reclamations and converts, making fifty or more in all. The folks who have lived here for more than thirty years said it was the greatest ever at Woodland. The Lord has all the glory for his great love wherewith he has loved and blessed us.—J. J. Cooper, Pastor.

### O'DONNELL.

Since coming to the South Plains last December I've not been eating the bread of idleness. Within thirty days we had built and moved into a nice new parsonage, filled with comfortable, new furniture. We are also now building the first country church in Lynn County, and so far as I am aware the first rural church of any denomination on the South Plains. We are planning to have our beloved presiding elder, Rev. W. H. Terry, dedicate it the fourth Sunday in August, God willing. To plan the building, raise the money, do the actual work of construction, including the painting and papering within eight weeks, is "going some." Now, ain't it? We have held the best meeting ever held on the charge at O'Donnell last month. Brother C. H. Ledger, the "inimitable" of Tahoka, Texas, was with us. Our two other meetings have been real good. We have two more to hold yet. We look for and expect success in them under God. This is a great country and the crop prospects are splendid at this writing. With another rain or two abundant crops will be assured. Methodism is forging to the front in this Big Spring District under the efficient leadership of Brother Terry, our presiding elder, and his able corps of preachers. He is a real friend to

his preachers and we all love him very much. Sorry this is his last year on the district. Our charge is growing. We've added about forty per cent to the membership with about three and a half months yet to work. To our many friends in the North Texas Conference will say wife's health seems to be assured. We like this country and will probably cast our lot permanently with the Northwest Texas Conference. We serve a good and appreciative people and thank God for his continued blessings on our labors in spite of all our unworthiness.—W. R. Kirkpatrick, P. C.

### KELLEYVILLE.

Our meeting began at Shiloh on the 19 inst., and closed on the 25th. A better meeting I don't think I ever witnessed. It was good from start to finish, a good many conversions and additions to the Church. Brother Mathison did the preaching and it was well done. He is a fine preacher, and here among his old friends where he served as pastor for three years through 1911-13, it was a treat to his old friends to have him back with us, and his preaching was well done. It seems providential, for he was the right man in the right place. Now that the meeting has passed, we rejoice in the great good that we feel was done men and women, drawn closer to the Lord and resolved to live better lives. Brother McCrary will write up the meeting, but feel like saying something as a member of the Church.—J. S. Walker.

### SAYRE, OKLA.

Our thirty days' campaign is past. It is safe to say we have not prayed as much ever before in Sayre in that length of time. No truer man than Brother Jeter can be found among us. He works hard and is not in it "for revenue only." He goes straight to the subject and leads candidly in all matters. He deserved a greater success at Sayre. Many things—such as harvest, vacations, politics and what not—militated against the meeting. About forty may be safely accounted converted and fifty or more reclaimed. The co-operation of Christian people in Sayre is usually above the average and this tells. All are in some better position for work. Our prayers were for a hundred or more conversions. It requires patience to wait and feel disappointed. God, our Father, knows best. We still pray for a great awakening in Sayre. We expect to report in full at conference. Brother and Sister Jeter are at Granite for the next meeting.—W. L. Anderson, Pastor.

### ROFF, OKLAHOMA.

I want to say through the columns of our most excellent paper that I have just closed one of the most wonderful revivals ever held in the town of Mill Creek, Okla. The Lord was with us from start to finish in great power, convincing and converting sinners. The whole town was stirred from center to circumference. All the business men of the town closed up every day for the ten o'clock service, and came to Church. Among the conversions were business men, bankers, and doctors, and these men all joined the Methodist Church. We had over fifty conversions, and twenty-five united with the Methodist Church, with more to follow. We were ably assisted by Rev. W. D. Bass, of Corinth, Mississippi. Brother Bass is a man of great faith and consecration. He believes in preaching the Word and nothing else. He looks after all the interest of the Church. The work that the Lord does through him abides. He will hold two or three more meetings in Oklahoma before returning to Corinth, Mississippi. Our Advocate gets better all the while. May the Lord bless you in your work.—J. H. Rogers.

### KENNEDALE CIRCUIT.

Our first meeting for Kennedale Circuit was held at Cold Springs, beginning July 18 and closing July 28. The interest was good from the beginning. Results: Twenty conversions, ten additions to the Church by vows and one letter. Rev. C. V. Oswalt, of Handy, did the preaching and that is saying quite enough, except to add that it had the old-time ring and the old-time effect. I've had no more efficient help in my life than Brother Oswalt. His sermons were all good, some of them masterpieces. Worthy of mention was his last message on the "General Judgement." Our Quarterly Conference was held in the midst of our protracted meeting. Our presiding elder, John R. Nelson, D.D., preached three splendid sermons. He threw

himself at once into the meeting. The interest of the meeting intensified under his preaching. His sermon Sunday morning on "Methodism" was a great deliverance. We are glad we are Methodists. As a presiding elder he is careful and painstaking. None better and few as good. We "let" him baptize two fine babies Sunday. The Sunday School is doing fine under the leadership of O. R. Leatherman. He has a splendid corps of teachers. There are better days ahead for Cold Springs. The prospects are good all over the charge for successful meetings. Everything in full and Kennedale not to let.—B. F. Alsup, P. C.

### TROY.

Our meeting was held at Troy from July 18 to 25. It was a great meeting in many ways. In the first place, we had a great Gospel preached in a great way by Brother Fort of Corsicana. How he can preach! We have always loved him, but we love him more than ever. We had a great singer with us in the personage of Will H. Mathews, Jr., of Corsicana. Will is a fine young man and is a power in a meeting. He won us over to him. We had great crowds and great power came on the people. Leading men were converted and joined the Church. We had seventy-five conversions and sixty of that number were adults. On the last day of the meeting we received a great number into the Methodist Church. That great number was fifty-one. We began our meeting at Pendleton yesterday and had great crowds and one young man was converted last night. Brother Lloyd Bloodworth is leading our singing for us, and he is a great factor in a meeting. Prospects are fine for a great sweeping revival. Brethren, pray for us. Your scribe is doing the preaching in this meeting.—O. C. Swinney, P. C.

### ARGYLE.

We have just closed a very fine meeting at Argyle. Rev. J. O. Peterson of Waurika Okla., did the most of the preaching. We began the meeting on the 9th of July and Brother Peterson came on the 12th and did the preaching the rest of the meeting to the satisfaction, delight, and edification of all who attended the meeting. He is a good preacher, a good worker, has a very fine personality and uses it to the glory of God. He preaches straight from the open, he is no bushwhacker, he calls the devil by his name, and uncovers hell in such a way that strong men see their doom and feel the pangs of hell and cry out for mercy. The results of the meeting were forty-one conversions that we knew of, thirty-six additions with five more to receive later; the Church wonderfully revived. We organized an Epworth League with thirty-two members. Old differences were settled, the Church and the pastor were tied together, the members pledging themselves to co-operate with the pastor in every good movement. We had one man to surrender to the call to the ministry, one girl, twelve years old, to surrender to the call as a missionary for foreign work. God alone can tell the results, for it was through the blood of Christ we were able to experience such results. I am now in a meeting at Chinn Chapel, and Brother T. W. Preston is helping me here. Prospects good for a meeting; seven conversions to date, the Church is being revived and we have only been running four days. I am rejoicing over the victory and reaching out for greater things.—W. W. Barnett, P. C.

### THE GREAT REVIVAL AT CALDWELL.

The Caldwell people, with Rev. C. U. McLarty, pastor, as organizer-in-chief, are in the heat of a very successful revival. The Rev. J. W. Cullen, from Sour Lake, is doing the preaching. It is no exaggeration to say that Cullen is a big preacher. The way he unites in his style, tenderness and sweetness, which are almost feminine with headlong forceful attacks at the conscience, is something great. His preaching possesses mighty ethical value and irresistible spiritual appeal. The meeting is being held at Gee Springs, a small suburb of Caldwell, and crowds go out to this wilderness to hear the modern John the Baptist preach on these themes which always melt the human heart, especially when preached in the power of the Spirit. About thirty tents gathered around the tabernacle assure to us a good congregation daily. I was invited by the pastor to attend the camp meeting and have been assisting in the "praying," both privately in the grove and closet, and publicly in the services. Brother Cullen is a warm-hearted brother, a mighty preacher to the conscience, and has entirely won the hearts of the Caldwell community. There have been quite a number of conver-

sions, and from the way the prominent members have been stirred up, from the testimony on all sides, that the Church has caught a new vision, we believe the 1915 revival will live and even when Cullen is dead and forgotten his influence under God will continue until, to use a "Cullenism," the wavelet of today will tomorrow gather momentum that will "lash yonder shore." God bless him and make him increasingly a wise winner of souls! Will report more results later.—Ernest G. Cooke.

### BULLOCK.

We closed a fine meeting at Bullock, a country point in the Ranger charge, on July 18. After the first two days our presiding elder, Brother E. P. Williams, did the preaching. It is just to say that he is extra fine in a meeting. I've rarely heard so helpful a series of sermons as he gave us on this occasion. He is fulfilling the prophecy made previously as to his popularity with preachers and laity. We are becoming very fond of him on this charge. There were nine accessions to the Church during the meeting. There's a splendid little bunch of people at this point. They maintain a fine Sunday School, an excellent Woman's Missionary Society, a good weekly prayer meeting and have once a month the old-fashioned class meeting. On the regular monthly preaching day they uniformly spread dinner for the entire crowd that remain after preaching. From dinner till 3 o'clock is spent socially and in singing. Then preaching again and more singing. A good many of these folks actually come to Church on Saturday of the regular appointment. Small wonder that the pastor derives great pleasure in trying to serve them.—J. M. Armstrong, Ranger, Texas, July 27.

### BECKVILLE CIRCUIT.

Our third Conference for Beckville Circuit was held Saturday, July 24th. We had a good attendance and a splendid meeting. Our new presiding elder, Bro. J. B. Turrentine, was with us, and at eleven o'clock preached a fine sermon. After the sermon dinner was announced and it was most abundant and relished. At 2 o'clock Bro. Turrentine preached us another good sermon. Two sermons at a Quarterly Conference were not expected, but heartily enjoyed. After the sermon conference opened. Two or three Churches not represented, but the official members present had good reports. The revival season is on hand. Our pastor, R. E. Beard, has had two or three good meetings. At two of these places our people had not taken as much interest in the meetings as was expected and hoped for, but they will come out all right. Bro. Beard has several meetings to hold yet, and we hope to have a good year all around. We were all truly sorry to give up the presiding elder we had, Bro. F. M. Boyles. Our people all loved him, but if the change was necessary, we are all glad of the blessing of having Bro. J. B. Turrentine to take his place. He himself is an ideal presiding elder, and we feel that he will close out the year's work handsomely. Our next Quarterly Conference will be held at Pisgah.—Jas T. Allison.

### KIRK CIRCUIT.

We have just closed one of the greatest meetings in the history of Kirk, beginning the first Sunday in July and running two weeks. The Lord was with us at every service from the beginning to the close. We had sixty conversions and over 100 were reclaimed and twenty-seven additions to the Church. Brother Eugene Matlock, of Frost, Texas, led the forces to victory. Brother Matlock is a man of power in the pulpit. He is not afraid to declare the whole counsel of God. He is what I would call a digging preacher. He digs people out of their ungodly life. With his fearless preaching he awakens the careless Church member out of his lifeless condition. Our community is rejoicing over the meeting. People who had been at outs buried the hatchet and made friends. We praise God for the meeting. Men and women, who had been members of the Church for years were awakened to their true condition, came to the altar and were converted. Brother Lee Matlock, brother of the preacher, not only proved himself to be an efficient choir leader, but he also did a great work among the children. They were delighted with his junior chorus. Brother Lee is a student in Southwestern University, studying for the ministry, and has a very promising future. Brother Eugene Matlock held services for the children Sunday afternoon, which proved to be very profitable, after which he helped us organize all of our Church committees and also a union prayer meeting was organized. A collection of \$104

was taken for the Matlock brothers and \$100 on conference collections was taken Sunday night. In all we raised \$215 during the meeting. We have also just closed a ten days' meeting at Ben Hur with Brother Lindsey, of Mart Station, to help us, but on account of the serious illness of his wife he had to leave in the midst of the meeting, and for the remaining time I had to do the preaching. We had a fine meeting. The whole Church was revived. We had eight conversions and six additions to the Church and quite a number were reclaimed. This is our third year here and the Lord is blessing us. We hope to make a full report at Annual Conference.—O. B. Turner, P. C.

### MOORE'S CHAPEL, KELLYVILLE CIRCUIT.

Our little Methodist Church (Moore's Chapel, Kellyville Circuit), closed a protracted meeting July 16, after five or six days of successful service. Our pastor, T. D. McCrary, procured the service of Rev. J. M. Smith in the meeting. Brother Smith was real faithful to his trust. He preached soul-stirring sermons, enjoyed by all present. Four members were received, two fathers, one mother and one dear boy in the teens. Six infants baptized. Our Sunday School is moving along with progress; H. L. Bramlett, superintendent. Our Church and membership is small, but I believe it is destined to be a great Church with a large membership. Our meeting closed on Friday and on Saturday Quarterly Conference met with us. J. B. Turrentine, presiding elder, did some excellent preaching and we enjoyed it very much. In fact, both the protracted meeting and the conference was a grand success and will be long remembered. No doubt but what some of us will remember these grand gatherings all through this life; and I hope they will inspire us to live nobler and better lives, and at last land us in that heaven of rest that awaits the faithful children of God. As soon as our meeting closed protracted meeting began at Shiloh, our sister Church, Kellyville, Circuit. Shiloh procured the service of Rev. L. H. Mathison to help Brother McCrary in their meeting. Brother Mathison did real excellent preaching and it certainly was a treat to all who heard him. To know Brother Mathison is to love him. Shiloh received nine members and six infants were baptized. I can't refrain from making special mention of Brother McCrary and his very kind wife. They both possess that kind disposition that it takes to make a Christian indeed; therefore they have the most essential quality to gain the respect and influence of the entire membership. May the good Lord bless our efforts for good and finally save us in heaven.—R. L. Grubbs, Jefferson, Texas, R. No. 2.

### EDGEWOOD AND SMALL.

The past six weeks have been a very delightful time at Edgewood, as there has been a very enthusiastic membership at work in the Lord's vineyard. On the firing line there has been a solid phalanx of soldiers with the sword of the Spirit and the breastplate of righteousness, facing the enemy with determination written on their faces. The first Sunday in June was an epochal day in the history of the Edgewood Methodist Church, for it was there that the people of God were at their post to do duty for their leader, and at the 11 o'clock hour we launched the "One-to-Win-One Campaign," and throughout the month people prayed, talked and admonished in the name of the Lord and for his kingdom. At the morning hour of the first Sunday in July we preached the first sermon of the revival series, then Rev. M. N. Terrell, a veritable Athanasius, came to us from the New Boston charge, and for ten days this man of God spoke and preached as only M. N. can. The enemy's lines, camp and barracks were assailed in the name of Jehovah, and as the walls of Jericho fell, so, as it always is when the people of God are obeying orders, the enemy was routed, and the trenches were taken for God and his cause. Sunday was a red-letter day with us for the Lord. After a rousing sermon was preached on God's Call to Man, there was a mighty coming together of the dry bones of the valley of death, and as the beautiful and inspiring words of the poet were voiced in melody of song, the Spirit descended and moved six noble lives from the barracks of God's army to the firing line. Two young men gave their lives to the ministry, Ernest Downs, the son of our beloved and deceased J. W. Downs, now in heaven, and Orman Cole, of Edgewood, with four young ladies to dedicate themselves to mission work, equally divided to the home and foreign field. The service came to a close the following Sunday with a sum total of sixty-five converts

with a goodly number to join the Churches of the town. Well may the people rejoice, for God has graciously blessed us far more than we deserve. Our meeting at Small will begin Sunday with Brother C. B. Thompson, of Tyler, to help us. With the hearty cooperation of all the people of God we are hoping to make many scores for the kingdom during the series of meetings at this place. Our people here, and let me say, by way of parenthesis, that our folks here and at Small are pure gold, the greater part, to say the least, and any preacher may feel himself fortunate to be their pastor, and you need not be hanging around Rev. J. T. Smith at Philippi, thinking he will have mercy on you and advise the Bishop that you will suit this place, for it is not yet to let. The dear old Texas Advocate is in evidence here and our people are glad when the day comes that will bring them this welcome visitor. Let us give three cheers for our faithful editor and the entire Advocate force. The collections as ordered will all be paid, and if there is anything in the signs of the times we will very soon have a brand-splitter-fired-new church at Edgewood, Texas, that will do credit to any town much larger than this.—Will H. Edwards, P. C.

#### NOLANVILLE.

I have just closed my first protracted meeting. It was held at Sugar Loaf. I was assisted by Rev. J. T. Ferguson, of Belton. It was a glorious occasion. The sinners were convicted and converted; the saints revived and made to rejoice. There were four additions to the Church—two by certificate and two by baptism. One is to be received into the Church by baptism at my next appointment there. She was regenerated after the meeting closed. I also baptized five children, seven baptisms being performed on the last Sabbath. People came from several adjacent communities. The people of Sugar Loaf put us under obligation by their many courtesies. Brother James, of Belton, preached twice, as did also Brother Rucker, the presiding elder, and myself. Brother James is a man full of the Holy Spirit and Brother Rucker's sermons were very strong. He secured my Conference Collections for that place practically in full. Brother Ferguson is thoroughly sane in his methods. He does not use the card-signing, or hand-giving plan, but insists that sinners kneel at the altar till they find pardon. Also, he does not use children's services to make a big show of conversions. He is a living example of what the grace of God can do for a man and he is Spirit-led in all his undertakings. Let every one who reads these lines pray for us. My motto is, "Press on!"—L. B. Sawyers, P. C.

#### WINNSBORO CIRCUIT.

We have just closed a meeting at Maple Springs on Winnsboro Circuit. Texas Conference, which was in progress nine days, with the most gratifying results, 119 being converted or reclaimed, the greater number being young men and women, a few old folks and about twenty children. The first morning, after building the arbor, a handful gathered at 10:30 a. m., sang a number of old songs, had several earnest and stirring prayers, a short admonition by the pastor, then when all Christians were asked to stand there were five sinners present. These five came forward for prayer and all were converted, began work and were the means of bringing many others to Christ. On the second day it was very manifest that the people were deeply stirred, and praying for a great revival with an earnestness seldom witnessed. At every service from four to seventeen were converted, and when a number of the workers united in fasting and prayer for twenty-four hours, twenty-nine souls were graciously saved. Seldom has such consecration been seen by the writer. Every one was deeply in earnest, working among all classes and ages with most satisfying results. It had been many years since a grove meeting was held at Maple Springs, but on the second evening the people met at 7:30 for an hour of prayer out in the grove, the men and women having separate meetings. Young men who had never prayed before were deeply converted and prayed most earnestly. From two to seven men were converted at every grove meeting and it was a most common occurrence to hear the shouts of newborn souls and their friends anywhere about the arbor. Boys, ten to fourteen years old, would congregate about one of their friends praying God's blessing upon him, and finally brought him into the arbor a child of God. On one occasion, during the morning service, eleven young women and one elderly man were converted and everyone was wonder-

fully blessed. Most everyone shouted, cried or laughed in ecstasy. Uncle Harry Weatherby, an old Methodist minister who was attending the service, having lived near the community for thirty years, stated one morning that he had never seen such a gracious outpouring of God's Spirit upon these people as at this time. Never before has prayer meant so much to this people. God sent the Holy Spirit in convincing power into the soul of almost all who attended and many more are expected to be saved yet. Rev. Lewis W. Nichols and wife, of Texarkana, who have been close friends of Brother Carlin and family for years, assisted in the meeting. Brother Nichols is a young man of deep consecration and one of the best personal workers who has ever assisted in a meeting. They are loved by all the people and the prayers of the people go with them. Bro. Nichols has a great passion for souls and the love shown in his face as he approaches a sinner has won numbers for Christ during the past nine days. We are now starting a meeting at Musgrove, seven being converted the first day. Prayers are ascending to the throne of God for his presence. The people of Maple Springs came with us and are rendering most efficient service, for which we are most thankful. We are expecting great revivals all over the work this year and in this (Maple Springs), the first revival ever held by Revs. Carlin and Nichols, as it is their first year, has given them greater faith and passion for souls. Our Father has wondrously blessed us, for many who were considered absolutely hopeless were saved gloriously. Many hatchets have been buried and every one is happy in their new found joy. We expect a number of young preachers as the result of this meeting.—J. Harvey Carlin, P. C.

#### DODSON-STOKES DEBATE.

This debate was held at Afton, Texas. It began July 15 and lasted six days. The propositions discussed were:

1. Infant baptism is authorized by the Scriptures and by the practice of the apostles. On this proposition Brother Dodson proved that the Abrahamic Church is the same Church continued. He proved this beyond question. Stokes could not meet his argument only by denial and not by proof. Then he proved by the Great Commission and by the case of Lydia. Every proof of Brother Dodson's was so clear that any reasonable person could see the truth of it, and the only way Stokes tried to meet Brother Dodson's arguments was by making fun of our ritual for infant baptism, trying to show that we taught baptismal regeneration.

2. The Scriptures teach that believers only are proper subjects of baptism. On this Stokes tried to show by the Commission that the word "teach" meant, first, to teach and then baptize. Brother Dodson showed that the word meant, first, to disciple, then teach. Stokes tried to prove also by the case of the eunuch, and in this he failed.

3. The Bible teaches immersion only in water the valid mode of baptism. On this Brother Dodson simply took the wind out of every sail for Stokes. Stokes tried to prove by the case of Philip and the eunuch. Dodson showed that if they had gone down into the water that the proposition "eis" would have occurred twice when it was given but once. Well, Stokes dropped this at once, but he did heave and set on Rom. 6 and Col. 2. Brother Dodson showed that this was not water baptism, but Holy Ghost. From the fact that the burial was into death and Col. 2 was a baptism without hands and raised by faith. Dodson ran Stokes out of the Bible, out of the lexicons and all Stokes could do was to quote "buried with him." I don't think there is a stronger man in the Church on the mode of baptism than Brother Dodson. Then on the proposition of apostasy every Scripture Stokes quoted had no bearing on apostasy, as Brother Dodson showed by Rom. 11 and John 15, and so close did he pin Stokes till in cases Bro. Dodson gave Stokes would say, they seem to be; only that was all he could say. This debate was the greatest victory for Methodism. To hear great preachers like B. W. Dodson set forth these glorious doctrines makes one glad they can be numbered among such people. Dodson is a great preacher. He was absolutely fair in everything, while Stokes would try to misrepresent and ridicule and make fun, but Brother Dodson was just as nice as he could be. No one can sit and listen to Brother Dodson without realizing that Methodism is something far beyond mere assertions, but is founded upon God's eternal truth. Every community where Methodism is meeting the opposition of Baptists and Campbellites like we were in this country

ought to get Brother Dodson or some other strong man to teach the young people our doctrines. Dodson certainly can do it. As for the debate hurting our people, all are coming to the front, and I think this debate could have been followed by a revival. We would have swept the country, but great good will come anyway.

J. M. OWEN.

#### ROTAN.

We are glad to report that our Church interest is on higher ground than for some years in the past. Our Sunday School challenged the Hamlin Sunday School for a contest in attendance during the months of May and June. The challenge was accepted. This brought out most of our forces, and our Sunday School enrollment went far beyond our membership. It made it necessary to enlarge our capacity for caring for the Sunday School, so we have prepared four nice rooms in the basement of our church. We are well equipped now with room for our Sunday school, and we have the best Sunday school in the Hamlin District. Of course, we beat Hamlin in the contest. Their Church membership is twice as large as ours, but the preacher could not get them lined up so as to beat us. The fault was not the preacher's, for he did the best he could with them. If they are not satisfied with what we did for them, we can beat them again in September and October, and I dare them to challenge us. Our good women have done some fine improvement on the parsonage since I wrote before. The furniture that they have put into the parsonage is of the very best, and we sure appreciate it. They have done a fine work this year, and still have other things in view. Last but not the least is our meeting. It began on the first Sunday in July and continued for two weeks. The preaching was done till the last two days by Rev. O. T. Rogers, of Trenton, Texas. Is he akin to me? I think so, as I am not ashamed to claim kin with such a preacher as he is. His series of sermons from first to last was the best, most spiritual, scriptural, deep, and old-time Holy Ghost preaching I ever heard in life. Our people are most wonderfully blessed and built up. We had a number of conversions and could have counted many more according to the modern theory, but we rather not count one than to have a thousand false professions. It is one thing for one to hold up his hand or sign a card away back in the crowd where he cannot be seen by many, and it is another thing to struggle at the gate of the kingdom till he finds his way in. Yes, our meeting is a great blessing to our town and Church. Of course I do not know my lot for next year, but wherever it may be I shall try to secure O. T. Rogers to do the preaching. Rotan is coming to the front. The dry years of the past hurt this town like all other western towns, but the fine crops of last year and this are restoring the normal conditions of things here. There is good room here for more good Methodist people, and we would like to see them come.—M. W. Rogers.

#### GREAT REVIVAL AT MT. PLEASANT.

I am introducing you, brethren, to a new Mt. Pleasant. Those who knew the city before know something of its condition. Those who did not know it can have but little idea of its condition. The supreme need of any place on earth is a lofty spiritual condition. Some places seem to have the advantage of others in this respect. Mt. Pleasant, spiritually speaking, was about the deadest town on the map. Spiritual wickedness in high places held high carnival here at will and was easily tolerated by the rank and file of her citizenship. To revolutionize this state of things—for nothing short of a revolution would do it—meant a task of some significance. We chose Evangelist A. P. Lowrey, of Fort Worth, and Singer T. W. Wilson, of Jacksonville, to lead the fight against sin in this splendid old sinful city. To begin with, "as I wrote afore in few words," our church having burned, we had no place to hold a meeting. We had bought a new lot in the center of population and there has been some questionings as to which lot—the old or the new—we would build the new church on. To get ready for a real, sure-enough revival meant, first of all, to provide a place for it. We proceeded to erect a tabernacle on our new lot, seating capacity 1000. The coolest, most conveniently arranged and the most centrally located public building in the city. Old settlers said: "It is twice as large as any need." Others would say: "I never saw crowd enough to fill this at Church in Mt. Pleasant. These folks just won't go to Church." But, alas! the day came and Lowrey opened up and Wilson soon had a choir of over two hundred

voices, two pianos, cornets, etc., and such singing one rarely ever hears. Well, the people came. The third night the building overflowed and soon we saw we built it too small, and those same parties and others said: "I never saw it after this fashion. What has come over old Mt. Pleasant?" For three weeks Lowrey bombarded the devil's forts in this town and one by one we saw them totter and fall. The farther it went the bigger it got. A number of times we saw from 1200 to 1500 people in and around that open tabernacle. Lowrey is sensible, religious, fearless and hates sin. He spares not to condemn sin. Wilson is the best choir director and soloist who ever passed this way. Those who know this team don't have to be told about them. Those who do not know them can't be told. They will just have to try them. I appointed Lowrey preacher in charge for the meeting, only reserving the right to sit on the platform and say amen when I wanted to, and I satisfied myself. Evidently Lowrey was once an expert rabbit hunter and learned well the art of smoking rabbits out of their holes. He smoked "cussers," drinkers, gamblers, dancers, bootleggers, uncleanness, Sabbath desecrators, all sorts of wickedness out of their holes and ran them out in the open. District Court was in session and the Grand Jury had easy prey. Bootleggers were caught and sent to the pen. Others of them are awaiting their trial. Some perpetrators of some kinds of crimes are leaving town without telling us goodbye. We had a mourners' bench thirty-two feet long, and during the meeting we saw 185 men, women and children, from eight years old to seventy-five years old, come to that mourners' bench and on their knees confess their sins to and make peace with God. Of this number ninety of them were backslidden Church members. Ninety-five new converts have joined the several Churches. Eighty-two came to our Church and thirteen to the Baptist Church. Out of this revival came a quickened conscience that rebelled against the various forms of vicious wickedness heretofore practiced almost without opposition. This waking up of conscience created a strong desire for a clean-up of the town. This resulted in 125 strong men signing a pledge to stand by the pastors and officers for a clean town and resolved themselves into a regularly organized Law and Order League. Our Sheriff and Marshal got religion and joined this 125 men to clean up. Three hundred dollars cash was put at command of our officers to carry out their plans. Brethren, old Mt. Pleasant is not here any more. New Mt. Pleasant is here today. We are going to "turn on the light" and expose evil wherever it is found. Whoever is caught with the goods will likely get into trouble. You know I can't believe that every one of that 125 men are cowards and are made of crawfish material. I can't believe that every officer in the town is a fake and a "sissy." I know there is at least one preacher here that never showed a white feather. He may have to move at conference, but the devil will know he has been to Mt. Pleasant and spent one conference year turning over the chunks under which the devil's works and ways are being preserved. Thank God my people have indorsed this trait or style in our preaching all along! They tell me they are proud to have a man that's not afraid to unearth and condemn sin. We have large audiences at preaching. Ninety to one hundred at Wednesday night prayer meetings. We have religion. We hate sin. We love sinners and love each other. We have had the greatest revival in our history. We sold our old church lot a week ago and this settles forever the fact that we will not rebuild on the old lot. This definitely means that we will build over in town somewhere. This much is forever settled. Just when we will begin is unknown, but more now than ever we are determined to do something worth while in the way of a church building. Already Mt. Pleasant is recognized as a wide-awake, strong business town, just now completing the task of paving twelve blocks of street in the business section, a number of new residences going up, and several business enterprises under way. As soon as we can reverse the tide of moral sentiment, a task so well begun and so full of promise, our name will not be a hiss and a byword and does not deserve to be and will never be. Mt. Pleasant is rapidly coming to be one of the most desirable places in East Texas. We have added five new, strong young men to our Board of Stewards. We are expecting to make a full report at conference.—A. A. Kidd.

#### EMHOUSE.

We closed a union revival at Emhouse yesterday that was said to be the greatest ever held at that place. There were about a hundred conversions and reclamations, many of them

being members of the Church. The preaching was done by Rev. J. T. Moore, of the Methodist Protestant Church, and the writer. Rev. W. H. Matthews preached one of the greatest sermons ever heard in Emhouse, and Brother Butler, of the Methodist Protestant Church, preached three times. The singing was led by Prof. J. G. Peden, of Milford, who was with us last year, and I want to say he is the best choir leader I have ever used. That may be because he is a cousin to the writer. The greatest feature of the meeting was the fact that most of the converts were grown people, several of them being over fifty years of age. The men's and ladies' prayer meetings were largely attended and there were more conversions in them than in the regular services. In a business meeting of the men we decided to build a nice parsonage and make Emhouse a station next year. Now you preachers need not begin to look toward Emhouse, as I promised a hundred dollars on that parsonage and think that I will get to live in it myself. The people of the town gave Brother Moore a great pounding during the meeting and I think that when our parsonage is built another preacher will get pounded. We began last night at Barry with a good prospect for a great meeting.—J. U. McAfee, Barry, Texas, Aug. 2.

#### WALLIS.

Perhaps a few lines from this part of the moral vineyard may be of some interest to our friends who are readers of the dear old Texas Advocate. We are moving along as well as could be expected these hard times. Our first protracted meeting for this charge began June 29th, and was held at Wallis, and continued for nine days. We were very fortunate in securing Brother W. G. Harbin, of Houston, to do the preaching, and he did some of the best preaching that I have heard in a long time. His style is very unique, indeed, and is unlike any other man that I have ever heard. We were not altogether satisfied with the results of our meeting, especially when we had such fine preaching as we did, but it was not the fault of the preachers at all. It seems very hard to have a genuine old-fashioned revival of religion at this place on account of the conditions that exist in this country. We have so many foreigners, Bohemians and Germans, here, and so many counter attractions, such as the baseball games, the modern dance, beer and liquor drinking, and other things to occupy the minds of the people that it is hard to get them to take interest in the salvation of their souls. One of the most dangerous heresies with which this country is cursed is Russellism which teaches the pernicious doctrine that there is no hell, and no future punishment at all for the wicked, and sinners are deluded with that false idea, and are taking advantage of the thought that they will have a second chance in the future world, and are getting harder and more indifferent about the salvation of their souls. I desire to say just here that it has been demonstrated in open court in Brooklyn New York, that C. T. Russell is a gigantic fraud, and it is hard to see how intelligent people can follow such a false teacher as he has proven to be. We had three additions to the Church here by profession of faith, and the membership was very much strengthened and edified by the able preaching of Brother Harbin. This good Brother did some fine Sunday School institution work while here, and I wish to say that he is an expert in this kind of work. We hope to be able to get our people to have the Children's Day service yet before the year is out. Brother Harbin stressed this feature of Sunday School work, and showed our people the importance of it. Our second protracted meeting was held at Alief, in Harris County, about fifteen miles west of Houston, embracing the third and fourth Sabbaths in July, and it lasted ten days. Here we had a glorious revival, and had about twenty professions of faith, and reclamations. We had eight additions to our Church on profession of faith, and the Church members were greatly revived and built up in the faith. We had to immerse six of these members as they could not be satisfied with anything but immersion. Here the Baptists worked with us in great harmony, and they will get about seven or eight members into their Church as the result of our labors. In this place the pastor had to do all the preaching except one fine sermon by our good presiding elder, Bro. S. W. Thomas. He held our third Quarterly Conference in connection with the revival meeting, and our people were much pleased with his sermon on the text, "Let Your Light Shine," which he says is one of his new sermons. The financial report was very short indeed, and we find it very hard to get along with the

(Continued on page 13)

## Our Work In The West

By REV. J. HALL BOWMAN, Graham, Texas

Last summer as a special Commissioner of the Southern Methodist University I made a trip of thirty days to New Mexico and West Texas. This summer again in the same capacity I spent five weeks in New Mexico and Arizona. During these two trips I have visited all the larger Churches in New Mexico and some in Arizona. And if our brethren in the East could see these Churches and their pastors face to face they would never regret one cent that they have paid to Church extension and mission work.

Out there stand some great churches that would never have been built had not help come from the Church Extension Board. And in other towns the field is ripe for the harvest if we would only put in the hands of Dr. McMurray the money that he so stands in need of. And out there today are preachers battling along on meager salaries that could not stay there at all unless the Mission Board backs them up. And as I traveled along I saw town after town with their thousands of people that have no gospel preached to them.

In the beginning I want to say a word about the elders and the great task they have. Last year I found J. H. Messer trying to cover all the east half of New Mexico and part of Texas and well did he appear to be at the task. Over at El Paso with its many problems were to be found J. B. Cochran looking after a scope of country big enough for a State. This year I attended first of all the District Conference of the Albuquerque District at Vaughn, where we have a most excellent pastor in Bro. Weaver. Bro. Givan is the presiding elder, and I have never met a man who seemed to have the hold on his preachers that it was brought out at the conference that he had. Verily this man of God is making history over there. He appealed to me more and more as I studied him. I had only a few moments of conversation with Brother Smith at El Paso, but I heard of him from his preachers that I met, and he is to all appearances making good and filling that important office to the glory of the Church. And what can we say of Bro. Cheek, who has all of the State of Arizona for a district. For four years he has traveled over that great young State doing good. As I talked to him and saw his love of the work, and found what he had done it seemed a pity that he was not now just beginning instead of closing out his work on the district. But to go back. I believe in saying what you have to say in life. I made my start last year with that doughty little Englishman at Deming by the name of Morgan. Morgan has a splendid Church and all was, and is going well with him. If he was not the right man in the right place, he has us all fooled. He gave me a fine big reception and we did some business for the school. I came back to Alamogordo and there I found another good man. Everybody likes Conder. He loaned me his overcoat to go to Cloudercroft and is lending himself to the doing of good at all times.

Over at Las Cruces is one of nature's best. Away over in China where he was serving God it was discovered his wife could not have good health. China lost, New Mexico gained, and Bro. Campbell, one of the two in the conference serving four years, came to Las Cruces. I spent a pleasant evening with Bro. Evans at Highland Park, El Paso, and our prayers are that in Florida he may find health and opportunity for much good.

The morning hour was spent with Trinity Church, El Paso. This is one of our great Churches. It is a great life saving institution in the West that is seen and read of all men. Bro. Webdel closes out his fourth year and goes of course, on to even greater things. Trinity with that most energetic and wide-awake Bro. Ayers, Bro. Ballard, Harper and the rest will continue to do great work under whoever will be their pastor. I then came back to Toyah where I found a nice little Church with Brother McAnnally in charge, and all going well, so far as I could see. He treated me nicely and we had a pleasant and profitable day together.

Leaving Toyah I went up the Pecos River and spent a Sunday with J. R. Goodloe. Here is an old Church of the East planted in the West. And among the tall trees that hide the town are to be found some splendid people. Brother Goodloe was all that I could ask, and now is doing, I doubt not, great work in the West Texas Conference.

At Hazerman I found Bro. Turner waiting for me and we attended to our business in Hazerman and then after some several cranks we got his car going and went to Dexter, attending to business and back for a pleasant

evening with him and his family.

At day light the next morning I walked into Dayton and woke the preacher up after breakfast at the hotel and found Bro. J. A. Bell supplying this work. He is a young man of much promise and will be in Southern Methodist University at school this fall. We had a pleasant day driving around among the artesian wells and then I autoed to Artesia.

Here I found my friend of school days, Edis Smith. Edis is one of the splendid men that the West has received from the East. I was glad to see him again and enjoyed the little time I had with him. I run up between trains to Elida, and found Bro. Jackson, as he was this year, full of business trying to do something for his Church.

And then I came to Roswell, that splendid city on the Pecos. Not the head of navigation, on the Pecos, but a great place with good churches and splendid religious population, when you take into consideration it being away out in the West. At this place I met a long, hungry, piece of humanity by the name of Lallance that informed me that he was the P. C., and proceeded to drag me to a picture show and do all manner of things to me. I never saw this individual that he was not "going after a magazine" or wanted me to "read a certain book." For two days we attended to business and I enjoyed the association of this man of God and his good wife and daughter, and then I drifted out to Portales but found Brother Bell away. He, however, had his work in good shape. On to Clovis where I found Arthur Marston, one of those whom the war drove out of Mexico and was forced to give up his life work until conditions settle down over there. I understand the Pecos Valley is in good shape under the capable leadership of Bro. Allison. I did not see him either this year or last, but heard much of his work.

This year I began as it were where I left off. I went to El Paso and after a talk with Bro. Smith, went on to the Albuquerque District Conference. At this conference was Brother Ayers trying to get the laymen to be worthy of the great obligation laid on the layman to do something. Ayers is one of the most energetic workers I know and I hope his tribe will increase. I had two chases at Vaughn. One was I was hunting my mail from the old town to the new, and from the new to the old, and Bro. Weaver says he was hunting me.

As I looked over that little band of men, most of them young, but some like Bro. Wilburn, old veterans, I thought of the mighty work that God had committed to them. And under Brother Givan they are doing it.

My first Sunday this year was at Albuquerque with that long hungry individual I met last year at Roswell, the big wheel having thrown him over there.

Still "hunting a magazine," I found him. And of course, we had reasonable success in our work. Lallance is in for everything that is good. A great preacher and a great man. I had then to back over to Tucumcari, but on the way over there I dropped down to Carrizozo, where Bro. Lewis is in charge. We had a profitable day together for the university. In the afternoon he took me in his car over to the Bad Lands and in sight of the beautiful country home of Governor McDonald.

Bro. Lewis is in charge of a nice little congregation, among them Bro. White, an ex-Grahamite. But the town is too small for Lewis; some larger Church will draft him soon. I haven't time to talk in this article, or rather haven't the space to tell of individual people that I met who helped our school, but I found here a man who gave me \$200 so quick I hardly knew how it was done. He is the dispatcher on the railroad and does things in a business way even in the Church. We need more men like Bro. Donaldson.

At Tucumcari I found a Texas man

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in charge and as I had heard a splendid sermon from him at Vaughn, I was prepared to find Evans in good shape at Tucumcari. He has the only self-supporting Church in the district. One of the best of Sunday Schools under splendid man. I spent two days most pleasantly with him. He will soon be at the top of the ladder in some conference. Over at San Marcell where I went next, I found Bro. Walker. Here is an old Church in the Rio Grande Valley that the Elephant Butte Dam may put out of commission but which has done much good. Under Bro. Walker it is in the very best of condition. Walker is a transfer from Kentucky capable of the big tasks, but sweet spirited and doing the Master's work under all circumstances.

Over at Magdalene I found a little band of Methodists in the ranch town of New Mexico. Here come more stock on foot for shipment than any other place on the Santa Fe lines. Bro. Faust is in charge. When he went there four years ago he had no parsonage. He has built a good one. And then built a church up in the mountains at Kelly, where he is offering the gospel to the men who spend their days in the mines. This is part of what Faust has done. If he could stay longer I don't know what he would not do next. And he is doing this while working at the same time to supplement the meager salary. To visit his home was a pleasure. His father is a "beloved" in Alabama and so Faust comes by it naturally to do things. We went out to the Medley ranch. I wish I had time to tell you about this man who is raising a lot of white faced cattle, but not so wrapped up in them that he neglects to serve the Lord.

Brother Medley is well posted on all matters of passing interest and was only too glad to stop and rest his men from the branding and give me a good contribution to S. M. U. I did my quickest work with his father. I met him in the drug store in town and asked for five minutes of his time. He gave me two hundred and fifty dollars, and back part of my five minutes. Some of these days if they will let me I want to visit these big-hearted ex-Texans on their ranches.

On to Gallup. This is all sorts of a town; twenty-two saloons, as Mr. Cotton, the largest Indian trader in the Southwest said to me, "snapping the life blood out of things," and the "people spending more for liquor than for flour." But even here under these surroundings we have a good little church led by Grover Emmons, one of the coming men. I went to a meeting where they decided to build a great church. And they are going to build if God doesn't take Mrs. Morris home too soon. I attended Sunday School and they had a nice attendance of 126 and all women and children but three. Those three were the pastor, superintendent and one other man. No young men at all. Here is one place where the difference between Arizona and New Mexico is so vividly brought out. Give New Mexico the prohibition that Arizona has, and enforce the law as they are doing and let the money of Gallup

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 Route No. 10, Dallas, Texas.

flow into legitimate channels and you have here one of the best business places in the West.

From Gallup I swung away down into Arizona. Prescott was my first stop to do business. It is the old capital town up in the hills and the pines. On one side of town is the M. E. Church. On the other is ours. Both struggling for life. Getting on well so far as their relation one to the other is concerned, but about enough Methodists in town for one good Church. Travel through the West a while and it will do two things for you. First, knock some of the sectarianism out of you, and second, show how we need some kind of Federation among the Methodist until we will not be back tracking all over each other. Brother Anderson is in charge of our Church at Prescott, and we had a pleasant and profitable day together.

You change clothes at Prescott and drop down a mile to get to Phoenix. At this great city you get a glimpse of what water will do as you see this great valley teeming with life and abounding in all kinds of vegetation.

Brother Sims is in charge of the Central Church and is popular with the people. And some day when they have rid themselves of debt and built the church building they need, Central will be one of the great Churches of the West.

I preached for him in the morning and at night went out to Bethel.

Here is the biggest country Church I know anything about, costing complete, over \$10,000; it will be a credit to any place in the world.

Why the need of this great Church out three miles from town. Because the people are almost as thick as the Giant Palms. Behind this church are some big men. I sat on the gallery of one of them and he told me what he had in his mind. And I found instead of building a new house for himself this year he is putting his money and energy in this church project. Bro. Ray was absent so I did not meet him. Bro. Teel, of whom I have been speaking, is an ex-Texan who carried his family into Salt Valley in the long ago. And it was interesting to hear his mother-in-law tell of the trip over the plains in that early day.

After three days in California on my own hook, I came back and took up my labors at Tucson. We have no Church here, and our people are worshipping with the M. E. Church. I met Folsom Moore and others of our Church at this place, and spent a pleasant day with them.

Back into the El Paso District again. I stopped at Lordsburg, where dear Bro. Huggett, the longest continuous pastor in New Mexico is in charge. He is a dear man that everybody loves and in his old adobe church is Sunday after Sunday preaching the Word.

I stopped then on my way home at Van Horn, where Bro. Fuller has a nice little church, and where all goes well with him on Church lines.

Out in the West are big-hearted men who have during these several days given to me several thousand dollars for our great school and who are trying to serve God. But out there are scores of other men whom our preachers are laboring with. And perhaps nowhere in the Church is to be found a more faithful and self-sacrificing band of men than those that will meet this fall in the New Mexico and Los Angeles Conferences to have Bishop Lambuth send them out for all the various duties of another year. I want for the University and for myself personally to thank every preacher and layman and good woman who helped me to the extent that I could give a satisfactory report to the Board of Trustees of S. M. U.

**LOUIS OGE—AN APPRECIATION.**

Rev. J. E. Harrison, D. D.

Louis Oge died at his home in San Antonio, Texas, Monday, July 26, 1915, aged 82 years. For twenty-one years I have known this big-bodied and big-hearted Alacian whose life and fortune have come up with that of the State of Texas.

Born in that disputed territory lying between France and Germany which has for thousands of years caused war between those two nations, he came to Texas the year it entered the Union of the American Republic and began the achievement of a noble and successful life, financially, morally and religiously.

He married the daughter of a good Methodist local preacher and thus brought into his rugged and strong life influences from a wise and gentle Christian wife that settled forever his destiny as a Christian man.

I have seen the couple as they sat together in the house of God and have never looked upon them that I did not say, in my heart, How blessed is the influence of a true wife.

For thirty years Louis Oge had lived in San Antonio and has been well known and honored as a man who

thoroughly understood his business and was complete master of it.

He had the well known habit, which is a good one, of promptly making up his mind as to what course he would take on any matter presented to him, whether it pertained to his charities, which were not a few, to his duty to the city or to his obligations to his Church.

He was fair-minded in receiving propositions, but when the matter was fully before him he made his decision, and it was final.

During the first years of my hard experience in establishing a college I had the opportunity for testing this quality of mind in him.

He was my friend. He was the friend of the college. He had worked hard, before my coming to Texas, in an effort to erect buildings for the school and had subscribed to it liberally. But others failed to support him, and hence he lost faith in the enterprise.

I would lay before him a proposition for the school that did not meet his approval and he promptly decided against it.

But I could meet him on the street or go to his house and say, "We are building and are in need of help," and his answer would be a check to help on the work. This he did more than once.

He believed in business methods at all times, but he had a heart that felt for the needs of people. He performed acts of kindness that have never been published to the world, because he had that rare and excellent quality of Christian modesty which vaunteth not itself and is not puffed up.

A young preacher, serving a hard charge, was trying to build a church. He had stopped work and did not know what to do because there was no money in his treasury.

In his distress he came to me for advice. I said there are men in this city who will help you. I said, "Louis Oge is one of the best men in the city. Go to him, lay your case before him and let him decide what he will do. Don't lecture him and don't beg him. Don't tell him what he ought to do, for he can judge of that himself."

I met that preacher afterwards and asked what Brother Oge did for him.

He smiled and said, "He started our work again."

I had all confidence in Brother Oge's Christian life. He made no loud professions, but he daily gave evidence of his faith in the Lord Jesus Christ.

If he lacked what some men called snap and progressiveness he fully made up for it in his steadiness and trustworthiness in all respects.

In the early days of Travis Park Methodist Church he was one of the few men who never failed in loyal support and he and those few really laid the foundation for the present greatness of that Church.

San Antonio, Texas.

**SOUTHWESTERN UNIVERSITY LIBRARY.**

A good library is indispensable to first-class college work. From the textbooks and from the instructors, the college students learn much, of course, but unless this learning is supplemented by that obtained from a good reference library the students are not getting what the college is due them. More valuable to the students than the information acquired from the books in the library is the facility acquired by them in the use of books. These statements, so obvious to many who read these lines, are made for the benefit of the thousands of readers, High School graduates and others who have never enjoyed the facilities of a large and well selected library.

When a young man or young lady bears a striking statement from a teacher, a preacher, or reads it, the intellectual stimulus created can best be conserved by wise direction in reading. It is a truism in modern psychology that an emotion, not resulting in action, deadens rather than quickens the mind. If a student can be directed to a good library to be fed on the very best thoughts of the world's greatest minds, the value of the classroom instruction is greatly magnified. This conservation by library work of the intellectual interest aroused in classroom is very valuable indeed; but more valuable is the training the student acquires in the use of books. He gets the inspiration that comes to one conscious of contact with the sources of knowledge and truth. He acquires a judicial attitude of mind—weighing and comparing evidence.

Southwestern University is a United States Government depository, and has more than five thousand Government books, indispensable for investigation along certain lines. Of the other books we had on June 1 fourteen thousand six hundred and ninety-seven. Since 1904 we have added, on an average, about one thousand books annually. These

have come mainly through purchase and were selected with care. Our library is a comparatively new creation. Competent critics have been led to remark upon the striking efficiency of our library. Among those who have thus commented are Dr. Stockton Axson, of Rice Institute, Houston, and Prof. Douglas Rumble, of Emory University, Atlanta.

For the investigation of those events of world-wide interest, so abundantly discussed in the periodical literature, we have Paul's Index and Reader's Guide, directing us to the volumes and page of the best magazines in which any topic is discussed. We have already something more than two thousand bound volumes of these magazines and are adding others as fast as our means will allow.

Last June I invited the Board of Trustees and those attending the Theological Institute to make a special visit to our library. About a week later one brother, speaking especially of our facilities for reference work, said: "The preachers have not quit talking about that yet."

One preacher said to me: "I have the files of the Literary Digest for several years." That is good. But if the brother will take a seat at a table in our reserve room we may have beside him in five minutes perhaps five or ten or even twenty of the best articles ever published on the subject in which he is interested.

We have our own bindery and bind in neat and substantial binding our periodical literature. Any friend who is willing to donate such to our library will please write a card to our librarian, stating exactly what numbers are offered and she will advise him if she can use them.

Our Librarian, Mrs. Maggie McKennon, is the daughter of the founder of the Southwestern University, F. A. Mood. The Assistant Librarian, Miss Nannie Sanders, is the daughter of Prof. A. G. Sanders, who at the time of his death was Professor of Latin and Greek in Southwestern University. The memory of each of these men is so sacredly enshrined in the hearts of their former pupils that each one, "though dead, yet speaketh." Each of these ladies have traveled and studied the best library methods in the best schools. Mrs. McKennon is spending this summer in the North studying library administration. Each is conscientiously devoted to her work and her constant aim is to make the library more and more useful.

We need a fire-proof library in which to adequately house and protect our constantly increasing and valuable library. Here is an opportunity to worthily perpetuate one's own memory or that of some loved one.

S. H. MOORE, Prof. of History and Chairman of the Library Committee Southwestern University.

**OKLAHOMA METHODISM.**

Number Three.

After all the contract schools mentioned in my last article were unsatisfactory both to the Indians and to the whites, and while we gave some of our best men and thousands of dollars, yet partial control was not enough to enable us to do permanent work in forming the lives of the young Indians. Seeing this very plainly and with a wider vision than any of his predecessors, Rev. T. F. Brewer began a school in our church in Muskogee that grew up to be "Harrell International Institute." Muskogee was at that time a village of about five hundred and our Church membership a mere handful and most of them women and children. Brother Brewer had nothing to begin with but his faith in God and the great need of the people among whom he lived. In a few years he was in a comfortable brick building with every room full to overflowing of the brightest girls among the Five Civilized Tribes, a sprinkling of white girls and a fine local patronage of both boys and girls, boys up to fourteen years old. But he and his good wife were loved and trusted as few people have ever been by Indians and whites alike, and they deserved it all. No child was turned away from that school for lack of money, a promise was all that was necessary, and many of those promises have never been paid to this day. I expect Brother Brewer has lost over ten thousand dollars in this way. In addition to that, out of private funds that he and his wife had, they gave to this school between ten and twenty thousand dollars, all that they had. If the names of the heroes and heroines of Oklahoma Methodism are ever written, few, if any, names will rank higher than T. F. Brewer and his wife.

Well, what did they get for their sacrifice and labor? They got much, for more than a thousand of the best and queenliest of our Methodist wives and



**Over Fifty Per Cent Saved**

The lumber industry in the South represents many millions of dollars in the business of the States in which the lumber plants are situated.

Materials which were formerly regarded as waste are utilized for making many things of importance to the people of this country.

Paper, boxes, shingles, staves and other articles have been added to the products of the mill which formerly produced only planks, etc.

In the organization of this vast industry every available means for reducing waste has been studied with great care. It is natural to find that the largest lumber plants in these States with the most complete organization are using

**TEXACO PRODUCTS**

for their work. One lumber company of great importance found that it had effected a saving of over 50 per cent, in the lubricating oil consumed, by the use of Texaco Products.

Texaco Quality and Service have demonstrated their value to the manufacturers of lumber wherever they have been installed.

Texaco Products have justified the policy and work of the company by their success.

Texaco quality will do the same for you. Buy it. Use the "Made in Texas" Red-Star-Green-T oils manufactured by

The Texas Company  
General Offices, Houston, Texas



mothers of Oklahoma are a part, and only a part, of their faithful work, a work of such importance that eternity alone will reveal it.

About the time I joined the conference the need of a college for boys or young men was seen, and the first conference debate I ever heard was on the advisability of founding what was afterwards known as "Willie Hallsell College" at Vinita. The Cherokee Council gave us a deed to one hundred and sixty acres of land joining the townsite of Vinita and buildings that cost thirty or forty thousand dollars were erected and we now had two good schools of our own, our Board of Missions helping in the building and maintenance of both. In my next I will tell you more about these schools.

A. C. PICKENS, Tecumseh, Okla.

**A NAMESAKE THAT WILL LIVE FOR CENTURIES.**

I recently visited in Dallas and called to see some of my old friends and brethren, among them the editor and publishers of the Texas Christian Advocate: Bro. Everett, of the Publishing House; Bro. S. A. Barnes, of Ervay Street, former pastor of Plainview Church, Northwest Texas Conference; Brother Burgin, pastor Trinity Church; Bishop Mouzon, Dr. Bourland and

others. I also visited the S. M. U. and Frank Reedy, the busy man of Texas. I was shown through that immense building, of which I had been reading, and was constrained to exclaim as the Queen of Sheba did, "The half has not been told!" I there met my old friend and brother, only six months my senior in age, with cherry face and smiling countenance. As we stood on the veranda of the University building talking of the beautiful situation and surroundings, he said, while his eyes danced with delight like a boy with his first pair of pants on for the first time, "Just look down that street! That is Horace Bishop Boulevard, which the brethren of the Waxahachie District are making in honor of their presiding elder." Such an honor and monument is enough to make an old soldier of the cross smile and rejoice. This namesake will live to be a monument to the memory of Horace Bishop for centuries to come, and bless the future generations of Methodists after Brother Bishop has gone to his reward. Among the hundreds of his namesakes I venture to say there are none Dr. Bishop is more proud of than this one. GEO. F. FAIR.

Christ had a wonderful eye for the little and the lowly, like the widow's mite and the dependence of childhood, and Christ's eye is not dimmed today.



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OUR CONFERENCES.

Table listing conferences: Bishop McCoy (West Texas, San Angelo, Oct. 20; Northwest Texas, Clarendon, Nov. 3; Texas, Longview, Nov. 10; Central Texas, Corsicana, Nov. 24; South Texas, Bonham, Dec. 1); Bishop Lambuth (New Mexico, Maria, Texas, Oct. 6); Bishop Murrain (West Oklahoma, Alton, Nov. 3; East Oklahoma, Muskogee, Nov. 13); Bishop Morrison (German Mission, Fredericksburg, Oct. 20)

After a few months of strenuous work the editor is off on a short vacation in Southwest Texas. Following the usual custom, he will have some "fish stories" to tell on his return.

Somewhere we read of a sycamore tree three feet high that had actually penetrated through a solid brick by the sheer force of its own growth, coming through healthy on the other side.

There can be no time in the history of the Hebrew people, or of their ancestors even back to Noah or to Adam, at which a writer may with propriety refer to the Almighty in terms that make Him a tribal or national god.

HOW TO HELP THE PASTOR.

Do you know that a preacher is just like anybody else? Some are like you—distant, but don't mean to be. Others are like you—absent-minded and forget names. Some more are just exactly like you—naturally timid, but grow on your love and friendship.

NOT A TRIBAL GOD.

It is totally incorrect and almost impious to assert that the God of Israel was a "tribal God."

That is putting the Jehovah God in a class with the gods of the Amorites, not only as being worshiped by a tribe, but also being a tribal creation.

Each tribe, guided by the intuition of worship and of a god, created an object of worship out of their own imaginings and bowed down to it. They made an image to represent that god their minds created, but it had ears without being able to hear, eyes, but could not see and a mouth, but could not speak.

This was a tribal god. The God of the Old Testament was not a creation of the Hebrew mind; neither did the Hebrews choose the Jehovah God, but He chose the Hebrews to be His people.

Jehovah God revealed Himself to the people whom He chose as custodians of the oracles of God. They learned his attributes only as He revealed them. He revealed Himself as the Creator of all things and as the Living God.

Jehovah God revealed Himself to the people whom He chose as custodians of the oracles of God. They learned his attributes only as He revealed them. He revealed Himself as the Creator of all things and as the Living God.

SWORD OF THE SPIRIT.

This must be a Bible-reading generation! Ignorance of the Scriptures and spiritual poverty complement each other. The functions of the body obey a secret, inexplicable law that separates and appropriates the nutrients in food and converts them into tissue, blood and brawn.

is wasting instead of conserving time. We like the honest remark of the good Scotch sister who, with respect to a commentary, said: "It is, no doubt, a very good book, but the Bible throws a great deal of light on it."

MAKE ME LAUGH.

Laughter is the safety valve for a sorrowing world. The child who has hurt his finger forgets his pain if you can make him laugh.

The reaction with the grown people from their heart-sorrows by means of an amusing incident gives mind and heart rest. Rightly used, therefore, and kept in due bounds, laughter is one of God's alleviations for sorrow-stricken human beings.

People of this day, and Church people at that, go to the vaudeville shows Sunday night instead of going to Church, and report Monday morning, "I never laughed as much in my life."

There is so much of the clean and pure to make one laugh, at proper times, that only the ignorant and thoughtless, not to say vicious, are rushing for the cheap and questionable amusement houses.

THE AFTERMATH.

When you don't feel like reading, that is very likely the time to read a light but wholesome book. When you really want to read, that's the very time to read some volume that deals with great realities and the profounder truths of life.

BILLY SUNDAY COMING.

It is settled. Billy Sunday is coming to Texas. For seven weeks he will be "of and for Texas."

"Have definite promise from 'Billy Sunday for a seven weeks' campaign in Dallas during fall of next year. Sunday is a wonder. He preaches the fundamental principles of Christianity with thunder and lightning effect."

Billy Sunday is considered one of the greatest evangelists of the age. He preaches to the largest audiences ever assembled to hear religious discourses.

HYPOCRITES.

All classes of people have a contempt for the hypocrite. No one received more scathing denunciation from Christ than this class of Church members.

The counterfeit Christian, with equal force, declares the genuineness of true Christians.

But worldlings and skeptics upon being imposed upon by a hypocrite in the Church, are apt to say that all members of the Church are alike and all hypocrites.

Ought not sensible people to reason in the same way about counterfeit Christians?

A PRAYING FOLK.

The Church of today and tomorrow will be mighty only as we become a praying folk. This is the force that moves the heart of God.

"Prayer is the soul's sincere desire. Uttered or unexpressed; The motion of a hidden fire That trembles in the breast."

BRO. STANFORD APPOINTED.

Bishop McCoy, who has charge of the Texas Conferences this year, has appointed Rev. E. R. Stanford as pastor of First Church, Hillsboro. He succeeds Rev. Ashley C. Chappell who has been relieved by the Bishop on account of ill health.

PERSONALS

We were glad to receive a call from Mr. George Paddy, of Tenaha this week. He was in the editor's congregation at Austin.

Brother W. E. Hamilton, of Electra, called on us the past week. He has finished the course at Southwestern and will enter the Theological Department of S. M. U. this fall.

Bradfield Newsom, of Jacksonville, Texas, remembered the editor with a nice basket of peaches, which the Advocate force also enjoyed.

Rev. James Kilgore writes us a cheering note from Chicago where, he says, "I am having a pleasant lot of work in University of Chicago, getting ready for my work in S. M. U."

Rev. E. M. Wisdom, of Thurber, called to see us on his way to assist Rev. A. G. Coleman in a camp meeting at Meredith Camp Ground.

Miss Sue Bryce and Miss Jewel Ruff, of McAlester, Okla., delighted the Advocate force with a call the past week. Miss Bryce is a daughter of Rev. J. Y. Bryce, of the East Oklahoma Conference.

Rev. A. C. Bell, of Portales, New Mexico, is in Dallas this week and called at the Advocate office. He will at an early date aid Rev. G. J. Irvin in a meeting at Throckmorton.

The Advocate has received an invitation from Rev. and Mrs. Dennis Macune to the marriage of their sister, Miss Effie Secrest, to Rev. Rufus Elmo Price, August 19, 1915, at Corpus Christi, Texas.

Rev. J. A. Old, of Chickasha, Okla., called on us the past week en route to Bangs to assist Rev. W. B. Vaughn in a meeting. He makes a good report from Oklahoma, and pleased us by saying the Advocate is in good favor, much talked of, and constantly quoted.

Little Miss Abigail Theresa Beck arrived at the parsonage home of Rev. J. W. Beck and wife at Bellevue, Texas, Sunday night, July 25, 1915. A Methodist by birth is as valuable as one by accession.

From the Gazette, Fort Gibson, Okla., we clip the following compliment to the presiding elder of Muskogee District: "Rev. Chas. L. Brooks filled the pulpit Sunday at the M. E. Church both morning and evening. Rev. Brooks is certainly an able speaker, and his mastered delivery ranks with our best statesmen."

Perhaps no more companionable man peregrinates Methodist territory than the versatile Secretary of our Church Extension Board, Dr. W. F. McMurtry. He is at home in the pulpit, on the rostrum, in the palaces or the hovels of his membership.

Look at the label on your Advocate. It shows how you stand.



will bear the marks of his arduous and intelligent labors when he has long passed to the other shore. After all this, it may be well to say that he called on us the past week and we enjoyed his visit.

Rev. C. E. Statham has been compelled by ill health to give up his pastorate at Thornton, Texas. His address now is 1600 E. 10th Street, Oklahoma City, Okla. He will be missed in Texas and his many friends will hope for his speedy recovery. Rev. C. M. Montgomery takes his place at Thornton.

OUR CHURCH NEWS

Bishop H. C. Morrison has changed the date of the Little Rock Conference from November 17 to December 1. The place Monticello, Ark., is unchanged.

Katharine B. Davis, for fifteen years Commissioner of Corrections for the city of New York, states that in her experience in handling female delinquents she has not yet found a college girl among them.

The President of the British Wesleyan Conference, Dr. R. Waddy Moss, has been connected with Didsbury College since 1871. During this time he has assisted in training more than seven hundred men for the British Wesleyan ministry.

Minnesota Methodists propose to raise one million dollars for the benefit of institutions maintained in the State by the Church. Of the total \$625,000 is for schools, \$100,000 for Ashbury Hospital, \$175,000 for Deaconess' and Old People's Homes and \$100,000 for the Conference Claimant's Endowment Fund.

At the recent Sunday School Conference at Lake Junaluska, Dr. Chas. D. Bulla declared that the year 1914 was the most successful Sunday School year in the history of the Southern Methodist Church; that the total increase in officers, teachers and pupils over the number in 1913 was 95,718.

Rev. B. F. Gassaway reports the completion and the dedication of the new Hog Creek Indian Church, near Anadarko, Okla. This church is for the Kiowa Indians. The Indians gave considerable assistance to the Boards of Missions and Church Extension in building this church. It is free of debt. The Chief of the Kiowas and his wife are members of our Church.

Miss Norwood Wynn, the General Missionary of the Texas-Mexican Mission, is doing an unusual work in all the places which she enters. She is a Dallas woman who did great service as a missionary in Mexico and is much beloved by the Mexicans. The Epworth Leagues of the North Texas Conference will support Miss Wynn during next year and pay her traveling expenses.

Several weeks ago there was given out the news of a bequest of \$100,000 to our Board of Missions, this bequest having been made by Mrs. Ida R. Shipley, of Baltimore. A later statement from those having in charge this fund is that the securities and properties bequeathed by Mrs. Shipley have a total valuation of about \$182,000. The gift is subject to a life interest by one person.

Miss Fung Hin Lieu, a young Chinese girl who has just graduated from the Teachers' College of Columbia University with a Master of Arts Degree, has just been appointed by the Christian Association of Vassar College as its representative in the Woman's Department of the new Christian College at Canton, China. She is Vice-Chairman of the Chinese Students' Alliance of the Eastern Section, U. S. A.

Miss Olive Lipscomb, daughter of Mrs. B. W. Lipscomb, one of the secretaries of the Woman's Department of the Board of Missions, will at an early date go to China to enter upon her work as missionary in that field. She expects to leave San Francisco August 25, going on the steamship Mongolia in company with Dr. and Mrs. Oscar Nelson, missionaries to China. Miss Lipscomb is a cultured and consecrated young woman.

Dr. J. H. Eakes, who was chairman of the Committee on Entertainment of the General Conference, the committee which was appointed to select the place of meeting of the next General Conference, has been elected chairman of the permanent committee which will have direction of all the

local work in making the needed preparation for the 1918 session. Dr. Eakes is presiding elder of the Rome District, North Georgia Conference.

Dr. Maitland Alexander, the Moderator of the General Assembly of the Northern Presbyterian Church, is a man who is onto the job. In one of our Presbyterian exchanges we saw this concerning him: "He spends a great part of his time traveling over the Church, making special addresses, presiding on special occasions and the like. Last winter he averaged fifteen addresses a week during the entire season in connection with his moderatorship. He hardly had time to visit his family." We have heard some Methodists complain that they had to be away from home more than a week at a time doing the work the Church put them to do.

A statement recently sent out to the Church papers by Dr. John R. Stewart, Secretary-Treasurer of the Superannuate Endowment Fund, shows that our Church now has in cash and properties held for the benefit of superannuates and widows of deceased preachers a total of \$965,588.55. This includes the Connectional Superannuate Endowment Fund, the Colvin Fund, the various funds and superannuate homes of the Annual Conferences. Dr. Stewart says that, while he has not been able to secure exact figures in some instances, the total is approximately correct. It is a good showing, but is only a beginning in the great work of providing adequate support for the superannuates of our Methodism.

The Wesleyan Christian Advocate is opposing vigorously the bill in the Georgia Legislature which will forbid any white person to teach in a school attended by negroes. This bill, if it becomes a law, will seriously cripple several Church schools for negroes in Georgia, among the number our Paine College, Augusta. The Wesleyan says in a recent issue: "There is good reason why white teachers should teach negro children. It would be a disgrace should such a bill as this pass into a statute. The negroes need all the help the white people can give them, and to make by law the unselfish service of white teachers of negro children a transgression against the laws of the State would be to penalize virtue. Surely we have not such an abundance of virtue in this State that we should make its practice a misdemeanor. Kill the unjust bill, gentlemen, and do it quickly."

The August Bulletin of our Board of Education, just issued, shows that our Church now has one hundred and forty-two schools. Twenty-five of these are colleges and universities, nine junior colleges, twenty-three unclassified schools, thirty-one secondary schools, and fifty-four mission schools and missionary training schools. All of these schools have in grounds and buildings a combined valuation of \$12,443,145; in endowments, \$6,447,318; in equipment, \$1,056,980—in round numbers a total of \$20,000,000. With Vanderbilt University included in the statement of last year, the total was only about \$500,000 more than the present figures. And this latest statement does not include the Southern Methodist University, Dallas, which will open in September, 1915. With this addition the total for 1915 will go considerably beyond the figures given when Vanderbilt University was in the list of the schools of the Church. In property and endowments the Church is already at least \$2,000,000 ahead of the total reported when Vanderbilt University was counted a Methodist school.

"The Unending Perplexity."

With this for a caption, the Presbyterian Standard says: "It is how to settle and unsettle pastors in the Presbyterian Church. There is not much trouble in the stronger Churches, where there is sufficient financial strength to command good pulpit talent. Even among these there is sometimes unseemly competition or rivalry. Let it become generally known that any particular preacher is in demand, then every vacant Church wants him. All they know about him is that other Churches are calling him. This makes him very desirable, and the bidding is liable to become fast and furious. The chief trouble, however, in the settling and the unsettling of pastors is with the weaker Churches. They are seldom content for long at a time with such things as they have. Their ideal is above their purchasing power. Spurgeon tells of receiving a letter from a vacant Church, asking his help in securing a pastor. The letter went into detail as to the manner of man wanted, and concluded by mentioning \$600 as the salary which the Church could pay. Spurgeon replied, saying: 'I see the

situation clearly. You want a whale, and you haven't water enough to float a minnow.'" Methodism, with its itinerancy, has no such "perplexity" as the Standard says is common among the Presbyterians. We find the pond for both whale and minnow.

HEARING "BILLY" SUNDAY—SEEING NEW YORK, ETC.

Rev. C. S. Walker.

Having read in the Advocate that the Churches of Dallas were contemplating the inviting of the Rev. Wm. A. Sunday to Dallas for a religious campaign, thought I would write you my impression of the man after hearing him one time only. I am persuaded the more to do this since he has been severely criticised in some of the university communities in New England and the East. Dean Brown, of the Yale School of Religion, in a Preachers' Association of Boston, was unmerciful in his criticism. Among other things it was reported that he stated he believed "Billy" to be insincere, and that he certainly is not a Christian gentleman. "Billy" was the subject for one evening's discussion at the Yale Convocation this past session. The writer had the pleasure of hearing the discussions.

In the early part of the month of May some fifty Yale men, among whom was the writer, went with Prof. Bailey to New York City for the purpose of "doing" New York in the interest of some sociological work. The evening preceding the day we began our work some eight or ten of us went on before in order that we might go over to Patterson, New Jersey, and hear the world's greatest evangelist. We had secured admission tickets beforehand, else we most likely should not have heard him. As it was we had a seat reserved just to the left of the front of the platform, where we could easily study the man. I was greatly surprised to meet Prof. Stover, one of his helpers, who was in a meeting with me and the other pastors in Chickasha, Okla., last summer when "Big Bill" Tetley and "Link" McConnell did the preaching.

But as to Sunday, what shall I say? Well, I confess I was somewhat prejudiced against the man when I entered the great tabernacle where the meeting was being held. I expected to hear a lot of slang, "cuss words" and such like. Not so at that service. I never heard a sermon freer from slang or one delivered with more earnestness. Of course, he uses slang, yes, street vernacular of the most typical sort. However, they say it doesn't sound as harshly as it appears in print. If I were asked the secret of his success I should say, judging from this one service, his success is due to thorough organization, consecration and the earnestness and enthusiasm of the man. There seems to be nothing unique about him save that he is a great, honest man who believes the Bible, has faith in God and loves men. He believes in a literal heaven and sure-enough hell, and preaches the same. He appears to take the Bible at its face value. Still many of his critics say that his theology is of the impossible kind. Well, it is not what we might call "twentieth century" theology. Perhaps Billy doesn't know anything about the "I," "E," "D" and "P" sources of the Bible. It may be that he never heard a university professor make the concession that "it is probable there was a man named Moses" or "possible that there existed a character named Abraham," but more "probably a mythical hero cherished as being typical of the race." But Billy Sunday seems to believe in God and fights sin with his clothes off. The night we heard him preach there were some five hundred who professed conversion and pledged to live the Christ life.

I intended to say something in this letter of New York as I saw it. We stayed at the "tramp's hotel," visited the city morgue, Bowery, Blackwell's Island, Ellis Island, the night courts—in fact, we saw the underworld and dark side of life in this great city, which is indeed the "melting pot" of the nations. But I must stop here and say more of this at another time. New Haven, Conn., July 29.

Eternal life is eternal joy. It is eternal absence of pain and worry and sorrow of all kinds. It is endless strength and wealth and peace. Imagine all you can of delight and pack it into two words, and those words will be "eternal life." This is what Christ is eager to give to us. The trifles for which men sometimes give up eternal life are too insignificant to name. They are not to be mentioned in the same breath with it. And yet men spend their lives on earth in pursuit of them and leave the greater prize unsought and even scorned.—Christian Endeavor World.

WORDS FROM A GREAT BOOK.

H. G. H.

Will you publish a few short sentences from a great book: "W. H. Titchett's Wesley and his Century?" I omit the usual quotation marks and give sentences:

Great, subtle, far-reaching is the power of a good book! In a sense, as Milton taught, it is an immortal force. Lecky says the preaching of the Wesleys was of greater historic importance than all the splendid victories by land and sea won under Pitt. Who awakens the great energies of religion touches the elemental force of life; a force deeper than politics, loftier than literature and wider than science.

Wesley delighted in short words set in short sentences, taking the most direct road to his meaning.

If ever it could be said of a human soul that it might be studied in detail, and under the microscope, this may be said of John Wesley.

Dr. Johnson said of Wesley: "I could talk with him all day and all night, too."

All through his life Wesley never comes so near the point of being absurd as when he is in love.

Having to sleep on the floor one night Wesley made the delightful discovery that a bed was a superfluity.

Our mode of believing in the Savior seems so easy to an Englishman that they cannot reconcile themselves to it. If it were a little more difficult they would much sooner find their way into it.

When Wesley began to preach drunkenness was the familiar and unrebuked habit of ministers of the State and adultery was a sport.

The message of "entrance into the holiest by the blood of Jesus" had no meaning for men who believed they could saunter into God's presence with a few polite compliments at any time.

Plainly troublesome young men these John and Charles Wesley who refused to dilute religion into platitudes or button it up in polite conventions. The scandal of the Anglican Church of the seventeenth century was that it shut its doors against the Wesleys. Whitefield's first open-air sermon, February 17, 1759; April 2, following John Wesley held his first open-air service, and June 24 Charles Wesley followed their example.

George Whitefield had but one sermon when he commenced his great career. The sermon was better after preaching it forty years than in the beginning.

Whitefield had the most musical and "carrying" voice that ever issued from a human throat, its cadences resembling the rise and fall of the notes of some great singer.

Love is sometimes nourished by the things it has to forgive.

The secret of Charles Wesley's power in preaching lay in the realm of the emotions. The tears ran down his cheeks; his voice took cadences of infinite tenderness. It shook with a trembling pathos of emotion; and the contagion of his feeling melted whole crowds.

WHY SHOULD YOU GO TO CHURCH?

Because the Church is the mightiest agency on earth for the realization of human progress.

It is the efficient advocate and ally of every great reform of our day.

It stands for the highest thinking and the most sacrificial doing.

It presents the noblest ideals of life, and points the way to their realization.

It furnishes the motive and the incentive for the expression of sympathy and compassion.

It is the supreme character-making institution in the world. It is the only organization under the sun doing business for God exclusively.

It is the divinely appointed and accredited agency for the realization of the kingdom of God on earth.

It is the avenue through which men and women walk up the heights of God.

It relates mankind to God savingly and satisfyingly, and to one another in joyful fellowship.

In its advocacy of civic and social righteousness it does more than all other organizations or institutions combined to make crime difficult and virtue easy.—Christian Evangelist.

The tendency of old age to the body, say the physiologists, is to form bone. It is as rare as it is pleasant to meet with an old man whose opinions are not ossified.—J. F. Boyse.

It is only necessary to become more charitable and even indulgent. I see no fault committed by others that I have not committed myself.—Goethe.

There is not a more repulsive spectacle than an old man who will not forsake the world, which has already forsaken him.—Thobok.

MRS. MARGARET WALKER—HER EIGHTIETH BIRTHDAY.

On July 31 the home of Mr. W. H. Walker, residing four miles east of Davilla, was made merry by a surprise gathering of relatives and friends, who wished to greet his aged mother, Mrs. Margaret Walker, on her eightieth birthday. Seventy children, grandchildren and great-grandchildren hastened to pay her a tribute of love and respect. Twenty-eight children, grandchildren and great-grandchildren were absent, some on account of great distance and others because of sickness. The birthday cake, with its eighty candles emitting their light, made the occasion at the noon-day dining quite impressive. No one present had ever seen so great a number at once before. Grandmother Walker has resided in three different States and has witnessed many changes in her time, and during the earlier period of her life did not have the advantage of the modern improvements of today that our young people now enjoy. She has been deprived of the companionship of her husband for thirty years, but many years of that time were spent in the care for an aged father, who lived to the ripe age of ninety-two years. Three other aged relatives were nursed and ministered to by her tender, loving hands, and those who witnessed her patience and self-denial could not help being made better by it. Until mature years rendered such impossible, Grandmother Walker was always one of the first to render assistance to the sick and needy. Her cheerful smiles and words of comfort and encouragement were always a benediction to all. Even now at times she is seen in the sick room, though unable to help except with her sunny presence and sympathy.

This dear old lady is one among a few who has not "worried" herself old. When reverses and disappointments would rise up she calmly bore them and those she could not remedy she faced bravely. Grandma has been a member of the M. E. Church, South, since early girlhood and has always proven herself to be true, beneficial to her Church and its ministers. Her place is occupied at services still unless the weather is too severe, and a few times sickness would prevent her attending. Her life is sweet to us all, a living example of purity, goodness and fidelity. It is the wish of all who spent the time so pleasantly with Grandmother Walker that she may have many other birthdays to celebrate and her loving presence be lent to cheer and bless her many loved ones. A GUEST.

OPTIMISTIC.

(From "Lines to My Friend, Mrs. G. F. W.")

Some hidden beauties, we are told, The roughest paths disclose; And that we soon forget the thorn When we behold the rose.

There is no night so very dark But somewhere shines a star; Though oft our weary, downcast eyes Behold them not, afar.

The world is selfish? But there's still Always at hand some friend Who ready stands, with willing heart, A helping hand to lend.

Then we'll give love, and love is ours, For while life is no jest, All still is well, for God rules all, And rules it for the best.

ELSIE MALONE MCCOLLUM, McCaulley, Texas.

We take the liberty of printing from a private letter the following commendation from Rev. J. D. Scott: "The Texas Advocate was never dearer and stronger in timely utterances. I have read carefully the last issue. It is indeed rare, excellent, a copy worthy to be preserved as good reading for time to come."

We are glad to have the following kind words from Rev. C. E. Statham, now sojourning in Oklahoma City: "I must have the Advocate; can't get along without the dear old Advocate. For thirty-five years it has made its weekly visits to my home, and has become a part of us." Brother Statham has always been active in increasing the circulation of the Advocate.

We quote the following from a private letter from Rev. O. T. Hotchkiss, of the Pittsburg District: "We are having good revivals and will close out in good shape. I feel sure. You are giving us a good paper."

ROSEBUD'S CHALLENGE.

In addition to being on the Honor Roll as subscribers to the Advocate, 100 per cent of our stewards are members of the Sunday School and a number of them are officers and teachers. Who is next? J. S. WATSON, Supt.

Dangers Which Threaten This Government

By Rev. R. C. Armstrong.

Number Three.

SOCIALISTIC CREED.

The advocates of Socialism assume that to break down the existing government and to change the order of society and thereby effect a change in environment will effect a change in the nature and conduct of men.

This position is well taken. In this federation, organization or State all men will be absolutely free and equal, so that all distinction will be eliminated.

The exaltation of humanity through human instrumentality. With this false conception of the problem of life that man is the unfortunate victim of adverse environment leads them to seek to improve environment, believing that in turn environment will improve the individual man.

It is strikingly true that the New Theology has strengthened the doctrine of infidel Socialism. Robert Blatchford recommends: "Shall we understand the Bible."

ology have met in the persons of Robert Blatchford and Rev. R. J. Campbell, D.D., pastor of the London City Temple. Dr. Campbell is the author of a book, the title of which is "New Theology."

I understand that Dr. Campbell claims to be a Socialist. It is interesting to read Mr. Blatchford's estimate of Dr. Campbell's religion compared with his own.

"Mr. Campbell is a Christian minister, and I am an infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Rodger."

"The great Social Movement, which is now taking place in every country of the civilized world towards universal peace and brotherhood, and a better and fairer distribution of wealth, is really the same movement as that which, in the more distinctively religious sphere, is coming to be called the New Theology."

The paragraphs are quoted by Mr. Mauro from Mr. Campbell's New Theology. (Page 102.)

This tendency to worship at the human shrine and abandon the altar of Christ is far-reaching in its consequences and forebodes conditions the most subversive to the individual and to the body politic.

August Bebel, after setting forth the many advantages of the Socialist state, contends the change from the present order will be gradual.

will not be 'abolished.' \* \* \* Without any forcible attack or expression of opinions, of whatever nature they may be, the religious organizations will gradually disappear and the Churches with them.

Fort Worth, Texas. (To be Continued.)

The only condition attached to spiritual wealth is that we give it away. "When thou art converted, strengthen thy brethren."

Epworth League Department

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

State Encampment, Epworth-by-the-Sea, August 3-16. Central Texas Conference Epworth League, September 3-5.

Zis-boom-bim; Get in the swim. The surf is rolling high. Get the salt breeze in your eye.

The Encampment is in full swing, with a great crowd and a great program.

There are many new people here this year, but we miss the faces of some of the old-timers.

We have had more material than we could use lately, which accounts for the lateness of the appearance of some. We will use it all in time. Don't fail to send in all the news.

REPORT.

To the President and Members of the Texas State Epworth League, Epworth-by-the-Sea, August 3-15, 1915.

We, your committee previously appointed for the purpose of raising a fund with which

A CORRECTION

Newspapers and magazines are continually publishing erroneous statements with regard to the number of dry States. A leading weekly periodical publishes a prohibition map showing seventeen. Iowa is omitted.

Table listing states and their prohibition status: Maine 1851, Kansas 1880, North Dakota 1889, Georgia 1907, Oklahoma 1907, North Carolina 1908, Mississippi 1908, Tennessee 1909, West Virginia 1912, Virginia 1914, Colorado 1914, Oregon 1914, Washington 1914, Arizona 1914, Arkansas 1915, Alabama 1915, Idaho 1915, Iowa 1915.

You have cramped your life; you have made it small and narrow. But never dare to think that this was God's plan for your life.

to erect a suitable hall in memory of our departed comrade, Miss Ruby Kendrick, beg to say that during the past year we have made no special effort to realize on the subscriptions previously given, for the reason that the Board of Trustees having decided to dispose of the present Encampment site, and the future permanency of the Encampment not seeming assured, we have contented ourselves with receiving merely such payments as have been tendered us.

Table of Receipts: Balance on hand \$500.00, A. C. Fisher, Fort Worth, Texas 5.00, E. E. Swanson, Pearsall, Texas 10.00, Trinity Epworth League, Dallas 4.00, Rev. Glenn Flinn, Bryan, Texas 25.00, Interest on deposit 22.50. Total \$566.50.

Respectfully submitted, GUS W. THOMASSON, Chairman Ruby Kendrick Memorial Hall Committee.

WOODLAND, TEXAS.

The Woodland Senior League is doing well. We have forty members and most are active workers. We have the lessons that are in the Era and try to carry them out the way they are given, especially the missionary lesson.

We do not have a bit of trouble getting the young people to come. They come with a smile ready to work.

BERNICE FLEMING, Superintendent First Department.

RESOLUTIONS ON THE DEATH OF MR. GEO. W. THOMASSON.

Whereas, In the wisdom of an allwise Father, death has called Mr. Geo. W. Thomasson, father of our beloved brother and President, Gus W. Thomasson, to his final reward and happy home; and,

Whereas, The life and influence of Mr. Thomasson was a most wholesome one in his home city, Van Alstyne, as well as elsewhere; therefore, be it

Resolved, By the Trinity Epworth League that we recognize that a pure and helpful life has passed from us.

Resolved, That we share with our President and brother, Gus W. Thomasson, and his family the great sorrow felt in this loss.

Resolved, That we extend to him and his family our deepest sympathy and love in his time of trial.

Resolved, That a copy of these resolutions be furnished Brother Thomasson, and that a copy be forwarded to the Epworth Era and to the Texas Christian Advocate for publication. Respectfully submitted.

A. A. COCKE, F. B. DOGGETT, MRS. A. A. COCKE, Committee.

Advertisement for Epworth League Department watches, featuring a watch illustration and text: 'ESTD 1858... THE RINGS OF OPPORTUNITY... Are always made in the most approved and prevailing styles.'

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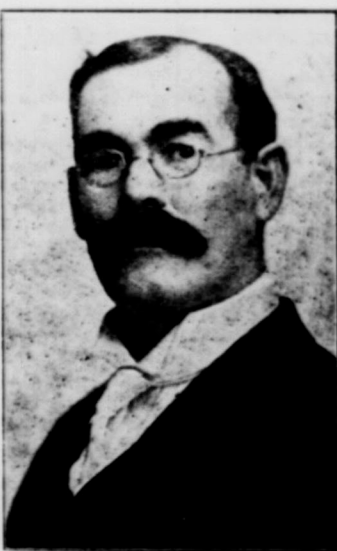
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REV. T. F. SESSIONS, President State Epworth League



REV. GLENN FLINN, Dean of the Encampment



VANDERBILT QUARTETTE Who Are Directing the Music.

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.

SUE BENNETT MEMORIAL.

The Executive Committee of the Woman's Missionary Council has granted a year's leave of absence for rest and study to Prof. J. C. Lewis, who for eighteen years has been principal of Sue Bennett Memorial School. Rev. Rector A. Savage, pastor of the Church at London, Kentucky, will be acting principal of Sue Bennett Memorial School during Prof. Lewis' absence. He will have charge of the business details and the religious work of the school. Dr. Katherine Jackson French, of London, Kentucky, has consented to serve as dean of the school this year. Dr. French brings a large preparation and varied experience as instructor to the school.

DALLAS DISTRICT.

The District Conference was held at Grace Church in all-day session July 22. The reports of the auxiliaries showed an advance along all lines. All departments of the work were carried on in nearly every auxiliary. The auxiliary of Cochran's Chapel was awarded the banner for the district, although it is a country auxiliary, and some of the members have far to go. Each department was presided over by competent women.

The report from the Council by Miss Flora Thomas showed the Home Department is run with only 6.1 per cent expense and the Foreign Department with 6.8 per cent expense.

Two young women from this district have offered themselves for Church work. Both will go to Scarritt Training School, one on the conference scholarship and the other supported by the district.

Miss Drago presented her work among the Mexicans, bringing with her a little Mexican, who sang in Spanish. Three dollars was raised for the immediate relief of a Mexican family. The conference was presided over by the District Secretary, Mrs. O. F. Sensabaugh.

DEDICATION OF THE ADMINISTRATION BUILDING, BREVARD, N. C.

Wednesday, May 26, the handsome new building at Brevard was formally dedicated for educational purposes by the pastor of the Church, Rev. Mr. Robins. Mrs. F. H. E. Ross and Mrs. R. W. McDonnell represented the Council at this service. This building amply provides for every phase of work. An ideal classroom for the Normal Department, the chapel which seats five hundred people, the sewing and cooking rooms, the laboratory for the agricultural and the workshop for carpentry are all ideal. A special gift for the furnishing of this building would be a blessing not only to the school but to the Council.

NOTICE, WEST OKLAHOMA CONFERENCE.

Mrs. L. B. Shaw, of Gotebo, has been appointed Superintendent of Supplies for the West Oklahoma Conference to fill the place made vacant by the resignation of Mrs. G. P. Horton, of Altus, who felt she must give up the work.

MRS. C. L. CANTER, Supt. Study-Publicity.

CENTRAL TEXAS NOTES.

Mrs. J. W. Downs, our faithful and gifted President, is now in the Chicago University taking a six weeks' course preparatory to her work in the Texas Woman's College the coming year. Mrs. Downs' address until August 16 is 5616 Blackston Avenue, Chicago, Illinois.

We are so glad that Mrs. Downs' work in Texas Woman's College will not interfere with her work as President of Central Texas Conference, but will rather add to it.

She has done a splendid work in our recent campaign. She attended the Cisco, Waco, Waxahachie, Corsicana and Hillsboro District Conferences. She has done much field work in the way of visiting. She will return to be present August 11 in the great camp Mrs. J. B. Price and Mrs. A. E. Milam have arranged at Glen Rose for the young people and children.

Think of it! Central Texas is really alive this hot July weather, and is in the midst of a splendid campaign. The second quarter's report is great, thanks to the twelve District Secretaries.

Mrs. A. E. Milam is wide-awake and has added much to our campaign. She now has fifty Baby Divisions with 117 members and sixty-seven Junior Divisions with 958 members, making

a gain of 158 new Junior members this quarter. She writes that Temple, First Church, Granger, Whitney, Clay Street, Waco, Glen Rose and Comanche Juniors are on the Honor Roll this quarter. There are five new Junior Divisions with three of them from Brownwood District. They are Winters, Indian Creek and Bangs Juniors. The other two are West Juniors, in Hillsboro District, and Groesbeck, in Corsicana District.

Mrs. J. B. Price writes: "I am proud of my report this quarter." She has five new Young People's Auxiliaries with 85 new members. She is very enthusiastic about her camp at Glen Rose for her young people.

Mrs. W. H. Matthews got out our splendid Annual Minutes in a very short time, which the whole conference appreciated very much. Her daughter, Sallie Belle, has been quite sick with typhoid fever and we pray for her speedy recovery. Mrs. W. L. Perry and Mrs. D. R. Blair are ever faithful and look well after their departments.

Mrs. Jesse Brown writes, "Mrs. John Pool is a live wire." We made no mistake when we elected her Superintendent of Social Service.

Mrs. R. F. Brown is looking well after the Bulletins and doing much campaign work, and Mrs. Jim Langston is looking well after the Supply Department.

Our District Secretaries.

Most of our campaign work has fallen on our twelve splendid District Secretaries. As a whole we report 396 new adult members, six new adult auxiliaries, five new young people's auxiliaries with eighty-five new members, five Junior Divisions with 158 new members.

Miss Cora Posey, of Brownwood District, has three new Junior Divisions. She is an ideal Secretary. She will hold her district meeting early in September.

Mrs. W. E. Menefee, of Cleburne District, is doing a splendid work and has given us a perfect roll of her district.

Mrs. J. S. Callicut is leading in the campaign now with five new organizations. She is looking well after the Corsicana District.

Mrs. Neal Turner, of Cisco District, and Mrs. H. M. Callaway, of Georgetown District, are both new, but sent most excellent reports. They are both well equipped for this great missionary work.

Mrs. Ben Bassel, of the Dublin District, and Mrs. W. S. Mayes, of Hillsboro District, are both holding their work with the same enthusiasm with which they began two years ago. Mrs. Mayes reports a fine all-day meeting in Hillsboro. Mrs. Bassel's little son, Jack, has been quite sick with typhoid fever.

Mrs. C. R. Porter, of Fort Worth District, is in Dallas with a very sick husband. Mr. Porter has recently undergone a serious operation. But in spite of this trouble Mrs. Porter sent a splendid, prompt report.

Mrs. Jesse Brown is much improved in health and sends a fine report from Gatesville District. She recently held with Mrs. John Pool a glorious all-day meeting in Valley Mills. She writes, "My presiding elder, Rev. S. J. Rucker, not only offers his services but his car to help in this organization campaign."

Mrs. R. L. Abbott, of Waco, sends a great report. In fact she never sends any other kind. She has recently held several all-day meetings and organized two new auxiliaries.

Mrs. Lee Hawkins, of Waxahachie District, and Mrs. W. T. Hiles, of Weatherford District, have never failed us yet. They are interested and love their districts very much. Mrs. Hawkins soon leaves for several weeks' trip to California. Mrs. Hiles will have her district meeting early in the fall.

The Central Texas Conference has taken one of the Bible women for Japan and have named her in honor of Mrs. J. W. Downs.

The Co-operative Home in Waco has one also and she is named for Miss Ethel Jackson.

MRS. J. H. STEWART.

"THE HOME BEAUTIFUL."

Under the general supervision of the Woman's Missionary Society of the Polytechnic Methodist Church, but under the more specific direction of Mrs. Julius Norton, Superintendent of the Department of Social Service, a campaign has been initiated for the improvement of civic conditions, and it has for its motto "The Home Beautiful." The projection of this

enterprise met the instant and cordial approval of not only the members of the society, but also the citizens of the Hill when it was brought to their attention. Polytechnic has now a population of about 4000 as peaceable and law-abiding individuals as are to be found anywhere, and boasts of a Young Men's Business League of 150 members that are very active in the development of the city. This league learned of the effort of the society and suggested that the society send a delegation to the next business meeting for the purpose of holding a conference. Mrs. Norton announced her plans and the league not only endorsed them, but promised its hearty co-operation. At a later date a committee from each organization met at the residence of Mrs. Norton, and it was decided, through the kindness of Rev. H. A. Boaz, to have a get-together reception on the campus of the Texas Woman's College, near the south entrance, and to issue a general invitation. The society was to furnish the program and the league the ice cream. It was estimated that five or six hundred persons accepted the invitation and the promoters were greatly pleased to see so many children and young people in the audience. Revs. H. A. Boaz and M. J. Thompson, Messrs. R. E. Baker and J. S. J. Calloway, Judges R. H. Buck and Ocie Speer delivered addresses, covering many phases of urban and civic betterment.

The slogans were, "Down with the weeds," "Away with the trash and the mosquitoes," "Down with sidewalk walks," "Plant trees, shrubbery," etc. "Clear the yards, the sidewalks and streets," "Make the home beautiful." The city was divided into six districts and a man and two women were appointed to oversee each of them. This campaign has been urged for about two weeks and has already effected wonderful results. The writer, in company with Mrs. Julius Norton, Mayor H. W. Gove and Commissioner Ray Bracewell, made a recent trip over the city in an automobile, and we were very much pleased with the improved conditions.

When the contest or campaign closes suitable prizes will be awarded to the residents of the neatest and best kept street and for the most attractive home. The society will give the league a picnic luncheon on the campus of the Texas Woman's College, this being done as an expression of appreciation for its co-operation.

The society is well organized and working, every department being presided over by a capable and an efficient leader. A recent addition to our ranks is Mrs. Kirk D. Holland, daughter of Rev. Jas. A. Walkup, and the society is very much pleased to have one so gifted and efficient to preside over its Junior Division. At present the membership is 107, and this number is being increased all the time. MRS. JOHN P. COX, Pres.

MEMPHIS.

The "Lillie Delaney" young people of Memphis have an enrollment of thirty-five, nine members having been added this month. We meet on the first and third Wednesdays for mission and Bible study, second Wednesday for "Voice" study and the fourth Wednesday for business meeting. We are studying "The Child in the Midst" and "1200 Bible Questions." Mrs. Delaney, our Superintendent, reads us several chapters each week from "Polyanna," the great glad book, and so many new members have been reached through it and the attendance is much better since it is being read.

We have pledged \$35 for missions and hope to do special work soon. We are in a contest now. The Auxiliary has been divided, one side is gold and the other, white. Punctuality, regular attendance, good lessons and new members count in this contest. It is to be six months and at the end of that time the winning side is to be entertained by the other side.

(MISS) IRA HAMMOND, Publicity Superintendent.

GLEN ROSE CAMP, AUGUST 11.

The young people of Central Texas will be delighted to know that everything is in readiness for their outing in the beautiful auto park near the little, quiet town of Glen Rose. We have secured the services of Mr. E. W. Conway, Secretary of the W. M. C. A., Waco, to take charge of recreation. He is a splendid physical director, and he and his wife be on the grounds all the while to render any help possible. Miss Ethel Jackson, of the Co-operative Home, Waco, will have charge of the early morning services. Her topic will be "The Women of the Bible." We will have a twilight story telling hour by different ones. Mrs. J. W. Downs will conduct the vesper services.

The girls are not expected to study, but most of the time will be taken up in rest and recreation. While it is under the direction of the Y. P. M. S.,

yet we welcome any young women and girls that would like to spend a week with us in our camp. Board will cost \$1 per day, including cots, tents, etc. One dollar per week will be charged for use of tents and cots.

Those that come prepared to do their own cooking will bring vessels. Wood and stoves will be provided. Bring tennis rackets and balls, bathing suits and bath slippers and anything to make your tent comfortable.

Auto service from Morgan, Cleburne and Granbury will be about the same—\$1 each way. Leave your fine clothes and jewelry at home and come and enjoy a week in camp life. Write Mr. Herman Shields, Glen Rose, for any information about reservation.

Hoping to meet many of you soon, I remain yours for service.

MRS. J. B. PRICE,

First Vice-President of C. T. C.

SCHOOL OF MISSIONS.

Results from the District Secretaries' Meeting During the School of Missions.

While at the School of Missions held in Denton at our Methodist Dormitory, June 1-10, plans were made for the campaign in the North Texas Conference for increased membership. Two definite lines of endeavor were discussed, one to reach all the charges in each district where organizations have not been effected, and the other to increase the membership of auxiliaries already at work. For the first well-planned "all-day" meetings were to be held, visits made by the District Secretary and other officials and workers, and for the second interesting programs and open meetings and personal work, systematic, loving and persistent. We believed these plans would tell, and to show that planning is not all that has been done we give notes from letters which show what has been done even in this short time.

Mrs. Gus Steger, Bonham District Secretary, tells of all-day meetings held at Bonham and at Honey Grove.

Mrs. J. J. Graner, Bowie District Secretary, is making programs for two "all-day" meetings at two places and has a new organization in sight.

Mrs. O. F. Sensabaugh, Dallas District Secretary, has only about three places unorganized and is making all-day meetings a regular quarterly event.

Mrs. Adatas, McKinney District Secretary, has three all-day meetings planned.

Mrs. Reynolds, Sherman District Secretary, has held three fine all-day meetings at Howe, Whitesboro and Bells.

Mrs. Terry, Terrell District Secretary, writes of plans to visit all the auxiliaries.

Mrs. Shirley, Gainesville District Secretary, has been sick, and yet though in bed, sees that the report is sent on time and will plan for aggressive work as soon as possible.

Mrs. Hicks, Mrs. Guthrie and Mrs. Carlisle are getting ready and we shall hear from them a little later.

Mrs. Roach, Decatur District Secretary, has meetings planned all along the railroads. The first all-day meeting was at Paradise, and enthusiastic reports have come.

Mrs. Williams will help with a meeting for the charges on the railroad near Decatur.

Two autos, carrying a number from Jacksboro Auxiliary, went to Perrine for an all-day meeting and dinner at the church. Perrine is going to take up the work again and will interest more.

Bryson and Jermy are to have all-day meetings soon and then end up with a big district meeting at Bridgeport, September 1. Some interesting meetings are bringing in new members. New charts and posters are being devised. I believe we should let the Advocate have these to pass on to others. We shall look for more reports. MRS. L. P. SMITH

FULSHEAR.

A get-together meeting on June 22 at Fulshear was held all day. About forty ladies were present, representing four auxiliaries. Our District Secretary, Mrs. Helen Farmer, was with us, and in a very efficient way presented her work and presided over the meetings of the day. Miss Parker, the Head Resident of the Co-operative Home of Houston, was with us and in a very inspiring and helpful way gave a talk on "Christian Stewardship." Miss Parker also told us about the Co-operative Home, of its good works and its needs. We had the pleasure of having Mrs. Harris, President of the Georgetown Auxiliary, with us. This auxiliary has a membership of 115, and, of course, Mrs. Harris had some very interesting things to tell us. At the noon hour a picnic dinner was spread, followed by a very pleasant hour of

North Texas Female College

KIDD-KEY CONSERVATORY

Sherman, Texas

Women should be taught the feminine side of citizenship, according to the belief of Mrs. Lucy A. Kidd-Key, President of the North Texas Female College at Sherman, Texas.

Women should be taught to take their places in clubs, societies, churches and other organizations calling for the qualities of leadership and trained efficiency.

Students in the North Texas College, therefore, are required to make a study of parliamentary law, the rules of which are recognized as governing all clubs, social and political bodies. Parliamentary law is studied by text and lectures in the classroom, just as mathematics, Latin and Greek are acquired.

Parliamentary law is not only studied, but practiced at the North Texas College. Advanced students belong to the Kidd-Key Shakespeare Club. This organization is a model club, in which the principles and precepts of parliamentary law are given practical demonstration.

The girl who attends the North Texas College is equipped to become the social and intellectual leader of her community. She can take her place as the president, secretary or treasurer of any literary, social or social club. She knows how to efficiently conduct the business of Missionary Societies, Church organizations and school and Mothers' Clubs.

The North Texas College graduate is trained to serve as delegate to all large State and National conventions. She knows how to represent her organization to the greatest advantage, how to gain the floor in the great assemblies, and how to co-operate with large numbers of people in the great uplift work of today.

The lectures in parliamentary law are given by one of the most celebrated parliamentarians in America, Mrs. Maggie W. Barry.

Mrs. Barry is vice-president-at-large of the National Federation of Education and leader in the advanced ideals of education of the present time.

A study of the great dramas of Shakespeare is made in the Kidd-Key Club during the college year. The dramas are considered from viewpoint of art and beauty, and the great philosophy and the high ideals of the greatest dramatist are made a part of the lives of North Texas College students.

The Kidd-Key Club is a unique institution. It is considered an essential institution at the North Texas College. It is only one of the educational features differing from ordinary college essentials found in the usual school. Information about the North Texas College may be had in full by writing to Mrs. Lucy A. Kidd-Key, Sherman, Texas.

visiting and getting acquainted. This was indeed a very enjoyable day to all. Everybody came away feeling that they had been helped with new zeal and a determination to do this great work of our Master more efficiently. The good ladies of Fulshear will always have a bright spot in our memory for their splendid hospitality.

MRS. A. A. THARP, Supt. of Pub.

Richmond, Texas.

BROWNWOOD DISTRICT.

The district meeting of the Woman's Missionary Society of the Brownwood District will be held in Ballinger, September 7-8. Each auxiliary is urged to send at least one delegate. Young People's and Children's Auxiliaries are especially urged to send representatives. As many members as possible should attend from the newly organized societies, in order that they may learn the work.

We will have two of our conference officers present, Mrs. J. H. Stewart.

(Continued on page 15)

# THE PASSING DAY

## THE WARS.

More than a week has elapsed since Ambassador Gerard delivered the President's note to the German Government. It was not expected that a reply would be made at once. Some one has likened diplomacy unto molasses—whether the resemblance is in its sweetness or its slow moving in winter, it matters not, but diplomatic notes, usually honey-coated, do not move fast. So it may be weeks before the Imperial Government deigns to make known its decision in the matters at issue between this Government and Germany. Great Britain's reply to the United States representations against interference with neutral commerce is made public. It rejects entirely the contention that the orders-in-council are illegal and justify the British course as being wholly within the international law. "Unsustainable either in point of law or upon principles of international equity." Changed conditions of warfare the note contends require a new appreciation of the principles of international laws.

The note reiterates that Great Britain will continue to apply the orders complained of, although not without every effort to avoid embarrassment to neutrals, and observes that the American statistics show that any loss in trade with Germany and Austria has been more than overbalanced by the increase of other industrial activities due to the war.

A German note is also received and being considered by Secretary Lansing. It deals only with the sinking of the *Bark Frye*. The real note from Germany is yet to come. In the meantime Uncle Sam is "marking time." It is almost certain that the last episode from President Wilson to the Imperial Government will not be lightly considered.

The United States has decided to ask the co-operation of South and Central America in the next step to restore peace in Mexico. The Ambassadors from Argentina, Brazil and Chile and three ranking ministers from Bolivia, Uruguay and Guatemala have been asked to confer.

Warsaw is yet intact. The stubborn resistance which the Russians are offering to the Austro-Germans and the slowness with which the forces of the invaders have been able to move during the last few days, has led to the belief in some quarters that the German supply of ammunition is beginning to feel the effect of the protracted struggle and that Russia may yet save the Polish capital.

War experts do not admit that the fall of Warsaw means more than a temporary advantage to Germany. In a checker game it does not always follow that the one who crowns the most kings wins the game. Both the French and Germans claim victories in the fighting during the past week in the western zone in Artois, the Aronne and Alsace.

Gen. Sir Ian Hamilton, commander of the allied forces in the Dardanelles, records a successful attack by the Australians and New Zealanders on the Turkish trenches, which placed them in possession of the crest of a hill near their lines. These colonial troops hold positions along the western side of the Gallipoli Peninsula and thus prevent the Turks from sending all their forces against the Anglo-French army which holds the tip of the peninsula.

Baby has been mixing it a little with the Austrians, but no great battle between the armies has taken place. Reports show the Italians to have had the best of it in nearly every bout so far.

In the meantime Texas is making bumper crops and the "watermill is in operation on the vine."

The Department of Justice at Washington has assigned District Attorney Jas. G. Nelson, of the Dallas District Federal Court to assist in the prosecution of the forty-two alleged conspirators who were indicted by the Federal Grand Jury at Corpus Christi for alleged election frauds.

The formal opening of the Lake Charles to Port Arthur link in the intercoastal canal project was celebrated at Lake Charles Monday. The section just completed connects the Mermentau and Sabine Rivers and cost approximately \$2,600,000 which was appropriated by Congress.

A report the Board of Army Engineers will make to the next Congress will effect twelve per cent of the river and harbor projects in the United States. The last Congress directed the board to re-examine all projects with a view to determining whether many of them were worthy of further

Government attention. But few projects were named. Among them the Brazos between Old Washington and Waco and Red River, but the language of the act was sweeping enough to include all in the United States.

On account of the inroads made by the jitneys into their business the managers of the Muskogee, Okla. street car system will operate one-man cars. That is, one man will act as motorman and conductor, the cars all being of the "pay-as-you-enter" type.

Mayor Thompson of Chicago, four companies of Boy Scouts and over a thousand persons attended the funeral Saturday of Willie Novotny, aged seven years, a victim of the Eastland disaster. The body of the boy lay in the morgue six days awaiting identification and a claimant. His father, mother and sister were also drowned.

It is authoritatively stated that the Missouri, Oklahoma and Gulf Railway will be running trains into Dallas and Fort Worth on September 1. In order to reach these points the M. O. & G. Railway will use the T. & P., H. & T. C. and Cotton Belt Railways. The present terminus in Texas is at Denton.

In accordance with the recommendation of the Texas Live Stock Sanitary Commission, Governor Ferguson has issued a proclamation, effective August 15, 1915, providing that all classes of live stock may now be permitted to move into Texas from all States and parts of States not now under quarantine by the Federal Bureau of Animal Industry against the foot-and-mouth disease.

The total overdrafts of all the national banks in the State of Texas on December 31, 1914, amounted to \$1,781,664, being greater than any other State. According to report from the Comptroller of the Currency the total overdraft at May 1 was \$223,221. The figures for the State based on the June call have not been given out. The order for a reduction in overdrafts has been carried in Texas.

The capsizing of the Steamer Eastland with the loss of nearly a thousand lives in the Chicago River is being investigated by the Federal Government. Secretary Redfield, of the Department of Commerce, who is conducting the investigation, will, it is stated, cause to be made an equilibrium test of all passenger-carrying steamers on the Great Lakes. Supervising Inspectors from New Orleans, San Francisco, New York and Boston will supervise the test.

The sale of intoxicating liquors in clubs in Texas on Sunday is illegal, according to a ruling by B. F. Looney, Attorney-General. Mr. Looney ruled that the clubs were not violating the 9:30 o'clock closing law, but that, having no license to sell liquor, they violated the law by selling intoxicants at any time. He also stated that the clubs' charters do not give them authority to sell intoxicating liquors and that when they do so they are violating the law.

Secretary Hester, of the New Orleans Cotton Exchange, reports the Commercial Cotton Crop in the United States for the year ending July 31 as 15,108,911 bales, an increase over last year of 225,518 bales. The Southern consumption of cotton, Mr. Hester stated, was 3,162,388 bales, the largest ever used by Southern mills in any one year. The figures showing the amount of cotton brought out into the market for the year 1914-15 are considered especially notable in view of the depression incident to the European war and its effect upon general business conditions. According to Mr. Hester's statement, the commercial crop for the present year exceeded that of year before last by 1,061,855 bales, but showed a decrease under that of 1911-12 of 1,000,078 bales.

## DOGS OF THE ARCTIC.

Far up north on the wild and snowy wastes is the home of the Eskimo or Arctic dogs. Although many of them are half-savage, scarcely more than reclaimed wolves, they are wonderfully cunning and enduring. With the reindeer they are the beasts of burden, valuable to their owner, and a great help to explorers and travelers in these cold and trackless regions. Over the untrodden, frozen plains these dogs can travel at the rate of seven to eight miles an hour, drawing a good-sized load, and keeping up the pace for several days. In summer they are turned loose to shift for themselves, and are far more happy then than in the winter season, which is one of toil and slavery for them, with little to eat, the poorest of shelter, and generally cruel treatment.—Our Dumb Animals.

## CHRISTOLOGY OF THE APOCALYPSE.

Excerpt from Dr. Goddard's lecture on "The Christology of the Apocalypse."

(At the recent Summer School of Theology Dr. Goddard delivered seven lectures on Christology. A paragraph from his lecture on The Johannine Christology pertained to the Christology of the Apocalypse. A request was made that that paragraph be published in the Advocate. It is as follows:)

When I find a man especially devoted to the Book of Revelation I begin at once to inquire what is the matter with him. I often find him obsessed with the thought of the second coming. I sometimes find him figuring out mysterious signs and symbols that neither he nor any one else understands. I sometimes find him afflicted with mental aberrations that are incurable. Recently I heard a negro Bishop lecture his preachers upon the books of the Bible. Frequently he would say concerning some book: "I'm sorry that very few of you read this book." When he came to the last book in the New Testament I was surprised to hear him say: "I need not advise any of you to read this book, for you all read it a plenty." He then made a side remark for the benefit of the white preacher present, saying that the spectacular features of this book appealed to the negro preacher's imagination; that they used it overmuch.

Whatever critical views anyone may have about this book, I suppose there is substantial agreement that it was written by an intense Jew in the time of Domitian. It's figures of speech are strictly Jewish. "Lion of the tribe of Judah;" "root and offspring of David;" "bright and morning star." The exalted views of Christ therein have caused some scholars to say that this book contains the most advanced Christology in the New Testament. The writer's Hebrew terminology seems strained to express his new ideas about the Messiah. It is almost like putting new wine into old bottles. He had at his command the terminology of the Jews looking for a Messiah, but a Messiah had already come, and he was a suffering Messiah. This necessitated new ideas that struggled for expression in the same old Messianic forms. He is sometimes called "Lord Jesus," but the "Lamb" is the favorite expression in Revelation. There is some recognition of his earthly life, but in the main the writer is occupied with the part he is to play in things that "must shortly come to pass," occupied with the highly-dramatic part Jesus is to play in the prophetic history of the Church and in the final consummation of redemption's scheme. He is the first and the last, the Alpha and the Omega. In the message to the Church in Thyatira he designates himself the Son of God. Frequently the "Lamb" and God are identified. "Unto him that sitteth on the throne and to the Lamb" (5:13). In the message to the Church, Jesus is everywhere central, dominant, pre-eminent. It is a pity that this book has been monopolized by the cranks. Some of these eaves-droppers at the secret councils of the Most High think they have discovered something, but I believe they are mistaken. This book was not written for the scholar nor the eaves-droppers. Was not written as a key to the ages and cycles and all that stuff that has been superinduced upon it by misguided cranks and cracked-brained religious conjurers and chart-making charlatans. It is the impassioned language of one who has seen his Lord. One who has had a vision of what Jesus is to be in the final wind-up of affairs. Innocently and with passionate devotion to the "Lamb" that was slain he writes, writes, no doubt, under the divine illumination which God alone can give, and could he see the charts that have been made out and the weird and untenable things that his writings have been made to teach, if residence in the Holy City has not completely eliminated his power for indignation, methinks he would once more want to call down fire from heaven to consume these perversers and distorters of the truth. Read this book in a devotional way, but steer clear of these ages and cycles if you do not want to make yourself a fit subject for the lunacy board. Keep your feet on terra firma, your eye on the "Lord," and your heart aglow with a vision of him, and you can read the book with impunity, yea, with profit.

It is no surprise that those who do not want to unequivocally acknowledge the deity of Jesus Christ should want to invalidate the writings of John. His Christology is the most advanced of all. Without reservation, or equivocation he everywhere asserts the deity of Jesus Christ. Christ shines on every page and throbs in every thought. When once you accept the teachings of John you are committed irrevocably to all that the Church has ever claimed for Jesus.

Out of his fervent heart he tells of Jesus and his love. As you read these books your own heart warms in sympathetic unison with John's. You hear one speaking as man never spoke, working as man never worked, serving as man never served, loving as man never loved, and overwhelmed with manifestations of his deity and standing in such a light as never was on land nor sea and gazing into his immaculate face like Thomas, you cry out, "My Lord and my God." Galveston, Texas.

## A BIBLICAL NUT TO CRACK.

By Rev. J. R. Mood.

A pertinent question was put to the teacher of the Bible Class today. We were on the sin of David and the fall that was so grievous. In spite of splendid opportunities and achievements he had become an adulterer and a murderer. So very far had he strayed from reason and right that Nathan, the prophet, was called to reprove him. And so the pupil asked the teacher: "How can it be that a man who did such an evil thing—who sinned and whose iniquity was so palpable—could be called a man after God's own heart?"

Many hundreds of others, no doubt, have been raising the same query in the last six weeks; and it is highly important that such a question should be answered, and that this verse about the shepherd king of Israel should be properly understood.

Let us bear in mind the time at which this compliment was paid David. Even before the young man was introduced to the world by Samuel's visit to Bethlehem God, through his prophet, was searching for a man to be king in Saul's stead. In general terms the prophet was trying to describe him to the headstrong and now rejected and despondent ruler of the people. Long before David became king this utterance fell from the lips of the Lord's representative in a reproof that he was giving a rebellious leader. And, therefore, it is a reasonable conclusion of Prof. W. H. G. Thomas that "it is chiefly, perhaps, expressive of the choice of David by God as distinct from and contrasted with the choice of Saul by the people. So that 'after his own heart' means primarily according to his own counsel or pleasure."

This explanation of the statement, so puzzling to many minds, by no means satisfies other and more careful students of the Sunday School lessons. A flood of light is thrown upon the query by carefully reading in Acts 13:22: "And when he had removed him (Saul), he raised up David to be their king; to whom also he gave testimony and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will."

I do not believe that by this familiar expression either Paul or Samuel primarily refer to the divine approval of all of David's conduct through life. Something like the following was in the mind of God's minister: "You men of Israel have worshiped long enough at the shrine of a man who always looked upon himself as a ruler independent of God's will and designs; and so now to relieve the situation, and looking towards the ultimate good of all citizens, we will put forward a king who shall constantly recognize the fact that Jehovah is the real ruler of Israel and that the man upon the throne is his subaltern, lieutenant, and agent. 'David shall do my will.' In other words, 'David by his life-time attitude toward me shall demonstrate the fact that his heart is open freely and completely towards me that I may make known to him, and accomplish in him, my whole will.' In contrast with Saul's stubbornness, David shall not be as the horse and the mule which have no understanding and who need to be controlled or else they will not obey mankind. Coercion and force and overthrow are now aul's lot. But a man who will readily heed the will and word of God and, though sometimes cast down shall not utterly fall, this shall be our selection—"a man after God's heart."

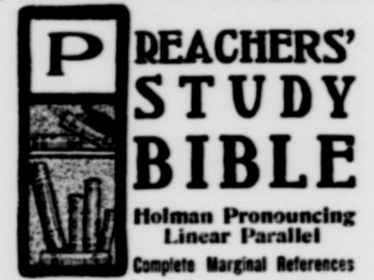
For the superficial reader of the Old Testament to pass judgment upon David's whole life by the one year in which he lived conscience-stricken after the death of Uriah, ignoring all the rest of his many noble deeds and signal ability as a ruler, is the height of injustice. Nothing can be more unreasonable than to see and put emphasis on the sin that the man did, forgetting the remarkable repentance and the long and useful life.

Upon this phase of the subject, Thomas Carlyle, the essayist, has penned an apt paragraph. "Unbelievers sneer and ask, 'Is this your man according to God's heart?' The sneer, I must say, seems to me but a shallow one. What are faults? What are the outward details of a life, if the inner secret of it—the remorse, temptations, true, often - baffled.

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23 ¶ And Jesus went about in all synagogues, and preaching the gospel in manner of Moses, and all manner of manner of signs. 24 And the report of him went forth into him all that were sick people that were taken and those which were possessed with de

The words which are the same in both versions are set in clear Plain Type, and where differences occur they are shown in parallel lines of smaller type. The Authorized Version being given in the top line and the Revised Version in the bottom line of the smaller type.

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never-ending struggle of it—be forgotten? 'It is not in man that walketh to direct his steps.' Of all acts, is not, for a man, repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin. That is death. The heart so conscious is divorced from sincerity, humility and fact—is dead. It is pure, as dead dry sand is pure. \* \* \* All earnest souls will ever discern in David's life the faithful struggle of an earnest human soul toward what is good and best. \* \* \* Man can do no other. In this wild element of a life he has to struggle upward; now fallen, now abased; and ever with tears, repentance, and bleeding heart, he has to rise again, struggle again, still onward. That his struggle be a faithful, unconquerable one, that is the question of questions." Dalhart Texas.

The beak of the mosquito is simply a tool-box, wherein the mosquito keeps six miniature surgical instruments in perfect working order. Two of these instruments are exact counterparts of the surgeon's lance, one is a spear with a double-barbed head, the fourth is a needle of exquisite fineness, a saw and a pump going to make up the complement. The spear is the largest of the six tools, and is used for making the initial puncture; next the lances or knives are brought into play to cause the blood to flow more freely. In case this last operation fails of having the desired effect, the saw and the needle are carefully and feelingly inserted in a lateral direction in the victim's flesh. The pump, the most delicate of all six of the instruments, is used in transferring the blood to the insect's stomach.—Exchange.

If your eyes look for nothing but evil, you will always see evil triumphant; but if you have learned to let your glances rest on sincerity, simplicity, truth, you will ever discover, deep down in all things, the silent overpowering victory of that which you love.—Maeterlinck.

Prosperity is too apt to prevent us from examining our conduct; but adversity leads us to think properly of our state, and so is most beneficial to us.—Johnson.

## ORPHAN HOME SOCIETY

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smathee feel Chu they whe they the peci muc not cour they they them scies just count the sider in t the mari er o hem olie, braly form Ther made in B lang from he to m more to ec sist izens mad who colle ly ur ceat up to Man; try a the therr of tl will Cath This be v ple v tians right to th false Cathly th But to be sheat with to as have W. I EEE We meete able lams cessit go to feuds tied ground ly en as a of Go Super NA\ Thi Madis Matru charr on th mon v plane, The confet Smith twent found two r preat sessio E. J ville, t body, suitab The ness h J. L and C the ch serve Confer W. the T School notabl Rev. elder with t A. C. l M. U.; claims The charge healthy Walt

NOTES FROM THE FIELD.

(Continued from Page 5.)

small amount that has been paid in for the last three months. It is strange indeed that so many Methodists do not feel under obligation to support the Church and its institutions, although they take a solemn vow to do this when they join the Church. How do they expect their pastors to live on the small pittances that they pay, especially when the cost of living is so much higher than it used to be? Will not many people have a terrible account to give at the last day, because they robbed God of the tithes that they justly owe to Him? Will their flimsy excuses satisfy their consciences in that day? Or will God justify them on that day of final accounts? But enough on this line. On the sixth day a public meeting of considerable significance was held here in the vicinity of Wallis, that being the five-hundredth anniversary of the martyrdom of the celebrated reformer of Bohemia, John Huss. The Bohemians, both Catholic and non-Catholic, had a picnic near here and celebrated that day in honor of that justly distinguished preacher and reformer, and it was largely attended. There were several able speeches made on that occasion, some of them in Bohemian, and some in the English language. A distinguished lawyer from West made a fine talk in which he advised his Bohemian brethren to mingle with the people and become more thoroughly Americanized and to educate their children so as to assist them in making good loyal citizens. A very brilliant speech was made by a young Bohemian woman, who has struggled hard to obtain a college education, and she strongly urged the people of her race to educate their children and bring them up to be Christians and Protestants. Many of the Bohemians of this country are getting their eyes open to see the beauties of Protestantism and there is strong hope that the children of the second and third generations will forsake the absurd teachings of Catholicism and become Protestants. This is a consummation devoutly to be wished, and if our American people will only be true, genuine Christians, and be tactful, and use the right means, they can win them over to the truth, and save them from the false and dangerous teachings of the Catholic Church which are so strongly tinctured with baptized Paganism. But enough for this time. We expect to begin our third meeting at Fulshear on Friday night of this week, with Brother W. F. Davis, of Wharton, to assist us. Pray for us that we may have a good revival at this place.—W. W. Horner.

EBENEZER CHURCH, PITTSBURG CHARGE.

We have just closed one of the best meetings ever held here, under the able preaching of Brother D. A. Williams, preacher in charge. Fifteen accessions to the Church and others will go to the Baptist Church. All old feuds and bickerings have been settled and the Church put on higher grounds. Brother Williams has greatly endeared himself with this people as a good faithful preacher and man of God.—R. A. Jackson, Sunday School Superintendent, Aug. 2.

NAVASOTA DISTRICT CONFERENCE.

This body met in the good city of Madisonville on July 20-23. H. A. Matney, of Grapeland and Loveland charge, preached the opening sermon on the evening of July 20. The sermon was pitched upon a high spiritual plane, and made us feel its power.

The next morning at 8:30 the conference met for business. H. B. Smith called the roll and out of the twenty-three pastors eighteen were found present. Sixteen lay delegates, two recording stewards and six local preachers were present during the session of the conference.

E. A. Berry, of Navasota-Madisonville, made the welcome address to the body, and our own Bob Adams made suitable reply.

The conference transacted its business by means of various committees. J. L. Massey, E. Binford, W. L. Pate and C. T. Tally were announced by the chair as a Licensing Committee to serve until the meeting of the Annual Conference.

W. G. Harbin, Field Secretary of the Texas Conference for Sunday Schools, was with us and made a notable address.

Rev. I. B. Turrentine, presiding elder of the Marshall District, was with us and presented the claim of A. C. L.; W. B. Wilson represented S. M. U.; and C. T. Tally spoke for the claims of S. W. U.

The reports from the various charges indicated for the most part a healthy spiritual condition.

Walter Herbert Shine, of Navasota,

was duly licensed to preach; E. M. Blair and W. A. Allen were recommended to the Annual Conference for admission on trial; Francisco Zito, Italian missionary at Bryan, who comes to us as an elder from the M. E. Church, was duly recommended to the Annual Conference for the recognition of his orders.

Delegates to Annual Conference were elected as follows:

- A. VISOR.
W. L. DEAN
J. H. SULLOCK.
E. A. BERRY.

- Alternates:
Ben H. Powell.
T. W. Byers.

Miss Bertha McClendon, of Groveton, was awarded the Sunday School scholarship to Southwestern University, and Ted Hunt received a like recommendation to the Alexander Collegiate Institute.

Ben H. Powell, District Lay Leader, held forth the second day in the afternoon and notable speeches were made by himself, C. T. Tally, W. L. Dean, Jesse G. Thompson, E. A. Berry, R. W. Adams and E. L. Shettles.

Ben H. Powell was elected District Lay Leader for the ensuing year. The presiding elder, E. L. Shettles, was granted a two weeks' vacation during the summer, the time to be selected by him.

The conference passed a resolution indorsing Attorney-General Looney for his earnest endeavor to enforce the local option pool hall law.

Willis was selected as the next place for the holding of the District Conference. An old-time experience meeting, lasting thirty minutes, was held the morning of the second day.

The preaching, which was done by H. A. Matney, Ira F. Key, C. T. Tally, J. B. Turrentine and R. W. Adams, was notable in high intellectual grasp, and the deepest of spiritual fervor. In fact this writer, having attended some twenty-eight District Conferences, has never heard these sermons surpassed on a like occasion.

Madisonville and its pastor, J. E. Morgan, did themselves proud in the matter of entertainment. Everybody had a fine home, the tabernacle in which the sessions were held was cool, the ice water was abundant and near-by—in fact it was delightful to be there.

Rev. E. L. Shettles presided to the satisfaction of all. He feels to the brethren more like a father than an elder. In fact he himself declares that he does not want to "elder it" over any of us, and he is right. He is not "fussy," but a brother beloved.

The conference ordered a part of the Report on Religious Literature published, which part is hereby appended.

H. B. SMITH, Secretary.

RESOLUTIONS IN REGARD TO DR. RANKIN AND DR. BRADFIELD.

The Church in Texas, as well as the Church in general, has been called upon to give up one of its most illustrious sons, when Dr. G. C. Rankin, for many years editor of Texas Christian Advocate, was called from labor to reward. In view of the great work done by our lamented brother, both for the Church of which he was a distinguished member, and for the State which claimed him as a citizen, we feel a peculiar sense of bereavement.

Resolved, That in the death of Dr. Rankin the Church has suffered an almost irreparable loss; the State is bereaved of one of its most distinguished citizens and the family mourns the absence of a kind father and a loving husband.

We rejoice in the election of Dr. W. D. Bradfield as editor of the Advocate. We recognize in him a man of great ability, a writer of great attainments and a minister with the capacity of great leadership. We bespeak for him the enlarged patronage and earnest co-operation of all the patronizing conferences.

- (Signed)
C. T. TALLY.
H. B. SMITH.
S. W. DEAN.
T. J. FORD.
R. W. ADAMS.
Committee.

PLACE FOR HOLDING THE TYLER DISTRICT CONFERENCE CHANGED.

The place for holding the District Conference is hereby changed from Cedar Street, Tyler, the place elected, to Lindale. Let pastors, local preachers and delegates take notice. Lindale extends a cordial welcome and will receive the conference with open arms, and entertain us with a hospitality only equalled by the generousness with which it will be bestowed. August 30 the date.

J. T. SMITH, P. E.
Tyler, Texas, Aug. 3.

NOTICE—PRESIDING ELDERS OF TEXAS.

The annual meeting of the Presiding Elders of Texas will be held at Dallas, Texas, September 21, 22. Notice will appear in the Advocate from time to time concerning entertainment, program, etc. We had a great meeting last year with a full attendance of the presiding elders of Texas. Please try to arrange your Quarterly Conference dates so that you can attend. The local committee at Dallas has great things in store for us.

F. B. BUCHANAN, Sec.
San Angelo, Texas.

Notice—Presiding Elders of Oklahoma

At the last annual session of the presiding elders of Texas, held at Dallas, September 9, 1914, a resolution was adopted inviting the presiding elders of all the conferences affiliating themselves with the Southern Methodist University to attend the next annual meeting of the presiding elders. As the conferences in Oklahoma are bound to the conferences in Texas by a closer bond than ever through the adoption by the conferences in Oklahoma of the Texas Christian Advocate as their Official Organ, it gives me pleasure to extend the invitation to the presiding elders of Texas to express the hope that every presiding elder in Oklahoma will be able to attend. We expect to have a great program and there will be entertainment by the local committee at Dallas that will add to the welcome that awaits you from your fellow laborers in Texas in the presiding eldership.

F. B. BUCHANAN, Sec.
San Angelo, Texas.

ATTORNEYS.
A. E. FIRMIN
ATTORNEY-AT-LAW
Notary Public
Dallas, Texas

CHORUS DIRECTOR AND SOLOIST.
CHOIR director, soloist and personal worker. Have open dates beginning fourth Sunday in August. Address I. VIRGIL CLOWER, Ladonia, Texas.

GOSPEL SINGER.
Dates open for August and September. For engagements, E. R. ELLIS, 708 Masten Street, Dallas, Texas.

HELP WANTED.
MEN AND WOMEN WANTED EVERYWHERE. Government jobs. \$70 month. Short hours. Vacations. Rapid advancement. Steady work. Write immediately for list of positions now obtainable. Franklin Institute, Dept. A 174, Rochester, N. Y.

PASTORS—NOTICE.
If you know of any young people in your charge who are studying for the foreign mission field and who are expecting to attend Southwestern University this coming session it would be very much appreciated if you would send their names to Mr. Frank Callcott, President Volunteer Mission Band, Georgetown, Texas.

PRESIDING ELDERS MEETING IN DALLAS.
By action of the last meeting of the Presiding Elders of the State of Texas the next meeting was to be had in Dallas two days before the opening of S. M. U. or September 20. Since the College of Bishops have their fall meeting in Dallas, October 28-31, I am in favor of changing the time of our meeting to correspond to the meeting of the Bishops, and, of course, invite all the presiding elders west of the Mississippi River. Just prior and during the opening days of the University the faculty will be taxed to the limit, but after one month the University work will be organized and we can have much better chance to see and enjoy the workings of the school. I suggest that all the presiding elders write Dr. O. F. Sensabaugh in regard to a change of time from September 20 to October 28.

S. J. VAUGHAN, P. E.
Dublin District.

IN LOVING REMEMBRANCE.
Whereas, It hath pleased our Heavenly Father to call our beloved sister and co-worker, Miss Eula Mae Rollins from this life to be with him; and

Whereas, She was a faithful follower of Christ, true to every duty and constant in her service as a member of the Missionary Society.

Resolved, That this society deeply depletes the loss of a devoted member, the Church a consecrated worker, and the Sunday School a competent leader, whose pure life and beautiful example will reach down through the years to come.

Resolved, That we bow in humble submission to God's will and commend the example of her Christly life to all who knew her.

Resolved, That we extend to the bereaved parents and brother our tenderest sympathy and convey to them a token of the deep love and esteem in which our loved member was held.

MRS. JOHN ZANT.
MRS. M. M. BEAVERS.
MRS. CHAS. F. GIBSON.

Those who seek a triumphant Christian life should never covet easy paths and places, for usefulness, growth and the joy of victory are never found in them. No Christian should prefer a path in which the footprints of Christ and of all heroic men and women cannot be discovered. The rear of lions was music in the ear of many an early saint. The vanquisher of the devil's lions generally becomes lion-hearted.

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.

A BARGAIN.

For sale at a bargain.—We have two new absolutely high-class parlor organs in storage at Oklahoma City, which were shipped for exhibition purposes, which we will dispose of at bargain prices. These are handsome, sweet-toned instruments and unusual values for the money. When writing, please mention bargain No. 21,200, Williams Piano & Organ Co., 14 W. Washington St., Chicago.

AGENTS WANTED.

Agents find ready sale for our Automobile Utility. Write for particulars. Sample for 50c. FAYON MANUFACTURING CO., 3120 Canal Street, New Orleans, La.

GARTSIDE'S IRON RUST SOAP CO., 4954 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 margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

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Signed: FRANK CALLCOT, Pres.

NORTHWEST TEXAS CONFERENCE.

If the preachers will send me the pictures of the mothers and babies I will run a few pages of their likenesses in the next Journal. A number answered the first call.

O. P. KIKER,
Editor Conference Journal.

MARRIAGES.

WEAVER-ROTENBERRY.—At the home of the bride, near Bardwell, Texas, August 1, 1915, Mr. E. B. Weaver and Miss Hattie Rotenberry, Rev. G. W. Kincheloe officiating.

SMITH-ORR.—Sunday afternoon, August 1, 1915, at the home of the bride, Mr. C. D. Smith and Miss Ruth Orr, both of Royse, Texas, were united in marriage, Rev. W. R. McCarter officiating.

A young British officer in charge of a remote station in South Africa received from his superior officer at the base, some time last August, this message: "War has been declared. Arrest all enemy aliens in your district." Promptly the superior officer received this reply: "Have arrested seven Germans, four Russians, two Frenchmen, five Italians, two Rumanians and an American. Please say whom we're at war with."

District Conferences.

- Choctaw (Full Blood Indian),
at Livingston, Aug. 25-29
Tyler, at Lindale, Aug. 30

Holdenville District—Fourth Round.
Asbury charge, Pickett, Aug. 21, 22.
Ada, First Church, Aug. 22, 23.
Bassett, Aug. 28, 29.
Tecumseh Sta., Sept. 4, 5.
Trinity, at Trinity, Sept. 5.
Wewoka Sta., Sept. 12.

Asber, at Oak Grove, Sept. 18, 19.
Kenawa Sta., Sept. 25, 26.
Mound Sta., Sept. 26, 27.
Shawnee Cir., at Bethel, Oct. 2, 3.
Welch Sta., Oct. 9, 10.
Weleetka Sta., Oct. 10, 11.
Union Chapel charge, U. C., Oct. 16, 17.
Sasokeva, at McMabon, Oct. 23, 24.
Seminole Sta., Oct. 24, 25.
McCloud and Fairboro, at E., Oct. 30, 31.
Wauette, at Wauette, Nov. 6, 7.
Shawnee, First Church, Nov. 7, 8.
Holdenville Sta., Nov. 13, 14.

N. L. LINEBAUGH, P. E.

MISCELLANEOUS.

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

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

WINTERS' CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general restorative tonic, stimulates the appetite and builds strength. A standard tonic of (50 years) time proven value. Sold by all druggists, 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 music standard piano, offered in exchange. Easiest payments. Write for booklet 222. THOS. GOGGAN & BROS., Dallas.

OPEN DATES.

Opening to recent stories we have open dates for the last two weeks in August. Anyone wishing our services for that time can address us at Okemville, Texas. R10000. WORTH EVANGELISTIC TRIO.

As District Evangelist for McKinney and Sherman Districts, I can help in two or three more meetings before conference. J. B. DAVIS, Station A, Route 8, Dallas.

PERSONAL.

If you have Tuberculosis or have a friend who has Tuberculosis, Throat Trouble or Bronchial infection, write today for free Booklet about CRETINA, the great new discovery. Costs you nothing. The Creolina Pharmacy Company, Box 296, Dept. S., San Antonio, Texas.

ORGAN FOR SALE.

FOR SALE AT A BARGAIN—A large, two manual, pedal bass, Estey Organ, taken in exchange. Has been thoroughly overhauled in our factory and is in first-class playing condition. Must be sold at once. WILLIAMS PIANO AND ORGAN CO., Chicago, Ill.

PHYSICIAN WANTED.

WANTED—Would like to get in touch with good physician who desires good location. Liberal patronage guaranteed right party. Address E. M. GRIMES, JR., Elysian Fields, Texas.

SINGER.

Singing Evangelist of experience has some open dates after August 15th. Address, FRANK A. STARBUCK, Lott, Texas.

Muskogee District—Fourth Round.

- Sallisaw, August 29.
Stilwell Cir., at Marietta, Sept. 1.
Westville and Stilwell, at Stilwell, Sept. 8, Muldrow, Sept. 8.
Akims Cir., at Hanson, Sept. 12.
Vian and Engage, at Vian, Sept. 12.
Webbers Falls and Coce, at Webbers, Sept. 13.
Westville Cir., at Alberty, Sept. 19.
Wauhillan Cir., at Proctor, Sept. 26.
Park Hill Cir., at Park Hill, Sept. 27.
Tableman, Sept. 26.
Fort Gibson, Sept. 27.
Wainwright Cir., at Wainwright, Sept. 29.
Koota Cir., at Koota, Oct. 2.
Muskegee Cir., at Harris-Job, Oct. 9.
Muskegee, First Church, Oct. 22.
Boynton and Morris, at Morris, Oct. 24.
Muskegee, St. Paul, Oct. 26.
Annual Conference, at St. Paul, Muskegee, Nov. 18.

CHAS. L. BROOKS, P. E.

Oklahoma City District—Fourth Round.

- Wayne, Aug. 29.
Purcell, August 29.
Weatherford, Sept. 5.
El Reno, Sept. 5.
Mingo, Sept. 12.
Paworth, Sept. 12.
Sunny Lane, Sept. 18, 19.
Arcadia, Sept. 19.
Franklin, Sept. 25, 26.
Norman, Sept. 26.
Paoli Cir., Oct. 2, 3.
Paul's Valley, Oct. 3.
Piedmont, Oct. 9, 10.
Stillwater, Oct. 10.
C. Avenue, Oct. 13.
Noble, Oct. 16, 17.
St. James and Wheatland, Oct. 17.
St. John's, Oct. 18.
Lexington, Oct. 23, 24.
Blanchard and Washington, Oct. 24.
St. Luke's, Oct. 25.
Guthrie, Oct. 31.
Perry, Oct. 31.

W. M. WILSON, P. E.

Pittsburg District—Fourth Round.

- (In Part.)
Boston Cir., at Chalybeate, Sept. 4, 5.
New Boston and De Kalb, at De Kalb, Sept. 5, 6.
Dalby Springs, at Dalby Springs, Sept. 11, 12.
Winfield, at New Hope, Sept. 18, 19.
Mt. Pleasant (Preaching), Sept. 19, night.
Queen City, at Aalamanee, Sept. 25, 26.
Atlanta, Sept. 26, 27.
God has blessed us with good health, with bountiful crops and great revivals. Let's do our very best to show our appreciation of his many blessings.
O. T. HOTCHKISS, P. E.

Obituaries

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

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

Poetry Can in No Case be Inserted.

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

SWAIN—Mrs. Martha Swain (nee Bostick) was born April 17, 1833, in Alabama, and came to Texas in 1874. Her husband died in 1878 and left her with seven children to provide for. Grandma was converted and joined the M. E. Church, South, at 44 years of age. She came to El Paso County in 1884 and made her home with her oldest daughter, Sister David Wright, and husband. Sister Swain died June 28, 1915, near Bunyan, El Paso County, Texas. Grandma was always a devout Christian, full of faith and the truly honest, true to her faith and the Christians. She raised her seven children to be Christians. She was a true companion, mother and Christian, and her children rise up and call her blessed, while they mourn her death. She had a good home with Brother and Sister Wright. They did what they could for her comfort, but her Father in heaven had a mansion for her above and had it all ready for her. I love Grandma for her thirty years and visited her often during her long confinement at home on account of age and infirmity, and I always found her hopeful and resigned to the will of the good Lord, but regretting that she could not attend church any more, which she always did as long as she was able, and I don't think I have ever known a more devout and consecrated Christian. But Grandma's work is done and she has gone home to heaven to meet many loved ones over there and to await the coming of the many friends and relatives left behind, for her Father in heaven had a mansion for her above and had it all ready for her. I love Grandma for her thirty years and visited her often during her long confinement at home on account of age and infirmity, and I always found her hopeful and resigned to the will of the good Lord, but regretting that she could not attend church any more, which she always did as long as she was able, and I don't think I have ever known a more devout and consecrated Christian. But Grandma's work is done and she has gone home to heaven to meet many loved ones over there and to await the coming of the many friends and relatives left behind, for her Father in heaven had a mansion for her above and had it all ready for her.

J. E. MORTON

JOHNSON—James A. Johnson was born in Mason County, Alabama, January 7, 1846, and departed this life at his home in Plainview, Texas, May 8, 1915. He came with his parents to Texas in 1858 and settled in Polk County, where he lived until some three years ago, when he removed to Plainview, Texas. At the age of 14 years he became a student of the M. E. Church, South, and united with the M. E. Church, South. From that until the day of his death he lived a consistent Christian life. He served the church faithfully as steward for forty years. He always took an active part in Sunday School work, being either teacher or superintendent ever since he was a young man. November 27, 1867, he was happily married to Miss Emily Martin. This union was blessed with eight children, only five of whom, with the wife of his youth, survive him. The surviving children are two sons, Martin Johnson, of Plainview, and Alec Johnson, of Stephenville, Texas, and three daughters, Mrs. E. F. McClellan, of Plainview; Mrs. J. E. Handley, of Indianapolis, Indiana, and Mrs. F. L. Barnes, of Houston, Texas. Brother Johnson was the highest type of the Christian gentleman. He loved the church more than his own life and always used his best talents and his means for the promotion of his Master's kingdom. His home in East Texas was the preacher's home, and many a weary traveler has found welcome rest and shelter beneath his roof. He was a devoted husband, a loving father and, best of all, a noble Christian character. He fought a good fight and kept the faith and passed from this life in peace with God and all mankind. May the mantle he so worthily wore fall upon his sons, and the good life he lived be treasured by his children and grandchildren as a rich heritage. We shall see him again in the kingdom of God. I. W. STORY

SHEPHERD—Walter Enlace Shepherd was born at Cranell's Gap, September 25, 1847. The final summons came July 4, 1915, and he was not, for God took him. His was a tragic and yet triumphant departure. Leaving home with a load of grain early one morning for Meridian, one of the sacks on which he was sitting slipped off the wagon, and he was thrown from the wagon, his back broken in twain; this threw him beneath the wheels and 3000 pounds passed over his body. A physician was summoned and all that loving hands could do was done, but he left us for his heavenly home about 1:40, July 4, 1915. Enlace was happily converted about four years ago in a children's service conducted by this pastor. While lingering near the crossing of the bar, he smilingly said to his devoted but broken-hearted parents: "I think I am better now." Yes, he is better now, for he has gone to be with our dear Savior. We shall meet him in the clouds. M. D. COUNCIL

SMITH—Miss Alice Smith was born in Shelby County, Texas, April 22, 1864, and passed to her reward on high June 27, 1915. It was the writer's privilege to enjoy her acquaintance and friendship, through all the years of her life, and to be her pastor for two years, and to know her as a beautiful, exemplary Christian character. She was associated with the camp meetings at old Newburn, near her father's home (Enzy Smith) where many Methodist preachers have been welcomed and entertained. Her faithful services at the organ will be remembered by many, but she has joined the choir triumphant and no doubt met loved ones long before, and awaits the coming of those left behind. She was converted and joined the M. E. Church, South, in 1880, and was faithful until death and no doubt will wear a crown of life. Her friend, W. A. POUNDS

SHEPHERD—Walter Enlace Shepherd, son of Rev. J. W. and Mrs. Lida Shepherd, was born at the family home in Joseph County, September 25, 1847. In the summer of 1871 he gave himself to Jesus Christ and united with the Methodist Church. His life was always that of a genuinely Christian little boy. On July 3, 1915, he met with a sad accident which resulted in his being called to his heavenly home early the next day. His beloved parents and other loved ones are looking with confident hope to seeing Enlace in the better world. ERNEST L. LLOYD

CHAMBERS—Mrs. Loubertie Chambers, wife of Rev. S. F. Chambers, was born at Duncayville, Tennessee, September 27, 1839. She was the daughter of Mr. Lovel and Mrs. Susan Y. Coffman and grandmother of Mr. John Williams, of Haywood County, Tennessee, all of whom were noted pious ancestors and have preceded the daughter and granddaughter to the home beyond. Mrs. Chambers has never dishonored these noble saints and kindred. She heeded their goodly example and advice, accepted their Savior and united with the Methodist Church when nine years of age, and these more than forty-two years have been spent not simply as a member of the Church but indeed and truth, heart, mind and body 365 days in the year. She was faithful in the Master's service until the summons came and we believe with the Master's approval. "Well done, thou good and faithful servant." "She hath done what she could." Her last great service was on Monday, at 6 a. m., when she gave a wonderful message to her husband, son, Robert, and his family and then said, "I want to talk to you again this afternoon." It was feared that she would be unable to make the trip, but at 2 p. m. she seemed to be mightily renewed by a divine aid (and Eke St. Paul when with the great vision of the past and future, he said, "I have fought a good fight"), she again remembered her appointment and for the last time gave us her last message, expressing her appreciation of the great kindness and manifestation of love by the Churches and people in all our travels and pastoral charges for nearly twenty-six years. As she was finishing this last message her mind, body and voice seemed to indicate that all work was done. She was married to Rev. S. F. Chambers, at Duncayville, Tennessee, on August 20, 1859, and in her last message: "Our voyage has always been so sweet, I hate to leave you, but we will soon meet again." Her health, until about eighteen months before her death, had been extra good, and after twice being on the operating table undergoing great suffering, traveling in different climates in search of relief, and the skillful treatment of the best surgeons she finished her life work and breathed her last on Tuesday, April 27, 1915, at 7:30 a. m., at 2123 Spruce Street, in Pueblo, Colorado. She had greatly assisted her husband in all his work; his appointments and success have been largely determined by her consecration and wonderful help in pastoral work. She leaves behind a husband that knew the value of her Christian service more than anyone else, two stepsons that loved her as an own mother, a sister, Mrs. John L. Craig, and a large number of relatives and friends to mourn their loss. It is for us to be sure, that we meet her again. "Blessed are the dead which die in the Lord from henceforth; yes, saith the Spirit, that they may rest from their labors; and their works do follow them." We laid her body to rest in Mt. Zion Cemetery, near Friendship, Tennessee, April 29, 1915, after an impressive funeral service conducted by Rev. W. A. Freeman by special request of the deceased one year before her death. Her husband, S. F. CHAMBERS

SEALE—Mrs. Elvyn Seale (nee Miss Mary J. Jones), in her 86th year, at Kennedy, Texas, passed to her reward at eventide June 13, 1915. Brother E. W. Seale, her husband, was a member of the Texas Conference in 1858 and in 1859 became a member of the Rio Grande Mission Conference. He was an active preacher for thirty-six years. Twenty-one years ago God called him from labor to rest. He was a true man, brave as a lion and faithful to every trust committed to him. In his obituary the author says of Sister Seale, "She was indeed a helpmeet for him, sharing the extremes of mortal life with unflinching fidelity." Her husband said, "She is the power behind the throne." To Brother and Sister Seale were born ten children—six boys and four girls. Two of the daughters preceded her to the better world. All her surviving children were at her bedside when the end came, save two who could not be present. Brother and Sister Seale were pioneers in the Rio Grande Mission Conference. Only two members of the old conference are with us, Brothers H. G. Horton and W. J. Joyce. These early days of our Methodism in West Texas called for men and women of courage, consecration and faith. It was not only the preacher, but his wife, who bore the burdens of the wife and mother in the pioneer home, if there happened to be a paragonage. Sister Seale filled her place well, faithful to her husband and his work, and true to her family. In his absence she called the children around the home altar and had them read the Bible, after which she prayed for her husband and his work, and the children. O, sons and daughters, will you not always remember mother's prayer? May her God be your God and may her Savior be your Savior. The highest tribute that you can pay her is not laying flowers on her grave, nor lifting up a marble shaft to her head, but the consecration of your lives to her Savior and his Church. May our heavenly Father's blessing be upon you in this hour of bereavement and sorrow. Sister Seale was confined to her bed for five months. She suffered some pain but when the end came she fell asleep in Jesus in great peace. She left this life saying, "I want every body to be saved." She was my good friend and I had a common interest with her own children in her prayers. I owe much to the prayer of these saintly women of God. Grandmother Gillett, Sister Ireland and Sister Seale assured me as they prayed at special hours for their own they included me in their prayers. These prayers have helped me to live a more consecrated Christian life. I am sure that they are at home with the Father, and while they have gone from our earthly view they still remember us. Brother James, of Rango, and Brother Crutcher, of Vicksburg, held the funeral services at Floresville, where her body was laid to rest beside her husband. A great congregation gathered to pay her tribute. Her friends were many. She rests in peace. May our lives be such that our end shall be as hers. We hope to meet her again. JOE F. WEBB

TAYLOR—Prof. H. S. Taylor was born in LaGrange, Tennessee, April 19, 1852, died in Arlington, Texas, June 29, 1915. At an early age he professed religion and joined the Methodist Episcopal Church, South, in which he lived a faithful follower of the Lord Jesus, and until his promotion to the Church triumphant. He graduated at the University of Mississippi and afterwards attended Vanderbilt University. He entered the ministry and joined the Memphis Conference in 1876. He taught school for several years while engaged in the active ministry. For fourteen years he ceased preaching, he taught in our Church schools. After coming to Texas he taught school in Ladonia, Celeste, Beckenridge, Weatherford and Goodnight. On November 1, 1896, he was married to Miss Mabel Bishop. To this union were born three sons who, with the beloved wife, still remain on earth and mourn their loss—W. S. Taylor, Enid, Oklahoma; T. H. Taylor, Bryan, Texas, and W. V. Taylor, with the mother in Arlington, Texas. This is a brief record of the most unassuming, modest and strong Christian characters that it has ever been my privilege to know. He leaves a good name that his Christian family and wide circle of friends will fondly cherish. W. S. P. McCULLOUGH

HENDRICKS—Where could one have gone to have found a gentler, quieter or a more lovable little Christian character than that of our dear little Lillias Hendricks? Quiet by nature, timorous disposition, yet this charming little figure constantly drew friends to her of both old and young. A faithful superintendent with sorrow notes your absence. A teacher is grieved because of a vacancy in the class, a pastor with tears releases her to a Church triumphant and a host of friends look upward and note a stronger impulse for the better world than ever before. On the morning of May 1, 1915, Lillias took the train with her mother for Abilene for a slight operation. None suspected but that she would return chattering with her mother and friends just as she departed. Could you imagine our shock as the message came in the afternoon, "Lillias is dead, we will arrive about 8 o'clock." She was laid to rest in the Tuscola Cemetery June 2 to await the resurrection of the pure in heart such as she. The funeral was presided by the writer and a more impressive we have never witnessed than the devotion of the children to their departed friend, six of them bearing the casket into the presence of the Church and from thence to the cemetery. Good-bye, Lillias, thou art with thy Father and thy God, and by the grace of Him who led thee surely home we, too, will be led, for thy God is our God and thy present home shall be our home. May the all-sustaining presence of our Great Jehovah comfort the bereaved mother in this hour of deep sorrow. E. L. YEATS

Tuscola, Texas.

BLAKELEY—Jacob W. Blakeley was born in Burlington Co., New Jersey, June 7, 1847; moved with his parents to Ohio and later to Illinois. From thence he moved to Missouri and from Missouri to Nebraska. He landed in Oklahoma March 12, 1894. He was married to Amanda Keller August 31, 1889. To this union were given three children: Sarah E. Demmitt, W. H. Blakeley and Floeba C. Fozarath. On November 3, 1889, Amanda, the affectionate wife and mother, was called to her reward. On June 7, 1892, Brother Blakeley was married to Margaret J. Blakeley who lives to mourn his death. Brother Blakeley was converted at the tender age of 16 and united with the M. E. Church, South, in the creation of the Mt. Hope Church, of which he was so proud. It was the writer's good pleasure to be with him many times before his going away and it was evident that his whole life was totally consecrated to Jesus. We laid him to rest in the Mt. Hope Cemetery on June 26, 1915. Truly a great and good man is gone from us, but our loss is heaven's gain. Farewell, dear friend, until we meet on the banks of sweet delectation. E. L. YEATS

Custer City, Okla.

GORDAN—Miss Alice Gordon, daughter of James and Frances Gordon, was born at Grand Rapids, Michigan, June 15, 1859; was converted and joined the Methodist Episcopal Church, South, at the age of 15 years and remained a member of the same until the day of her death, which occurred July 18, 1915, at the home of her sister, Mrs. J. E. Henderson, near Commerce, Texas. She was sick for several months, but cheerful and sweet spirited all the time. She was always a good, kind, gentle, loving girl; no harsh word ever was spoken by her. She was a favorite in the family and neighborhood. Her beautiful angel spirit is now with father, mother and all saints and two brothers that went before her to the glory and seven sisters and a host of friends and relatives are left to mourn her departure. She requested to be buried at Snora by her mother's brother, W. R. Harris, which request was granted. Her funeral service was conducted by Rev. A. V. Gann, of Commerce, Hunt County, Texas. Good-bye, Alice, we shall meet you soon we will come to live with you in that beautiful far-away home of the soul. Her cousin, W. L. HARRISON

MURRAY—Mrs. Juliett A. Murray (nee Wingo) was born in Alabama June 10, 1849. She had but limited chances of an education owing to the Civil War of the sixties and its devastating effects. She was married to James W. Murray November 17, 1873, near Columbus, Mississippi, and one year after moved to Dallas, Texas; from there to Coleman, Texas, in 1888. After sixteen years, next moved to their ranch ten miles west of Alternaty, Texas, where she died in child birth May 5, 1915. To their union five children were born, four of whom still survive, one having died before three years old. She spent a life of usefulness, always ready to help the unfortunate, true to her Bible and her God. Some of her last words were, "The Lord will take me." When asked if her faith was as strong as ever, she answered in the affirmative, reassuring her loved ones that all was well. She was a member of the M. E. Church, South, loved the communion of saints and in life and character was worthy of the name of Christian. Her husband, advanced in life, and several children, one of whom in great affliction, survive her. To the survivors let me say, "Weep not as those who have no hope." You know whether she has gone; keep faith with God and some sweet day all will be well. M. L. MOODY

PUCKETT—Mrs. Sarah V. Puckett was born in Anson County, North Carolina, August 23, 1833. Died at Saint Jo, Texas, June 18, 1915. She was married to Joseph Lanning in 1856, in Van Buren County, Ark. To this union there were born ten children, five of whom survive. Two years after the death of her first husband she was married to J. C. Puckett, who died in 1892. A little over three years ago she suffered a stroke of paralysis. For seven weeks before her death she was confined to her bed with a broken limb. She was a devout Christian for over fifty years. One of the most consecrated saints this community has ever known has passed to her reward. She was a faithful wife, a true mother and a loyal friend. The sacred recollections of her devoted life will ever remain as a hallowed benediction in the hearts of all who knew her. E. V. COLE, P. C.

MITCHELL—Marvin Falmore Mitchell, son of Mr. S. M. Mitchell, was born July 16, 1914; died July 27, 1915. This little life was a blessing to the home, but God saw fit to call him up higher. Parents, sisters and brothers, his voice shall blend with angelic hosts and his little hands will beckon you come. May God sustain you in these trying hours. A. E. ARNFELD, P. C. Lamesa, Texas

CHAMBERLAIN—Mrs. Alwella Chamberlain was born near Mt. Vernon November 5, 1852. His was a long and full life. George F. Chamberlain, Texas, 1915. Mr. Chamberlain's parents, loved and respected by all. She was converted and joined the Methodist Church at about the age of 22; was married to Sam Chamberlain June 18, 1888. Brother Chamberlain preceded her to the glory world only a few months, having died December 6, 1914. Sister Chamberlain died July 15, 1915, and was buried in the Mt. Vernon Cemetery, funeral services being conducted by the writer. She leaves three children—Floyd, Miss Pearl and Mrs. Ora Bragg—two brothers and two sisters, together with many other loved ones and friends who will miss her here, but take courage and look up, dear loved ones, for she has entered triumphantly into heaven. Her pastor, J. L. REA

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weakness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and loss of appetite, and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give me home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advisor." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not need me again. MRS. M. SUMMERS, - - - - - Box 187 SOUTH BEND, IND.

SELF.

There may be glory in the might That treadeth nations down— Wreaths for the daring warrior, Pride for the kingly crown. More glorious is the victory won O'er self-indulgent lust, The triumph of a brave resolve That treads a vice to dust. —John G. Whittier.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 281 studies of WHICH GALLSTONES AND INFLAMMATION OF THE GALL-BLADDER FURNISHED 648 Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25. Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis. In fact one to every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstones of Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine. One little LIFE-BLANKET Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

You Get the Profit.



The "Silent Wonder," as an enthusiastic user termed the Advocate Machine, is a Model Drophead, Automatic Lift and is the very latest thing in sewing machines. The price to our readers is not the price dealers would ask you for something "just as good"—but really not in the class with the Advocate Machine. Our method of buying and shipping direct to you from the factory saves the other fellow's profit and you get it. The Advocate Machine is sold on a guarantee of the factory as well as our own. You are thus doubly secure in your purchase. Order now while deliveries can be promptly made.

\$25.50

Places the machine at your station. This includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB. CO. Dallas, Texas

Those of old who pierced Jesus knew not what they did, but wicked Christians cannot plead that excuse now. When the Church is filled with the Spirit of the good Shepherd and goes after the lost sheep in his name and strength, she never fails in her mission. Look at the label on your Advocate. It shows how you stand.

Woman's Department

(Continued from page 11)

Conference Corresponding Secretary, and Mrs. D. R. Blair, Conference Superintendent of Study and Publicity. Each delegate should bring their Corresponding Secretary's book for examination. If auxiliaries have not elected delegates they should do so at once. We earnestly hope a full attendance. (MISS) CORA POSEY, District Secretary.

HILLSBORO DISTRICT MEETING.

The Hillsboro District Conference met at Hubbard City, June 15-16, Mrs. W. S. Mayes, our District Secretary, presiding.

The meeting opened at 2:30 o'clock Tuesday afternoon, Mrs. Downs, Conference President, conducting the devotional exercises.

Delegates were enrolled and reports from auxiliaries heard.

At the evening service Brother Shuler, pastor of the Church at Hubbard, in a very cordial talk gave a hearty welcome to the conference, which was responded to most happily by Mrs. N. W. Spring, of Itasca, and Mrs. W. T. Sims, of Hillsboro. This service was interspersed with beautiful music, furnished by the local auxiliary, who also welcomed all in a delightful social hour at the close of the service.

Wednesday was an all-day meeting, literally overflowing with good things.

Mrs. J. W. Downs, our dearly loved Conference President, was with us ready to help in every way possible, and was called on for information on every subject pertaining to our Woman's Work, to all of which she gave clear and helpful response. Her Bible talks will abide in our hearts and help us to come nearer our ideal—the noble Christian womanhood.

Mrs. J. S. Callicut, Secretary of the Corsicana District, was present also, and by her charming personality and intelligent interest, added much to the meeting.

The program as prepared was carried out, splendid papers and discussions along the different lines of work being read by the delegates.

Mrs. A. W. Jewers, of Coolidge Auxiliary, told us of their work in the past and what they are planning for the future. This is indeed a fine auxiliary and is only one among the many in this district.

Mrs. W. F. Hoppess, of Hillsboro, First Church, read a most excellent paper on the "Woman's Missionary Down to the Present Time." It was of surprising interest to know how much we had accomplished already and what we are undertaking for the future. A discussion on "Publicity and Mission Study" was led by Mrs. Fred Long, the entire body taking part, and proved most interesting.

Mrs. Eden's "Why and How we Pay Twenty-five Cents Per Month Dues;" also "Why we Need to Pay Our Pledge," a "Round Table," conducted by Mrs. Spring, covered every department not already discussed, special interest being taken in the work of our young people and children.

Brother Shuler was with us from the beginning and was a benediction to all by his earnest interest and enthusiasm.

Mrs. Mayes is a splendid District Secretary, consecrated and enthusiastic and is doing her work well, as was clearly shown by the splendid reports made.

While there were not as many auxiliaries represented as she had hoped for, the attendance was very encouraging.

Too much cannot be said in praise of the hospitality shown by the people of Hubbard. The Church was beautifully decorated in ferns and blooming plants and every wish was anticipated by the members of the Church. At noon an elegant and de-

A GREAT DISCOVERY OF 1820.

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Anyone by writing Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge. 25c at drug stores.

licious luncheon was served to the delegates and visitors, long tables being laid in the basement of the lovely new church. These were loaded with every delicacy known to culinary art, fried chicken, boiled ham, angel food cake, ice cream, etc.

On motion, Covington was chosen as the place for our next meeting, and the time for adjournment having arrived, we were dismissed by prayer by Brother Shuler.

MRS. N. W. SPRING, Sec.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Olustee, Superintendent of Study and Publicity.

Clinton District Meeting, Western Division.

The auxiliaries of the W. M. S. of the Western Division of Clinton District held their district meeting at the M. E. Church, South, at Hooker, June 28-29. On account of the rain there were not as many present as were expected, but the meeting was one of unusual interest throughout.

Rev. W. J. Stewart, presiding elder, delivered the opening sermon at 11 a. m. Tuesday and at 2 p. m. the work opened with Mrs. Wm. Nagle, District Secretary, presiding. The opening devotional service was conducted by Rev. J. D. Z. Munsey.

Mrs. J. L. Kinsey was elected Secretary and Mrs. L. B. Sneed, Agent for Missionary Voice.

Mrs. Nagle appealed to the women of the District to be more loyal and prayerful and explained the use the West Oklahoma Conference had made of some of their money during the last quadrennium.

The following auxiliaries gave exceptionally good reports: Tyrone, Grand Valley, Hooker, Guymon and Texhoma. After the reports interesting discussions were held as to ways and means of carrying on the work more effectively. Mrs. M. F. Sullivan and Mrs. E. E. Bentz, both of Tyrone, read interesting papers on "What Our Money Does" and "How Can We Do It?"

At 7:40 p. m. Rev. N. A. Phillips, of Guymon, preached a most excellent missionary sermon. The District Secretary gave an instructive as well as an interesting talk on the "Work of the First Missionaries." She also read a letter from Miss Abbott, of the West Oklahoma Conference, who is now the Deaconess of our Wesley House, Nashville, Tenn. A good history of the Vashiti Industrial School was given by Rev. Wilson, of Hooker. Mrs. W. J. Stewart, of Guymon, presented the work of the Virginia K. Johnson Home at Dallas, Texas. The Florida Coast Work was discussed by Mrs. Seitsinger, of Tyrone, while Mrs. Kinsey, of Texhoma, made the Pacific Coast Work very plain by the aid of a map with all of our coast work located on it. The Scarritt Bote and Training School, Kansas City, was well presented by Mrs. N. A. Phillips, of Guymon.

The meeting was full of inspiration, and while only a small part of our work was presented, we felt more and more that we have a part in the great work of spreading the Gospel and were inspired to move around.

MRS. J. L. KINSEY, Sec. MRS. WM. NAGLE, Dist. Sec.

El Reno Auxiliary.

The El Reno Auxiliary is doing excellent work in all of the departments, each officer takes an especial interest in her work. A most excellent program was given on Woman's Day in the interest of the campaign, all departments being well represented.

The Young People's Work.

Mrs. R. E. L. Morgan reports three new Young People's Societies this quarter and an invitation to organize at Altus and Martha as soon as possible. Mrs. R. F. Jones reports a wide-awake Young People's Society at El Reno.

Texhoma Auxiliary.

At a recent meeting of the Texhoma Auxiliary plans were discussed in regard to opening up a reading room of the church for the young people and also a rest room for mothers who come to Texhoma to trade. The auxiliary hopes to have this accomplished in a few days.

The Olustee Auxiliary is arranging to establish a Missionary Library.

LET THE SUNDAY SCHOOLS HELP.

The Virginia K. Johnson Home and School for unfortunate girls is so manifestly Christian in spirit that it certainly needs no word of commendation, much less of apology or defense, from any source. By action of our General Conference this Christian enterprise is the property of our entire Church. As such it is one of the institutions of the Church, which we are all solemnly pledged to support. It needs help. Its spirit is too Christlike and its work too important for it to be crip-

pled for lack of adequate funds and facilities to meet every worthy demand that comes. It is a cause in which every enlightened Christian will be glad to have a share. The home needs help. Our Sunday School scholars need to cultivate the spirit of helpfulness. That school that exists entirely for self and does nothing to bless the world is not likely to thrive. A free-will offering from each Sunday School will help the Home, but its good influence in widening the interest and broadening the sympathies of our Sunday School scholars will be even more important. I am, therefore, venturing to ask each Sunday School superintendent in the Southwest to set aside the second Sunday in August as Virginia K. Johnson Home Day. On that day let it be briefly explained that this Home is maintained to help friendless and unfortunate girls, and let each school make a free-will offering for the Home. This is not a command; neither is it a demand; it is a very urgent request. Let all collections be promptly sent to Mrs. Virginia K. Johnson, 2129 North Pearl Street, Dallas, Texas. E. HIGHTOWER, Secretary Southwestern Sunday School Division, M. E. Church, South.

Our hearts bounded with gratitude to God when in reply to a request to Dr. E. Hightower to write an article for our Advocate and the King's Messenger we received the above Christlike plea for every Sunday School in the Southwest to make the second Sunday in August Virginia K. Johnson Home Day. When such a consecrated leader in our Church steps forward and with his pen and influence tries to "unite the Church on unified evil" our courage rises, for we know God will answer the prayers of such an intercessor.

In these awful war times, when Satan is holding high carnival on the earth, all the tragedies are not in the war zone. Wrecked lives are more horrible than murder in trenches, and benevolent institutions are the first to feel financial stringency.

We owe our emergency fund for repairs and daily needs \$1300, which we must meet at once, besides the debt on the Home of about \$5000. One Purity Sermon from all of our ministers and the Sunday School offerings will lift our burdens and be an untold blessing.

While appeals for help come from every department of our Master's work Jesus himself pleads for his "little ones."

Every teacher and child can give dimes or dollars!

Let us bring such an offering for this needy cause as will make August 2 a memorable and holy day.

Yours in service.

MRS. VIRGINIA K. JOHNSON, 2129 Pearl St., Dallas.

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

REPORT OF WOMAN'S MISSIONARY SOCIETY, TEXAS CONFERENCE, SECOND QUARTER, ENDING JULY 15, 1915.

Table with financial data for the Woman's Missionary Society, Texas Conference, Second Quarter ending July 15, 1915. Includes categories like Dues, Adults, Young People, Junior Division, etc.

Table with financial data for the Young People's work, including districts like Houston, Marshall, Tyler, etc.

Table with financial data for the Junior Division, including districts like Houston, Marshall, Tyler, etc.

Table with financial data for the Baby Division, including districts like Houston, Marshall, Tyler, etc.

Paul's, Houston, second \$2.50; Marlin, third \$1.97. On Expense Fund, Marlin, first \$9.85; Rusk, second \$8.62; St. Paul's, Houston, third \$7.50. On Largest Cash Receipts: Marlin, first \$2,995; Marlin Church, Tyler, second \$2,038.51; St. Paul's, Houston, third \$138.75. Houston District leads on largest amount for dues, \$221.55; Beaumont District, second, \$193.85; Timpson District, third, \$154.54. Marlin District leads on pledge, \$24,855; Houston District, second, \$22,390; Tyler District, third, \$14,599. Houston District leads on expense fund, \$3,414; Bryan, second, \$3,247; Jacksonville District, third, \$2,732, with Timpson District \$2,448. Leaders for Young People's Work: Membership Offerings, Gleaners, Longview, \$4.00; Marlin, \$6.90; Orange, \$8.00. On Expense Fund: Marlin, \$1,700; Bay City, \$1,840; Orange, \$5. Expense Fund: Willing Workers, Jacksonville, \$1,751; Orange, \$1,700; Marlin, \$1,570. Largest Cash Receipts: Orange, \$42,500; Marlin, \$21,551; Bay City, \$9,900. Leaders for Young People's Work in Districts: Marlin, first on dues, \$1,115; Navasota, second, \$1,100; Marshall, third, \$1,100. Districts leading on Junior Division Work: Membership Offerings, Houston, \$1,400; Brenham, \$810; Timpson, \$680; Jacksonville, \$680; Marshall, \$680. Districts leading on Baby Division, Membership Offerings, Houston, \$3; Pittsburg, \$2.25; Timpson, \$1.95. Disbursements: Houston, \$2.25; Timpson, \$2.18; Beaumont, \$2. Amount expended for local work, \$3808.19. Value of supplies reported, 246.10. Amount expended for City Mission work, 147.59. Total, \$6201.79. Amount of vouchers from Houston City Mission Board, \$14,408. Grand total for quarter, 10,970.28. Total increase of cash receipts over second quarter 1914, \$450.26. Balance brought forward, \$ 314.97. Receipts from Auxiliaries, 3303.81. Amounts remitted by Gen. Treas. Houston City Mission Board, \$ 108.86. 10 per cent on vouchers, \$ 108.86. Total receipts, \$3727.64. Disbursements: By check to General Treasurer, \$3075.73. Check to Houston City Mission Board, \$ 8.86. Conference expenses for second quarter, 438.91. Total paid out, \$3623.50. Balance in bank July 27, 1915, \$ 104.14. MISS E. L. HILL, Treasurer. Livingston, Texas.

The attainment of wealth and position often brings heartaches, but the achievement of good invariably brings heart bliss.

BARGAINS.

Now is the time to get your Piano at Player bargain. We have a number almost like new as low as \$125 to \$150, \$175, \$185 to \$225, with nice stool and scarf to match and freight paid. Write for full particulars. BROOK MAYS & CO., the Reliable Piano House, Dallas.

Advertisement for Avery "Blue Ribbon" Sulky Plow. Features a large image of the plow and text describing its features: "With oval tire wheels as shown or with 'V' rim wheels for blackland. A full size middle burster can be substituted for the plow bottom, by changing 3 bolts; which with the adjustable width frame makes it quickly convertible into a highly efficient RIDING MIDDLE BURSTER. The driver's seat is set over to left of beam, giving a better view of work and team. All levers are in convenient reach and have long high-grade springs. The easy and quick action of the landing lever gets the desired results without adding to the draft. The hind wheel lock is released by foot pressure so a square corner may be turned sharply either right or left with plow in the ground, and it automatically locks when team straightens up. B. F. Avery & Sons Plow Co. HOUSTON DALLAS, TEXAS SAN ANTONIO

**"WILD ERRORS I HAVE MET" NOT ALL WILD.**

Mary of Magdala and Mary of Bethany Most Probably the Same Person.

In the Advocate of April 22 there appeared an article from the pen of Rev. J. R. Mood, of Dalhart, on the member enclosed by quotation marks in the caption above. The article was both timely and interesting, since it is the author very properly deprecates a bungling and imperfect knowledge of the Scriptures, even among people usually well informed in other quarters. In one of the instances cited by him, however, it occurs to this writer that Brother Mood was unfortunate, if not particeps criminis.

Of course it must be admitted that Brother Mood holds to the popular notion when he assumes that Mary of Magdala and Mary of Bethany are two separate and distinct persons. In doing so, however, he manifests the same traditional and dogmatic narrowness which he denounces against so strongly in his article. "Vox populi vox dei" is, indeed, most generally an erroneous assumption; and yet Brother Mood, in his strictures on the Sunday School teacher, falls into the path, and follows after the multitudes, who so often mistake shadow for substance and sound for sense. Just here, it occurs to the present writer, it would not be out of place to raise the question, Upon just what Scriptural fact or reference the adherents of this popular notion rely for two separate identities? Does not the distinction depend almost wholly on the different places of residence attaching to their names? It is true that this method was employed in the case of the two Judases belonging to the apostolic college, but it does not therefore follow that Mary Magdalene is not the same person elsewhere spoken of as the sister of Martha and Lazarus, and all living at Bethany. What about "Sami of Tarsus" who after his conversion was Paul the apostle, having no fixed place of residence?

Now if it were merely intended to make reply to Brother Mood, I would close this article by referring him to a most careful and scholarly treatment of this whole subject by the Rev. David Smith, M. A., D. D., as set forth in his masterly work, entitled, "In the Days of His Flesh," pp. 262-271. However, since the subject is of general interest, and not all our readers have access to the book mentioned, I am going to offer a summary of what Dr. Smith has to say on this interesting subject. In doing so, however, I do not wish to deny that Brother Mood has a right to think for himself, nor that he has acknowledged ability to do the thinking.

Dr. Smith approaches the subject by a beautiful and delicate reference to the deed of the sinful woman in the house of Simon, the Pharisee, in the city of Magdala, viz.: washing Christ's feet with her tears, wiping them with her tresses and then anointing them with oil. He calls attention to the fact that the deed was performed in Magdala, which fact, he says, makes it antecedently probable that the woman who did it is no other than Mary Magdalene, mentioned for the first time as following Jesus with other women when he left Magdala to pursue his journey through Galilee. Again, our author takes the position that immortality was accounted among the Orientals of that day as a form of demonic possession, and that the number "seven" was with them the symbol of completeness, and hence the qualifying phrase, "Out of whom went seven devils," denotes the fact that this Mary had been an abandoned sinner. But now that she had been saved from a life of shame and cleansed from her consequent guilt, it was but natural that she should, out of loving gratitude, follow her gracious Benefactor, along with the other women, and share with them the joyful task of ministering to him, as set out by Luke in his unique account of the affair. Again, our author calls attention to the fact that, although this great sinner so gloriously saved, must have been well known to all the early disciples, only Luke records the facts, and that he withholds her name, as if on purpose to shield her identity from his readers. And yet, true to his purpose of revealing Jesus as the "sinner's Friend," cites the tell-tale fact that a certain Mary, belonging to the wicked city of Magdala, who had herself been a great sinner, followed Jesus as one of his attendants when he left the city immediately after the salvation of the bad woman in the house of Simon of Magdala. Again, our author appeals to St. Augustine, who in turn appeals to St. John (John 11:2), where he says, "Now it was the Mary that anointed the Lord with perfume, whose brother, Lazarus, was sick," referring to the anointing in the house of

Simon, the Pharisee, in the town of Magdala, as recorded by Luke, long before John wrote his memoir. However, this reference by St. John, fixing the identity of Mary of Magdala and Mary the sister of Lazarus as one and the same in the mind of St. Augustine is not held as conclusive by our author, who thinks it probable that St. John here refers by anticipation to the subsequent anointing in Bethany, which he (John) records in the following chapter. To use Dr. Smith's own language: "If this were all the evidence for the identification of the sinful woman with Mary of Bethany, it would be a very precarious argument. But in St. John's narrative of the anointing at Bethany there is a delicate and pathetic touch, which seems to attest it beyond controversy." He then refers in detail to the similarity of the anointing at Magdala and the one at Bethany, as if Mary had repeated her former act as a memorial of what Jesus had done for her on a former occasion, the Bethany occasion furnishing the double surprise that she should have anointed his feet and not his head, and that she should have wiped them with the hairs of her head. The former scene she could never forget, and to assure Jesus that she held it in grateful remembrance she acted it all over again. "This fact," says Dr. Smith, "is an irresistible reinforcement of the identification of Mary of Bethany with the sinful woman in the Pharisee's house." As a further proof of identity, our author proceeds: "If Mary of Bethany be other than Mary of Magdala, then she was not present at the cross and the sepulcher." True Mary Magdalene is mentioned first among the brave and devoted women who bore the insults of the mob and saw the end of her Lord, and on the resurrection morning she returned early, while it was yet dark, and was rewarded by a vision of her risen Lord; and yet no mention is made of Mary, the sister of Martha and Lazarus. All this in spite of the fact that Bethany was just over the hill from these scenes of her Lord's sufferings and consequent glory." Now, in view of what John tells us of the intimate relations of Jesus and the Bethany family, and especially of Mary's passionate fondness for Jesus, is it not incredible that she should have remained quietly at home while all these tragic and mighty things were taking place? On the other hand, does it not seem the most natural conclusion that she should have done precisely the things which are attributed to Mary Magdalene? And since she had so conspicuously honored Jesus before his crucifixion, would it not seem highly fitting that she should have enjoyed the high distinction of being the first to meet and greet her risen Lord?

As further evidence of identity, Dr. Smith cites the following facts: First, the curious silence of the earlier evangelists in regard to the Bethany family. Once only and that by St. Luke are they mentioned at all, and he takes evident pains to prevent their recognition, making mention of Martha and Mary, but none of Lazarus, and never mentioning where they lived. The same reticence is manifested by Matthew and Mark. They merely say that the anointing occurred in Bethany, in the house of Simon, the leper, and that it was "a woman" that wrought the beautiful work. It would appear that the synoptists knew all the facts in detail, but that they did not mention Lazarus by name, knowing the enmity the Pharisees had for Jesus and the fact that after Jesus raised him from the dead the Pharisees had sought to put him out of the way, and because Mary had sinned they did not wish to "bruise her story" of how Jesus had found her in far northern Galilee (Magdala) and restored her, cleansed and forgiven, to her home in Bethany.

But many years had elapsed when John, the aged apostle, wrote his Gospel, and long ere that time all the dear family had passed on to that land where the wicked cease from troubling, so that he could tell the whole story, nor cause them either fear or shame. Finally, the Latin fathers insisted on this twofold identification, and St. Bernard, of Clairvaux, "deemed it no offense, but a scul-gladdening joy, that the harlot who rained hot tears on the feet of Jesus in the Pharisee's house was none other than Lazarus' sister, Mary, who anointed him at Bethany, none other also than Mary, the Magdalene, who brought sweet spices to the sepulcher."

From the foregoing it would seem that the writing of "A Sketch of Mary Magdalene, the Sister of Lazarus," would both put the writer into most excellent company and at the same time upon the side of a controversy that has the preponderance of probability in its favor.

M. A. TURNER.  
Granger, Texas.

# Southern Methodist University

**W**E have much pleasure in introducing to our friends and future students Mrs. Lucie A. Gardner, now of Gainesville, Texas, but who will have charge of our Men's Buildings this fall in the capacity of Superintendent and Matron, looking after the welfare of all young men having accommodations in either the North Dormitory, the South Dormitory or the Rankin Memorial Dormitory.

Mrs. Gardner comes to the University with the highest of recommendations and we feel sure that no parent or student will have cause for aught but satisfaction with her methods of serving and caring for those under her charge.



MRS. LUCIE A. GARDNER.

## HOW DO WE BUILD S. M. U.? A REPLY OR TWO

—When a good man—a brother to one of our most prominent preachers in Texas—comes into the office and offers to give to our University the sum of \$12,000, need we state how thankful we are and under what obligations we feel to a man who proves his faith by his works? Such deeds will multiply in brains and lives throughout all the years to come.—

—When one of our prominent preachers in Oklahoma writes us that he now has in his possession a deed, which he has himself witnessed, in which lands valued at \$10,000 pass into the possession of S. M. U.—

—These and many other gifts, some, of course, smaller in denomination, but large in interest and the desire for co-operation, come to us daily and make us feel assured that all the needs of Southern Methodist University will be met as our people realize what the building of an institution of higher learning means to the young people of our land.

## Books And Equipment

Books for our General Library and for the Theological Library are coming to us by freight and express almost every day. One of our professors, Doctor Schuessler of the German Department, in sending in his library for his special work has also included a large list of books for the Theological Department. Our preachers and laymen are responding promptly to the call issued some weeks since through our columns for these books, and they will help us to add materially to our collection with very little expense.

## The "Campus Beautiful"

The splendid grounds at the University impress all visitors that the campus of S. M. U. can be made one of the most attractive in this country. Indeed very few institutions are so fortunate in possessing grounds with such possibilities of esthetic development.

A prominent Methodist lady of Dallas was a visitor at the campus one day this week, and left a check for \$1000, and a pledge for \$1500 additional, to be used in beautifying the grounds. Other gifts are to follow.

These gifts are particularly gratifying, for a school should minister, not only to the strictly intellectual and ethical growth of its students, but to their esthetic development as well.

## The University Colony

Building continues in our residence section. As we go to press the foundation for the home of a member of our Theological Faculty and Secretary of same, Rev. Frank Seay, is being laid. He expects to be in his own home when classes assemble.

Doctor Schuessler, mentioned before, has written relative to building his home, and it is possible that arrangements will soon be made to have his home ready for him on his arrival.

## The Publishing House Makes Splendid Contributions to the Library of Southern Methodist University

Visitors to the Publishing House have for several years been very much interested in the splendid Library of books and bound periodicals, the accumulation of years of search and purchase, displayed in one of the rooms on the fourth floor. Not only are these books whose contents are invaluable, historically, but original editions of some of the greatest works on theology may be found there. Beside the bound volumes of rare pamphlets and periodicals there are at least three thousand volumes of books that will grow more valuable as the years go by.

Through the kindness and co-operation of Doctor Lamar and Mr. W. C. Everett these books will be transferred to the University Library before the opening of school and placed in a department to themselves and carefully protected from loss or damage. This does not mean that this is a literary museum, fit only to be looked at, but on the other hand will be found invaluable working equipment for the Theological Department, especially. Those who have inspected it congratulate the University and join the officials in gratitude to the officials of our Publishing House.