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MAKING THE SOCIAL ORDER CHRISTIAN

NOTHING less than this is the ambitious scheme of Christianity. He who entertains a less pretentious program does not understand the teachings of Christianity's Founder.

The teachings of Christ are sometimes said to be defective because of their alleged detachment from the affairs of this world. It is sometimes said that Jesus did not teach the heroic virtues of life. Some men seem fond of saying that Jesus stood in the presence of the social and political corruption of the Roman Government and never once did he strike it.

On the contrary, Jesus taught that every section of human life and activity should come under the dominion of his Kingdom. He taught that his Kingdom is as a leaven hid in meal. The pervasive operation of the leaven is not complete until the whole mass of the meal is leavened. Likewise, the work of Christ and of his Kingdom should not be complete until the influence of his life and teachings should permeate and transform the whole of human society.

Making Christian the social order, declares Professor Walter Rauschenbusch, "means bringing it into harmony with the ethical convictions which we identify with Christ." The very gateway into the Kingdom is a change of mind which makes such a program one's own and the moment either the individual or the Church repudiates such a program a break with Christ is already accomplished. Neither the individual nor the Church can remain Christian when the leaven idea of the Kingdom has been surrendered.

Who will say that our social order is Christian? The distinguished professor of Rochester Theological Seminary with great discrimination says, "It is unjust to Christianity to call our civilization Christian; it is unjust to our civilization to call it unchristian. It is semi-Christian." Semi-Christian! This is perhaps the most that can be said.

Certain realms of society, in an accommodated sense, may be said to be Christian. Certain of our institutions, in a qualified way, may be denominated as

Christian. The convictions of Christ touching the family more and more are being accepted. His ideals touching the mutual obligations of husband and wife, and of parents and children, are being accepted. Violations of these ideals more and more are being frowned upon by society.

Education, likewise, is becoming Christianized. Education was once a boon conferred only upon the favored classes. Education today is Christianized to the extent that it is now recognized as the rightful inheritance of the humblest child. Every compulsory law in the matter of education is a tribute to the Christianizing influence of Christ's ideals of the worth and dignity of human life.

Political institutions, despite appearances to the contrary, are yielding more and more to the moral convictions of Christ. Governments, despite conspicuous exceptions, more and more are becoming moral. The National Government of this country at this moment is responsive to the ethical teachings of Christianity in a fuller measure than at any other hour in its history.

Certainly no one will deny that the Church is more nearly Christian than at any period in its history. The ideal of sacrifice and service is increasingly dominating its activities. The Church as at no other moment in its history is beginning to understand that its right to exist at all can be justified only by helpful service. It is beginning to be understood that the Church does not exist for itself. Men are denying with greater vehemence than ever before that the Church itself is anything more than a means to an end. Men are affirming more earnestly than ever that the Church is only an organism through which Christ can bring to bear himself and his ideals upon the unregenerate mass of mankind.

The task of making Christian the entire social order is a heavy one. Thousands have given their lives for this Christian idea. The frowning fortifications of human selfishness are between us and the goal, but one by one we are reducing them. The journey is a long one, but we may be said to be on the way.

THE LEAST REGENERATED SECTION OF THE SOCIAL ORDER

PROFESSOR RAUSCHENBUSCH declares that "business life is the unregenerate section of our social order." The more discriminating statement would be as we have put it in our caption.

There are conspicuous examples of Christian business. There are business enterprises, too few in number we confess, which are entitled to the name Chris-

tian. One great enterprise will come readily to mind of a great corporation which pays a living wage and which shares its profits with its customers. Whatever the motive, in its effects, such an enterprise is entitled to be called Christian.

Few will deny, however, that there is a vast deal in modern business which is fundamentally unchristian. The Christianizing of business is a need recognized

by all thoughtful men. "What we wait for and are looking hopefully to see," declared Horace Bushnell, "is a consecration of the vast money power of the world to the work, and cause, and Kingdom of Jesus Christ." The need of today, declared John R. Mott, is "a finer sense of moral obligation with reference to our financial relations with God." The need today is that men shall feel the moral imperative of "obtaining, holding and using all of one's income according to the principles of the religion of Jesus Christ." The supreme need of the day, to use the thought of Francis Greenwood Peabody, is that business men shall recognize that what they "own" they "owe."

It is the undeniable absence of such recognition in so much of our business dealings which makes the great theological professor excusable, at least, for speaking of business life as "the unregenerate section" of our social order, and which justifies us in declaring it the least regenerated section of our entire social fabric. The aim of the business world, in appalling measure, is not sound and noble manhood, but returns on investments. Profits are given the ascendancy over the higher interests of life. Competition rather than co-operation is the law of trade. Corporations, though aspiring to legal immortality, nevertheless confess themselves without souls. The last entrenchments to withstand the diffusive and transforming ethics of Christ is business.

If these statements appear extreme one needs only to examine the recent report of the United States Commission on Industrial Relations. "The crux of the question," declares the report, "is: Have the workers received a fair share of the enormous increase in wealth which has taken place in this country during the past quarter century as a result largely of their labors?"

The Commission's answer shows how utterly impervious to the teachings of Jesus vast business enterprises have re-

mained even in this enlightened twentieth century. Despite the enormous increase of one hundred and eighty-eight per cent in wealth during the period 1890-1912 one-third of the laboring men of this country are said to be in abject poverty. In the basic manufacturing industries and in the coal mining industries from one-half to two-thirds of the families of the laborers employed are living below the standards of a decent living. The standard of living in this rich country of ours is so low among these wage earners that in recent years immigration to this country is practically from the backward and impoverished nations of Southern and Eastern Europe.

Thirty-seven per cent of the mothers among the laborers of America are at work because the wages received by their husbands are inadequate to support the families. The death rate among the babies in these families is appalling. Twenty per cent of the children in these families are underfed. Only ten per cent of the children of these families finish in the high school.

The great corporations employ one hundred per cent of wage earners in transportation, ninety per cent in mining and seventy-five per cent in manufacturing. The stockholders know little and care less about the standards of living among their employees. Returns on their investments are their only concern.

The heads of some of these corporations exploit the energies of men, women and children and then affect a philanthropy which establishes great "Foundations" with the hope that an education may be fostered which will teach these impoverished millions to remain satisfied with their conditions! To make sure of their unchristian scheme they hold out bribes to trustees of religious colleges to repudiate their moral obligations to their denominations. Such, in effect, is the arraignment by the Commission of modern business.

JESUS' MESSAGE TO MEN OF WEALTH

THE Christian Church cannot remain silent in the presence of such wrongs. To do so is to be disloyal to Christ and is to rest under the suspicion of men that it is an apologist for these wrongs.

Indeed, it is the plain truth to say that the Church already rests under such suspicion. The labor organizations of the country already profess to believe that exploiting capital controls the Church. These organizations look upon the Christian ministry as hirelings who are subservient to the men of means in their congregations. This suspicion is both unjust and cruel as it relates to the great body of Christian ministers; nevertheless, it must be confessed that some ground for

such suspicion has been found in the utterances of certain clergymen on occasions of acute conflict between capital and labor.

The Christian Church, however, can no more consent to become a mere divider of the inheritance than did her Lord. To all contestants alike the Church must say, as did her Lord, "Take heed and beware of covetousness." The Church must evermore refuse to become partisan. The class spirit she must not know. The only rights she dare champion are universal human rights. Capital as capital and labor as labor she cannot know.

Nevertheless, a solemn duty rests upon the ministry of the Christian Church in

(CONTINUED ON PAGE FOUR)

Social Service and the Broadening Of the Christian Life

By REV. C. M. BISHOP, D. D., Georgetown, Texas

As I write the words of the above headline I am aware that they will excite some feeling of resentment in the minds of some readers. But I have a faint hope that if some of such readers will follow a little distance, if only to see what absurdities or what heresies "this faddist" will perpetrate, I may be able to justify the terms and even to enlist some interest in the subject proposed. It is a distinct misfortune that so many of the most important upward steps in the course of Christian progress have been described by their promoters in new phrases and unfamiliar terms. Perhaps half of the opposition manifested in the Church to "foreign missions" a century ago might have been obviated if the heroic men whose hearts were engaged in the movement thus designated could have confined themselves exclusively to the use of biblical phrases. True they had many unanswerable utterances such as "Go ye into all the world and preach," and Paul's oft-repeated glorying in his call to "preach the Gospel among the nations," even as the friends of "social service" have hundreds of New Testament authorizations of the principles which they support, but they were opposed and sneered at by the stupid and the slothful and the worldly because their purposes were somewhat obscured by the use of a phraseology which their antagonists would not or could not understand.

The term "social service" is simply intended to express under one general heading all those activities in behalf of others which Jesus himself sought to inspire under the terms of "brotherhood" and "love," and which he himself constantly practiced, making himself an example for us, and saying: "If any man serve me let him follow me." It means to designate an attempt to realize in the whole community of mankind a general obedience to the "second" of the "great commandments," "Thou shalt love thy neighbor as thyself." It proposes to actualize in practical life the all-inclusive social principle which the Master announced in the Golden Rule, "All things whatsoever ye would that men should do unto you, even so do ye also unto them." It is disposed to accept as literally true what he said about this rule: "This is the law and the prophets." It wishes therefore to open the ears and hearts of men, "Christian" or not, to the eternal message of the Old Testament concerning social life. It does not forget that six (V to X) of the Ten Commandments are "social" rather than "religious," and that another (IV, concerning the Sabbath), commends itself to universal reason because of its social significance; or that the "Book of the Covenant" (Ex. 21:23-19) has comparatively little to say about "technical holiness," but lays "the real emphasis on humanity to slaves; on the wickedness of oppressing the widow and the fatherless, and of lending to the poor for interest; on the paramount importance of justice, helpfulness, refusal of bribes and equity to the stranger." It remembers that the book of Deuteronomy, which seems to be an expansion of the earlier code, "adapting it to the needs of a more developed society," has also its regulations for social service, requiring kindness to the foreigner and to the fatherless and the widow (Deut. 14:29) and demanding brotherly consideration for men in all community relations, including those that are industrial and economic (Deut. 23:19, 20; 24:10-15; 25:13-16). Wages and poor relief are the constantly recurring subjects of Hebrew law, which, as has been said, "may well be called the poor man's charter."

When they turn to "the prophets" the friends of social service wonder how anybody ever read them without feeling the resistless impact of their divine denunciation of social injustices, without responding to the divine scorn of the "religion" that did not prevent the oppression of the laboring class, the neglect of the poor, the cold unsympathy for the weak and the unfortunate and even the stinging which was characteristic of priests and princes then and is characteristic of some ecclesiastical and political "bosses" today. In the "great arraignment" with which the book of Isaiah begins the prophet actually sneers at their elaborate religiousness and their "temple treading" (Isa 1:12) and demands as the essential of their "regeneration" that they shall "cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Their overdoing of wor-

ship and their neglect of social righteousness "wearieth" Jehovah: "When ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood." At a much later period another prophet expresses the same loathing for their would-be "religion," which did not correct their shameful social abuses. (Perhaps they thought that social questions were not the business of the "Church," or that if people were only religious enough these abuses would "correct themselves.") With burning irony Jehovah says of them: "They seek me daily, and delight to know my ways; * * * they delight to draw near unto God," and quoting their complaint that he seems to take no note of their fastings, he says: "Behold in the day of your fast ye find your own pleasure and oppress all your laborers * * * is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" "Then," when the proper social service has been rendered and these social injustices relieved, "then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy reward. Then shalt thou call and Jehovah will answer; thou shalt cry, and He will say, 'Here am I.' (Isa. 58:2-9.) Was ever anything clearer than the teaching here that Social Righteousness is essential to genuineness in religion, or that God takes no pleasure in the "seeking" of Him and "drawing near" unto Him which is not accompanied by concern for the laborer and the poor, and the actual attempt to respond to their needs and remedy their ills and restore to them their rights?

The same note is heard in all the other prophets. Jeremiah denounces those who "trust in lying words," forever prating about "the temple of the Lord, the temple of the Lord, the temple of the Lord" (which may remind us of some who are everlastingly talking of "the Church" and at the same time belittling social service), and promises the blessing of God upon them only "if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place." Amos declares the just punishment from God of the foreign nations which he mentions, every case on account of their sins against men, their inhumanity and cruelty; and then turning to Israel he charges them with social crimes of equally deadly character—the oppression of the poor, sexual vice and drunkenness—promising them the same certainty of punishment. Then he goes on to denounce them, men and women alike, for their luxurious living, their oppression of the poor and crushing of the needy. He calls their very religious activities "transgression." Some of his utterances, with slight changes in modes of expression, might be taken for the denunciation by some unusually brave preacher of the injustice and corruption which taint our own social and civil life and so greatly retard all general religious progress. The society which delights in "ivory houses" and to sit "on the silken cushions of a bed," whose women care naught for the suffering and need of the poor, but say unto their lords, "Bring and let us drink;" and the civil conditions in which often "justice is turned to wormwood and righteousness is cast down to the earth," and those who are in the places of authority "trample upon the poor" and "afflict the just" and "take a bribe and turn aside the needy in the gate from their right"—these are elements in any social life which tend inevitably to destruction and make religion impossible. Well might the prophet say in the name of Jehovah, "I hate your (religious) feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meat offerings, I will not accept them. * * * Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream."

Thus the believers in "social service" might go on through the prophets

having their hearts stirred and their consciences quickened on almost every page. Hosea, Micah, Zephaniah, Habakkuk and Zechariah all send their messages of inspiration across the years in behalf of human justice, pity, sympathy, helpfulness, brotherly kindness and neighborliness, and promise true blessedness from God upon that state of society alone in which these gracious principles rule throughout. And again we see how literal were the words of Jesus when he said concerning the "Golden Rule," "This is the law and the prophets."

Passing by other important Old Testament sections which are full of the implications of social obligation and duty let us return to the Gospels. And here when once one's eyes are opened it is positively astounding to see how much of the teaching of Jesus, which was always carried out into practice in his own life, was concerned with the ethics of social life. The whole subject is broadened as he quietly ignores the nationalist preconceptions of the Jewish people and speaks to man as man. He substitutes for their idea of an Israelitish kingdom his own idea of the kingdom of God in which there were to be no "lords" and "masters" and "great ones exercising authority," as among "the Gentiles," but one should be their Master, even Christ. In this kingdom all were to be brothers, and to those who were members of the kingdom all the men in the world were neighbors whom they should "love as themselves." Of course no language is more familiar than this, but the practice of the principles thus inculcated in all the wide relationships of life is considered impossible, and we are frequently told that the Church has absolutely nothing to do with public reforms looking in the direction of the reorganization of society itself upon these principles. When this objection comes from "without" we are not surprised, but when it comes from within the Church itself then we are depressed with the realization of the fact that we must contend with the same stupid hindrances which the missionary movement met with a century ago, the same indeed as were presented to St. Paul by the narrow-minded traditionalists and Judaizers of the First Century.

The social teaching of the Old Testament was also broadened and deepened by the specific emphasis which Jesus laid upon the importance of "healing the sick" and also by his example and utterance concerning those conventional distinctions which break up society into grades and classes determined by standards of wealth and economic power or political position. The caste spirit, not only as ingrained into the political and industrial and religious life of India, for instance, but as it exercises its mean tyranny in the "society life" of America is directly anti-Christian. The Master deals with it in the most specific and unmistakable terms, but while we allow ourselves the frequent expression of glittering generalities which seem to be in accord with the Christian teaching upon the subject, we have never seriously undertaken to revolutionize the entire order of "society" in accordance with these clear principles. We even laugh at the attempts literally to carry out the teaching of Jesus on this subject by individual "enthusiasts and visionaries." The whole thing seems absurd and unworthy of argument. We dismiss it with an epithet or a disdainful smile. Our intellectual and spiritual processes would have to break violently out of the grooves in which they have run ever since we were born in order to assume the standpoint of Jesus with reference to these matters. We lack any recognizable motive even to consider the question. It has been already determined for our modes of thought. Somebody—some Power (might it be that of the Holy Spirit?) would have to break down the walls of our inherited and life-long prejudices before we could even begin to be willing to readjust our own program of life to the plain demands of Jesus. We would have to confess and repent and believe and be converted! And the most of us are fairly well satisfied with what we have already endured of that sort of thing. We hush our more or less subconscious conscience with the belief that it would clearly be a work of supererogation to "repent and do our first works" over again.

But what did Jesus mean when he said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed." (Luke 14:12-14). And when on this occasion some emotional soul broke in with an incon-

sequential remark: "Blessed is he that shall eat bread in the kingdom of God," the great Teacher told the story which has so often been used without any reference to its proper connection, but which must mean this: When men are actually invited to participate in the kingdom of God—that social order whose principles he had just been illustrating—they will refuse, offering as their excuses that they are held in the grip of the existing economic and industrial and social order. No other interpretation is consistent either with the context or with the meaning which Jesus almost universally attached to the expression, "kingdom of God." When "they" all with one consent began to make excuse, "it cannot be reasonably understood that Jesus represented them as refusing to partake of the final joys of "Paradise;" and the excuses offered have no appositeness when so considered. But when the kingdom of God is seen to be that order of society in which brotherhood and Christian neighborliness are to be the actual governing principles of social and economic conduct, then these "excuses," which have been so much striven over in varying fantastic exegeses, are as pointed as a modern man's answer would be to an invitation to join in some Utopia: "I am a business man; I have some common sense." The Master saw, and said that the "lord" who proposed the feast would be compelled to go to the proletariat to find those who would be willing "to eat bread in the kingdom of God" according to the only meaning which the words could have in his teaching.

But this is not by any means the only great outstanding passage in the teaching of Jesus which we have usually interpreted in the interest of a narrower view of the religious life than the Teacher himself manifestly intended. With what denseness we have overlooked the direct teaching concerning social service in the story of the rich man who lived in mirth and splendor all his days and the poor maimed creature whose very name (Lazarus) probably means "without help," who lay dying from starvation and disease at his gate! We have theorized much as to the meaning of this passage with reference to the "after life," failing to see that the Master was only incidentally using the current Jewish notions about this matter to enforce his own terrible rebuke of the luxurious idleness and selfishness which has no regard for the poverty and sickness, the absolute and miserable helplessness of other human beings. Of course, in our day the policeman in our block would prevent the daily bringing of Lazarus to our door by some sympathetic friend, but does that relieve us of the duty of helping him wherever he may lie in his need and loneliness and bitterness of heart? And the fact that he is not lying right under our individual eyes, does that save us from the Master's threatening rebuke? Does it not the more insistently call for the complete organization of society itself both for the relief and prevention of poverty and disease?

Again, in our study of the remarkable picture of the last Judgment given by Jesus (Matt. 25:31-46), have we not overlooked the fact that the distinction between those who were on "the right" and those on "the left," between those to whom the King should say "Come" and those to whom He should say "Depart," was based entirely and exclusively upon the earthly conduct of those who had systematically performed the duties of social service to their fellows and those who had simply neglected them? And is it not perfectly clear that the kingdom which this "King" was founding in the earth was intended to be that very organization of human relationships which should provide for the needs of all those who were hungry and thirsty, and poor and naked, and sick and in prison?

HEROES.

Heroism is not dead in the human heart; neither is it confined to the past nor to the mission field. During the depressing financial period through which our country has been passing there has been much suffering among the people. The preachers, and especially those serving weak congregations, have had a large share in these hardships. It has come to our knowledge that many of our faithful pastors have endured hardships and much sacrifices that were most touching. The larder has often been empty, and the children frequently have not been sufficiently clad. The salary was always too small, and when not paid severe embarrassment inevitably resulted. These men have endured hardship for Christ's sake. They have remained at their posts, when less heroic souls would have deserted.—Christian Evangelist.

in other words, is it not quite plain that the establishment of the kingdom of God will so revolutionize the whole economic and social and political order of the world as to base human society upon the principles of good-fellowship and helpfulness in all the relationships that can properly exist between men and men? Of course, it is easy to sneer at this suggested "millennium" as the earlier Pharisees sneered at Jesus because he associated with publicans and sinners (Matt. 9:10; Luke 15:1, 2). But despite the sneers it is "our Father's good pleasure to give us the kingdom," and we need not despair.

Perhaps we should not take any more space to interpret in detail the Master's teaching concerning social service. We might refer to the story of the "Good Samaritan," which, beautiful as it is, has no meaning at all apart from these teachings. We might point out at length how "salvation came to the house" of the rich man, Zaccheus, when he reformed his economic and social principles and brought them into harmony with those of the kingdom of God. We might take an extended paragraph to show, what lies so plain upon the face of the Gospels, that Jesus was concerned for the healing of the sick, himself practicing it wherever he went and commanding his disciples to do so. But this article must be brought to a close.

What I wish to point out by this scanty but unanswerable reference to Scripture teaching is that the principles of the Gospel of Jesus Christ are as broad as human life itself in all its multitudinous relationships. We whose consciences and whose very fidelity to Christianity are involved in the conviction that our Lord taught and planned, and laid upon his followers the task for his Church of reorganizing human society upon the principles of the "Golden Rule," the principles of brotherly kindness and helpfulness, the principles of equality among all men and of actual service in order to actual greatness, are none the less loyal to the mystical and experimental aspects of the Christian life. We are only convinced that the almost necessary tendency is for the mystical to become merely theoretical or superstitious, and for the experimental to become merely emotional among those who refuse to see and practice the social principles of the kingdom of God. And we are likewise convinced that the very phrase "kingdom of God" means the organization of human society upon these principles, so that the will of God may be done on earth as it is in heaven. We see also that "the Church" in its definitely organized forms and in the person of most of its official leaders seems to be opposed to the "breaking forth of this new light out of the Word of God," just as was the Jewish Church in the time of our Lord, the early Christian Church in the time of St. Paul, the medieval Church in the time of Luther, the Anglican Church in the time of John Wesley, and just as was the Church of the early nineteenth century when William Carey and William Wilberforce and Samuel Mills and Adoniram Judson and others were trying to arouse it to some apprehension of the teaching of the New Testament concerning world-wide evangelism. But we are encouraged by the fact that scores of men and women in the Church and out of it are coming to feel the force of the social precepts of the Bible, especially of the teaching of Jesus, and are being won to a new and saner zeal for Christianity itself by the apprehension of these principles. We are very sure that the broadening of the application of Christianity to human life will result in the rapid extension of its sway over individual human wills, and we are, therefore, more hopeful than others of the speedy coming of the day when the kingdoms of this world will have become the kingdom of our God and of His Christ.

THE RESPONSIBILITY OF PARENTHOOD.

It was G. Stanley Hall who said, "The quality of the child is the best test of fatherhood and motherhood." It is a true statement, but what a tremendous responsibility is involved in the truth. We are tested by our children. The men of today and the men of tomorrow are going to judge us who are parents by the quality of our children. It is true that occasionally they may judge us wrongly—that we may be credited with or condemned for consequences which are really due to other causes; yet on the whole it is a fact that we who are parents are mainly and primarily responsible for the quality of our children. The severest test of our worth and our wisdom is found in the boys and girls who call us father and mother.—Presbyterian Advance.

The New Covenant

By HON. LYNSAY D. HAWKINS, Austin, Texas

ARTICLE I.

The depth of the significance of Christ's advent has never been fathomed. That an event of eternal and universe-wide significance has transpired, and that this event is indissolubly connected with His life, are beyond cavil, but the extent of the significance of that event and of its connection with Him is not debated, largely, perhaps, because those who know nothing of such extent are silent from ignorance and those who know something are silent partly from the inability to state in language the potential reality of the thing known and partly from the awe which the knowledge inspires.

Any one of the miracles will, if visualized in our minds, suffice to inspire that awe. Take, for example, the man with a withered hand. Never had it been of the slightest service—always deformed, unsightly and useless. One who is manifestly a leader gives the cripple the staggering command, "Stretch forth thy hand!" and he stretches it forth as pliable and responsive as any man's hand. And there is a host of other miracles, including resurrection from the dead. These things are inconceivable, except by faith.

It is not irreverent, but it is a duty to try to determine the depth of the significance of His mission. It is not the purpose of this paper to attempt to explore the meaning of the cross, it is the conviction of the writer that its meaning cannot be told, but that all that may be learned of its meaning must be experienced. But there is a feature which may be told, the full understanding of which will doubtless set into operation that which will bring further understanding. Reward is conditioned in our belief that God is, and that he is a rewarder of them that seek after him; and if we believe those two things, it is sufficient to learn that he has made a promise and what the terms of the promise are; for the discovery of his promise should mark the end of our search. Accordingly, we hope to interpret, in a measure, the terms of the greatest promise God ever made to men.

Suppose that you were asked to define the term "New Testament," what would your answer be? Would you say that it is the latter section of the Bible which deals with the ministry of Christ and his disciples? If so, your answer would be as cogent as if, were you asked to define a horse, you should say, with David, "A horse is a vain thing for safety." It is not a definition of a thing to give one of its attributes, and that not an inherent but an extrinsic one. The New Testament is not a book, nor a part of a book.

The American Standard Edition of the Revised Version of the New Testament is thus entitled: "The New Covenant, Commonly Called the New Testament of Our Lord and Savior Jesus Christ." One may read all its pages through and, returning to the title, wonder why it is called the "New Covenant." What is the New Covenant which it contains? Where does it interpret a New Covenant? Surely, the words "new covenant" are several times used, but not in any illuminating sense; and the reader is forced to conclude that he has missed the mark in reading this letter from the Heavenly Father. Shall he be satisfied with understanding less than God intends for him to understand?

The New Covenant is the central theme of what is commonly called the New Testament. It is the bright sun in the solar system of spiritual truth, around which revolve all teaching, and reproof, and correction, and instruction. The inauguration of the New Covenant was the goal of the life and death and resurrection of Christ, and its exposition was the goal of all the endeavors of the inspired writers of the New Testament. Let us see if we can discover this truth.

Just as in order for there to be a new covenant it is necessary for there to have been an old one, so an understanding of the new requires an understanding of the old. It appears that there have been many covenants be-

tween God and mankind as a race, most, if not all, of them having been proposed by God. It was a covenant with men that God made when he said to Satan, directly after the fall of Adam, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." "I will put enmity between thee and the woman" was a promise of Christ's coming, but "it shall bruise thy head" is the promise of the effect of his coming—and we are now interested in the effect rather than the fact of his coming. It was a covenant with men that God made when he said to Abraham, "In thee shall all the families of the earth be blessed," and the rite of circumcision was instituted as the outward sign of that covenant." This, likewise, was a promise of the effect of Christ's coming. It was a covenant with men that God made when he said by the lips of "the dying Jacob," "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." "The sceptre shall not depart" * * * until Shiloh come" is a promise of his coming; "unto him shall the gathering of the people be" is a promise of the effect of his coming.

It is the covenant of the law which was in operation when the covenant of the Gospel was inaugurated and which was superseded by the covenant of the Gospel. The covenant of the law was as if God had said to men, "Obey the law and you shall live;" yet it contemplated, and made plain, adequate and complete provision for sin. Offerings, not as possessing inherent merit but as evidences of penitent hearts, were required. They were consonant with God's dignity, and were a part of the law required to be obeyed. The commandment did not mean that all who were ever guilty of infractions of the law were not to live physically, though they died spiritually, but it meant that they might, by compliance with certain conditions, atone for their infractions. The essential requirement of the covenant of the law was **conduct**. The essential condition upon which forgiveness for failure to observe the law was granted was not the form but the fact of repentance. "Thou delightest not in sacrifice; else I would give it; Thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

But the New Covenant is as if God had said to men, "Look unto me, and be ye saved, all the ends of the earth." It, also, contemplates, and makes plain, adequate and complete provision for sin. But this provision is not **conduct**, but **faith**. To look, in the sense of taking, surrendering, confident refuge, is as truly all that is required of men as to look at the brazen serpent which Moses lifted up in the wilderness was all that was required to effectuate their healing. In this fact, together with the fact of its universality, lies the meaning of the Gospel. Here is its "good news." It is truly good news to him who knows what it means to gather up the shattered fragments of a broken life, and to be offered a means for rebuilding an edifice as complete in its symmetry as it might be. Almighty God was not joking with men when he said, "He that will, let him take the water of life freely."

It should not be necessary to add that there is no room in the covenant of the Gospel for sin, nor for even the slightest aberration from the Divine ideal of endeavor. This covenant requires character as man defines the term, and then in addition, character as God defines it, in comparison with which man's highest conception is not even ambitious. But character, under God's definition of the term, is an effect, not a cause.

(To be continued.)

Just One Thing After Another

By GULLIVER

And first, concerning the death of my dear friend, Rev. J. H. Griffin. I was greatly shocked to learn of his passing out. I loved him, and he loved me. We got to be good friends when I was at First Church, Dallas, and he was at Oak Lawn. Then when I went to Centenary Church, Paris, I found him at Lamar Avenue. I am so glad, now that he is gone, that

there was never any misunderstanding between us. Griffin had his faults. So have I. So have you, reader. There has never lived on this old sin-cursed earth but One who was altogether without fault of some sort. Brother Griffin's virtues outweighed his faults, however, a thing that cannot be said of some of us. He was well educated, ambitious, impulsive

and sometimes did himself harm among those who were not the closest to him by what appeared to be culpable rashness. But his heart was in the right place I always thought, and I think so now, and say so. Poor Sister Griffin! How my heart aches for her and her little fatherless children! God grant them the very best, here and hereafter!

Virgil puts it into the mouth of old Anchises to say, after the fall of Troy, "We were Trojans; Troy was." I thought of this when I read the articles of Brothers Edwards and Hawk reviewing my position on the "Conference Entertainment" question. "Gulliver was." Yes, "was." Now, however, he is only a memory—nothing more. And yet, as all know, the great Aeneas, guided by his goddess mother, rebuilt Troy on the "grass-green shores of the immortal Tiber." Thus I may rise from my ashes. Thus I may "take up the feathered sword and conquer with its whirling flow." Or words to that effect.

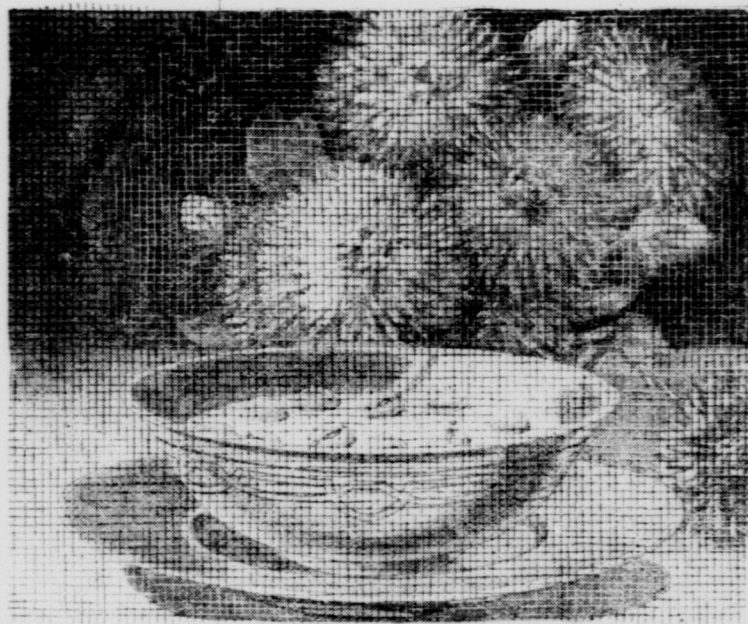
Several of the brethren—before and after my calamity—promised to come to my help. The handsome presiding elder of the Georgetown District said a few days since that he was going to shy his castor. The brethren in San Antonio, without exception, have expressed themselves in favor of my position, and some of them have agreed to enter the controversy in the columns of the Advocate. But Brothers Edwards and Hawk have used their clubs with such vigor that the brethren may have taken alarm. Seriously, I see nothing in the argument of those brethren to negative any position I took or any fact I stated. For the most part their plea was on a par with the old brother who gets up at conference and bewails the death of the old-time class meeting. They, like that belated brother, do not seem to know that times have changed. And the glory of Methodism is, that it is so elastic it can and does change with the exigencies of times and circumstances without loss to its principles or its power.

The storm that arose in the West Indies and hit Galveston and Houston and other coast towns so hard several days afterward took a twist at St. Louis. In the meantime Galveston was quiet—no wind—all calm. This is very much like the so-called "Advanced Thought" that drifted over here from Germany. Some of our "little fellows," as Sam Jones used to call them, are just now "seeing things," and are greatly stirred up about "Higher Criticism" and all that, when Harnak and other big thinkers across the water, after stumbling around in the dark, have gone back to orthodoxy, and see no hope for Christianity except along the old-time lines. Yes, Galveston is quiet once more. Badly torn up, to be sure, but quiet. St. Louis will be quiet. So will our little fellows. They will get torn up, it may be; and it is a sad possibility that they may be the cause of the love of others waxing cold; but it will all blow over after a while. Well did Pope say:

"A little learning is a dangerous thing;
Drink deep, or touch not the Pierian spring;
For shallow draughts intoxicate the brain,
But drinking deeper, sobers us again."

The trouble about these "little fellows" is, they do not know enough. If they would read the history of the Church they would find that all the heresies of the present time are nothing more than old follies in new frocks. Fact is, there is not a heresy parading itself today that is not at least fifteen hundred years old. This old straw has been thrashed over again and again. Look it up, brother, and you will be convinced. A good case of experimental religion settles the whole matter. That is the trouble with some of these "little fellows," I fear. They have "accepted Christ," as they call it; but has Christ accepted them? That is the question, brother. And while that question is an open one the individual is at sea. "No man can say that Jesus is the Lord but by the Holy Ghost." And no man has or can have the witness of the Holy Spirit who has not thoroughly repented of his sin and trusted to the merits of Jesus Christ for salvation. That is old, you say. Yes, and the sun is old, and the air is old, and truth is old. Look out for these novelties, boys. Those who preach them, you notice, do not have conversions—do not save people. And that is what we are here for. The man who eats the bread of the Church, which has been built upon these grand old doctrines of "repentance toward God and faith in our Lord Jesus Christ," and at the same time undertakes to mine and destroy that foundation, to say the least of it ought, as a matter of self-respect, to lay down

(Continued on page 11)



It's a Thin Wall

That Bars You From These Dainties — These Bubbles of Wheat and Rice

Remember that. The desires we awake here are easily gratified. Your grocer has at least a shelf-full of Puffed Wheat and Puffed Rice.

A mere call brings them to you.

Then you will have for breakfast toasted bubbles of grain, puffed to eight times normal size.

You will have for supper crisp and flimsy whole-grain morsels to float in bowls of milk.

You will have for all times grain-made bonbons, with a taste like toasted nuts.

All Food Cells Blasted

In these foods, and these only, all food cells are blasted. In each grain we create, by Prof. Anderson's process, a hundred million steam explosions.

That means easy, complete digestion.

It means the best-cooked cereals known.

It means that every food atom in the whole grain—in the coat and the center—has been fitted to feed.

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

CORN PUFFS
15c

Every month the housewives of America are adopting Puffed Grains in a larger way. Some because doctors advise them. Some because they know these as scientific foods.

But mostly because children delight in them.

If they are not in the pantry order them now. Join the millions who enjoy them, morning, noon and night.

The Quaker Oats Company
Sole Makers

JESUS' MESSAGE TO MEN OF WEALTH.

(CONTINUED FROM PAGE ONE)

view of the social conditions of our day. The plain duty is to preach the positive teachings of Jesus concerning the acquisition and use of wealth. Without such preaching the social program adopted by the Churches of Christ in America is a solemn mockery.

What are the teachings of Jesus to men of wealth? Professor Peabody sums up these teachings better than any other whom we have heard. The teachings of Jesus present solemn alternatives. Two classes of passages may be found in Jesus' teachings. In the one Jesus plainly declares that wealth is a trust to be used; in the other he as plainly speaks of wealth as a peril to be escaped. The parables of the talents and of the pounds are passages belonging to the first class; the command to the young ruler to sell all and

give to the poor belongs to the second class.

It cannot be doubted that Jesus means to say to every man: "Your wealth is a trust to be used, or it becomes a peril to be escaped." And this, and nothing less than this, must be the message of his Church.

Jesus clearly announces in the parable of the unjust steward that a prudent and righteous use of money is the duty of every man. Such use of money transmutes it into eternal riches. The apostles themselves teach this self-same thing: "Charge them that are rich in this world," say they, "that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come."

The very least that these words of Jesus and his apostles can mean to men of wealth is that such men must "humanize" their business. They must share with their employes the wealth which

such employes have helped produce. It is simple justice to do this. And the doing of this simple thing will go vastly farther in quieting the social unrest of our day than any or all of the so-called "Foundations," which administer as "charity" millions gained in exploitation of unorganized men and hungry women and children. Such "charity" is an abomination in the sight of God and is rapidly becoming such among men.

If men of wealth shall refuse to share justly their profits with those who have helped in their production, if men of wealth shall remain indifferent to the physical, social and moral condition of their employes, then nothing is left the unpurchasable prophet of God but to tell them plainly that they are imperiled for time and for eternity by the very riches which they love and in which they trust.

Tell them of a certain rich man, of whom Christ spoke, who lived sumptuously, who died and was buried, and who in a burning hell lifted up his eyes. Tell

them that this man seems to have done no wrong except to eat and dress well and let a poor sick man lie at his gate. Tell them that this is but symbolical of the whole spirit of their own indifference to the needs and distresses of their brother men.

The modern Dives is the man who sits untouched by the wasted faces of little children and unmoved by the hopeless struggles of underpaid women in his employ. The modern Dives is the man who is insensible to the frightful loss of life among his employes by high-speed machinery and whose deadly avarice protests against the inauguration of safety appliances. The modern Dives, in a word, is any man who exalts profits above life, and who allows himself to be separated from his brother employes by yawning chasms of poverty and of distress.

A trust to be used, or a peril to be escaped—this was the message of Jesus concerning wealth to the men of his day, and it is still his message to the men of our day.

Notes From The Field

(See pages 6 and 7 for additional Notes From the Field.)

SILVER VALLEY.

I am out here in a revival campaign on the Novice Circuit. This is the fourth meeting. Began here last night, and have had five conversions at the two services held so far. Had fine meetings all around. Bro. Ellis is a dandy.—W. H. Keener, Aug. 27.

SEALY.

We closed last night an interesting and helpful meeting of eight days at San Felipe, Texas. Rev. Ed J. Harris of Glen Flora charge, did most of the preaching. Two women of middle age joined the Church on profession of faith, and a great renewal of spirit and faith in the Church resulted. We closed with an overflowing congregation.—G. W. Riley.

NOVICE.

We have just closed what is said to be the best meeting held here for many years. Had conversions every night—after the first night. One special feature of the meeting was the willingness on the part of the new converts to go to work for the salvation of others. Rev. W. H. Keener did the preaching in this meeting and this writer had charge of the music. Rev. Ellis, the pastor, is a live wire. He has his collections about all in and will make a good report at conference.—M. W. Bowden.

RIO FRIO.

Closed a twelve days' meeting here Thursday evening with fine results. Rev. Shan M. Hull, of Utopia, did the preaching. He is a fine preacher, thoroughly consecrated to God. There were eighteen conversions and backsliders reclaimed. He organized a Church with nineteen members. Collection something over sixty dollars. Rio Frio has had a greater revival than it has had for many years. We are very thankful to Brother Hull for his faithful work. I believe I speak the sentiment of the community at large.—T. J. York.

MT. ENTERPRISE AND CARO.

We closed a great meeting at Concord Saturday night. We received eighteen members into the Church on profession of faith and the Church was greatly revived. Our presiding elder, Brother Elrod, came to us on Thursday and preached three great sermons that stirred the congregation and put them to thinking. Our third quarterly meeting met on Friday. The Official Board was present and made a most excellent report. Our goal is 100 additions on profession of faith and all claims against this charge paid in full.—L. H. Mathison, Pastor, August 30.

A TRIBUTE.

Will you allow me space to put a few flowers on a Methodist preacher while he lives? The preacher is Rev. George W. Lewis, pastor of the M. E. Church, South, at Hollis, Okla. I was present a few services and heard him preach, and can say he is the best evangelistic preacher that I have heard in many days. His sermon on prayer and Christ in the home should be put in pamphlet form and circulated everywhere. Bro. Lewis was

holding his own meeting and he had the ear of the town. I heard many compliments on his sermons. I knew Bro. George as we called him in Texas when he started out to preach, but I never thought that he would make the preacher that he has. Go on, Brother George, and preach the old-time gospel and God will bless you. A traveling man, D. A. SHAW, Hollis, Okla.

LOVELAND, OKLA.

We are getting on very well on the Loveland charge. We have received about twenty into the Church this year and have sent Brother Andrews \$14 on the collection and paid \$16 on the district parsonage and \$63.25 for the poor and about \$60 for other objects; \$214.74 has been paid for preacher in charge and presiding elder. I think all will come up all O. K. Some have been converted. We have lost two of our members by death, Brother C. W. Lowery, one of the stewards, and Sister Hattie Hind. We ask the prayers of all.—W. T. Currie, P. C.

FLOYDADA MISSION.

While visiting near Floydada I went to Car's Chapel Sunday, August 1. For some reason the pastor, Brother B. W. Wilkins, failed to fill his appointment, and the brethren asked me to preach for them. I did so, and it was their desire to have services at night during the week. We had a glorious meeting, for the Lord was with us at every service. We had two conversions besides getting ourselves revived. We closed the meeting Sunday, August 8, and as the congregation bid me good-by they dropped some money in my hand as a token of their appreciation of my work. This local preacher had a very nice purse when he went out of the church and he was thankful for their freewill offering. They have a nice church and a splendid Sunday School at that place. These are certainly a spiritual people and it would do me good to live among them. May God bless and prosper these good people.—R. P. Hembree, L. P. Margaret Charge.

UVALDE.

We have just closed our revival. It was in many respects a good meeting. Some twenty joined the Church. Fifteen by profession of faith, among them four mothers. Brother E. H. Crandall, of Carrizo Springs, led our singing. He did splendid and efficient work. The pastor did the preaching. The attendance at the morning services was splendid indeed, ranging near to and over one hundred each morning. The night services were held on the plaza and ranged in attendance from two hundred, the lowest number, and this on a cloudy, threatening night, to eight or nine hundred. Numbers attended services who had not in years. We got the ear of a number of the substantial business men and seed are sown that will without fail do much good in the future. Brother S. B. Johnston, our presiding elder, preached an earnest message to a large congregation the last night of the meeting. The crest of the financial wave did not reach this country as soon as some other

sections, but it is here in full heights now. This in addition to a scarcity of crops, no honey flow, low priced cattle is making it hard for us to meet our financial obligations. But we have an excellent Board of Steward and a loyal people, and they say they are going to pay in full. The last session of our Quarterly Conference, held last Sunday afternoon, points that way. At least, we are believing, hoping and working in that direction.—G. M. Boyd.

IRENE AND MERTENS.

We have had good revivals. Brother J. W. W. Shuler did some great and effectual preaching at Mertens. Shuler is a prince. A regular old-fashioned up-to-date preacher. He believes the Bible is the word of God and that real progress is made by following its precepts. Moreover, he is a most companionable associate. We wish him well. And Brother J. S. Huckabee stirred us up at Irene. He, too, knows no better than to believe that "all Scripture is given by inspiration of God" and actually applies it to men of the present day; and the beauty of it is it works. Noble John Huckabee. May he long live to warn men of impending destruction and show them the blessedness of a righteous life. Our members, as a rule, are loyal and rendered good service in the meetings. We had about sixty conversions and have received sixty into the Church, forty-eight on profession of faith; also the Church is on higher ground.—J. D. Hendrickson.

FORREST CHAPEL, EMBERSON CIRCUIT.

August 1 marked the close of one of the greatest meetings in the history of our little Church. Our pastor, Rev. C. L. Bowen, was ably assisted by Rev. E. H. Crandall, of Carrizo Springs, who did the preaching and did it well. Brother Crandall is a man of great faith and consecration. His sermons were full of inspiration and possessed irresistible spiritual appeal. As a result of his earnest efforts sixty were converted in the old-time way and forty-four united with the Church. A prayer meeting was started and the other organizations of the Church greatly revived. Our Quarterly Conference was held at the beginning of our meeting. Brother W. F. Bryan, our presiding elder, preached two splendid sermons. Forrest Chapel has caught a new vision. Her young people have awakened to the need of personal efforts and consecrated service. This revival will long be remembered and many can joyfully say with the poet: "Now on a higher plain I dwell, and with my soul, I know 'tis well.—Reporter.

BYERS AND VALENTINE.

We began our meeting at Byers, June 29 and continued till July 7. The preaching was done by our young North Texas Conference Evangelist, Lewis N. Stuckey. We were all "carried away" with his preaching and work in the meeting. We count thirty-eight professions, with most of the membership very greatly revived. Those not so are they who did not attend and take part. These good people showed their appreciation of the services rendered by a liberal freewill offering to Brother Stuckey and a nice pounding at the parsonage. We began our meeting at Valentine

August 8. Rev. I. N. Crutchfield, "Uncle Ike," the inimitable, came to us on the 10th and remained to the close, Aug. 22, he doing the preaching to the entire satisfaction of all who heard him. This was a good revival. Ten professions, with the community much awakened and the little Church there appreciably quickened. "Uncle Ike" went away counting money. He was happy, and so were all the rest of us. Our people feel that our labors have not been in vain. We hope to make a well-rounded report at conference at Bonham, December 1.—John L. Sullivan, P. C.

REV. CLYDE K. CAMPBELL.

Rev. Clyde K. Campbell is now completing four and a fraction years as pastor at Las Cruces, New Mexico Conference, coming to this conference from China, in order that his good wife might have the benefit of this delightful climate. Since his coming 200 have been added to the Church and the little church building has been replaced by a handsome, modern brick church, including in its elegant furnishings a \$3000 pipe organ, the whole plant easily worth \$25,000. All departments of Church work are in admirable working order. The Missionary Society has begun raising a second thousand dollars on the debt for the building, besides dues, etc. The Sunday School is supporting a native Korean helper at an annual cost of \$100. Behind these tangible results stands the pastor, modest, cultured, studious, well educated, highest honor student of Emory, A. B. (1903), and of Vanderbilt, B. D. (1907). This I have carefully studied. Let us not take what belongs to God and use it for any other purpose. If every one of the 7000 members will do his or her duty you will send your pastor to conference with every claim paid and how happy we will all be and no member will be the poorer. Will you kindly find out at once how your Church stands financially and begin planning to see that every dollar is paid. Will you ask yourself three questions: 1. What do I owe the cause of Christ this year? 2. What shall I do about the balance I owe? God has been good to you. Your pastor has labored for the Church. Will you treat him worse than you would a common laborer who works on your farm or in the store? I hope not. Praying God's best blessings on you, I am sincerely, S. J. VAUGHAN, Presiding Elder, Dublin District.

MERIDIAN.

On Sunday, August 29, we inaugurated an "every-member-win-one" campaign in the Meridian Church. The campaign will last for five weeks, closing on the first Sunday in October. The last two weeks will be given to revival services with Brother Alonzo Monk, Jr., doing the preaching and Brother A. C. Fisher and wife in charge of the singing. Meridian College will begin its session on September 7, which will be about ten days after our "win-one" campaign has started and about the same length of time before the opening of the revival series. We are hoping and praying for a great campaign and a revival that will stir our town and will save every unconverted student that comes to Meridian College. We earnestly desire that our friends join us in prayer for this object. Brother Chas. Lyle is having a good year on the Meridian Mission. He has held four revivals on the work, which have resulted in sixty-nine conversions. He has yet another revival to hold. The

July bulletin of the General Board of Education shows that Meridian College is one of nine institutions classified by the Board as junior colleges. This is a well deserved recognition of the institution and the work that it is doing. The prospects for the coming session of the college are very bright. The entire faculty of last year, with a single exception, has been retained and two or three new teachers added. The large majority of last year's students expect to return and there are a great many new students in prospect. Practically all of the rooms in the dormitories are already engaged and additional buildings are being rented by the trustees for dormitory purposes. Considerable repair work and general improvement on the college buildings is now in process.—Ernest L. Lloyd.

DUBLIN DISTRICT.

To the Members of the Methodist Episcopal Church, South:

Please hear a word of exhortation from one who loves you and labors with you for every interest of Christ's kingdom.

I think I am safe in saying that we have now the best crop this country has enjoyed for several years. I am greatly concerned that we render unto the Lord what is due him for all his blessings on us. If we withhold what we are really due the God of Heaven in the way of pastor's salary and benevolent claims, we have no right to pray the Divine blessings on the labor of our hands. I believe one-tenth of our income belongs to God. This I have carefully studied. Let us not take what belongs to God and use it for any other purpose. If every one of the 7000 members will do his or her duty you will send your pastor to conference with every claim paid and how happy we will all be and no member will be the poorer. Will you kindly find out at once how your Church stands financially and begin planning to see that every dollar is paid. Will you ask yourself three questions:

1. What do I owe the cause of Christ this year?

2. What shall I do about the balance I owe? God has been good to you. Your pastor has labored for the Church. Will you treat him worse than you would a common laborer who works on your farm or in the store? I hope not. Praying God's best blessings on you, I am sincerely,

S. J. VAUGHAN, Presiding Elder, Dublin District.

P. S.—I want a letter from every steward in the district indicating what he thinks can be done in the matter of raising pastor's salary. Please let me hear from you.

CHICKASHA DISTRICT.

By Rev. Moss Weaver, P. E. Rev. J. N. Tinkle assisted by Rev. Robert E. Goodrich, of St. Luke, Oklahoma City, held a great meeting at Verden, Okla., the first of August. The whole town was stirred by this meeting and Methodism was magnified in the estimation of the whole community. Goodrich did a very fine work in this meeting, but I think he is guilty of doing this wherever he labors.

Rev. B. M. Nelson closed a good meeting at Fletcher last Sunday night. Bro. Nelson is a very fine pulpit man. A great many people who came to hear him could not find a place in the house where the services were held.

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The people on Cement Charge, where
ro. Nelson is pastor, think the time
it should be removed. Nelson is
osing a quadrennium on this charge.
Rev. Thosmorton is very popular
with the folk at Comanche. He is
setting hold of the situation and things
are moving up under his administra-
tion as pastor.

Rev. M. T. Allen, preacher in charge
on Ryan Charge, has held a very
successful revival meeting recently at
Banner.

Rev. C. C. Williamson assisted by
Rev. J. O. Peterson, of Waurika Sta-
tion, closed a very successful revival
at Terral last Sunday night.

Rev. T. J. Taylor, of Rush Springs
Station, and Rev. S. E. Henderson,
P. C., of Bailey Charge, held a very
successful revival at Bailey, Okla., re-
cently.

Rev. W. E. French assisted by his
brother, Rev. French, of the East Ok-
lahoma Conference, held a very suc-
cessful revival meeting at New Hope,
one of his appointments on Erin
Springs Charge.

Rev. F. M. Miller and his people
at Highland, an appointment on Tut-
tle Charge, are erecting a nice church
building. Miller is a hustler. His
people love him. He is worthy.

Rev. E. E. Grimes is raising funds
for a new church building at Ran-
dolph Mission appointment on Mays-
ville Charge. Grimes is capable and
efficient.

TRANSCEDAR MISSION.

We closed Sunday night at Oakland
the best meeting I was ever in. We
commenced Saturday night before the
third Sunday in August and closed the
fifth Sunday night. Visible results:
165 conversions, backsliders reclaim-
ed, reorganized the Church at Oak-
land, which had been dropped off the
Malakoff charge. We had twenty-
nine old members. We had seventy-
one. Total now 100 members, the
best working Church I ever saw, the
power of God so wonderfully felt, un-
til the people prayed and sung and
shouted. You could not tell Methodist
and Baptist apart. I never heard such
testimonies from the new converts. I
believe every member from the least
to the oldest did testify or would. I
don't think there were over five or
six left out, but all of the Oakland
community was swept into the king-
dom by the power of the Holy Ghost.
Strong men bowed at the altar and
were born into the kingdom and went
and brought their friends and loved
ones to Jesus. Well, I never saw
anything like it. The half can never
be told this side of the home of the
saved. Brother Irby preached one
sermon, and this old stand-by preach-
ed the rest; but glorying and inspir-
ing testimonies were so uplifting un-
til we did not need much preaching.
Run on the "know-so" conversion
Well, it was a Pentecost. Amen. To
God the Father, Son and Holy Ghost
belong all the glory and praise.—D. F.
Pulley, P. C.

GRANBURY CIRCUIT.

We have not seen as great results
as we have before this year. We have
worked harder than ever before. We
never have had so many things to get
in the way of meetings as has been
ours this year. We have had thresh-
ers, crops in general, reunions, sing-
ing schools and excitements of every
kind; also quite a good deal of sick-
ness. We have had to fight the devil
face to face, but in every meeting we
had the Lord with us in saving pow-
er. There were in all about sixty
professions. The Churches in part
revived, but not all. I mean the
Church members. People are getting
to be too busy to hold meetings in
the summer, and also everybody hold
their meetings in the summer, and
where there are several meetings to be
held and forty other things to do in
July and August, you cannot hold
many days till you run into something.
I believe we had better hold our meet-
ings in the winter and spring. I did
last year in part, and as a result had
the best report of my life. I think I
shall try it again. I have two fine
local preachers on my work. They
did much real good work and preach-
ing in a part of my meetings. Other
than they we had no help. I am
proud of our boys. We may look for
them to be heard from some day. They
both are expecting to go to Meridian
College this fall to school. I think that
we will be able to report everything in
full at conference.—Henry Francis,
P. C.

ELK CITY, OKLA.

When I came to Elk City in June,
the Preachers' Association had ar-
ranged for a great union revival to
begin July 25. At once our Church
fell into the plans suggested. Lockett
Adair and his party reached Elk City
and began the campaign on the date
set and for three weeks the greatest
campaign for souls continued that has
ever been waged in Western Okla-

homa. There were more than four
hundred conversions and reclamations
in all. I doubt not that every home in
Elk City came under direct influence
of the meeting, and people came for
miles and miles from the surrounding
country and neighboring towns. The
large choir conducted by Messrs.
Stover, Huckabee and Wall was com-
posed of more than one hundred and
fifty voices and several instruments,
and many pronounced the music the
best that has ever been in Elk City.
Chautauqua music not excepted. Mrs.
Stover had charge of the work among
the girls and young ladies, having
Bible study with them daily and or-
ganized a union Bible study class
that is still doing excellent work. Mr.
Wall had the boys and girls, having
from 100 to 250 in daily attendance.
Mr. Huckabee was the favored solo-
ist, but there were instrumental and
vocal solos, duets, trios and quar-
tets in abundance. Uncle Jim Shank-
ling of the party held the daily prayer-
meeting of the business men in some
of the places of business and the
business men heartily supported and
attended these meetings, some of
them leading the meetings. There
were five prayermeetings among the
women daily. This is Elk City's first
great union effort and it was union
throughout, and it is her first great
revival. Business men of every order
practically were converted, many of
the so-called "toughs" repented and
believed. More than two hundred to
date have joined the various Churches
of the city and many of the converts
will join the country Churches in sur-
rounding community. As to our own
Church we have had about sixty ac-
cessions and reclamations to date and
many others will join the Church
soon. We rejoice in the great work
of Lockett Adair and his party. Their
organization is sane and thorough, and
their results abiding as is indicated
from the large number who have so
soon come into the various Churches.
—Keener Rudolph, P. C.

INDIAN CREEK.

At the annual meeting of the Wom-
an's Missionary Society at Gatesville,
it was very well understood that In-
dian Creek Charge was on the map.
We hope to carry the same high rec-
ord to the Annual Conference. For
we have been doing things this year.
It was our greatest desire and prayer
that we have good revivals, our good
presiding elder also having set this as
the goal for the year. We are glad
to report this great work in a measure
successful. We have had more than
a hundred professions, and received
some sixty into the Church. We have
held five meetings on the charge, the
pastor having to do all the preaching
except in one meeting. At Indian
Creek we had Rev. A. A. Tharp, of
Richmond, Texas, with us. And no
more consecrated and efficient man
ever came this way. He preaches with
power of the Holy Ghost, and men are
convicted of sin and rush to the altar
for prayer. The people do not hesitate
to say that this was the best meeting
they had seen for twenty years. We
shall always feel a deep gratitude is
due this really great pastor for his
kindness to us. Though Bro. Tharp
is a comparatively new man with us
his influence is being felt in the evan-
gelizing of the Church. We have just
received a card from Bro. Tharp tell-
ing of his great loss in the recent
storm. The Lord bless that stricken
district. At the close of our meeting
at Indian Creek, this pastor and wife
were pounded in the super-good old-
fashioned way. They marched through
the parsonage in numbers like the
German army, and when the smoke
had cleared away we found in our
dining room 135 different packages.
Enough for all the preachers in the
district and the presiding elder and
his new boy to boot. And then the
next morning we found chickens like
Abraham's cattle, they were every-
where. Well, such is the life of the
pastor of such noble people. We are
having a good year, and will do our
best to carry everything in full to An-
nual Conference. We had Bishop Mc-
Coy with us in the spring, to the de-
light of our people. We were deep-
ly impressed with his great message
and fatherly kindness. Some of our
people had never seen or heard a
Bishop, and they are not backward,
either. We are still on the map and
hope to be able to do much for the
Church and the Kingdom of our God.—
J. G. Thomas, Aug. 29.

MERKEL.

Since our arrival here we have been
busy. The first thing accomplished
was the payment of an old debt on the
parsonage. We next repaired and
painted the church, also put a much-
needed addition to the parsonage.
This improvement has all been paid
for. In the early part of the year we
began to lay plans for a revival meet-
ing. The preaching was along this
line. The Church began to look for-
ward with faith to a great meeting.

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign THREE THINGS

There are three things that we want every old student to think about, then do for the honor of old Southwestern:

- I. Send to the office your photo with information written on the back about your name, address, occupation and year you were in college.
- II. Help us revise our mailing list of old students by sending to us your name and address on a post-card, and the names and addresses of all old students in your vicinity.
- III. Send us information about the doings of any old student. Clippings telling of deaths, marriages, new ventures, etc., will be good reading.

These three things are very important just now, and our purpose cannot be accomplished without the assistance of the old students. The large colleges of the East and North have the photographs of their old students, and it is a splendid method of bringing them back to a closer relation with the school. During the Exposition at Galveston, a young man walked into Southwestern's booth and began to look at the pictures. He finally came to a very old picture, of a group of cowboys, evidently taken many years ago. No one in the office knew this picture as only one face was known to us and there was not time to write him about it. This young fellow gazed at the picture a few minutes then said, "Well, I'll declare, there's my brother! He has been a soldier in the Philippines for many years." The boy then told us about other members of the group, which story makes this picture one of the most prized in the collection.

This illustrates vividly the importance of securing the photograph of every old student. One man wrote, "I'm not good-looking enough." He may not think so but his brother or sister sometime might be very glad to know that Southwestern had his picture. Having your picture taken for this purpose need not be a burden to you. It is just a little part of an expression of your loyalty to and good wishes for the school. Group pictures are interesting though the single photos should always be sent, too. We want the photo of every old student for this permanent Picture Gallery. It's not an expensive contribution to Southwestern, but one of great value to us. Won't you send yours?

We are going to compile a directory of old students and want the name, address, occupation, and year they were in Southwestern, of every old student, and these items about yourself, and all old students about whom you have any knowledge, will be of great help to us in making up the directory.

We are planning to have a Personal Column in the Bulletin in which we will publish interesting bits of news about old students. Watch the papers and send us information about the old boys and girls. You will hunt for this column in the Bulletin for it will be most interesting.

The revival spirit was so manifest that several joined the Church on profession of faith during the regular services. After securing the co-operation of the pastor of the Presbyterian Church and his people we joined in an invitation to Dr. W. M. McIntosh, of Mississippi, to lead our forces in the revival campaign. On August 8 the first service was held under a large tent with a seating capacity of near one thousand people. From the very first service it was evident that we were going to have a great meeting. The first day's services resulted in thirty-six conversions. The meeting continued for nineteen days. When we closed last Thursday night the secretary who had been appointed to get the name and Church preference of the converts reported that 350 people had professed conversion or had been reclaimed. The verdict of all who was in touch with the meeting was that it was the greatest meeting this place ever had. I regard Dr. McIntosh one of, if not the best, of our evangelists. He is thoroughly sound on all the fundamentals of the Christian doctrines. He is fearless in his denunciations of the popular sins of the day, and yet he is as tender as a mother in his dealing with the sinner. He leaves the Church in good spirits, no old sores left to heal after he has gone. The choir leader, Mr. Anderson, was all that one could desire. He had complete mastery of the large choir from the very start. Yesterday was a great day with us in our Church. The Church was almost full at the Sunday School hour. When the hour for the 11 o'clock service arrived every available space in the church, it seemed, was taken. We had a great praise service, and called for those who desired to join the Church to come forward. There stood before the altar sixty-eight, the majority being grown men and women. We had received into the Church the previous Sunday thirty-one children. More than 100 have joined the Church from the meeting. We are expecting many others to come into the Church soon. We are looking towards the future with strong faith. We are expecting to close out the best years' work of our life, and the best this Church has ever had. I hope to send you some new subscribers soon.—W. P. Garvin.

COLEMAN ANOTHER TIME.

As one who was a citizen of Coleman for several years I want to express my very great delight in learning that the people of this beautiful western town have reached an era of fine church building. For many years Coleman has been rated as one of the best towns, commercially, in the West, and it has also enjoyed the reputation of being a good moral and religious town. The material interest of the town has, however, outgrown the spiritual and moral interest, especially in the matter of church building. Since the town has awakened to the interest of building fine church houses in which to worship, it can truly boast of being in the lead in many respects. Not long ago I received a Coleman paper which had in it a most interesting write-up of Coleman County Methodism. This article was written by Mrs. R. H. Overall, who is one of the oldest citizens of the county, having located there in an early day. The write-up was full of facts such as would be splendid for a record, and was no doubt correct in detail. Having known, personally, the writer for many years, and knowing the history of the Church to have been wrought and made largely by the influence of this good woman and her sainted husband, I could not read this write-up without seeing between the lines the deeds of love and heroism on the part of this consecrated couple. Indeed the history of the Church nor the county could be correctly written without mentioning many times the names of Col. R. H. Overall and his companion. Their good influence and profitable lives have come along with the growth of the country and the people in such a way that they are inseparable. And in the building of the new Methodist church it is not hard for any of us to guess who it was that made the contributions as suggested by Brother Little when he said they were from \$1 to \$10,000. This article is written to express the deep and most grateful appreciation for the life of this good woman, whose influence for the better life has touched thousands of others and made them good. Coleman County would not have been what it is today had it not been for this good woman and her husband. And what would have been the Methodist Church and its history today had

there been no Mrs. Overall and the Colonel? Everyone knows its history is bound up in these lives. The only objection to be found with this splendid write-up of Methodism in the County of Coleman was that the name Overall did not appear. When the thought of writing this article first came into my mind, I hesitated, knowing Mrs. Overall as I do, as one who cares not for publicity, yet I could not give up the idea. Personally my family has no warmer friend in this world than Mrs. Overall. Our prayer is that she may live many years and be permitted to see the new church finished and dedicated. We shall always love the people of Coleman, and Brother Little has a right to be happy.—R. F. Brown.

ESTELLINE.

As I have been reading reports from the brethren I will come with mine, for I have a good report to make of the spiritual state of the Church. I secured the help of Rev. Ed G. Phillips, of Siloam Springs, Arkansas, and on the fourth Sunday in July the battle royal began. Phillips and the writer yoked up and went to pulling and the good women were in line and we began to preach, sing and pray and do personal work and the men began to come alive and go to work and then we began to rejoice because souls were being led into the kingdom, and when we closed after a two weeks' battle, and took an account of the work we found that we had between 150 and 140 who had been saved. On the last Sunday at the 11 o'clock service we received fifty-three into the Methodist Church and the Baptists received twenty-three, and since the meeting I have received eleven, with still several more to follow. Our aim is to double our membership at Estelline by conference. The people all say the meeting was the best that has ever been held in Estelline. The writer did most of the preaching. Brother Phillips preached twice to the men and made some of the finest talks on personal work I have ever heard. At the close of the meeting took a freewill offering and our people paid Brother Phillips \$313 as an appreciation of his labors with us, and soon after our meeting closed at Estelline the writer began a meeting at Parnell, an after-
(Continued on page 12)

Notes From The Field

(See also page 4 for additional Notes from the Field)

HONOR ROLL.

Sherwood Circuit, Rev. Dow B. Beene, pastor, is the first pastoral charge in the San Angelo District to report all conference collections paid in full. Owenville Church, on the Junction Circuit, is the first to pay in full on pastor's salary.

F. B. BUCHANAN, P. E.
San Angelo, Texas, Aug. 25.

ROARING SPRINGS.

Roaring Springs has just passed through the greatest revival in its history. Had 198 conversions and reclamations. Evangelist M. J. Thompson did the preaching and did it in the old-fashioned way. He was ably assisted by his Gospel singer, G. P. Bledsoe, who with his sweet-toned voice, made the old songs sound like new. Roaring Springs will ever remember and love them and we hope the time will come when they can be with us again. We have doubled our membership here this year and have also just moved in a fine new five-room parsonage that cost us, lots and all, about \$1200.—Ira A. Smith, P. C.

FRISCO STATION.

This has undoubtedly been the best year we have spent in the ministry. From a financial standpoint we have had struggles, of course. The business depression caught us with our building torn down. The people took courage, however, and on June 13 the first service was held in the new church. Including the furnishings, this church has cost \$10,600. The Sunday School has grown in attendance and usefulness since coming into its new quarters. The conference claims are largely provided for. The third Quarterly Conference convened August 10; good reports. Our protracted meeting has been held. Brother Dennis did the preaching, and he did it well. That is a habit he seems to have acquired—doing things well. There were twenty-three conversions and reclamations during these services. Twenty joined the Church here. Brethren, if any of you need the services of a good man, you can do no better than to secure the help of Brother Dennis! Of course, being a presiding elder, he needs to get into a revival occasionally. May God bless our great Church throughout the land.—Ira C. Kiker, Aug. 24.

BLANKET CHARGE.

We have just closed a very successful meeting at Plainview Schoolhouse, where Rev. W. B. Starling, local deacon, and Rev. Marion Cross, an exhorter, organized a Church four years ago. Most of the preaching was done by Rev. W. H. Doss, of Ballinger. We do not see how he could have reached the hearts of the people more effectively. The Lord used his sweet-spirited, soul-nurturing sermons to quicken the spiritual life of the Church and harmonize the interests of the whole community. Ten members were added to the Church by baptism and vows. W. E. Hawkins, of Fort Worth, was with us at Blanket in a three days Sunday School Institute, which was not only a revival to the Sunday School—making it far more efficient than it ever was—but a blessing to the whole Church. His work is the kind that puts the whole Church to work and the Sunday School and prayer meeting become opportunities for showing love to the Master. It has left Wilmot T. Smith leading a large Teacher Training Class. There are no better people than the people at Blanket. We all love and honor Rev. J. H. Stewart, our presiding elder, and look forward with eager hearts for his soul-stirring messages. Rev. J. P. Beatty reports a very gracious meeting at Turkey Peak, where Rev. J. A. Ruffner, of Santa Anna, did the preaching and thirty or more were added to the Church.—W. T. Jones, P. C.

GORMAN.

Some weeks ago we had a brief note in the Advocate, stating the loss of our splendid parsonage and a large portion of the contents by fire. I do not think I have ever before seen a Church accept what seemed a great calamity with such faith, patience and courage. They said at once, We can and will rebuild, in spite of the fact that under present conditions here the outlook for securing the means was very discouraging. The pastor has not urged the matter, but the people have seemed eager and anxious to begin the work of rebuilding and at the request of interested members a building committee has already been appointed and a canvass is being made

for funds. They are planning on a liberal and generous scale in keeping with the splendid achievements of this Church in the past, in spite of their greatly weakened financial condition. And what shall we say of their kindness to us? The people seemed to feel and appreciate the loss to the pastor and his family more than their own losses. A shower, a pounding and all kinds of material expressions of kindness and sympathy from the Church and people of the town and from some friends outside of the town. Words fail us to give adequate expression to our gratitude. May our Heavenly Father abundantly reward them all. We are comfortably housed in a cottage belonging to one of our stewards, Dr. E. W. Kimble, where we will remain until the new parsonage is completed. Our new editor is all right. He is measuring up to all expectations and to the high standard set by his great predecessor.—John G. Pollard, P. C.

GREAT REVIVAL AT OENAVILLE.

We began our revival here August 6 with Brother and Sister Bloodworth assisting. Two other meetings had already been held here this summer, but despite this fact, which caused the people to be tired, we had large crowds from the very first service. The preaching throughout the revival was strong and of a very high type. Brother Bloodworth believes yet (and I am sure always will) that men have to repent, confess, etc., in order to be saved. Without one exception, so far as I could learn, his preaching was indorsed. Our people are suffering in many places for just such preaching as he does. I am sure that there is too much "soft soap" preaching these "last days." Brother Jesse C. Thompson, of the Texas Conference, and an Oenaville raised boy, was with us several days during the revival. He preached one of the strongest sermons we ever heard and did much good personal work. We were glad to have him. Brother Lloyd Bloodworth was with us three days and nights during the meeting. He preached us two excellent sermons. Though just a layman, he is very strong in the pulpit. Rev. J. P. Caperton, a missionary from Perston, Cuba, was with us the last Saturday night and Sunday of the meeting. He preached for us Saturday night and Sunday at 11. His work was very much appreciated and bore much fruit. This was one meeting that it did not hurt to introduce a new element into it. As a result of the meeting there were more than fifty conversions and reclamations. We have received twenty into the Methodist Church with others to follow. The Baptist Church will receive some as a result of the work done. But the greatest good done during the two weeks cannot be counted by numbers. Many people said that they would never be the same people again after having attended the meeting and associated with Brother and Sister Bloodworth and the others who were with us. There were sixteen conversions the last service of the meeting. Sister Bloodworth organized a Woman's Missionary Society with more than twenty members. Others will join. The last Sunday afternoon of the revival we organized an Epworth League with thirty-two members enrolled. We are determined to conserve the work done during the meeting and not have to do it again next summer. We are somewhat tired physically as a result of an eight weeks' steady run in our meetings, but we are happy. We have had so far about one hundred and fifty conversions this year on the work with more than forty members received to date. Brother and Sister Bloodworth are very fine workers in a meeting. Sister Bloodworth never tires working with the women, children and young people. We take courage and look forward to a full report at conference. Pray for us.—E. S. Cook, August 24.

LEXINGTON MISSION.

Our revival meetings are all over and perhaps a word concerning them would not be out of place in the Advocate. We began our first meeting on Saturday night, July 3, at Porter's Chapel, and ran one week. Brother C. M. Myers came to us on Monday and did the rest of the preaching. He won the hearts of our people and did them much good. It had come a good rain on Friday before we began and this kept our people from the day services. But still we had a good meeting. The Church was revived and sinners converted. We received one young man into the Church upon

profession of faith as a result of the meeting. Since then Brother Chas. U. McLarty has held a good meeting near that Church and sent us fourteen of his new converts, for which we are truly thankful, both to him and Almighty God. Our second meeting began the third Sunday in July at Pleasant Hill. Here we have a most loyal people and they were anxious for a good meeting and were not disappointed. Brother W. T. Kinslow, of West charge, came to us on Monday with his Gospel submarine and lifeboats. His submarine destroys the sin and the lifeboats save the sinner. The people were converted in the house, on the churchyard, on their way home and in their field at work. Had about twenty-two conversions and twenty-seven accessions to the Church. Our third meeting began the first Sunday in August at Salty. Brother B. T. Bell was with us here. He, too, has a Gospel submarine and plenty of lifeboats. This place had not had a real revival for many years, but under the power of the Gospel, as Brother Bell can preach it, the Church was greatly revived. Some fifty or more were converted and forty-six joined the Methodist Church. We also had with us Brother William Davis, who conducted the music. He really sings the Gospel. Our fourth meeting was at Tanglewood. Here we united with the Christian Campbellites. We got along all right. Had a good meeting, received fifteen into the different Churches, the Campbellites getting most of them. Brother Roedecker was the evangelist and did the preaching. He was perfectly fair with everybody and preached the Gospel in the spirit of the Master. All the Churches were strengthened by his message. We have one Church with which we are unable to hold a meeting. We regret this very much, but conditions will not permit of it at this season of the year. We have received a total of eighty-five into the Church during the year, most of whom were upon profession of faith. We expect to have a full report at conference. So we take courage and press on.—H. R. Daily, Aug. 25.

CONROE.

Methodism in Conroe has prospered this year. In spite of the financial stringency the salary was raised from \$1000 to \$1100 and it has been paid by the month. The conference collections also were higher, but are practically covered in cash and subscriptions. In the spring Judge M. J. Thompson, of Fort Worth, and his singer, Mr. Bledsoe, came to us for a two weeks' meeting and the results were highly satisfactory. There were about fifty conversions and reclamations. The permanent results are these: Before the meeting four men would take a leading part in the Church work. Now twelve men will pray, lead prayer meeting or do anything they are called on to do. Among the leading citizens brought into the Church are the County Attorney and Mayor of the town. Our Sunday School has been up to the standard and growing all the summer. We have averaged fifty at prayer meeting since the revival. To date we have received about sixty into the Church. To Judge Thompson is due the credit for a large part of these results. He is very successful with men. Conroe has experienced a complete change of front morally in the past three years. Before the prohibition election more than two years ago the town was considered one of the worst towns in this section of the State. It was actually dangerous for women to be on the streets much of the time. Drunkenness and fighting were the commonest sight. For two years after the saloons were put out there were not more than a half dozen arrests for drunkenness and some of these were out of town parties. The jail, for the first time in the history of this old county, was thrown wide open without a single prisoner. Prohibition prohibited, so said the people, for in the election called in the spring by the anti, the people rallied and rolled up a majority of two to one for prohibition. Our successful revival was not the result wholly of recent efforts, but was the climax of a growing sentiment for the right against the wrong. Former pastors and Christian workers laid the foundation of what we consider a very decided victory. Our people are planning to begin a new \$15,000 church building in the spring and when it is completed this will be an ideal charge in every way. A more loyal and Christian people never lived and we are happy in the work.—I. F. Key, P. C.

BAIRD.

Baird has been blessed with a great revival, and that is such an extraordinary thing that we want all the Church to hear about it. The Methodists and the Presbyterians united their forces and put up a large temporary tabernacle. Then we were very fortunate in securing Neal and Huck-

abee to lead us in the fight, and to say that they are great leaders is to put it mildly. Neal is the best evangelist that I am acquainted with. His work is not shoddy in any sense of the word, and, my, how he does preach! Huckabee is a good singer and his wife is a great personal worker, and these three consecrated workers leading the forces of Baird who had a mind to work brought about such a stir religiously, such a turning to God as our little old town has not known for many years, if ever before. About one hundred professions. Thirty-four have joined the Methodist Church, seventeen have joined the Presbyterian and twelve have joined

the Baptist. Several others have given their names to join these different Churches, who will come in later, I suppose. The last night of the meeting fifty-six new converts and reclaimed backsliders lined up across the entire width of the tabernacle and extending out on either side, while

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others have in these differ- come in later. ht of the meet- erts and re- ned up across tabernacle and er side, while

MAN'S COLLEGE for Women in the A. B. and A. M. laboratories, libra- s, swimming pool, apas. Endowment italeg. B. President, Lynchburg, Va.

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School

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ociety of preparing METHODIST UNI- d other universities trained teachers of le. Reservations by

hundreds of people marched by and shook hands with them to encourage them in the work. It was the greatest sight that we Bairdites have beheld in many years. The last Sunday of the meeting we took a freewill offering for the evangelists and in seven- teen minutes the people gave them \$400. The young ladies presented Sister Huckabee with a purse of \$16.35 as a token of their appreciation of her work among them. The incidental collections amounted to \$109.29. All in all, the meeting was a great suc- cess, and I want to say to any pastor wanting an evangelist to assist him in meetings, one who will not injure your work, but will help you and your work, you can do not better than have F. M. Neal, and, by the way, he has a few open dates for fall meetings. People of all denominations and of no denomi- nations are thanking God that we suc- ceeded in getting him to come to Baird. Our Churches are on higher ground, our people are thinking and talking religion as never before and as pastors we thank God and take courage.—A. W. Waddill.

DOUGLASS.

After a long time we are coming from Douglass. Just closed our meet- ing at Douglass, and so far as a re- vival in the Church goes it was a sweeping victory, and, too, we had some old-time conversions. They did not come to sit on the bench, chew gum and stare at the folks, but they came upon their knees in the dust and found the Christ. Thank God for that degree of conviction that prostrates men before him and makes them to cry out for mercy. Our Con- ference Evangelist, Brother C. E. Mock, was at the wheel and he wrought well for the Master. We have a hard field here. Russellism, Ad- ventism, Higher Criticism and other isms of the Devil are smothering re- ligion and pushing the Christ out of men's lives. We have a few noble, loyal sons and daughters of God who are standing by us, and together we are battling for God and the right. How long, Oh Lord, until men will own thy sway. I am praying that God will raise up heroes who will make up the hedge and stand in the gap whose battle cry will be, "Not back to the old paths, but forward to the old paths, for we have retrograded." And in our thirst for numbers we often forget to tell men that the way home is by the cross. We hope to bring up a fairly good report from this place. Pray for us that God will reveal himself unto us more and more.—J. D. Womack, P. C.

CAMPBELL CIRCUIT.

The past six or seven weeks have been weeks full of labor and toil, but not without the joy, peace and sat- isfaction that always accompany the Christian toiler. The Lord has been with us and blessed us abundantly. The power and presence of the Holy Spirit was felt in all the meetings. We began at Friendship first Sunday in July; ran to second Sunday. Rev. T. W. Lovell, of Greenville, very ably assisted here between Sundays. The Church was solemnized from the be- ginning on account of the death of one of our best Sunday School work- ers at this place, and also the straight- forward, earnest gospel sermons of Brother Lovell. We had sixteen con- versions, eighteen additions and a num- ber of reclamations here. On the next Wednesday we began at Caney and ran nine days. Had eight conversions and five additions. The Church was greatly revived and interest in religion generally renewed. Tuesday after fourth Sunday in July we began at Smith's Chapel and ran eleven days. This truly was a great meeting. We had the loyal support of the member- ship and the presence of the Spirit's power from the beginning. We did not fail to hear the old-time shouts of Zion. Had twenty-six conversions, twenty-eight additions and a number of reconsecrations. The pastor did the preaching in these two meetings. Our next meeting was at Shady Grove. Rev. H. H. Bain, of Riley Springs, preached a very fine series of sermons here, which appealed to the best there is in man. We had many hindrances—the rain, storm, etc. We just ran a week. Had four conversions and three additions. Our Smith's Chapel church, having been destroyed by the storm, we thought it necessary to be there this week to help the brethren get the rebuilding on foot. So we closed at Shady Grove, leaving the announce- ment for another meeting beginning second Sunday in September. Some one has said "many substitutes have been offered for religion in charac- ter building, law making, civic im- provement and political development, but it is that old-time religion, bred in the bone, that brings men back home, rights civic conditions and makes the world a good place to live in, and God meant it that way." The more I study human nature, work for

the salvation of the lost and see men coming home to God, the more I re- alize the value of this statement. The times of refreshing of the Church and the conversion of the lost are prom- ised when his people come together, huddle themselves and pray. This we tried to do in each of our meetings and the results were gratifying. In our Campbell meeting in the spring we had twelve conversions, seventeen reclamations. The total to the present for the year are: Sixty-six conver- sions and sixty-eight additions to the Churches. We have the most of our collections in cash and good subscrip- tions. We are looking forward to our fourth Quarterly Conference, which will be held at Smith's Chapel first Saturday and Sunday in September. With great delight Dr. Harless will deliver a lecture at Campbell on Sat- urday night for all the young people of the charge on "The Natural Method of Self-Development." We felt that this will be very profitable to our splendid class of young people. We hope to have a full report at the An- nual Conference this fall.—Jno. Virgil Davis, P. C.

BREEZES FROM THE PANHANDLE.

Things are moving apace in Claren- don and the Panhandle. Brother Long, our pastor, is taking a vacation on the Pacific Slope, and, no doubt, he is having a pleasant and very de- lightful time with his friends with whom he is making the trip. An out- ing is a good thing for a tired pas- tor. He returns to his work with renewed energy and vitality, and be- comes more efficient.

This scribe has had charge of the Church in the absence of Brother Long, and the transition from peda- gogy to the pulpit has been rather a pleasant task for your humble servant. We have had a good attendance all the time, and we trust that much good has been accomplished. Brother Long will return this week and will resume his pulpit activities on next Sunday morning and the sub will take his place again in the pew, to be, as he hopes, a good hearer.

Our revival meeting will begin some time in September, and the Church has been hoping and praying that it will be far-reaching in its good results. While our local Church is making progress along a good many lines, it needs a great sweeping revival to put into activity all of its latent energies.

A strenuous canvass has been made this summer in the interest of Clarendon College, and the outlook for a great opening in September has never been better than at the present time. People are moving into Clarendon and investing in real estate and putting up fine houses, all on account of the presence of Claren- don College in our city.

There is a solidarity, a stability, about Clarendon College that begets great confidence on the part of its friends and patrons, for it has never failed to pay its teachers promptly and to meet all of its other financial obligations.

Clarendon College sends greetings to all of its friends and patrons, and it will open its doors for next year's work September 7 with the most flattering prospects. As to the Metho- dist Church in Clarendon and Claren- don College, we would say that every- thing is inviting and lovely, and, as my old friend and pastor, Brother Hubert Knickerbocker, is wont to say, "the goose honks high."

S. E. BURKHEAD, Clarendon, Texas, August 20.

DECATUR.

"A prophet is not without honor, but in his own country and among his own kin" does not apply to Rev. C. L. Cartwright, pastor of our Church at Gatesville, Texas. He has just closed a series of sermons here under the Methodist tabernacle in a protracted meeting under the lead- ership of our pastor, Rev. G. A. Lehnhoff. Charley, as his school- mates and the old citizens call him, spent his boyhood days here. They remember him as a good boy and his father as a Christian physician. His mother is a devout woman and a sister of Congressman Stevens. The people knew Charley was a preacher, but had never heard him. Our pastor had been in charge of a Church in Monroe, Mo., where he had met Brother Cartwright and heard him preach. The Official Board had left our protracted meeting to the pas- tor giving him to understand that it was all right for him to do his own preaching. But he preferred to lead the singing and conduct the meet- ing, which he has satisfactorily done. More than twenty have been added to the Church. But the preaching of Brother Cartwright has grown from the first. He set the standard high. He got better and better, the people would say. It was often said to me, "Brother Boyd, can't our Decatur

boy preach?" His spirit, his culture, his analysis of a subject, the sound- ness of his theology, the thorough preparation of his sermons, his pure English, beautiful imaginary, apt illustrations of a high class, deep spirituality without fanaticism, his eloquence, his denunciation of sin, exaltation of everything that is good, and the pleasing manner of de- livery were subjects of favorable comment. Large congregations at- tended upon his ministry. Seeds of truth were sown that will bring forth fruit for years to come. Peo- ple who do not often attend Church came to hear Charley. Many moth- ers said: "If my boy was as good as Charley how happy I would be." It was a busy time with him. He preached twice a day and between times he was carried here and there to see some old friend of his parents or some schoolmate. He preached one sermon at Sand Hill Camp Meet- ing, the oldest Church in Wise County, where his grandparents lived and worshipped fifty years ago. He drank water from the wells of his father's and grandfather's old homes. His soul was stirred as he gazed upon the pictures which hang on memory's walls. He often referred to "the little white church on the hill" in Decatur where his devout parents lead him to Sunday School and Church in childhood's innocent days and with a radiant face he paid a high tribute to his sainted father and living mother, who still prays for him. This superannate has enjoyed all the services of the Church and the preaching of our pastor during the year, and the se- ries of sermons by Brother Cart- wright seems to be the climax of many good things. How thankful we ought to be for such young men in the ministry who are fully equipped to grapple with the great problems of the day.—G. F. Boyd.

P. S.—The meeting had not closed when the above was written. There were thirty-five additions to the Church. Every department of Church work strengthened and the whole community benefited. Brother Lehn- hoff is preaching for Brother Carter at Oak Grove this week. Great con- gregations and a number of profes- sions. This is the third meeting on the Decatur Circuit and seventy-five professions and between forty and fifty additions to the Church. Fine meetings are reported from different places in the Decatur District. Bro- ther Riddle drops in now and then to see his wife and is full of hope and good cheer.—G. F. B.

TURNERSVILLE CHARGE.

The good Lord is blessing his peo- ple in a good measure out this way. We began our first meeting at Turn- ersville third Sunday in July. Rev. C. L. Cartwright, pastor from Gates- ville Station, assisted us in this meeting. Our people were never favored with more helpful preaching. Brother Cartwright is one of our strong pulpit men. He has one of the very best elements that go to make up the very best pastor, preach- er and leader and that is "meek- ness." He is clean in thought, word and life. We have known and loved him for some time, but he is closer now than ever before. There were ten conversions in this meeting, with five additions. Many of our people are in the en- joyment of a better Christian ex- perience at this place. At Mt. Zion we had the assistance of Rev. Don- ald Chisholm, of Proctor, Texas, who has been in Southwestern the past term. Donald endeared himself to our people very much. His preach- ing was forceful and instructive. There were thirty-five conversions at this place and twenty-two additions. The hope and faith of this Church was both brightened and strength- ened. We opened the meeting at Pan- cake Monday night, August 9. Rev. A. C. Fisher and wife, of Fort Worth, were here with us in this meeting. It is often said that we can't have the old-time revivals as in other days, but this is surely a mistake, for God is the same, and "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14.) Here we had an old-time revival! Rev. A. C. Fisher and wife have been traveling as singing evangelists for about nine years. Now he has been licensed to preach about three years, and it can be truly said that he is a "preacher and singer evangelist." This good man and his splendid wife are the most efficient helpers that I know in my circle of acquaintances. Fisher is sound in doctrine, loyal to the old Methodist Church, and loves its system. He preached every ser- mon in this meeting, and by the assistance of his wife conducted the

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MRS. LUCY A. KIDD-KEY, President, Sherman, Texas.

singing in a way unequaled. He called men and women to the altar and knelt down. How hard it is to get even Church members to kneel for prayer in these times! But at this meeting penitents came and knelt at the altar and were powerfully con- verted. Old sinners were convicted and converted. Pancake never had such a revival. One of the features of success in this meeting was brought about by Mrs. Fisher organizing the young ladies into prayer circles. She would meet with them in the school building near the tabernacle every evening half hour before the regular service under the tabernacle to pray with them and instruct them in per- sonal work. This is just a rural community and this attendance grew from thirty to near 100 before the meeting closed. One of the most vital things about this line of work by Mrs. Fisher is that it will abide; it will not stop with the occasion, but these young women will continue on and on through the weeks and the years. There were fifty-six conver- sions and thirty-five gave names for membership in Baptist and Methodist Churches. They will not be forgot- ten at Pancake. His manner of get- ting children and all to sing, together with his plain, practical preaching make them pre-eminently successful. We have known them and loved them in other years, but they are closer to us than ever before, because they have helped us to know and love Christ, the Master, better than be- fore. God bless all the people that have so faithfully stood by us and helped to make this success possible. We go to Prairie next, where we ex- pect another great victory in the Lord.—Mac. M. Smith.

ROSENTHAL, GOLINDA, MOORE- VILLE.

My revival meetings have all been held, and the Lord was present in power throughout the campaign. My first meeting was at Rosenthal, be- ginning the third Sunday in July. We had much to work against us—dust, a road-building gang all around us—but there were a number of conver- sions and the Church was wonder- fully revived. Brother T. N. Lowrey, of Waco, came to us on Friday and did most excellent work during the rest of the meeting. We began our meeting at Golinda on the fourth Sun- day in July. Brother Lowrey was with us during the entire meeting, and the community will never forget his plain preaching, his scathing denunciation of sins of all kinds, and especially his pitiless assaults on skepticism. This was the kind of preaching that was needed here, and the Lord blessed it in the conversion of sinners and the building up of be- lieving children. Brother Lowrey is pure gold. He does no superficial work, but goes to the root of the trouble. Our meeting at Mooreville began on the first Sunday in August, or rather on Saturday before, it being the oc- casion of our third Quarterly Confer- ence. Our beloved presiding elder, Brother Whitehurst, gave us a good start, and the meeting was a success throughout. The pastor was doing the preaching till, without warning, Brother John E. Roach, Commissioner of Southwestern University, dropped in on us on Friday morning and was with us there till Sunday morning,

when he came to Lorena and began my meeting here for us. He remain- ed with us here till the following Tuesday morning, doing some very strong preaching, which gave us a fine start to victory. Brother Roach is one man who, though he is work- ing in the interest of education, is keeping in close touch with the Lord at all times. He is deeply spiritual, and his presence with us was a benediction which we shall not soon for- get. Brother Stanley G. Burdine, of Corsicana, came to us Tuesday night, and had charge of the song services through the remainder of the meeting. He did faithful and efficient work. He is religious, always anxious to work in full accord with every wish of the pastor. Brother Geo. F. Campbell, our pastor at Bruceville and Eddy, came to us on Wednesday and did the preaching till the meeting closed. He is a revivalist of no mean order. He preached twice a day throughout the meeting, and seemed to grow better all the time. Our people were delighted with him. We had heard that Brother Campbell could not do hard work, but one had only to see him preach and work in our meeting here to be convinced that the report was untrue. He is an untiring work- er and a preacher of unusual ability. The meeting was rained out by the Galveston storm, and we could not but regret that we were compelled to close, for we had never seen better prospects for a sweeping revival than was apparent here. There were 150 at the Monday morning service, and they covenanted to do personal work. But by night the wind was blowing a gale and the storm followed. But the meeting was great anyway. We had something over thirty conversions and thirty additions to the Church by vows and baptism. A further evi- dence of revival was the baptism of three infants. The Church was won- derfully revived. To God be all the glory. We take fresh courage and press the battle all the more vigor- ously. Pray for us, brethren. Our people are loyal and true. During the meeting the parsonage was being continually visited by our good people with all kinds of good things to eat, such as hams—three of them—eggs, canned fruits, peaches, vegeta- bles, chickens and other things too numerous to mention. For all of which we are grateful.—W. J. May- hew.

Bro. CHAMNESS WANTS INFOR- MATION.

We have only been exhorting for two years. Have applied to the Dis- trict Conference for license to preach, as we feel the Holy Power of the Lord resting and abiding upon us. Believing and doing our whole duty is our Master's will. We hope and trust that we may be able to stand the examination, having not a very good education. If God calls a man to preach, who is the committee that can say no? If any of our old readers see this would be glad to hear from them. A. B. CHAMNESS, Rt. 4, Mineola, Texas.

"What is his favorite musical in- strument?" was asked of a man who had spent his life multiplying dollars at the risk of destroying every refined element in his being. "A cash reg- ister," came the reply.



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THE SULPHUR SPRINGS HORROR.

Officers last Sunday attempted to arrest on a minor charge a negro near Sulphur Springs. The negro, King Richmond, assisted by his brother, killed Deputy Flippin instantly and shot Sheriff Butler in the head and arm, afterwards beating him into insensibility with heavy pistols. The Sheriff's skull was fractured and his recovery is doubtful.

The news of the tragedy spread and soon the negroes were surrounded by citizens in a woods some eight miles from Sulphur Springs. A desperate fight followed, in which one of the negroes was killed and the other seriously wounded.

The body of the dead negro and his wounded brother were taken to Sulphur Springs. The public square of Sulphur Springs was filled with people when the citizens arrived with the captured negro and his dead brother.

The demand was made that the negroes, one dead and the other more dead than alive, be burned on the square. The crowd prevailed on by cooler heads only to the extent that the bodies were taken to the outskirts of the town and there burned. This accomplished the crowd dispersed.

This is horrible in every feature. The killing of the deputy and the wounding of the Sheriff were horrible. The burning of the body of the dead negro and of his wounded brother were even more horrible. Dispensing with courts and taking vengeance into their own hands by the people are acts the very contemplation of which makes us shudder.

Have the people lost confidence in the courts? Have our people ceased to respect law? Has the jugglery of counselors-at-law brought it to pass that the people no longer expect that the courts will mete out exact justice?

If it be said that the action of the Sulphur Springs crowd was an action of impulse and had nothing to do with the considerations which we have mentioned, the answer must be that in the subconscious lives of the participating individuals such reflections must long have been stored away. As certain as these lines are written the people of this country in increasing numbers have lost confidence in the courts. And as long as lawyers plead the right of unrestricted use of legal technicalities in defeating the plain purpose of law, and as long as the courts themselves strike down law, we may expect such disgraceful occurrences as the one of which we speak.

The action of the mob, however, is to be denounced by all good citizens. It is indefensible, for if the mob spirit is palliated its crimes will multiply and offenses of magnitude less than rape or murder will be made excuses for the exercise of its power.

Nothing remains for the State of Texas but to punish to as full an extent the murderers of the wounded negro as it would have punished the murderous negro himself. The State must down the mob or the mob will down the State.

Young women in commercial positions and young men without employment are omens of fewer weddings.

The Dallas Meeting of the Educational Commission

Eleven of its sixteen members were present at the Dallas meeting of the Educational Commission. Those present were Bishop W. A. Candler, President; Bishop J. H. McCoy, Bishop W. B. Murrah, Flato Durham, Dean of the Candler School of Theology of Emory University; T. J. Prettyman, Chaplain of the United States Senate; W. G. M. Thomas, Chattanooga; A. J. Lamar, Nashville; W. D. Thompson, Atlanta; Asa G. Candler, Atlanta; J. E. Cockrell and W. D. Bradfield, Dallas.

The Commission sat two full days of three sessions each. All of the sessions, save one held in the Administration Building of the Southern Methodist University, were held at the hotel. The Executive Committee and other Trustees of S. M. U. participated in a number of the meetings.

The Dallas meeting is the fourth meeting of the Commission. The first was held in Birmingham, the second in Atlanta, the third in Memphis. At the Birmingham meeting it was agreed that there should be two universities for the entire Church, and Southern Methodist University was agreed upon as one of the two. At the Atlanta meeting Atlanta was agreed upon as the location of the second university for the Church. At the Memphis meeting the matter of Vanderbilt University was disposed of and provision was made for a fourth meeting in Dallas in the interest of Southern Methodist University. In fulfillment of this provision the Commission met at the Adolphus Hotel last Thursday morning, August 26.

The Southern Methodist University has shared with other interests the attentive care of the Commission in each of the meetings held. Early the Commission voted to divide the \$20,000 assessed for theological education by the General Conference equally between the two institutions. At Dallas, however, the Commission devoted practically the entire meeting to the university west of the Mississippi. The prospects of this institution as to students and probable income for the first two or three years were carefully inquired into. The deeds to the University's campus and other property were called for and

discussed. The charter was carefully studied and so revised as to make it conform to the requirements of the General Conference. The charter proposed by the Commission will be submitted to the Annual Conference west of the Mississippi for approval. Prior to the submission of its own acts by the Commission to the Annual Conference it is not proper for the Advocate to discuss these acts. It may be said with perfect propriety, however, that the Church may depend upon the Commission's closest adherence to its instructions by the General Conference. The ownership even of the physical property of the University will be vested in the Methodist Church, South, when the charter proposed is complete. The qualifications of trustees will be those prescribed by the General Conference. The manner of electing the trustees, we are sure, will meet with the approval of the Church.

The Commission expressed great satisfaction with the progress already made at our Dallas institution. The detailed exhibit of its affairs by Bursar Reedy was admirable. The members of the Commission expressed themselves as deeply impressed by the breadth of the plans for the University. Dallas Hall was an object of admiration as was the great dormitory to be used for the present for young men met the approval of the Commission. An address was issued to the Annual Conference and will be received by the Missouri Conference this week.

Judge J. E. Cockrell made the entire Commission and other friends guests at a sumptuous spread at the Trinity Valley Farm last Friday evening at 6 o'clock. With a session at 8 o'clock of the same evening the Commission adjourned.

The Commission feels that only a beginning has been made toward the establishment of our two universities. And in this judgment it is eminently right. Let all of our people understand that we have just begun to build. These enterprises are of such breadth as to require the highest heroism in giving.

discuss the Church Conference, nor particularly at this time the Social Service Committee itself. We desire simply to direct the attention of our readers to the masterly discussion on page 2 of this issue. "Social Service and the Broadening of the Christian Life" is the theme for a convincing discussion by Dr. C. M. Bishop, President of Southwestern University. The whole philosophy of Social Service is embraced in this article.

There must be a Social Service spirit before the Social Service Committee can be of value. As well be without the committee if the burning, passionate spirit of service be absent.

The supreme merit of Dr. Bishop's discussion is that it shows that Social Service means nothing more, and nothing less, than practical, efficient religion. It means brotherly love, helpful consideration of your brother's needs.

The day in which we live is a hard day upon religion which consists in mere intellectualism and emotionalism. The day in which we live is a hard day upon religion which is detached from palpating, struggling life. The religion for the day is a religion which has its roots in an humble walk with God and which manifests itself in social justice and compassion.

We write also to call attention to "The Social Service Committee" a tract by Dr. John C. Granbery. Dr. Granbery in a short space has collected the sayings of great leaders concerning the methods by which the Social Service Committee can make itself an indispensable arm of the

discuss the Church Conference, nor particularly at this time the Social Service Committee itself. We desire simply to direct the attention of our readers to the masterly discussion on page 2 of this issue. "Social Service and the Broadening of the Christian Life" is the theme for a convincing discussion by Dr. C. M. Bishop, President of Southwestern University. The whole philosophy of Social Service is embraced in this article.

However, we did not start out to

local Church. These tracts can be obtained from the Publishing House. Let the pastor place one in the hands of each of his leaders and, above all, let him and his people catch the Social Service spirit, and the work of the Social Service Committee will get done.

A RARE SUNDAY.

Last Sunday was a great day in Dallas. Bishop Candler, Dr. Prettyman and Dr. Durham, of the Educational Commission, occupied pulpits in our Dallas Churches, each preaching twice during the day.

Dr. Prettyman preached at Grace in the morning and the pastor reports a great service. Dr. Durham preached at Trinity in the morning and the best reports are given of his preaching. Bishop Candler preached in the morning at First Church and in the evening at Grace. We did not hear either of the evening sermons on account of our own engagement at Trinity.

In the morning we heard Bishop Candler to a capacity house at First Church. His text was Num. 32:23: "Be sure your sin will find you out." The Bishop traced the results of neglect of duty by the tribes of Gad and Reuben in the conquest of Canaan. The sin of neglect on the part of those tribes was a sin against God because of the importance of the enterprise neglected. That enterprise was nothing less than provision through the children of Israel for the religious training of the race. The Bishop showed how the sin of neglect found out these tribes in their own captivity at last.

He pursued the thought of the consequences of neglect by parents in the training of their children, by young people in the failure to secure an education. Then he launched into one of the most convincing discourses we have ever heard on the dreadful consequences that are sure to come to the Church and to the Nation if we shall neglect the great enterprise of Christian Education. For an hour a great audience sat under the spell of a masterly sermon replete with logic, historic illustrations, withering denunciation, provoking humor and tender appeal. When the hour had closed we all felt that the days of the prophets had not passed. A profounder impression we have not felt in any service.

STAMFORD COLLEGE.

It has been known for some time that Stamford College has some financial troubles. Rev. G. S. Wyatt and Rev. J. G. Miller were in Dallas this week in the interest of the college. We express the mind of Texas Methodism when we say that Stamford College is a vital necessity to the progress of our work in the West. Stamford College can not go down without pulling our Methodism down with it. The Texas Woman's College at Fort Worth will be the nearest college to Stamford, should her own college fail, and the distance is nearly two hundred miles.

The honor of our Methodism is at stake in the preservation of this worthy institution. The failure of a dozen banks in the west would not so seriously damage the best interests of the State as the failure of Stamford College. Are there not in West Texas some men who will perpetuate their goodness to the end of time in saving the college? Who can estimate the worth of an institution which trains the minds, inspires the character of young men and women and which sends these young spirits into the homes, the Churches, society and the commercial realms of the State? There is no immortality surer than the immortality of a Christian institution. We must save, at all hazards, Stamford College. Success to the noble brethren who are working in its behalf!

Tonics are generally bitter, and troubles are hard to take, yet both may be strengthening.

ATTORNEY-GENERAL LOONEY AND STATE'S CASE AGAINST THE BREWERIES.

The following startling dispatch from Austin appeared in the Dallas News under date of August 28:

In the examination today by State's counsel of S. T. Morgan, president and general manager of the Dallas Brewery, in the preliminary hearing of evidence in the suit brought by the Attorney-General against seven Texas breweries, many letters were read into the evidence showing the operation of the Association of Brewers and Wholesale Liquor Dealers as to candidates and local option elections. A number of the letters are of a sensational interest, because the names of men prominent in State and local politics are used. Assistant Attorney-General Nickels, in reading the letters, refrained from divulging the names.

Mr. Morgan, during the morning session, was questioned exclusively as to political activities of the breweries. He testified that he acted as secretary of the Association of Brewers and Wholesale Liquor Dealers from 1902 to 1904, that the association had as a part of its work a fight against prohibition and a fight to elect legislators favorable to the things advocated by the breweries. Agents, he said, were sent into many districts to induce candidates to run who favored those things and to secure their election.

Testimony showed that money was raised and used to further the objects of the association, the breweries paying on a basis of 20c per barrel upon their sales, while the wholesale liquor dealers paid 2 per cent of gross receipts.

In the nearly eight years of his occupancy of the office of Attorney-General for the State of Texas Mr. Looney has rendered conspicuous service to the people of Texas. He is a trained lawyer, a gentleman of unquestioned moral character, and a painstaking, fearless official. Moreover, he is a patriot. His State is first. He is as courteous as capable and his opinions given the under officials of the State have always jealously guarded the interests of the people as safeguarded by the Constitution and the laws of the State. Mr. Looney is one Texas official—and there are others—who always moves on a straight line. He is as open to the public as he is honest in his own convictions.

Attorney-General Looney, in our opinion, is at the present moment rendering his most conspicuous service to the people of Texas. Local self-government in Texas is the purest fiction and is the sloxan of an unpatriotic combination of liquor hirelings who would lull the people to sleep while it pillages their pockets and despoils their souls. The wholesale liquor dealers of Texas and the Association of Brewers of Texas are running the politics of Texas. If they are not actually running it, they are unquestionably the most potent force in running it.

The evidence in even the preliminaries of the State's suit against them shows their activity in selecting candidates for the Legislature and in raising funds for their clandestine work. The testimony shows that the brewers contributed on the basis of twenty cents per barrel of their sales and the liquor dealers paid two per cent of their gross receipts. Let the reader figure the number of barrels of beer sold and consumed in Texas, let him figure the tremendous receipts of the liquor dealers of Texas and he will have some idea of the immense funds raised to help on "local self-government" in Texas! The truth is, that these combinations propose to hand the laws of Texas over infamous whiskey counters to the people! The truth is, that these unpatriotic combinations propose to make the saloon and the brewery the gateway to our State capital!

The evidence in the case intimates that men prominent in State and local politics are mixed up in this disgraceful matter. The names of such men, we presume, will be revealed in the trial of the case later. Certainly these are sad days for Texas. When otherwise honorable men will sell their services to concerns for which not one good word can be spoken, the State indeed has fallen, fallen! The patriotic citizens of Texas must hang their heads in shame when they thus behold the bad citizenship of otherwise good neighbors.

Will deliverance never come? Is there no hope of a better day? Is

LOONEY AGAINST ES.

ng dispatch t Dallas t 28:

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purity in politics an iridescent dream? Will the free-born white men of Texas ever wake up? Will such continue to fold their arms and half-awake cry, "Yet a little sleep, a little slumber, a little folding of the hands to sleep?"

"PEOPLE WHO ARE MAKING GOOD."

Zion's Herald, published in Boston, carries a fine likeness of Dr. James W. Lee on its first page in its issue of July 28. In nearly four columns in the same issue it discusses Dr. Lee under the caption of "People Who Are Making Good." We are a little belated in expressing our appreciation of this honor to our personal friend, but it is none the less sincere. That our brethren of the Methodist Episcopal Church appreciate solid worth when found in our own denomination is a fact which will do more toward the federation of our Methodisms than most of the articles which we have seen from either side on this great question.

The simple truth is that federation, or organic union, or unification, or whatever else you may choose to call it, has not been helped especially by any of the communications which we have seen. Only last evening we were reading rather pungent strictures of one of the Bishops of the Methodist Episcopal Church upon the reported statement of one of our own Bishops. The strange thing about the discussion of this rather peaceful subject is that it seems to call out exactly the opposite qualities in the debaters. When we begin to discuss peace we usually end in war.

Well, let the pictures of a few more of our brethren appear on the covers of the journals in our sister denomination and encomiums upon their lives and labors be found in their columns. Let the same thing happen concerning the great and good men of our sister Church in our own journals. Let this happen and it will beat all of our discussions on the unification of Methodism. The heart, brethren, is to settle the question of unification and not—the head.

OHIO WESLEYAN'S EXAMPLE.

The Carnegie "Foundation" thus far has had the effect of a German 42-centimeter gun upon our Christian colleges. The trustees of the "Foundation" are holding it rigidly to its task of discouraging denominational schools. No Christian school ought to desire to get upon such a Foundation in the first place; and no such school can get upon the Carnegie Foundation, even though it so desired.

The pension feature of the "Foundation" has affected so deeply the teachers of the country with whom teaching is a mere means of livelihood that trustees of many of our denominational schools have renounced their allegiance to their Churches in order to place their institutions upon the "Foundation."

The pay of teachers, as that of preachers, is small. The idea of a competency for old age is not essentially unworthy unless it leads to a betrayal of duty and a repudiation of trust. If it does this, then the teacher has sold himself and his institution, and is a despicable hireling. And such are the teachers of the ten denominational schools who renounced their moral obligations to their denominations during the first five years' history of Mr. Carnegie's "Foundation." If at their instance, or with their consent, their institutions have repudiated solemn moral and educational obligations then these teachers, we repeat, are contemptible hirelings and are unworthy of teaching the youth of the country.

Ohio Wesleyan University has adopted a plan of its own for pensioning its retired teachers. All honor to the Christian teachers, who, like Garland, Carlisle, Mood, Cody and the rest, have stood at their posts even though poorly paid. All honor, too, to Ohio Wesleyan in her provision for the old age of teachers of such fidelity and honor. Her example must be followed in the South as well as

in the North, and in the West as well as in the East. In the meantime, let it be understood that it will be as dishonorable for the teacher to deliver his Christian college to a secular Foundation in order that a competency may be provided for his old age as it would be for the pastor to sell his denomination for larger pay.

THE MEETING OF THE PRESIDING ELDERS.

The presiding elders of the Texas Conferences will meet in Dallas September 21-22. By resolution passed in the meeting a year ago the presiding elders of the Oklahoma and New Mexico Conferences were invited to meet with the Texas brethren. This is a most important meeting, and will be of added interest to the presiding elders themselves because of the formal opening of Southern Methodist University on Wednesday, September 23.

PRESIDENT WILSON WINNING.

President Wilson is easily the first citizen of the world. He has been beset with problems such as no other President of the United States ever faced. At the outset of the war he took his stand for the observance of international agreements by the contestants in the great European struggle. For a time very serious complications threatened his administration in the case of Germany. The German Government now seems on the point of surrendering entirely to President Wilson's views in the matter. The German Government has expressed itself as willing to disavow the act of the submarine commander in sinking the Arabic and to make reparation for the American lives lost. That the German Government will even go farther and change its whole submarine policy as it affects Americans is clearly indicated. We congratulate both the German Nation and the Washington administration. England also promises concessions in the matter of contraband. Things look brighter for the President and the Nation.

"UNCLE CALEB" SMITH TRANS-LATED.

The ranks of the old guard are growing less. One by one they hear the call and answer to their names in the Lamb's book of life. In the death of Rev. Caleb H. Smith, who for ninety-one years has been among us, we have lost a veteran worthy of a crown.

Brother Smith was born in Rockingham County, North Carolina, September 14, 1824. He was converted at the old Mt. Carmel Camp Ground, in the county where he was born, August 18, 1843, and at once joined the Methodist Church. In 1853 he was licensed to exhort, and in 1862 licensed to preach by Rev. Daniel Moss, thus giving him fifty-three years in the ministry. Admitted on trial in the old East Texas Conference at Henderson, Texas, in 1875. Brother Smith never transferred to any other conference, but in the absorption of the East Texas he became a member of the Texas Conference. Bishop Wightman ordained him deacon, at Crockett, in 1877. Bishop McTyeire ordained him elder, at Palestine, in 1889.

We have before us the record of "Uncle Caleb" as it records his active ministerial life. Hundreds were converted under his ministry, and he was always diligent in the material advancement of the Church. He loved God and his beloved Zion. He loved the Texas Christian Advocate, and about 1880, he was awarded a set of Clarke's Commentaries for the large number of subscribers he sent in.

His funeral was preached by Rev. J. T. Smith, assisted by Brothers Little and Pounds, and his weary old body was laid to rest near the old home Church, Bascom, six miles east of Tyler, Sunday, August 22. A great concourse, in love and tears, paid tribute to the memory of one who for over ninety years has journeyed in

this land and has now gone to his reward. When the roll is called at Longview "Uncle Caleb" will not answer, for he has joined the Conference above. It will not be long at best until we, too, shall enter with him upon that life whose sweep of years is eternal, and all that life is love. Dear old "Uncle Caleb" is at rest. No more tears, no more sighs—but in that land of light and life we shall see his dear old face some sweet day.

Quite a number of pastors have begun work on their collections, as is evidenced by the fact that the Advocate is hearing from them. These brethren will all make a full report at conference. They have a loyal people, too, who are willing to help by paying up early.

We have heard of the man who always sat on the back seat to save the interest on his nickel till the collection basket came round. We hope that man does not live in Texas this year. If the Lord has blessed you with a good grain crop, give his cause and his ministers a liberal share of it now.

PERSONALS

Rev. Atticus Webb, of Fort Worth, made us a brief call this week. He makes a good report of his work.

Rev. W. R. McCarter and Rev. Charles Spragens were pleasant callers at our office. They each report their charges in fine condition.

Rev. W. H. Wright, of Nevada, called this week. Brother Wright is one of our most faithful pastors and a good friend of the Advocate. He was en route to Mineral Wells.

Rev. J. H. Bowman, of Graham, is rounding up his fourth year and will make a good report at conference. We were glad to see him in our office this week.

Brother B. R. Ellis, a member of First Church, Dallas, and a singer in Gospel meetings, called to see us. His last meeting was at Bartlett. We were glad to see him.

Mr. Edwin Hobby and Miss Sadie Frances Webb were married at Trinity Church Tuesday evening, August 31, the editor of the Advocate officiating. We wish these young friends a useful journey in life.

The editor officiated at the marriage of Mr. Milton Fleming Brown and Miss Lucy Jane Scott on August 18. The Advocate extends congratulations to the young people and wishes for them a happy union.

Rev. W. F. Bryan, of the Paris District, passed through Dallas en route to Mineral Wells and did not forget the Advocate. Brother Bryan reports affairs, both spiritual and financial, in good shape in his district.

Mr. Harvey A. Fine and Miss Floy Belle Averitt were married at Dublin, Texas, August 25, 1915. The bride is the eldest daughter of Rev. J. H. Averitt. The Advocate extends congratulations to all concerned.

The committee of trial in the case of S. T. Francis, formerly pastor at Forest Avenue, Dallas, expelled him from the ministry and membership of the Methodist Episcopal Church, South. The trial was held in Dallas last Tuesday.

Rev. P. D. Chenoweth called to see us this week. He is a son of Rev. E. B. Chenoweth, now living in Missouri, who endeared himself to his brethren and parishioners in the Central Texas Conference during his stay among us. Rev. E. B. Chenoweth was compelled by ill health to superannuate, but his son is carrying on the work and we predict for him a bright future and useful ministry.

From Rev. E. S. Cook, our pastor at Oenaville, we learn of the death of his brother, C. F. Cook, at Pearl, Texas, on August 26, 1915, of typhus poisoning. The deceased was twenty-two years of age and left a wife and two children. The Advocate extends

sympathy to the bereaved. They have consolation in the fact that he was fully prepared to go.

Rev. G. S. Wyatt, of Stamford, is always a welcome caller at the Advocate office. He and his presiding elder are in perfect accord on all subjects save one—laity rights for the women. Each hopes to convince the other before the year is out.

Rev. Littleton Fowler, one of the Old Guard of the Texas Conference, called on us the past week. We were glad to see him. Though somewhat feeble from an attack of the grippe, he is still in his usual cheerful humor and his visit was a ray of sunshine.

Miss Lola Armstrong, of Hugo, Okla., accompanied by Mrs. J. A. Butler, of Dallas, brightened the Advocate office with a call the past week. Miss Armstrong is a sister of our Brother W. W. Armstrong, the efficient pastor at Hugo.

Mrs. A. L. Parr, wife of Rev. J. B. Parr, was called to her reward August 25, 1915, after years of patient suffering. Brother Parr's brethren and hosts of friends will join the Advocate in sincere sympathy to him and his family in their bereavement.

Rev. C. A. Stephenson and Brother Cliff Adair, of the Red Oak charge, were pleasant callers at the Advocate office. Brother Stephenson is a local preacher and Brother Adair a local layman. Both are readers of the Advocate and we appreciate their kind words.

Rev. J. G. Miller, of the Stamford District, is a very busy man looking after the affairs of the district and also of Stamford College. He fills both places well. He is a power wherever placed. He was in Dallas this week and we were glad to have a call from him.

The Advocate begs to acknowledge with thanks a copy of the 1915 Premium List of the State Fair of Texas. The thirtieth annual Fair and Exposition will be held from October 16 to 31, and from indications it will be the greatest in the history of the Fair Association.

Dr. A. J. Lamar, of our Publishing House, attended the Educational Commission meeting in Dallas the past week and took time to call on the Advocate force. He is much beloved by the Advocate family and his cheerful presence is always welcomed either in Dallas or at the conferences.

Rev. I. P. Key, of Conroe, was in Dallas the past week and called on the Advocate. He has recently had a good revival in his charge and his Church and the community were greatly benefited. Brother Key hopes to follow up the work by placing the Advocate in many new homes. That will help to make the good work permanent.

Rev. J. T. Griswold, D.D., presiding elder of the Sweetwater District, is suffering no grass to grow under his feet. He is in and out, continually looking after his work. Progress is the order everywhere. At Loraine a handsome new church is going up where the old one stood. The pastor, Rev. C. E. Jameson, turned evangelist and held his own revival meetings with telling results. At Colorado a wing has been added to the brick and a handsome new modern structure is the result. Besides the commodious auditorium there will be eight classrooms with a basement. While not yet finished, it is already being occupied. On the Camp Springs charge a \$1200 house is nearing completion. Crop prospects all around were never more promising. The good Doctor's face is luminous with optimism.—Sweetwater Journal.

You are giving us a great paper. Nothing in the Connection like it. F. S. ONDERDONK.

The Texas Christian Advocate is the greatest Church paper in the South. Your discussions of the Vanderbilt question and the Sabbath were the most lucid and forceful I have read. The educational number was excellent. J. E. CRAWFORD, Cisco, Texas.

We are wont to say that what we have is our own, and we can do with it as we please. The Psalmist evidently did not understand it thus, for he said: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." If we

belong to God, what we possess must be his also; and we should not boast of our right to do as we please with it. "Honor the Lord with thy substance" is the rule by which we are to determine how to appropriate what we possess.—North Carolina Christian Advocate.

OUR CHURCH NEWS

A union meeting at Red Springs, N. C., recently held, resulted in 250 reclamations and 175 conversions.

Thanksgiving Day has been recommended by the Home Mission Council as the week in November to be observed as Home Mission Week.

The Edinburgh Missionary Society reports that there are 119,000,000 Asiatic and African people not included in the operations of any missionary society.

Dr. S. H. Wainwright and family left St. Louis Wednesday, September 1, for Japan. They are among our most faithful workers in that far-off mission land. The route was by way of San Francisco.

November 10 is the date set for the coronation day of the Emperor of Japan. On that date four thousand Japanese Christians in America will present the Emperor with a Bible printed in English.

After serving our sister Methodism for forty years, The Methodist Times, of Philadelphia, has been absorbed by the New York Christian Advocate. While it served a densely populated region, lack of funds is given as the reason for suspension.

The opening of Southern Methodist University this month; the coming of all the presiding elders from Texas, Oklahoma and New Mexico, and the meeting of our College of Bishops in October, will make Dallas a sure-enough Mecca for Southern Methodism. Great times are just ahead.

"Dr. Bradfield, editor of the Texas Christian Advocate, is reported in some of our exchanges as taking a vacation. Just think of it, will you? And he 'hain't' been an editor quite a year!"—Wesleyan Christian Advocate. The Purpose—fishing; The Place—Devil's River; The Result—fishy.

Reports that come from a number of our schools indicate that enrollments for the coming session will go considerably beyond last year. Business conditions are far more favorable than they were a year ago, and there is reason to believe that our schools will share in this prosperity which has come to the country.

We gather from the Pacific Methodist that Mr. R. E. Lauck and wife, and Miss Nell Miller, staunch Methodists of Taylor, Texas, took in the Exposition. Also, that Rev. S. B. Johnston and wife have seen the sights on the Pacific Coast. Brother Johnston is the efficient presiding elder of Uvalde District, West Texas Conference.

Prof. H. W. Browder, long prominent in the educational work of our Church, died recently at Clarksville, Tenn., where he was visiting relatives. Prof. Browder was a native of Kentucky and had given many years of service in educational work in Kentucky, Tennessee and other States. At the time of his death he was President of Marvin College, Fredericktown, Missouri.

President Wilson's grandfather was ordained in England. The Christian World, of London, says: "A correspondent sends us some details of the ordination of President Wilson's grandfather, which will interest many readers. The ordination took place at Annetwell Road Congregational Church, Carlisle, on February 29, 1820. The ministers taking part were Rev. W. Ivey, of Brampton, who was assistant minister at Barnard Castle for some years; Dr. Ralph Wardlaw, the famous Glasgow Congregational preacher, and Rev. Messrs. Dunn, of Dumfries; A. Jack, of Whitehaven; Scott, of Hexham, and Ewing, of Glasgow."—Zion's Herald.

There are some old-time facts in Methodism that are not exactly a matter of news. Everybody knows there are thousands among us who never sipped water and took a morsel of bread at the good old love feast. Thousands have never heard the evening hymn, nor the father read the lesson, nor that fervent prayer around the family altar when the twilight drew on apace. The old camp ground is gone, and with it the

Woman's Department

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



MRS. EUGENE VIRGINIA DANTZLER
Bay City, Texas

Eugene Virginia Dantzer (nee Boggs) was born near Huntsville, Alabama, May 19, 1849. She was one of a family of five girls and one boy, and at the early age of ten years was sent with two older sisters to a boarding school in Meridianville, Alabama. Later, when the family moved to Macon, Mississippi, she finished her education in West Point, Mississippi. At that time she was a member of the Cumberland Presbyterian Church. Her very happy married life was spent in the Mississippi Delta, where all who knew her loved her. Her home was always the preacher's home, and the cry of the needy she always heard. After some years, when a widow, she moved back to Macon with three small children, where she entered the M. E. Church Sunday School and joined the same Church, the Church of the children's father. Here she also worked with the "Ladies Aid," a society which chiefly concerned itself with the care of the parsonage.

Years passed by, in which she was a blessing to all with whom she came in contact. The last thirteen years she has lived with her daughter, Mrs. C. E. Langham, in Bay City, Texas.

Upon moving to Bay City she joined the Home Mission Society, which afterwards became "The Woman's Missionary Society." She has ever been a constant source of inspiration for a deeper consecration, by her godly life, and far more faithful service by her unusual loyalty. Very few times has she ever missed a meeting of her Missionary Society, and she has always a word of cheer and hope, no matter how discouraging the work may seem. And as a token of their appreciation for all she is, and has been to them, the Bay City Auxiliary named their Bible Woman Scholarship for her, "The Eugene Virginia Dantzer Scholarship." How glorious it is thus to live, and the happy and sure climax to such a life will be when her Lord shall say: "She hath done what she could, enter thou into the joy of thy Lord." But our prayer is, that she may be spared to us many years yet, to help and inspire us in our work for him.

TEXAS CONFERENCE NEWS ITEMS

Texas Conference is doing fine in her organization campaign. Last quarter twenty-three new organizations were reported—four Adult, nine Young People's, eight Juniors and two Babies—with eighty Adult, 128 Young People, 169 Junior and forty Baby members—a total of 388 new members.

For the first half of the year Mrs. Stevens writes Texas and Tennessee Conferences led all conferences in Young People's work.

Two things Texas Conference leads in now, Young People and new Mission Study classes. Can't we lead in other lines this quarter?

Miss Mathis and Miss Holland, our Conference Missionaries, have both left for their fields of work. Miss Mathis to Brazil, Miss Holland to Japan. Follow these, "our girls," with your prayers.

Texas Conference Auxiliaries, listen: We South Texas people have suffered great loss of property in the recent storm, but let us rally to the work of the Lord and not let the work suffer. Many of us had set our hearts and pledged our prayers for the full payment of our pledge this year. Don't let's permit a financial disaster to deter us from our purpose.

Have we nothing for which we are

thankful? Were we not all in great danger and our lives spared? Many of us not even suffering property loss.

Suppose each Auxiliary gets a "Thank Bank" and those of us who have something to be thankful for contribute. Let's thank the Lord in a material way for his many blessings.

ALTHEA JONES,
Publicity Superintendent.

CHICKASHA, OKLA.

The Auxiliary of the Woman's Missionary Society in Chickasha District will please elect at their next meeting delegates to the district meeting to be held at Waurika, Oklahoma, October 12-13.

The Churches in the district where there are no Auxiliaries will please send at least one woman to this district meeting.

Homes will be provided for all who will attend.

Send names of delegates to Mrs. W. G. Turnage, Waurika, Oklahoma.

MRS. MOSS WEAVER,
District Secretary.

WOMAN'S WORK IN JAPAN.

Miss Maud Bonnell, Kobe, Japan, says:

"Of the thirty-four women who have graduated from the Lambeth Memorial Bible Woman's Training School, twenty-two are now working as evangelists, five are wives of preachers, five are married to Christian laymen, one is studying in the Woman's University at Tokyo, and one is at home with her mother. Social conditions are such in Japan that the sending of these young women out after graduation without missionary women to supervise them is attended with the very gravest dangers. The efficiency of these women would be more than trebled by the wise leadership of godly women missionaries.

"Is it possible that we look to our Church in America in vain for such women? Is it really known, and has it sunk down into our consciousness, that there are 6,600,000 unevangelized women in the ten provinces in which the Japan mission of the Methodist Episcopal Church, South, works?"

"Surely this is not known, or else it has not taken hold of our Church, for we believe that there would be a quick and hearty response to so great a need. We have now only two single women evangelistic missionaries for this great task."

TO CENTRAL TEXAS CONFERENCE PUBLICITY SUPERINTENDENTS.

I just wanted to say to you that I have mailed out the September Bulletins, and you should have them before the first of the month. If you do not receive them in due time I would be so glad if you will kindly let me know by letter. I have been trying to perfect my roll of Publicity Superintendents for some time; however, I may not have your name. I would be so glad if once in a while you would write me a postal card and tell me about the Bulletin, even though you get it regularly. There is too much good reading matter in it for any one of you not to get it.

The fall months are coming on now and we want to begin with new zeal for the Master in our great work.

With best love to each of you, and all of our good women, I am yours very cordially.

MRS. R. F. BROWN,
1362 Herring Ave., Waco, Tex.

TO OUR WEST TEXAS WOMEN.

As we are nearing the close of the third quarter of 1915 we felt that we must speak the things that were in our heart.

We want to say to you women who love God and are trying to serve him, that if ever the world needed women to be loyal and true it is now.

We appeal to our West Texas women to help to make September, the closing month of the third quarter, the brightest, biggest and best month we have ever had in our woman's work. We can if we will—God grant that we will.

May we have a vision of hungry, needy souls, of the sin-darkened lives of little children that we have never had before.

Could we not arrange to use the brightest of our intellect, the sweetest of our music in a well-planned inspirational and social meeting this month?

As we have a pledge day in January, couldn't we have an "harvest day" in

September? At this time when we come together for inspiration and in a social way could we not finish paying our pledge and even go beyond and put in a love offering for an emergency fund? After earnest prayer bring it in a sealed envelope with your name on it. It seems to me this would be a splendid way to close the quarter.

Let us not forget that our membership campaign is on in earnest and let every woman do her best to bring in others. While on our trip to the exposition this summer we saw placarded in every city these words: "Wanted, Recruits for the Army" and "Wanted, Recruits for the Navy." To the woman who is not enlisted in this great cause of world missions and who chances to read this we would place before you these words in bold type: Wanted, Recruits for the Missionary Society, and to the woman who is a member, but has not come into her own, has not realized the great joy that comes from whole-hearted service, we would place before you these words: Wanted, a more whole-hearted service and more money for the Master's use.

The great sobbing, crushed world seems to appeal to us in more ways than ever before to be prayerful, unmovable and persistent in our missionary work.

We were proud of our women last year when it seemed that our pledge would fall short, but they came heroically to the rescue and everything went in, paid in full, but now new fields have been entered, more sin-darkened souls are stretching out their hands to us for aid. We cannot, we dare not fail. We are counting on you of West Texas to do your dead-level best this quarter.

MRS. E. A. LILLY,
Conference President.

MY MOTHER'S CROWN.

Inasmuch as my mother's obituary was written by a friend and came out in my name I deem it a duty, as well as a privilege, not only to write but to myself as well, that this statement be made.

The reason for this mistake was in this way: I, knowing the efficiency of this friend in whom I have much confidence, asked her to write it, which she consented to do, but refused to sign. And as I mailed the manuscript to the Advocate, stating these facts, in some way my name was used, as hers was not given. My main reason for correcting this mistake is this: I can't afford to write, or suffer any writing in my name, and fail to own her as my mother.

Yes, I would rather revel in the fact that she has been the object of my care all through these twenty years and while it often grieved me almost beyond endurance to look into the glassy eyes of that dear old saint as she suffered indescribable agony and heard the groans that can't half tell the true story of pain produced by such complicated bodily ailments. Today I'd rather pillow my head on such a mother's grave and dream of such an inheritance than to enjoy all the fame and earthly honor that men and money could instigate.

If this earthly house of mine were dissolved I have a building of God, an house not made with hands, eternal in the heavens. Where, Oh, where is my mother now? How I like to ask myself this question as I remember how, with such Christian fortitude, she bore all her afflictions. And after having fought the last fight, how with such quiet tenderness she yielded her spirit back to the God who gave it. I declare to you, dear reader, there was no terror there.

Her little bark was quietly anchored in the haven of all havens while her soul was owned and crowned by the King of all kings under whose flag she has so bravely fought and conquered. Yes, Bro. Bradfield, Martha C. Raiford was my mother and she was a devout Christian Methodist, as were all my grandmothers on her side as far back as we have any knowledge or record. Yes, truly, I have a goodly heritage. Her life has ever been an inspiration to my life and its memory will ever be a benediction to my soul. Truly has my friend written of her likening her life to the mountain stream, blessing and helping all about her.

You may gather all the diamonds That man has ever found. They can't ever add one jewel To finish mother's crown.

Think of all her deeds of kindness, Like seed in fertile ground. They reap an abundant harvest To others all around.

J. E. BURNETT.

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

THE ADVOCATE IN THE PRISONS.

Do not think that I am going to preach you a long sermon. I am just going to call attention to a much-neglected field. The Texas Christian Advocate is one of the greatest papers published today. There is none to equal it. We, as pastors, are obligated to try and put it in every Methodist home. I have secured ten new subscriptions, thought I was working pretty hard for the spread of our paper, but I allowed one enthusiastic brother to go one better. Last year he sent ten subscriptions of the Advocate to our prisons over the State and then this year he did the same trick over again. Just think what that may mean. Oh, if we just had more men who, without being solicited by anybody, would send ten copies each week into our prisons. He can not visit them himself, but by proxy he carries light and cheer into different prisons in Texas. Brethren, this is one place where we fall short; we often fail to carry the gospel into the dark places for did not our Lord come to save these as well as us. But you say they are prisoners, they are dangerous to society. Is a man who is honest and upright (but in an unguarded moment when antagonized by another takes his neighbor's life) more dangerous than you who were not tempted? Do not think for one moment I would do away with law and order, but I am pleading for law and order. What is the prison for? You say to reform men. Then let's try to reform them today. To sentence a man to the pen almost means sentenced to hell, for society gives him no place to reform; the Church is doing very little to try to help him reform. Suppose he were inclined to clean up and do better, he begins to look about him; he studies the Church in the town where he is behind the bars, there are hundreds of people going every Sunday to Church, nobody comes his way, nobody sends a paper, book or anything; there is nothing that seems to reflect the life of Christ; he studies and broods over his condition. Now the devil is always busy. Somebody gives him some work of an atheist or an infidel, he is ready to believe it. Why not? Do not the lives of the Church prove it.

Now, if we must put men in prison let us try to help them, not give them a kick that will send them straight to destruction.

These are not the greatest enemies to society. One has said, "He who steals my purse steals trash," but the man who steals the virtue of our loved ones steals something the world cannot give. This class has full sway in our homes, in society and everywhere else. He comes to a home, steals the virtue of some innocent, sweet girl and society closes her door on the girl, while the man is given a hearty welcome. But who makes society? You do, I do, the Church people everywhere.

I would rather welcome a thief, robber, murderer, or a man guilty of every other sin in the catalogue, than one of these well-dressed, polished society fops who will not hesitate to rob my loved ones of their purity and virtue. No, if we must put them behind the bars, let's do all in our power to reclaim them, and when their term expires hand them back to society, to home and loved ones a better man or woman instead of sealing their destiny for hell.

Let the love of Christ shine through the Church and remember he said, "As oft as you did it unto one of the least of these you did it unto me," while he also said, "Depart from me, I never knew you." T. D. ELLIS, Novice, Texas.

YOUNG MEN AND YOUNG WOMEN

from your address have reserved their rooms at Henderson-Brown College. You should be in their number. Music, business, art, expression, literary and scientific courses, with athletics. Literary society work and spirited student life, will be enjoyed by them. Do not wait but write today.

J. M. WORKMAN,
Arkadelphia, Ark. President.

KING COTTON.

It certainly cannot be a matter of wonder that cotton is contraband when the part cotton plays in the great war is taken into consideration. An exchange says:

A great German forty-two centimeter gun shoots away a bale of cotton in two shots.

An ordinary field gun of four-inch caliber shoots a bale in about 400 rounds.

About 80,000 shots from a rifle or machine gun account for one bale of cotton.

Germany, it is estimated, fires 16; bales of cotton a day from her artillery alone.



JUST ONE THING AFTER ANOTHER.

(Continued from Page 3.)

his knife and fork and, as Billy Sunday says, "change his hashhouse." Whenever I reach the point in intellectual acumen and superior wisdom where and when I can no longer endorse the doctrines of Methodism, I shall break into somebody's cotton patch and make an honest living. Selah!

It is frequently remarked that we do not hear much, if anything, of infidelity these days. Hobbs and Chubb, Hume and Bolingbroke, Voltaire and Tom Paine and Ingersoll—all these and their works are dead, and infidelity has died with them. Certainly bare negation is dead. It never was much alive. But "be not deceived," brother; infidelity is not dead by a long shot. It has changed its position. It no longer fights in the open. It has always lost out in that kind of warfare. And it has finally given it up. It has gone to cover in the shape and semblance of something called "Christianity." That is a great name to conjure with. Just so long as infidelity can claim to be "Christian" it can get a hearing. "Christian Science," Russellism, Theosophy, Unitarianism, Spiritualism, Ethical Culture, etc.—all these are as antagonistic to real Christianity as Bob Ingersoll ever was. Do you demand the proof? Here it is: The basis of the Christianity of Christ is the Divine Sonship—the deity of Christ, as revealed by "the Father," as Jesus said to Peter. Given this article in the creed of a man, and he may believe most anything else he wishes to, he can lawfully claim to be a Christian, so far as his belief is concerned; but to deny this, whatever good things he may otherwise hold to, is to place himself outside the pale of Christianity. Now all the above-mentioned heresies and fads have that one distinguishing feature differentiating them from Christianity—they all deny the deity of Jesus. Strike them there and they all ring alike. But that is not all, nor the worst of it. Unbelief, while on the outside, never did and never can make any practical headway against the Gospel. That has been demonstrated again and again—so often, indeed, that, as I have already said, it has given up the fight as an outside opponent. It now not only takes shelter under the aegis of the aforesaid heresies, but sends out in disguise its propagandists who enter the fold of orthodoxy and corrupt, as far as possible, the leaders and teachers of recognized and accepted forms and branches of the great Catholic Church. In other words, infidelity has caught the trick of the Jesuits, and is doing its deadliest work on the inside of the "General" or "Holy Catholic Church." There is where it is to be watched; there is where it is to be exposed and unmasked. It is getting into our Christian schools and sowing its doubts in the minds of those who are to be preachers and teachers of the Church. If it can only destroy the power that always goes with conviction (for he that doubts is dead), it will have planted its mines in the very citadel of the Church of Jesus Christ. Right here is our peril, as I see it, at this time. We are laying great stress, and deservedly, on an educated ministry. But, brethren, let us beware lest while our young men are learning about science, they be not, at the same time, "spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 11:8).

I might say something about some of the books that are being recommended to our young preachers—books, the salient teachings of which are absolutely destructive of the fundamental doctrines of the Gospel. But I leave that and else to another installment of "Just One Thing After Another."

San Antonio, Texas.

THE PASSING DAY

THE WAR.

Petrograd unofficially expresses the opinion that the Czar's army is on the eve of digging itself in and making a stand on a new front, but beyond the resistance offered the Teutons Tuesday in which the Russians scored a victory, capturing 3000 prisoners and many cannon, there is apparently no halt on their retrograde movement or of any letting up in the force of the onward march of the Kaiser's army. On the contrary, the Austro-German forces appear to have taken the offensive in a section where there has been comparative quiet for some time—in Eastern Galicia. It is apparent the Teuton aim is to clear Galicia entirely of Russian troops. The complete rout of the Czar's troop from various strongholds has given a new impetus to the Kaiser's troops and they are following up the advantage thus gained.

On the front in France the artillery and the airmen have been active, but effective work along the trench lines have been lacking. Recent reports show little change in the situation in the Dardenelles. Rome sends out optimistic reports of the progress of the entente powers in the diplomatic negotiations in the near East. Italy expresses confidence that the Turco-Bulgarian agreement will not effect Bulgaria's neutrality.

The revival of peace talk based on hints which reached Washington from European capitals suggested getting in touch with London and brought the response that the peace situation so far as England is concerned has undergone no change. England is determined that the strength of her new armies shall be felt by the enemy and the Germans must be driven out of France and Belgium before peace will be considered at all.

President Wilson has given up all idea of a further vacation. He is back in Washington and keeping in close touch with the various phases of the war that have bearing on this Government. It seems now that there is no possibility of a breach between this country and Germany. The German Government, while not disclaiming responsibility for sinking the Arabic, is disposed to make amends and will, it is thought, modify her submarine activities to as nearly as possible conform to humane rules of warfare.

The President is still much disturbed over the Mexican situation. Carranza, from whom much was expected, appears to be the greatest obstruction to the peace conference. He has not yet agreed to the plans, though Villa and Zapata have met the conditions squarely and have promised to abide by the terms. In the meantime the border troops are on the alert to prevent further raids from across the Rio Grande. General Scott, who spent several days in El Paso, and even across the river, in conference with Mexican insurrection leaders, has returned to Washington. His report to the President may develop further action looking to peace in Mexico. General Orozco, a prominent leader in the Mexican insurrection forces and who jumped his bond at El Paso several weeks ago, was killed by citizens and United States troops Tuesday. Orozco led a band of raiders and met death in Green River canyon of the High Lonesome mountains in Culberson County, Texas. His death removes one of the greatest obstacles to peace that Mexico has had to contend with.

It has now been definitely settled that Dallas will be host to the Liberty Bell. The bell will reach Dallas early in November en route from San Francisco to Philadelphia.

Otto Praeger, a native of Texas, formerly Washington correspondent for the Dallas and Galveston News and at present Postmaster of Washington, has been appointed Second Assistant Postmaster-General, in charge of the railway mail service.

A Virginia farmer has complained to the commander of the German cruiser, Prinz Eitel Frederick, interned at Norfolk, Virginia, of the invasion of his watermelon patch by men of that vessel's crew. He says damage to the extent of \$200 has been caused by the invaders. The loss was so great because the men carved up many green melons to see if they were ripe.

Postmaster-General Burleson will ask the next Congress for an appropriation of \$49,000,000 to provide rural delivery service during the fiscal year beginning July 1, 1916. The last appropriation for this purpose was \$53,000,000, and the department plans to save the \$4,000,000 without reducing efficiency. Of the amount to be asked, \$18,000,000 will be used to maintain

the service as it now is organized, and the remaining \$31,000,000 will be expended on new routes and improvements.

The regular annual encampment of the Texas State guard will be held this year with the approval of the War Department. The Department for some time withheld its financial support on account of the disappearance of equipment and supplies. It is thought the encampment will be held at Dallas.

It is estimated that 1000 families who lived on farms in the lowlands of Arkansas adjacent to Newport, Searcy, Georgetown and Augusta have been driven from their homes and have sought refuge in these towns from floods. Great distress is reported and Little Rock is sending quantities of food.

Mrs. Pershing and little daughters, Ana, Helen and Margaret, wife and children of Brigadier-General John J. Pershing, U. S. A., were burned to death last week when their home in the Presidio was destroyed by fire. Mrs. Pershing was the daughter of United States Senator Warren, of Wyoming.

John D. Long, Secretary of the Navy under President McKinley and who is on record as having dispatched the famous message to Admiral Dewey to proceed to the Philippine Islands and capture or destroy the Spanish fleet, died last week at his home in Hingham, Massachusetts. Mr. Long was also Governor of Massachusetts at one time. He was born in Maine in 1828.

An invitation for President Wilson to attend the State Fair of Dallas has been extended by Mayor Henry D. Lindsley, and Albert Sydney Burleson. Postmaster-General has been asked to use his influence in inducing the President to come here. This may not be possible, owing to complications growing out of the European war, but anyway he will do the best he can. Mr. Burleson assured Mayor Lindsley in a letter received.

Berkley, California, policemen will be required to attend the University of California. The course of study is on the relation of mental disease to criminology. This on the theory that the policemen will be enabled to "size up" a man arrested for a crime and ascertain just what other crimes he might have committed. This is said to be the first time any city in the world has made preparations to have a "police college."

The submarine F-4, which went down with her crew last March, has been raised at Honolulu and is now in dry docks. Several dismembered bodies have been recovered which will be forwarded to the United States for burial. Investigation of the cause of sinking is being made. It is the belief that the death of the crew was caused by the liberation of gases made possible by seepage of sea water into the cells of storage batteries.

Hon. A. W. Gregg, Congressman from the Seventh District, will ask Federal aid in rebuilding the causeway. Mr. Gregg declared that the Galveston causeway is more than a local proposition; that the operation is a matter of national interest and importance. He said that he would do everything in his power to obtain Government aid in repairing damage and providing additional safeguards against storm losses in the future.

Dr. Walter McCaleb, vice-chairman of Federal Reserve Bank at Dallas, in an interview at San Antonio, criticized the banks of this section for their failure to give the cotton growers adequate assistance in marketing their crops. Although the Federal Reserve Bank at Dallas has about \$20,000,000 on hand available for loans on warehouse receipts, he said, very few of the member banks are taking advantage of this opportunity to finance the cotton growers.

Dr. William T. Chrisman, State Veterinarian, died Sunday night at his home in Oak Cliff. Blood poisoning, contracted in the discharge of his official duties, is given as the cause of death. Dr. Chrisman was born at Blum, Texas, and was forty-one years of age at the time of his death. He was appointed by Governor Ferguson State Veterinarian last December. He is survived by his father and mother, wife and one daughter and several brothers and sisters.

The United States Treasury is in excellent condition and there is no present prospect that the administration will issue bonds or short term notes to fill its coffers, according to a statement by Secretary McAdoo. "It is too soon to talk about revenue legislation," said Mr. McAdoo. "I don't

know what the estimates will be." He added, however, that it seemed probable that Congress would be asked to extend the period of emergency tax beyond December 31, its present limit.

Col. F. B. Baillo, for many years prominent in Texas newspaper circles, died at his home in Cleburne last week. Col. Baillo was a native of Louisiana, but spent the best portion of his life in Texas. The interment took place at Cleburne last Thursday.

Drouth followed by excessive rains in the cotton belt during August caused deterioration slightly more than the August average to the growing cotton crop. The department of agriculture has announced the condition as 69.2 per cent of a normal. That is 6.1 per cent below the July condition. Unofficial calculations based on government averages for yield, condition and acreage, place the crop at 11,817,255 equivalent 500-pound bales against 16,134,930 bales last year.

NOTES FROM THE FIELD.

(Continued from Page 5.)

noon appointment, and we had twenty-nine conversions. A number of these were heads of families. We received seventeen into the Church there. We have two more meetings to hold yet and I would not close without giving account of our men's Bible Class we have organized as a result of the meeting. We have named the class "Diamond Diggers." Our aim is to raise men up out of the roughs of sin and help them to live a Christian life. We are still praying that God will save those that are still out. We now have one of the most enthusiastic Churches I have ever served. We will soon go up to conference and be able to say we had a good year. Bishop, Pray for us, brethren, that God may continue to use us for the salvation of the unsaved.—G. H. Bryant, P. C.

REVIVALS.

July 11 we closed a very fine meeting at Sulphur Springs. Here we assisted the able pastor, Rev. W. D. Thompson. I do not know just how many conversions there were, but 155 names were given for the Methodist Church and forty for the other Churches. It was a very fine meeting. It was disturbed by our being called home to the bedside of a sick loved one. After three days away we returned to the meeting to find the pastor still holding the fort. This was our second meeting in Sulphur Springs and we enjoyed being again with those friends made in other days. The officials say we must come back another year. Of course the pastor has no authority to say what must be till after conference. I found Brother Thompson much loved by all, and rightly so, for he is a very lovable man. He has all the reins in hand and a great report will be made at conference. It was our pleasure not only to be associated with the pastor and his lovely family, but also with the presiding elder, Brother Hicks, and his splendid family as well. Brother Hicks seems anxious to get back in the pastorate; they all say that, but I have not heard any pastor in his district that cares for a change in presiding elder.

Our next meeting was at Van Alstyne, where we also met many fine people. Here our pastor, Brother W. C. Howell, has things in hand as you seldom find it. His folks think he is the best preacher that has been their way in many years. He is a fine preacher and has a hold on not only his own Church, but the town as well. There were a good number of conversions and reclamations and additions to the Churches. This was my first work with Brother Howell, but hope to be with him at another time. If he should decide to leave the pastorate and enter the evangelistic field he would certainly do a great work in that line. He has a family that will be a help to a preacher and not a drawback.

These two pastors did most all the preaching in the meetings here reported. Brother Thompson was not very well during the meeting and was relieved one night by the Baptist pastor and one night by the Christian pastor; but with this exception and two services by the writer he did all the preaching. Brother Howell did all the preaching in our meeting in Van Alstyne except two services by the writer and the last Sunday night, when the presiding elder, Brother Mood, preached a very fine sermon.

All in all, the meetings this year have been the best of our lives. There are, of course, exceptions, but, as a whole, this has been a great year in our work. The Lord has blessed us abundantly in the work. To him be all the praise and glory.
The Advocate is better and better,
Tecumseh, Okla.

Rally Day Programs

As usual our new Rally Day Program is a winner. None will surpass it in music, recitations, drills and exercises. Its arrangement will meet with popular approval. The songs are especially good. Now is the time to order, so that you can have plenty of time to practice. Our new program is entitled, "Make the World Better"—which is the real purpose of the Sunday School, and the idea should be instilled in the hearts of all the pupils. Decorate the Sunday School rooms with Christian conquest and United States flags.

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and I am always saying that at least every Methodist family should be a constant reader of its pages.
ALBERT C. FISHER.

OKLAHOMA METHODISM.

Number Six.

The building of the Oklahoma Wesleyan College was a magnificent conception, and if it had worked out as anticipated it would not only have been a brilliant success, but brought great credit on the originators of the plan, but the decline in real estate in Oklahoma City not only defeated the hopes of its founders, but caused them great financial loss. But the plan was so attractive that the same man who had sold out Willie Halsey College at Vinita, thought he could improve on it and found a new college at Muskogee, where we already had Spaulding College on a campus of twelve or fifteen acres in the heart of the city. The new school was to be built on Agency Hill some two and a half miles west of Muskogee and the agent's first plan was to sell out a property worth \$150,000 for \$75,000. This was prevented and a big real estate scheme was inaugurated, lands bought, subdivided into lots and things moved on a large scale—on paper—the only money being furnished by the purchasers of lots and later on the piecemeal sale or mortgage of the Spaulding College property. The writer and the former Board of Education protested again and again against the extreme folly of involving the Spaulding College property in any way, but they were overruled and voted down and though agents were changed the waste of money continued. High salaries, large commissions, etc., took all ready money and plunged them deeper and deeper into debt. Then, as at Oklahoma City, the boom burst and left us stranded high and dry, with the loss of practically all of the Spaulding College property. I do not see how we could have done much worse had we tried. The fact is that counting the school property we owned ten years ago at \$300,000, and the money our people paid out for lots at \$200,000 (a moderate estimate) we have lost at least a half million dollars.

To my mind it is time to call a halt and adopt a policy that will commend itself to clear-headed business men, a policy both sane and safe, and on upon which the divine approval and blessing can rest. In concluding this article I wish to say that in my judgment a few things are self-evident. First, it is impossible to build a Church school of much value on a real estate boom; second, the place where the school is located should give a large bonus in land and money, as at Dallas; third and last, when we go to our people for money to build a college we should go in the name of the Lord Jesus and of our beloved Church, and ask them to give to His cause, and not ask them to buy lots at high prices and squander the money for salaries and other expenses. I could write much more on this subject, but I forbear. The most important question before the Oklahoma Conference this fall is that of our educational policy, and we will have to fight it out in the open, not in star chambers or committees.

A. C. PICKENS.

Tecumseh, Okla.

THAT EARLY MEXICAN WORK.

H. G. M.

A. H. Sutherland's account in Advocate of Aug. 19 of early work among Mexicans was deeply interesting. The truth of it—and much more—is well known to the old preachers. It is amazing that a man from far away should drop down here, sing and preach a little in Spanish in this year of our Lord 1915 and then publish through the American Bible Society that he was the first to break the glad tidings of salvation to the poor and neglected Mexicans. I do not know the age of the brother in question, but am satisfied the Gospel was being preached to the Mexicans before he was born—and in the city of Corpus Christi at that. Have I not heard William Haden stand up in the little old concrete Methodist Church in Corpus Christi as far back as 1861 and deliver the Gospel to a band of Mexicans? We had a class of twenty-five Mexican children in our Corpus Christi Sunday School in 1861—the nucleus of that first Mexican Church. I was pastor of the Church in Rockport when Alifio Hernandez took shipping at that port for New Orleans to meet Bishop Keener and go to Vera Cruz and thence to City of Mexico, and Hernandez preached five or six sermons in my Church to the Mexican population of Rockport.

In 1871 or 1872 Bishop Marvin spent a week at my house in Indianola on his way out to Corpus Christi to organize the Mexican work.

I was sitting not far from Alex Sutherland when Bishop Keener read out his appointment to Corpus Christi and the Mexican work at conference in Victoria. Sutherland looked young, fat and sassy and he still has the same pugnaciousness in him, and no man has done such a remarkable work among the Mexicans both in Texas and in the Republic of Mexico.

To me it seemed a great mistake or oversight that, with such a large body of Protestant Mexicans in Southwest Texas, they had no representation on the program of the late Epworth Encampment—a great religious and missionary gathering on the very spot where the Mexican work was born and within sight of the grave of its first Mexican apostle, Alifio Hernandez.

When the American Bible Society sends down to us another man so quick to rush into historical print I suggest they put into his hands a copy of "History of Texas Methodism," written by Homer S. Thrall, A. M., D. D.

Jasper K. Harper preached to the Mexicans in their own tongue on the Medina in 1860, for I was with him in those meetings.

So did John Wesley Devillbiss the same year and earlier, for he spoke Spanish quite well. I was on the Medina Circuit in 1860 and took part in those meetings.

Dr. Jesse Boring received a dozen Mexicans into the Methodist Church in San Antonio in 1859. I was there in 1862 and they were still members, among them the distinguished Antonio Navarro, who was in the battle of San Jacinto and for whom Navarro County was named.

THE MEETING OF THE PRESIDING ELDERS ADJACENT TO DALLAS.

On last Thursday morning at 10 o'clock, in the Methodist Publishing House, ten presiding elders met for the purpose of discussing the problem of pastorates for young preachers wishing to serve charges while attending the School of Theology of Southern Methodist University.

It was frankly admitted that there were many difficulties in the way, but the men gathered there were ready to co-operate in every possible way with the University authorities in helping forward the scheme of student-pastorates. Resolutions to that effect were passed.

There were about sixty-five young men applying for pastorates under these terms. Ten or more were arranged for before the different presiding elders had left the city. It is hoped that ten or fifteen more may be accommodated later.

It was of opinion that the most important requisite to the success of the plan is the co-operation of the Boards of Stewards concerned. It is this aspect of the situation which has made the scheme of student-pastorates successful in the Presbyterian and Baptist Churches, that has caused it to fall in our Church.

It was ordered by the meeting that a detailed tabulation of information concerning the men applying for pastorates should be made by the University office, and sent to the various presiding elders of the districts adjacent to Dallas, and that these presiding elders might, at their option, take up the question of appointments for the student preachers with the presiding elders of the districts in which the respective students are now serving, and with the Boards of Stewards of the charge to be served by the student-pastor.

MISSIONARY RETURNS TO FOREIGN LAND.

Rev. John Caperton of Preston, Cuba, left Texas on August 26 to return to his charge, after a short vacation at home. He will spend one day at Pinson College, Camaguey, Cuba, with Director Ben O. Hill. It takes little imagination to understand what this visit means to these two missionaries devoting their lives to the building up of Methodist Christianity among an alien people.

At one time Rev. Ben Hill expected to have a short visit to Texas, during his vacation, while Mrs. Hill was to visit her father, Rev. John Ellis, of the North Georgia Conference, now very infirm and blind; but the delicate health of their younger child, Sarah Elizabeth, made the trip unadvisable for either. So their vacation has been spent in preparation for the next term of Pinson College.

MRS. L. H. HILL, Pastrop, Texas.

Magistrate—"Can't this case be settled out of the court?" Muggins—"Shure! That's wot we was trying to do, yer honor, when the police interfered."

FORMAL OPENING OF TEXAS WOMAN'S COLLEGE SEPTEMBER 8, AT 10 A. M.

Dr. W. D. Bradfield to Deliver Address.

The formal opening of the second session of Texas Woman's College will take place in the college auditorium at 10 a. m. on Wednesday, September 8. The pastors and other friends from the city of Fort Worth and surrounding places are cordially invited to be present.

Dr. W. D. Bradfield, editor of Texas Christian Advocate, has accepted an invitation to deliver the principal address. Judge Ocie Speer, Mr. M. H. Moore, Superintendent of city public schools of Fort Worth, and various others will make short talks.

Dean Venth, of the College of Fine Arts; Andrew Hemphill, Mr. Trimmer, Miss Cassell and Miss Millsaps will appear on the program. Last September the program was one of the most interesting ever held in the college chapel. It is expected that September 8, 1915, will be another great day in the history of the school.

The prospects for a large attendance are very encouraging. T. W. C. has this year the greatest enrollment in the history of the institution at a corresponding date. Only a few good rooms are left and it now appears these will be taken by the opening of school. Room will be provided, however, if possible for all who come. A welcome awaits our students and friends for the opening day.

MARRIED.

NORMAN-BEELER. Five miles west of Byers, Texas, Tuesday, Aug. 24, 1915, at 9 o'clock a. m., at the residence of the bride's parents, Mr. and Mrs. C. M. Beeler, Mr. G. W. Norman and Miss Beulah Beeler were joined in marriage, the Rev. John L. Sullivan officiating. This happy couple left at once for Oswego, New York, where they expect to make their home. Long, happy, useful and prosperous be their voyage o'er life's ebbing, tiding sea.

RELIGIOUS INSTRUCTION FOR YOUNG PEOPLE.

By J. W. Beeson, A. M., LL. D.

The Bible says, "Train up a child in the way he should go and when he is old he will not depart from it." It also says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." If people are ever religious they must generally receive religious training in youth.

If this be true, it certainly ought to have the most important place in training for life's work. Of course it should begin in the home. Blessed is that child that has been born into a Christian home where God is put first. The Sunday School then takes up and continues the work of the home.

The modern public school system has left out this most important element in the education of our young people. The intellect is the only part of the youth that receives any serious attention in the public school system of today. The school has a wonderful influence over a boy or girl. They are almost certain to partake of the coloring or sentiment of the school. They often look upon the teacher as their model for life. If they believe in their teacher, they want to look like him, talk like him, dress like him and be like him. How important is it that he be a good man. That is the reason there is need for holiness schools. If we want our children to grow up with high ideals we must educate them in the purest and most spiritual atmosphere, under teachers that are holy men and holy women with right ideals. Some parents think they can counteract the influence of godless teachers and wicked school associates by a good home influence and a careful home training. Of course, that is a great blessing and will be a wonderful help to a boy or girl throughout life; but it cannot, as a rule, counteract the foottide of worldliness and wickedness of a godless school or of one with a dead form of religion.

The tide of public opinion is too great for young people to overcome. It takes all that a Christian home influence and the warm spiritual atmosphere of a deeply religious school to counter-

OUR ANNUAL CONFERENCES.

- Bishop McCoy. West Texas, San Angelo, Oct. 20. Northwest Texas, Clarendon, Nov. 3. Texas, Longview, Nov. 10. Central Texas, Corsicana, Nov. 24. North Texas, Bonham, Dec. 1. Bishop Lambuth. New Mexico, Marfa, Texas, Oct. 6. Bishop Murrain. West Oklahoma, Altus, Nov. 3. East Oklahoma, Muskogee, Nov. 10. Bishop Morrison. German Mission, Fredericksburg, Oct. 20.

act the bid the Devil makes for the young life. It is uphill to a religious life and downhill to worldliness and sin. One has to make no effort to go wrong. Merely sit still in the boat and float down the stream, but it takes much effort to row up stream, especially when the current is as swift as the current of worldliness is in this generation. "Everybody is doing it," is what the young people hear on every hand. They are gregarious in their nature. They do not want to be alone. They want to be with the "crowd." Then we ought to send them where the "crowd" is for God and traveling Godward. We parents must strain a point and sacrifice, if need be, in order to have our children in the very best spiritual atmosphere during their educational period. It pays us to send across the continent to find just the right school for them. If we send them to worldly schools or where the religion is a cold, dead formality, we must not be disappointed if they return to us partaking of the coloring of the school. If we send them where the teachers are men and women who know and love God and are teaching for his glory rather than for gain; where the soul's welfare is the most important burden of their hearts; where the very atmosphere of the school is religious; where it is difficult to go a year and not get saved, we may have great hope of our work begun at home being carried on to completion.

If after fifteen or twenty years we have failed to make noble Christian characters out of our boy or girl, don't expect too much of the school the first month or even the first session. If you failed in fifteen or twenty years of the most impressionable age, give the school at least one-tenth as long as you have had. It is wonderful what change the right kind of school will make in a boy or girl during a high school or college course.

Let us not neglect the religious training of our young people; and, after you have done your part in the home, select the school you think is most likely to continue the good work the foundation of which you laid in prayers and tears. God will hold you accountable for the school you select as well as for the training you give or fail to give in the home. Training children is a great responsibility and should never be committed to any except those especially called of God to do that all-important work. You better call in a cobbler for your physician when some loved one is sick; than to send a son or daughter to any teacher not called of the Lord and especially adapted to the work of training immortal souls. May God help parents to think more seriously and act more wisely in this all-important matter of training their children.

Meridian, Mississippi. O LOVE OF GOD! By Rev. E. Gerard Cooke. O love of God, whose high almightiness will Unnumbered hosts with trembling bliss obey— Reign in my heart, where raging passions still Reine thy goodness and despise thy sway! O truth of God, in dazzling heights transcending Our utmost striving and our highest thought! Yet oft in tender, matchless grace descending, O truth of God, what wonders hast thou wrought! O light of God, whose quenchless flame still burning, Wakesh all life and lights the farthest star, Greets us at dawn, and guides our steps returning Weary of sinning and of wandering far! O peace of God, at last all burdens rolling From fainting spirits crazed with speechless pain— Heaven's perfect bliss, all mortal woes consoling, Dropping as cooling dew on thirsty plain! Within this shrine, where saints and prophets kneeding, Earth's myriad tragedies of sin deplore, Appear, O Christ, with gracious touch of healing— Save thou thy chosen till they sin no more! Brenham, Texas.

A repulsive, brutish manner is a thousand times worse than a homely face or a hideous form. If the devil is in the basement of your heart's home, you need not expect Christ to dwell in your sitting room.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa., Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unsightly 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.

ATTORNEYS

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

BOARD.

WANTED—Only six modest, refined girls to board next session State Normal Denton, if influences are worth anything. Write now for arrangements. LON A. SPEER, Denton, Texas.

YOUNG ladies planning to attend the State University at Austin, Texas, can secure comfortable room and board by applying to Mrs. PRIMER, 2709 Rio Grande St., Austin, Tex.

I would like to board a few quiet boys during the next school term at Southwestern University. Large, well-ventilated rooms, electric lights, good home cooking, three blocks south of the University. Price \$17 per month. MRS. DANIEL MORGAN, Georgetown, Texas.

EMPLOYMENT.

CAN you sell good books? We guarantee \$1000 for six months' work. Write W. B. WOLF, Prairie Grove, Arkansas.

GOSPEL SINGER.

I HAVE open dates after September 1. My address until September 10, will be Valera, Texas. Home address, Hillsboro, Texas. M. W. BOWDEN.

HELP WANTED.

GOVERNMENT CLERKS WANTED. \$90.00 MONTH. Pull unnecessary. Common education sufficient. Vacations. Short hours. Rapid promotion. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. B 174, Rochester, N. Y.

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.

POINTED PARAGRAPHS.

By John P. Cox. No man can be a successful exponent of the principle of autocracy who himself is the slave of an offensive and destructive habit which he will not break.

I am at a loss to know how a Christian, a servant of God, can prate of his freedom in Christ Jesus and be absolutely dominated by a chew of tobacco or a cigar.

Oh the prattle, Oh such prattle! It's mighty hard to beat. It sounds much like the rattle Of an empty wagon on the street.

The children of Israel offered sacrifices to God without spot and without blemish. He wants you to offer yourself without spot and blemish, holy, acceptable to him, a fit place for the abiding of the Holy Spirit.

If the salvation of a soul means no more to you than a silver simoleon, you would better send for the world's greatest chiropractor and let him give you an "adjustment."

When a man nominates himself a Christian and has no concern for the salvation of lost men it is a misnomer.

Three misfits—Christmas Christians, Revival Religionists and Summer Saints.

It is a sad comment upon the stability of a man's religion when it seems necessary that he be overhauled during the annual revival.

The man whose religion was put to the greatest possible test said: "Be steadfast." Polytechnic, Texas.

Remember, you cannot see both sides of the coin a once. When you are discouraged by the striving of the animal nature and utterly disgusted with yourself and hating yourself as wholly unregenerate, the noblest exercise of your mental faculty is to force yourself to turn over the coin of yourself, and think intensely into the other side. Say: "But I am the Lord's; His image is stamped on me. His life is in me; His eternal purpose is my perfection. My true ego is His Divine Spirit."—Basil Wilberforce.

MISCELLANEOUS.

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

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

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

MOUNTAIN HOMES.

WITH city advantages. Why not get you a lot at "My Ranch," Kerrville, Texas, 1800 feet above the sea? One mile from depot, river front, electric light, water, telephone and jitties. Write J. E. HARRISON, JR., Kerrville, Texas.

MUSICAL INSTRUMENTS.

RAREST of rare bargains in high grade best make standard pianos received in exchange. Easiest payments. Write for booklet 222 THOS. GOGGAN & BROS., Dallas.

OPEN DATES.

At the last session of the Texas Annual Conference I was appointed Sunday School Field Secretary and Conference Evangelist. Circumstances made it seem most profitable to the Church for me to give my attention mainly to the first appointment, and, since conference, I have served in the capacity of Sunday School Field Secretary. I believe, with some degree of success.

It appears now that it is wise and proper for me to give some service as Conference Evangelist. I have a competent singer ready to enter into this work with me; and I shall be glad to receive invitations from the brethren for meetings, beginning at once.

WALTER G. HARBIN, Houston Heights, Texas, 1817 Courtland St.

REAL ESTATE.

SPLENDID 6-room residence near Public School and Seth Ward Methodist College, Plainview, Texas, for sale. Address J. C. EDWARDS, Whitfield, Texas.

STUDENT ROOMS.

NICELY furnished rooms on reasonable terms for young men attending University. All modern conveniences. Home treatment and Christian influences. MRS. SALLIE C. WOOD, 1034 San Antonio, St., Austin, Texas.

TEACHER.

WANTED—Position as teacher in lower grades. Graduate State Normal, Methodist. Experienced in management of children. Taught in graded schools. Good references. Box 207, Kyle, Texas.

WANTED—Good position as teacher. Two years' experience State Normal training. Permanent certificate. Several years' experience. Good references. Route 2, Box 59, Buffalo, Texas.

TILE.

TILE drain your farm, actual results every year for over 50 years proves that tile-drained land yields bigger crops, better crops and surer crops. Write for prices and booklet "Hints on Farm Drainage." Bay City Brick & Tile Co., Bay City, Tex.

More than half of the people in the world are at war, and it is the deadliest war of history.

Did you ever hear of a preacher who felt badly because he had made his appointment better than he found it? We never did.

Fourth Round—Cisco District.

- Gordon, at Blue Flat, Sept. 4, 5. Thurber, at Mingus, Sept. 5, 6. Beckenridge, at Beckenridge, Sept. 11, 12. Eolan, at Eolan, Sept. 12, 13. Scranton, at Scranton, Sept. 18, 19. Staff, at Staff, Sept. 25, 26. Ranger, at Ranger, Sept. 26, 27. Wayland, at Gunsite, Oct. 2, 3. Eastland, Oct. 3, 4. Rising Star, Oct. 9, 10. May, at May, Oct. 11. Pioneer, at Pioneer, Oct. 12. Romney, at Okra, Oct. 16, 17. Sipe Springs, at Sipe Springs, Oct. 17, 18. Desdemona, at Desdemona, Oct. 23, 24. Carlton, at Carlton, Oct. 30, 31. Gorman, Oct. 31, Nov. 1. Strawn, Nov. 6, 7. Cisco Mission, at Fisher, Nov. 13, 14. Cisco, Nov. 14, 15.

E. P. WILLIAMS, P. E.

Bowie District—Fourth Round.

- Electra Sta., Sept. 5, 6. Burkhardt Sta., Coopers, Sept. 11, 12. Burkhardt Sta., Sept. 12, 13. Wichita Sta., Alledale, Sept. 18, 19. Iowa Park Sta., Sept. 19, 20. Petrolia and Charle, Sept. 25, 26. Byers and Valentine, Byers, Sept. 26, 27. Blue Grove Cir., Blue Grove, Oct. 2, 3. Post Oak Mis., Buffalo Springs, Oct. 3, 4. V-chi Mis., Friendship, Oct. 9, 10. Bellvue Sta., Oct. 19, 11. Henrietta Mis., Stanfield, Oct. 16, 17. Powe Sta., Oct. 17, 18. Ringgold Cir., Morris Chapel, Oct. 23, 24. Nocona Sta. (Conference Friday night), Oct. 24. Meagargal Mis., Oct. 30, 31. Acher City, Oct. 31, Nov. 1. Sunset Cir., Solona, Nov. 6, 7. Craiton Mis., Craiton, Nov. 7, 8. Dundee Mis., Nov. 13, 14. Wichita Falls Sta., Nov. 14, 15. Henrietta Sta., Nov. 20, 21. T. H. MORRIS, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines...

Resolutions of respect will not be inserted in the Obituary Department...

Poetry can in No Case be inserted. Extra copies of paper containing obituaries can be procured...

BULLARD—Eulah Bell Bullard was born June 28, 1863, and died February 25, 1915, at the home of her brother and mother...

PEARCE—Martha Etta Pearce (nee Smith) was born May 12, 1881. Professed religion at the age of 13 years and joined the Baptist Church...

TISDAL—Mrs. Mary Suddath Tisdal was born in East Tennessee August 6, 1852. When a child her parents came to Texas...

CLARK—Mrs. Mattie Clark (nee Seymore) was born in Missouri December 10, 1866; died August 11, 1915, at a sanitarium in Waco, Texas...

REAGOR—The subject of this sketch, Mrs. Annie E. Reagor (nee Patterson) was born in Ellis County, Texas, October 1, 1858...

LOWERREY—Siro Walker Lowerrey was born December 7, 1858, in Jackson County, Alabama, and was raised by a stepmother...

HOWARD—Charles Howard was born in Cumberland County, Kentucky, February 4, 1862; married to Miss Florence Carnes at Moody, Texas, September 26, 1888...

past life for a week. I have gone over everything. I have not done my whole duty. The consciousness that everything is clear is the comfort I now have...

ABLES—On August 1, 1915, Jimmie May, child of Mr. and Mrs. Silas Ables, was taken from us. For four days she had suffered with that dreaded diphtheria...

PRICE—Jesse Clay Price, eldest son of Joe and Mary Price, born December 18, 1893; died August 17, and was buried on the following evening in the Emmett Cemetery...

HOWARD—Lydia L. Howard (nee Nichols) was born August 28, 1844, in Crawford County, Georgia, and came with her parents to Texas in her girlhood...

DILLARD—Mrs. Ella Beatrice Dillard (nee Sharp) was born in Cumberland Gap, Tennessee, March 18, 1871; departed this life July 13, 1915...

THOMAS—B. F. Thomas, son of Mr. and Mrs. P. J. Thomas, was born in San Antonio, Texas, November 21, 1850; died January 28, 1915. He joined the Methodist Church at the age of 16...

SMITH—The first Sunday in June, of this year, the death angel came to our Church at Cresson and removed our loyal and faithful member, Brother T. B. Smith...

peculiar times in every preacher's life, for he never said "no" to a worthy pastor. But he is gone and we will miss him. Yes, we'll miss him, but we weep not as those who have no hope...

BUTTOLPH—Mrs. Jane Eliza Buttolph (nee Lacy) was born December 12, 1825, at Amelia, Dutchess County, New York; died at Hartley, Texas, June 28, 1915...

THOMAS—Mrs. P. J. Thomas was born in Tennessee January 5, 1829. She entered into rest on the morning of July 8, 1915. She was married to John P. Thomas...

HARMON—Mrs. Margaret Jane Harmon was born in Gaston County, North Carolina, February 11, 1838. She was the daughter of Lawson and Mary Mauney...

SMITH—The first Sunday in June, of this year, the death angel came to our Church at Cresson and removed our loyal and faithful member, Brother T. B. Smith...

There are times when we are so tired or harassed that we cannot pray at all. At such times it is best to be still awhile and not try to arouse ourselves...

There are times when we are so tired or harassed that we cannot pray at all. At such times it is best to be still awhile and not try to arouse ourselves...

If real trouble confronts you, face the issue squarely and then bear patiently what you could not avert.

Sister: Read My Free Offer!



As a woman, know her need of sympathy and help. If you, my sister, are unhappy because of ill health, if you feel unfit for household duties...

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...

AN OPEN LETTER TO LEROY GARNER.

Dear Leroy: It's a great pleasure to your grandpa to read your articles in the Texas Advocate, and was so glad to learn from your presiding elder that the Quarterly Conference had given you a license to exhort...

NOW is the Time



The Last Word

It is usually accepted as the finality in a subject under discussion—if true in converse it is true in all things. The ADVOCATE MACHINE is the last word in sewing machines...

SOME ANNUAL CONFERENCE REPORTS.

- 1775—Number of members, 1160; number of preachers, 19.
1774—Number of members, 2073 (increase of 913); number of preachers, 17 (average increase for each preacher, 53).

Fathers & Mothers

THE STORY OF MY LIFE



This is just the book for them, because it is a story of hardships overcome and success won. An inspiration to the boy or girl that reads it. \$1.00 postpaid.

THE SOCIAL SERVICE COMMISSION OF TEXAS METHODISM.

This paper is an attempt to give as briefly as possible the present status of the organized Social Service work in our State as it has been committed by the Annual Conferences to special commissions.

First, I will mention some difficulties under which we have labored from the start. There are, of course, no funds for the prosecution of the work, and members of the commissions who have attended official meetings at a distance have often had to do so at great personal expense.

It was our plan to have the work presented vigorously at each of the Annual Conference sessions, and in this we were for the most part successful. There was only one Annual Conference which, through its Committee on Public Worship, was unable to see its way clear to provide a service for this cause.

We have sought also to present the subject at other gatherings, such as District Conferences and Preachers' Institutes, and have responded to such calls as have come to us.

Another enterprise has been launched by us, of which unhappily we can at this time say very little. Yet frequent inquiries demand that the silence be broken.

Another enterprise has been launched by us, of which unhappily we can at this time say very little. Yet frequent inquiries demand that the silence be broken.

Two of your old boys are now helping me. When the normal and agricultural schools closed they were thrown out penniless. I have both eating salt at my table. It is mighty slim feeding that the poor boys get, or I either, but when we look at the crowds of half starved beggars on the streets and the thousands making desperate efforts to get corn or beans, when the government of benevolent societies offer these for sale, 'we thank God and take courage.'

Now to return to our Texas Methodism, what of the future? When this whole plan was first suggested it was not contemplated that a Commission

should be created for the State, simply that each Annual Conference have a Commission of its own; afterward the idea came of federating these Conference Commissions. We must now create a keener consciousness in the Conference Commissions. Each should organize, as some have done, and feel a responsibility for the work within the bounds of that Annual Conference.

It is likely that the next meeting of the Texas Commission will be held in Dallas in connection with the State Conference of Charities and Corrections, October 17-19. On Monday night, October 18, there is to be a fine program on the subject of the "Church and Social Service."

I think that I speak for our whole Commission when I express appreciation of all the encouragement and cooperation that have been given us in what is no easy task.

JOHN C. GRANBERY, Chairman of the Social Service Commission of Texas Methodism. Georgetown, Texas, Aug. 24.

NEWS FROM MEXICO CITY.

For months much interest has been felt in the food situation in Mexico City. We have seen reports from the representatives of the Red Cross, and then we have seen these reports contradicted by some of the military leaders down there.

I have just received a letter from our heroic missionary, the Rev. R. C. Elliott, who, through all these weary months, has stayed by his post in the ancient capital. I cannot refrain from giving to our people a part of his letter:

"The food situation gets worse and worse. There is scarcely a thing to eat in the city. It is distressing to go into big grocery stores and see scarcely anything but bare shelves. Any old canned goods that Noah may have discarded are bought up at any price these days. Most of my time is taken up hunting provisions for our starving poor or selling them. Berra (one of our pastors) says he and his family have lived on black beans for several days without a thing else except water. I gave him a pound of coffee and another to Brother Pozo and tears almost came into their eyes.

"I have seen hungry boys on the streets hunting through the trash and greedily devouring anything that had the semblance of food. One of our members got a day's work with a family of the middle class, but nothing to eat all day. The family had a little boiled pigweed for breakfast and cactus leaves for supper, but there was not enough to go around. Others have been trying to exist on three tortillas daily, but those are not now to be had. Dogs and cats, half dead from starvation, come around the house and we can scarcely drive them away. Charcoal is almost as scarce as food. Some of our people have broken up their chairs and tables for combustibles. I bought a small sack of cornmeal for \$52, but found it sour and adulterated; nevertheless, if I were inclined to do so, I could sell it at almost any price I might ask for it. I bought four sacks of beans for \$280 and am retailing them at the same price to the poor, although they are selling in the stores at \$1.70 a quart. Yesterday I found two sacks of flour, very dark, and a little sugar, for which I paid \$316. As I have between fifty and sixty Methodist and Presbyterian families to provide for, you can imagine, though far from well, I am kept busy.

"Two of your old boys are now helping me. When the normal and agricultural schools closed they were thrown out penniless. I have both eating salt at my table. It is mighty slim feeding that the poor boys get, or I either, but when we look at the crowds of half starved beggars on the streets and the thousands making desperate efforts to get corn or beans, when the government of benevolent societies offer these for sale, 'we thank God and take courage.'

\$8.50. Tea is now \$20 the pound and coffee \$8 per kilo. I have appealed to the American Red Cross for help for our people, but they are not able to get supplies.

"The situation is terrible. I have passed through some trying experiences in Mexico, but nothing equal to this. How I wish you could beg me a little money of your district to relieve the needs of our suffering members. Bread is \$2 a loaf today and extremely scarce. I bought a little laundry soap—\$5.

"I have not been feeling so well today. It seems almost impossible to get rid of this stomach trouble here. Thousands have it. As soon as the road is opened to Vera Cruz I may go down there for a little change."

What a picture this is! This hero of the Lord standing at his post of duty and feeding the starving while he almost starves with them. He asks me to beg a little money for this work of feeding the starving. Where? In my district, where the poor Mexicans are in a hard way? They have been subsisting on the little allowance given them in the stores during the summer. And yet we are doing something. We missionaries are not allowed to make any appeals, but Oh when I see the money wasted every day in this country of plenty and think of our poor down there where we have a faithful man to see that what is sent reaches our own starving poor, it does seem that something could be done! I am sure that anything sent to the Board at Nashville and specified for this work will reach Brother Elliott in a very short time.

I have a vision of what this faithfulness on Elliott's part will mean for the future! What a demonstration of unselfish service! Will it not give him access to the hearts of those for whom he is making such sacrifices? This must be so. Let our hearts go out to God for this work and let us send them a few of the crumbs from our own boards.

F. S. ONDERDONK, San Antonio, Texas.

SCARRITT BIBLE AND TRAINING SCHOOL, KANSAS CITY, MO.

Miss Maria Layng Gibson.

The twenty-fourth session of this training school for young womanhood will begin on Thursday, September 9. Bishop E. R. Hendrix, Senior Bishop of the Church and President of the Board of Managers, will give the opening message to the students, a most fitting introduction to the work of the year, as his messages are always inspiring and spiritual.

A new feature has been added this year. For several years a six weeks' course has been held in January and February for the benefit of women, especially Church workers who could not enter for the session or even for a term. This year another six weeks' course will be introduced, beginning September 14 and closing November 1. This course will deal largely with the beginnings in Bible history and the foundation principles of Sociology, Teacher Training and other subjects. During this course a series of lectures on Sunday School methods will be given by Mr. E. E. French, Superintendent of Sunday School Supplies, Nashville, Tenn., which will be highly instructive as well as inspiring to students. Women who enter at their own expense desiring self-improvement are not required to meet the Council requirements. Fuller information will be furnished on application to the Principal. Missionaries trained at this school are at work in the principal mission fields under our own Board and Boards of other denominations, while numbers of deaconesses, city missionaries, pastor's assistants and Travelers' Aids are consecrating their trained powers to the service of Christ in this country. Still others are "the noble mistress of the manse" aiding their husbands in pastoral work that adds greatly to their ministerial efficiency. The Church and the world needs the ministry of trained consecrated women. Knowledge of a need is a call to service, and this school, devoted to the training of women for such service, affords the needed opportunity for preparation.

President Wilson says that a nation can be "too proud to fight." It is doubtful whether Mexico in our day will reach that sublime status.

LIFE WITHOUT LOVE.

By Elsie Malone McCollum.

Life without love were a barren waste; Life without love were but gall to taste; Life without love were a night without morn; Life without love! Better ne'er have been born! Life without love would not life be? But a useless wreck on a wreck-straw sea. Oh! I shudder to think what a hell 'twould prove Such a life on earth—a life without love! McCaulley, Texas.

"Thomas" Single Disc Grain Drills

The broad seed bed, even covering and regular sowing increases the yield.

Write Us for Particulars.

B. F. AVERY & SONS FLOW CO. DALLAS, TEXAS Also Houston and San Antonio

- McKinney District—Fourth Round. Plano Sta., Sept. 19; Quarterly Conference November 19, 7 p. m. Wylie Sta., Sept. 26, 11 a. m.; Quarterly Conference, Nov. 22, 7 p. m. Farmersville Sta., Sept. 26, 7 p. m.; Quarterly Conference, Nov. 23, 7 p. m. Aitch and South McK., at Aitch, Oct. 3, 11 a. m.; Quarterly Conference November 17, 7 p. m. Anna and Melissa, at Anna, Oct. 3, 7 p. m.; Quarterly Conference Nov. 15, 3 p. m. Princeton Cir., at Wilson Chapel, Nov. 7, 8. McKimney Sta., Oct. 19, 7 p. m. Kemmer Cir., at Frankford, Oct. 16, 17. Calma Sta., Oct. 23, 24. Fosco Sta., Oct. 23, 25. Blue Ridge Cir., at Verona, Oct. 30, 31. Prosper Cir., at Prosper, Nov. 6, 7. Carrollton and F. R., at Carrollton, Nov. 7, 8. Weston Cir., at Weston, Nov. 13, 14. Josephine Cir., at Josephine, Nov. 20, 21. Nevada Sta., Nov. 21, 22. Richardson Cir., at Richardson, Nov. 27, 28. Let pastors, stewards and trustees be prepared to make full reports on dates announced. It will not be possible to hold a "critic" meeting. We are expecting each pastor and Board of Stewards to report in full. No charge in McKinney District should fall on finances. I will come to any charge, where appointment is for Saturday and Sunday, on Thursday and preach at other points on charge if notified by the pastors in time. C. W. DENNIS, P. E.

- Vernon District—Fourth Round. Vernon Cir., Sept. 15, at 2 p. m. Tolbert, Sept. 17, at 11 a. m. Crowell, Sept. 19. Margaret, Sept. 20, at 11 a. m. Kirkland, Sept. 25, at 11 a. m. T. B., Sept. 25, at 11 a. m. Childress Sta., Sept. 26, at 11 a. m. Estelina, Sept. 26, 27. Childress Sta., Sept. 28, at 11 a. m. Danmont, Oct. 2, 3. Quanah Sta., Oct. 9, at 11 a. m. Quanah Sta., Oct. 10. Concho, Oct. 16, 17. Odell, Oct. 17, 18. Lazzare, Oct. 22, at 11 a. m. Paducah, Oct. 24. Vernon Sta., Oct. 30, 31. Let all the pastors be ready to elect the Lay Leaders for the ensuing conference year and all the Boards of Trustees have their reports ready. J. G. PUTMAN, P. E.

- Terrell District—Fourth Round. Rockwall Sta., Sept. 4, 5. Fate Cir., at Millwood, Sept. 11, 12. Forney Sta., Sept. 18, 19. Crandall Cir., at Crandall, Sept. 25, 26. Royse Sta., Oct. 2, 3. Mesquite and Pleasant Mound, at P. M., Oct. 9, 10. College Mound Cir., at C. M., Oct. 16, 17. Terrell Sta., 8 p. m., Oct. 17. Mabank Mis., at Mabank, Oct. 23, 24. Kemp and Becker, at Becker, Oct. 30, 31. Elmo Mis., at Elmo, Nov. 6, 7. Scurry Cir., at Warsaw, Nov. 13, 14. Kaufman Sta., 8 p. m., Nov. 14. Chisholm Cir., at Chisholm, Nov. 20, 21. Garland Sta., Nov. 21, 22. Hutchins and Wilmer, at Hutchins, Nov. 27, 28. Lancaster Sta., 11 a. m., Nov. 28. E. L. EGGER, P. E.

- Gainesville District—Fourth Round. Bonita Cir., at Prairie View, Sept. 25, 26. St. Jo Mis., Sept. 26, 27. Pilot Point Cir., at Wesley, Oct. 2, 3. Dexter Mis., at Dexter, Oct. 9, 10. Woodbine Cir., at West View, Oct. 16. Aubrey and Oak Grove, at Cooper, Oct. 17, 18. Leavittville Sta., Oct. 23, 24. Denton Sta., Oct. 24, 25. Montague Mis., at Montague, Oct. 30, 31. Marysville Cir., at Marysville, Nov. 6, 7. Myra and Hood, at Myra, Nov. 7, 8. Era and Spring Creek, at Era, Nov. 10. Sanger Sta., Nov. 13, 14. Valley View Sta., Nov. 14, 15. Reston Mis., at Gladys, Nov. 20, 21. Denton St. Sta., Nov. 23. Whaley Memorial, Nov. 24. All who made subscriptions, at Sanger, for the District Loan Fund, for S. M. U., will please send to me at once. J. F. PIERCE, P. E.

- Paris District—Fourth Round. Clarksville Sta., Sept. 12, 11 a. m.; Quarterly Conference, Oct. 4, 8 p. m. Blossom Sta., Sept. 12, 8 p. m.; Quarterly Conference, Oct. 12, 8 p. m. Roxton Cir., at Roxton, Sept. 19; Quarterly Conference, Oct. 11, 10 a. m. Annona Cir., at Annona, Sept. 25, 26. White Rock, at W. R., Oct. 2, 3. Benham Street, Oct. 3, 8 p. m.; Quarterly Conference, Oct. 19, 8 p. m. Lamar Avenue, Oct. 10; Quarterly Conference, Nov. 22, 8 p. m. Centenary, Oct. 10, 8 p. m.; Quarterly Conference, Nov. 23, 8 p. m. Paris Cir., at Hopewell, Oct. 16, 17. Daport Sta., Oct. 17, 18. Emberson Cir., at Mt. Tabor, Oct. 23, 24. Pattonville Cir., at Milton, Oct. 24, 25. Woodland Cir., at Kanawha, Oct. 30, 31. Detroit, at Detroit, Oct. 31, Nov. 1. Clarksville Cir., at Liberty, Nov. 6, 7. McKenzie Cir., at Bethel, Nov. 7, 8. Bogata Cir., at B. Nov. 13, 14. Avery Cir., at Lydia, Nov. 20, 21. W. F. BRYAN, P. E.

- Marlin District—Fourth Round. Hearne, Sept. 4, 5. Calvert, Sept. 5, 6. Brennon, at Beck Prairie, Sept. 11, 12. Marlin, Sept. 12, 15. Kossie, at Eureka, Sept. 16. Reagan and Stranger, at S., Sept. 17. Fort, at Fort, Sept. 18, 19. Rosbud, Sept. 19, 20. Durango, at Blevins, Sept. 25, 26. Travis and Chilton, at C., Sept. 26, 27. Buckholts, at Buckholts, Oct. 1. Devils, at Glorietta, Oct. 2, 3. Cameron, Oct. 3, 4. Mayfield, at Pt. Sullivan, Oct. 9, 10. Gause, at Gause, Oct. 10, 11. Normangee, Oct. 16, 17. Flynn, at Flynn, Oct. 17, 18. Centerville, Oct. 18. Leon Mis., at Liberty, Oct. 19. Wheelock, at Hickory Grove, Oct. 23. Marquez Mis., at Owenville, Oct. 23, 24. Franklin, Oct. 24, 25. Fairfield, at Fairfield, Oct. 30, 31. Teague, Oct. 31, p. m. Jewett, at Buffalo, Nov. 7. Let the Women's Missionary Societies and Boards of Trustees make written reports according to the Discipline. Let the preachers and stewards bestir themselves as never before. We can and ought to pay out every dollar on salaries and conference collections. If every man does his best we will. Well, we are not counting on anything else. GEO. W. DAVIS, P. E.

Stomach Sufferers GALLSTONE VICTIMS

and all who suffer from pains in Right Side, Back, Under Shoulders, in Pit of Stomach, Colic, Gas, Indigestion, Sick Headache, Dizzy Spells, Nervousness, Bad Color, Blisters, Costiveness, Yellow Jaundice, Torpid Liver, etc. Have you enough confidence in us and fairness not to take our judgment and put us down as fakes, but to write for a copy of our valuable book of information and hear what we have to say, and what others knowing us or our remedy have to say, and decide for yourselves, fairly and without prejudice as to our honor and the merit of our remedy? Then address Gallstone Remedy Company, Dept. B-8, 219 S. Dearborn St., Chicago, Ill.

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OUR CHURCH NEWS

(Continued from page 9)

happy grove meeting and the call of the old conch shell to early prayer. The voice of the experience and shout is still-l by the marble slab where sleep our Methodist saints. Where are the landmarks? Are we the better for their passing? This is news to command our reverent thought.

The Wesleyan Christian Advocate (Atlanta, Georgia), says that Louisville claims to have one of the oldest, if not the oldest, chartered institution of learning in that State. When the County of Jefferson was formed in 1794 from portions of the counties of Warren and Burke the Louisville Academy was established by the act of the Legislature. And it has been in operation ever since, not even suspending during the Civil War.

The Midland Methodist says that Chaplain Kipfinger, of the penitentiary at Michigan City, Ind., states that of his personal knowledge eighty-three per cent of the prisoners in that institution trace their downfall directly to liquor. In the case of those convicted of murder liquor was directly or indirectly connected with the crime in ninety-six per cent of the cases, and 212 of the 226 life prisoners owe their fate largely to this same cause.

Prof. R. L. Wiggins, who has just taken his Ph.D. degree at the University of Virginia, will soon issue his book on the late Joel Chandler Harris. Prof. Wiggins will have the Chair of English in Southern University, Greensboro, Ala., for the next year. He is the son of the late Rev. R. L. Wiggins, of the South Georgia Conference, and is another son of a paragon, who is doing something worth while.

His many friends throughout the Church will be pleased to learn that Dr. C. F. Reid, Secretary of the Laymen's Missionary Movement, is again at his work in Nashville. Dr. Reid was for some time seriously ill, and the Board of Missions at its meeting last May granted him an indefinite leave of absence. He has spent the time since then with relatives at Erlanger, Kentucky. His condition is greatly improved, and he has been at his office in Nashville since August 18.

Rev. R. C. Elliott, who during all the troubles in Mexico has remained at his post in Mexico City, has been granted leave of absence for a time and has gone to San Antonio, Texas, to join his family there. The condition of his health demanded this change, but he remained in Mexico City until he felt that there was no longer imperative demand for his presence there. He is one of our veteran missionaries in Mexico and has done splendid work there.

The Executive Committee of the Ecumenical Methodist Commission, which has in charge plans for the celebration of the centenary of the death of Bishop Asbury, is made up of representatives of the various Methodist bodies of our country. On this Executive Committee are the following representatives of our Methodism: Judge E. K. Campbell, of Washington, Vice-Chairman; Bishop E. E. Hess, Dr. F. J. Pretzman, Dr. A. J. Lamar, Dr. F. S. Parker, and Hon. Josephus Daniels.

The Classmate gives these interesting facts worthy of study: "Eight of the nine justices of the Supreme Court of the United States are collegians; seven of the eight are from denominational colleges. Eighteen out of twenty-six Presidents of the United States were college men; sixteen of the eighteen were from denominational colleges. Of the members of Congress of 1913 receiving college education, who were prominent enough to be mentioned in Who's Who, two-thirds were graduates of denominational colleges."

Mr. A. Dee Simpson, Secretary of the Extension Department of Southwestern University, recently returned from San Francisco, Calif., where at the special invitation of Mr. Edwin Rogers Embree, of Yale University, he went to speak at the Annual Conference of the Association of Alumni Secretaries of the United States. Mr. Simpson spoke on the "Relation of the Alumni to the Financial Interests of the University." There are 110 colleges and universities of the United States members of the association, and of these there are only two in Texas, the University of Texas and Southwestern.

The day of vengeance always comes to unrighteous oppressors, whether they be men or nations.

REV. M. L. LINDSEY—A TRIBUTE.

Having received so many inquiries from ministers and others over the Texas Conference by letters, telephones and other ways as to the manner of the death of Rev. M. L. Lindsey, I take this method of giving an account of same.

Brother Lindsey preached on Sunday morning, August 8, seemingly in as good health as we ever saw him, his theme being, "Christ in the room," and it is a universal saying among the people here that it was easily one of the best sermons ever preached here by this great and good man. More than once the whole audience was moved to tears, and when referring to his own happy home, saying he and his good wife had so recently talked over their situation and had asked each other the question: "Which of us will go first?" the preacher himself was melted to tears, and there was scarcely a dry eye in the house!

How plainly we can see now and feel the full force of that great sermon, for we can only believe that he had some premonition that the end was not very far away.

After the services were concluded he and family went to the edge of town to dine with Brother M. D. Cooper and family, but Brother Lindsey was feeling quite unwell and could eat nothing. Soon he began to suffer badly, and they had an automobile to go out for him, bringing him home, where the doctor was waiting to administer to his needs. His condition was not at all alarming during the night nor all day Monday. However, he said to this writer twice during the day: "Brother A., I am a mighty sick man; either myself or this trouble will soon conquer, and one of us will have to go." But I did not take it very seriously, thinking that his suffering from what seemed to be acute indigestion, occasioned such remarks, but by nightfall the faithful physician said he had developed a very serious case of "swamp fever" or "black jaundice," and he failed entirely to respond to any of the remedies used, and by daylight Tuesday morning the doctor said there was no hope for him at all, and he grew worse rapidly, and at 9:00 o'clock his great soul took its everlasting flight!

How dark was the day to us all, and to this writer and family especially, for Brother Lindsey and his noble wife and four as fine children as ever graced a Christian home were our neighbors and friends, coming into our lives and hearts when we needed a true pastor and friend! Brother Lindsey was all that a pastor could mean in the fullest sense of the word; then, added to this, he was as true a friend as ever lived! Shall we miss this noble man of God? Yes, yes, we shall miss him! Even now we feel the loss that our Church at Center has sustained, the whole Church will feel very keenly his going away, and as Brother A. A. Kidd wrote me, the Texas Conference will wear a badge of grief at Longview next fall.

Our Church here is bent under the weight of this heavy load and there is a sadness and a hushed whisper in almost every word spoken with reference to the sad and untimely going away of this truly great and good man.

Our faithful presiding elder, Rev. L. B. Elrod, is certainly doing everything in his power to relieve us, filling the pulpit with some of the best preachers in the conference, including himself, when he can spare a Sunday to come to us, and this condition will continue until the meeting of our Annual Conference next fall, I presume.

We are trying to be faithful and loyal and will very likely bring up a good report at the end of the year, even though we are without a pastor.

Sister Lindsey asked me to answer the many inquiries of the brethren through the columns of the Advocate, giving the particulars of Brother Lindsey's death, and I have done so. I am quite sure she will expect some of the brethren in the ministry to write a suitable obituary, giving his life's work in detail.

It is not within my power to fully express my love, admiration, devotion to and appreciation of this saintly minister, whose life and labors have helped so many to a higher, nobler and better life, but I do say in the closing of this article that I have scarcely seen his equal as an all-around pastor and preacher. But his personal work is done here, and the good deeds done and the faithful service rendered will live on for ages, increasing in force and power and influence until that great day of . . .

ancing up accounts shall come, and then what a page of glittering, golden deeds will appear to the credit of

Southern Methodist University

LOOKING TO THE OPENING OF

Southern Methodist University

THE GENERAL COMMISSION OF EDUCATION appointed by the last General Conference met in Dallas last week. For particulars of the session, every Methodist should read the account in this week's advocate from the pen of the editor, who is also a worthy member of that body. It is of interest to note that this supreme commission went carefully into all the affairs of SOUTHERN METHODIST UNIVERSITY—titles, deeds, charters, budget, resources, etc.—and with certain suggestions as to forms of titles, charters, etc., fully endorsed the University as the Connectional educational institution of the whole Church west of the Mississippi, but especially representative of the great State of Texas. Many congratulatory statements were made, and the opening will be all the more enthusiastic because of their commendation. The mission of SOUTHERN METHODIST UNIVERSITY to Texas and Methodism is clear, and the administration proposes to meet the responsibility.

THE EMPLOYMENT BUREAU

At last a solution of the problem of how to provide employment for the hundreds of young people who must have financial assistance in their school career is in sight. It is obviously impossible for the University to provide many positions, and really very few lucrative sufficiently to meet the needs of the students, but Dallas and Highland Park are two great and loyal communities, ready to help deserving youngsters, and the chiefest and most efficient agency to find such positions, and to select the right boy for the right job is the Y. M. C. A. Their board of business men and their splendid secretary, Mr. W. A. Scott (Y. M. C. A. Building), have arranged a plan by which they hope to assist the University in providing a satisfactory "way" for every deserving young man to make his education. If the young people really mean what they say about "just give me a chance," let them write Mr. Scott at once. "Where there's a will there's a way." Mr. Scott hopes to find a "way" for every "will." Boys, write him at once.

A GREAT BANQUET

The opening of SOUTHERN METHODIST UNIVERSITY will also be the occasion of perhaps the greatest banquet ever held in the West in connection with a Methodist educational institution.

Recently the Dallas Epworth League Union, under the leadership of J. A. Rogers, Gus W. Thomasson, Layton Bailey, Miss Mary Capers and a dozen other famous Leaguers, arranged with the management of the Scottish Rite Cathedral for a banquet to exactly one thousand persons. The visiting Presiding Elders' Conference, several Bishops, pastors and patrons and friends will join the faculty and perhaps five hundred students in an event that will not be forgotten for many months and years. The splendid program, the great feast, the magnificent appointments of the cathedral and the unprecedented enthusiasm of the occasion will make the holder of any ticket glad, even if it brought him across the State. Watch these columns for program.

YES, SOUTHERN METHODIST UNIVERSITY will open on September 22, to both sexes, accepting all students without examination who can furnish fourteen standard entrance units (two of which may be conditional). All classes, Freshmen to Senior, taken care of by efficient faculty. Let all interested make reservations at once. Write

FRANK REEDY, Bursar Southern Methodist University, Dallas

Rev. Marion Lee Lindsey! Good-by, dear, true friend, for a time only, for we expect to meet you again just beyond the shadows!
J. E. ARMSTRONG
Center, Texas.

MRS. JOHN WESLEY.
By J. E. Harrison, D.D.

I have never believed that justice was done Mrs. John Wesley. I do not remember to have read one word of good concerning her except from Mr. Wesley. A great many stories are told that show her up in a very bad light, and she may have deserved some of the censure heaped upon her.

Charles Wesley was happily married, but Charles did not live on the road and did not have the life work of his illustrious brother.

Lord Bacon well said that some men's life work required them to remain single.

The Apostle Paul claimed the right to lead about a wife, but he didn't. Socrates and Wesley should never have married at all.

Charles did not wish John to marry, but John claimed that he had the right to marry, and he did.

A bachelor, fifty years old, sedate, deeply religious, very studious, when his heart turned to marital affairs he did the natural thing. He fell in love with a beautiful widow who had all the comforts of home known in those days. Wesley in his Journal some years after their marriage, says she was very attractive and charming. She was charmed with Mr. Wesley's wonderful character and did not consider what it meant to her to marry him. She loved home and an easy life. He loved men and a sacrificial life. How could such a couple live well together in matrimony?

Wesley had no home. He lodged wherever nightfall found him. All his time was taken up in the saddle, in his "machine" or in the pulpit. While traveling he carefully read the great books of the day and wrote criticisms of them. He slept when there was nothing else to do.

Mrs. Wesley tried at first going around with her husband. Imagine the beautiful bride in the "machine" or in a carriage with Wesley devoting his entire attention to Bate's "Eleuchus Motuum Nuperorum in Anglia."

Mr. and Mrs. Wesley merely undertook the impossible. She could not stand the hardships of his travels and doubtless could not bear his fixed habits of life and work. And he dared not change. He must work all the time and under all circumstances.

Since traveling was out of the question, a home was provided for her. But what was that home without her husband, for he seldom could see her? This kind of married life was for a lifetime.

The wife of an itinerant may bravely live comparatively alone while her husband is on a large district, because she believes it can be for only a limited time.

The separation—with Wesley on the road and Mrs. Wesley in a hired house—did not satisfy her, so finally she deliberately went to her own comfortable home at Newcastle.

Wesley's Latin, "Non eam reliqui; Non Dimissi; Non Revocebo;" (I did not leave her; I did not send her away; I shall not recall her), was merely his quiet acceptance of the inevitable.

The careful reader of Mr. Wesley's Journal will find no word of censure for her. Once or twice he used an adjective to describe her attractiveness.

They were married until death. Neither he nor she varied from this. When she died he wrote of her in his Journal as Mrs. Wesley.

San Antonio, Texas.

A SONG AT TWILIGHT.

By Robert T. Bentley.

I heard a song at twilight
That came across the dark,
But in it there was something
Of the singing of the lark.
I did not catch the stronger words
Beyond the fields afar,
But only heard the sweet refrain
Of tra la la la. Tra la la la
la la la la la la la la.

I knew the voice of her who sang
That simple, merry lay,
For she was telling of the joys
Of girlhood's happy day.
Then went my heart across the years,
And o'er the fields afar,
And sang with her that merry song
Of tra la la la.

The night came on—the song had ceased—
The singer went her way,
But still there lingered in my heart
That simple, merry lay,
And through the night I still could hear,
Across the fields afar,
The echoes of that sweet refrain
Of tra la la la.

Amid the darkness and the fears,
The heartaches and the strife,
With which we meet along the way
Of this uncertain life,
O may we never cease to hear,
Across the fields afar,
The echoes of that merry song
Of tra la la la la.

Meridianville, Ala.

NINE HUNDRED MILLION DOLLARS SAVED.

The most convincing reply to the anti-prohibitionist's revenue argument comes from Petrograd. In a statement to the finance committee of the duma Minister Barck pointed out that while, as was expected, the national revenue had decreased \$900,000,000 during the past year because of the suppression of the sale of vodka, the reports of the Russian savings banks up to July 1 showed increase of deposits of about the same amount. He seeks authorization, so the dispatch says, to issue state securities amounting to \$600,000,000 beyond the sum at present allowed. By its sweeping prohibition edict, Russia loses nothing financially and gains immeasurably in the efficiency of her citizenship.