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OKLAHOMA

NEW MEXICO

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Volume LXIII

DALLAS, TEXAS, THURSDAY, JUNE 28, 1917

Number 47

Do We Need An Educational Reconstruction?

We do not remember to have read an assault upon the English universities comparable in ferocity to that which Mr. H. G. Wells makes in his plea for the reconstruction of our educational institutions. Mr. Wells notes that the great universities of England are practically closed. Cambridge has less than 400 students of her accustomed 4000. Oxford fares no better. The English writer goes so far as to say that he sincerely hopes that Oxford, Cambridge and the rest will never reopen, if such reopening means the continuation of the educational regime of the past.

There are several counts in Mr. Wells' indictment of the English universities. For one thing, he declares that their students have never learned to obey constituted authority. The patriotism of Oxford and Cambridge men is not questioned, nor can it be, for professors and students alike are in the trenches fighting the battles of their country. But under the fiery tests of war "the British university-trained class are an evasive, temporizing class, individualistic, ungenerous, and unable to produce or obey vigorous leadership."

This is a serious charge and rightly challenges a review of university life both in England and in America. Insurgency can not commend a student body whether in England or America. A lack of respect for constituted authority, a willfulness against discipline, the inability to do team work in a great enterprise—if these qualities are the resultant of college or university training, then the colleges and universities need to be looked over and inquired into. If four years in college do not qualify students to obey, then something is wrong. "I can no longer obey" were the words with which Napoleon registered his willfulness against the laws of God and man and they were the words which spelled his doom. There is no place in society for men who can not obey and there is no place for an institution of learning whose graduates can neither "produce or obey vigorous leadership."

We go on record as a believer in "student self-government;" provided, however, that such government shall not mean the abdication of the president and faculty. Immature students should never be allowed to assume the role of lawmakers beyond whom there is none. The president and faculty of an institution of learning should closely co-operate with and direct student government. In those impressible years students must learn the dignity and nobility of obedience to authority, and, if they do not learn this at college, when will they ever learn it?

This whole matter of discipline may seem of small moment to cloistered professors who have an exaggerated idea of academic freedom, but it is a matter of

tremendous concern to those of us who have sons and daughters whom we intrust to the colleges. We wish to know whether these boys and girls are doing legitimate college work or whether they are allowed to waste their time on athletic jaunts. We wish to know whether these boys and girls have thrown about them the restraints of rules and regulations or whether they are free to come and go as they please. We wish to know that our children will find both something to reverence and something to obey at college, for without the spirit of both reverence and obedience no one is truly educated.

With Mr. Wells' indictment of the things taught in English universities we are not in such hearty agreement. His point of attack is the classics. He would vote out entirely the study of Greek and is nearly as hostile to the study of Latin. He speaks of the curriculum as a "jackdaw collection," a "sort of jumble" which trains the student "how not to get there" and which is taught by teachers who themselves never "got there." His final blast is that one can scarcely "imagine any curriculum more calculated to produce a miscellaneous incompetence."

Well, let us say one thing at least for the education of the English universities: the graduates of these institutions have never gone out to make assaults upon defenseless women and children, they have never flown high in the air and dropped bombs upon

open towns, they have never enslaved populations of enemy countries, they have never fired upon hospital ships nor murdered those angels of mercy—trained nurses. The study of the humanities has at least made them human—if not efficient. And as between the qualities of humanity and efficiency we prefer to choose the first.

Shall we doom the classics because they have not taught us how to operate 42 centimeter guns? Is efficiency the only thing in life? And, especially, shall efficiency in war be made the test of the work of our universities? Shall we adopt the now discredited German education which is more concerned about the verb "to know" than the verb "to be?" Shall we adopt an education whose chief aim is the development of capacity rather than the development of character?

We do insist, with Mr. Wells, that the biological and the exact sciences should have increasing emphasis in our universities. We believe, too, in the study of philosophy and history, but we hope the day will never come when among the leaders of the Nation we shall not have at least a respectable quota who have felt the cultural effects of the humanities in education.

The distinct mission of our denominational colleges is to maintain a balanced proportion between the cultural and the useful in education; these colleges are heroically to resist that type of education which converts men into machines and whose test is what men can do rather than what they are.

A Correct Interpretation

From the first we have reposed perfect confidence in the men who represent Southern Methodism on the Joint Commission on Unification. Occasionally we have heard it whispered that our Church is about to be betrayed. The mere mention of the names of our Commissioners is a sufficient answer to such suspicion. The following compose our Commission: Bishops E. E. Hoss, Collins Denny, E. D. Mouton, W. A. Candler, W. B. Murrah; Dr. Frank M. Thomas, Louisville Conference; Dr. W. J. Young, Virginia Conference; Dr. John M. Moore, North Texas Conference; Dr. C. M. Bishop, Central Texas Conference; Dr. E. B. Chappell, Tennessee Conference; Dr. T. N. Ivey, North Carolina Conference; Dr. A. F. Watkins, Mississippi Conference; Dr. H. M. Du Bose, North Georgia Conference; Dr. W. N. Ainsworth, South Georgia Conference; Dr. A. J. Lamar, Alabama Conference; Judge M. L. Walton, Woodstock, Va.; President H. N. Snyder, Wofford College, Spartanburg, S. C.; Mr. Percy D. Maddin, Nashville, Tenn.; President R. S. Hyer, Southern Methodist University, Dallas, Tex.; President J. H. Rey-

nolds, Hendrix College, Conway, Ark.; President R. E. Blackwell, Randolph-Macon College, Ashland, Va.; Hon. T. D. Samford, Opelika, Ala.; Judge H. H. White, Alexandria, La.; Mr. John R. Pepper, Memphis, Tenn.; Judge E. C. Reeves, Johnson City, Tenn.

We are equally pleased with the interpretation which these Commissioners have given of their instructions. In their meeting at Baltimore they adopted the following paper:

"Whereas, The resolutions adopted by the General Conference of 1914, under which we hold our commission, set forth certain principles as basic to a genuine unification of American Methodism; therefore be it

Resolved, 1. That we consider ourselves bound by the basic principles therein set forth.

2. That we interpret these basic principles to be:

(1) That neither the General Conference nor any of the Jurisdictional Conferences shall be vested with final authority to interpret the constitutionality of its own actions.

(2) That the Jurisdictional Conferences shall have full legislative powers over matters distinctively jurisdictional.

(3) That the colored membership of the Methodist Episcopal Church and such colored Churches as may elect to take part in the reorganization of American Methodism are to be dealt with in such a manner as shall give full recognition to

CONTINUED ON PAGE EIGHT, COLUMN ONE.

At The Rich Man's Gate

REV. C. L. BROWNING, Milford, Texas.

I saw him lying there, bruised, diseased and helpless. He did not come there himself; others brought him. Had he been able to protest he would have done so. But he was helpless and they brought him.

The home at whose gate he had been placed was one of the costly residences of the city. It had been planned by the architect to meet a perverted taste of luxury. It was many times too large for the family and required the employment of several servants to keep it. In fact, it was built for the public eye and was used principally for social occasions—reception, dinings, club meetings and amusements for the rich and idle. Its owner had more money than he knew what to do with, and, having no better place to invest it, he decided to build a house in keeping with his financial ability and his social reputation. The inmates of this home talked in terms of luxury. So long had they been living in the midst of an overflowing abundance that the word, "necessity," had been forgotten. Others talked of comforts and necessities; these of the best theaters, the most fashionable watering-places, the most expensive gowns and the most luxurious touring cars. Others studied the problem of how to solve the high cost of living, how to make the salary meet the cost of food and clothing; these studied the problem of more exciting pleasures, the best place to spend the summer, whether to go on a pleasure trip to Paris, to London, to Egypt or Palestine. They had the money and wanted to spend it. What use is money except it be spent, and what can money be spent for except upon one's self? Nothing more could be added to the luxury of the home; no improvements could be made upon the driveways which wound through grassy lawns and under richly foliaged trees; no more servants could be employed and no more automobiles could be used. All the pleasures of their own city had been exhausted. They must, therefore, seek pleasures elsewhere—find some other place to spend their money.

At the gate of this home he was lying. He had seen the serpentine driveways, had smelled the sweet fragrance of the flowers, had seen the liveried servants living their easy life. The yard, the lawn, the flowers, the trees, the unhurried ease and calm magnificence of it all, seemed so inviting, so restful, so dreamful! But he was not there because of the charm of these surroundings. He had only seen them in going to and from his work. The street on which the house stood was, by common consent, reserved for the leisurely strolls of the idle rich. He felt out of place in his overalls and usually went another street. Furthermore, he did not like this man or his family; not because they were rich, but because they were selfish.

But here he was before this rich man's gate. No one seemed to notice him—no one seemed to care. Like a withered leaf blown from its native tree and eddying in some strange nook, this man had been blown here by the adverse winds of many cruel storms, and was as helpless as the leaf and not more responsible. I stopped and tried to talk with him. Another man stopped—one who had been his associate in labor and companion in suffering—and of him I learned this story:

He had grown up in the marshes; had known nothing but unfriendly winds and the slush of the glades. He had struggled for a footing on the unstable tufts of his locality, but these had either floated away or had become so miry that he could not retain his footing. Before he had reached the years of physical or mental efficiency, the glades had dwarfed his powers and withered his prospects. When he was turning into his teens, a mission had been conducted in his neighborhood. He had been awakened and dreamed of a better life. He wanted to go to school, but poverty had bound him with chains and had refused to let him go. He tried to break the chains, but they refused to be broken. He tried again and again, but again and again failed. He was honest and worked, employing all the ability at his command; but muscle was all that he had to invest. Having no other capital, he was forced to a market where millions were making the same investment, where the workers were

greater than the demand and where greed was making his own bargain and paying his own price. But he was hungry and had to work for any price that was offered. He needed a friend, but found none. He lost confidence in himself and in humanity. At times he doubted if God was good. Suffering much, he prayed. Prayer is the child of affliction; it is watered with the tears of anguish; it is nurtured with the blood of broken hearts. He had to pray. He would curse and then pray; he would pray and then curse. The tides drove him on; the cruel winds robbed him of his strength and left him a helpless wreck. His broken body and broken spirit met at the rich man's gate for the last time. The dogs licked his sores—not as an act of mercy, but because they were dogs. His unfortunate childhood had paid tribute to others. His ignorance had paid tribute to the better informed. His muscles had paid tribute to the contractor and the capitalist. His misfortunes had paid tribute to the fortunate. His diseases had paid tribute to the apothecary. His very sores had paid tribute to the dogs.

"How long has he been at the rich man's gate?" I inquired.

"Off and on all his life," answered my informant.

"Then he has been here before?" I asked.

"Yes," answered my friend. "He was here when a child—a helpless babe. His parents could do nothing for him. They spent their lives on the verge of starvation. The slumworker of one of the missions found the family in destitution and begged that the child might be given a chance. A basket collection, where this and other rich men worshiped, was taken, but the amount collected only kept them from immediate want, and the wolf was soon growling at their door again. Nothing was done for the boy, and so he remained to share the poverty and hardships of the suffering parents."

"Then he was afterwards brought back?" I asked.

"Yes, when he needed religious training and the advantages of an education the missionary laid him at the rich man's gate again and pleaded earnestly that the child might be placed in some training school. But nothing was done and the boy grew up without an education."

"Mention the other times that he was laid here," I entreated.

"O many other times during his life," my friend continued. "This poor fellow married and had children of his own, and at one time it seemed that he would rise above his environment. For a time he had a good position and had saved several hundred dollars from his salary. He used this money as the first payment on a little home; but a long spell of sickness, the expenses of a funeral, the doctor's bill and the loss of so much time from his work, made it impossible for him to meet the payments on his home. He tried to borrow the money, but failed. The rich man had bought the notes and held the mortgage. The home was wrenched from his hands and became the property of the man at whose gate he now lies. His wife, who had worked so hard and had used such pinching economy to meet the payments on the home, soon sickened and died. Since that time this poor fellow has been drifting—homeless, heartless and friendless. During these years of drifting—more than half the time without work—he has been often laid at this gate and begged for the crumbs which fell from the rich man's table. It is too bad. Man's inhumanity to man is—"

"Hush," I said, "the poor fellow is dying! It will soon be all over with him."

My laboring friend uncovered his head for a moment, closed the dead man's eyes, cast a look of "It ought not to have been" across the lawn and said, "I must be going to my work—the noon hour is up and I shall be docked for loss of time. If there be no hereafter, he will be better off in the potter's field; if there is one, God will do a good part by him. He tried, but the load was too heavy."

I went home and tried to read one of the late books on modern theology. Its author was a higher critic and held a very "liberal view" of life and death and the future. The book taught that hell was a farce and heaven a myth. The former was the hobgoblin of fear and the latter the

crushed flower of hope. All this would seem comforting, perhaps, at some other time, but not just then! I was hungry for something that had a reason—something that would sound the true note of character and destiny and make it ring to the human instincts of justice, mercy and judgment. I threw the book aside and for a moment allowed my mind to dwell upon the scene which I had just witnessed. I saw again the pinched face, felt again the cold hand. I saw the scar of disappointment, hardships and cruelty. I thought of the palace of the rich man, his vast expenditures upon the needless luxuries of his selfish life, and who, with the crumbs which fell from his table, could have prevented this man's sufferings, his poverty, his ignorance, his diseases and his death. I lifted another book from the table and read a paragraph addressed to certain rich pharisees of several hundred years ago. The paragraph read as follows:

There was a certain rich man, who was clothed in purple and fine linen, and who fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom.

The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeing Abraham afar off, and Lazarus in his bosom, he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

But Abraham said, "Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted, and you are tormented. Besides all this, between us and you there is a great gulf fixed: so that none can pass from us to you, and none from you to us."

I closed the book and asked: Which one of these books is true? The former makes life a bloody tragedy—a cruel, heartless battlefield—and crowns him who has the strongest arm or the biggest gun. The latter listens to the cry of weakness, pours oil into humanity's bleeding wounds and makes every unfortunate man a brother. It teaches that the other man is as good as we

—that he is a member of the same family, that we all have a common Father and that we should love our brother as we love ourselves. It teaches that the cry of distress is the cry of God's own children. It brings flowers to the sick, food to the hungry, help to the struggling, and a message of a Father's love to all. But it smites sin with an uncompromising hand, and defines sin as selfishness, unbrotherliness, hard-heartedness, covetousness.

Somehow, I want this book to be true. I hope that it is; I believe that it is.

Some of the children of Lazarus survived, and the rich man had a son who inherited his estate and also his covetousness. The law of heredity has done its work upon each family. Nature has been shaping each type to fit his place in life. Take two fishes from the same spawn, place one in a lake and the other in a glass jar, and they will each try to fit the world in which they live—the first will try to grow as large as the lake, and the other grow no larger than the jar. Nature is kind to both in fitting each to his environment. But what about the man or the society or the law which makes the glass jar and then puts the fish in it?

Lazarus needed a chance and not charity. He needed a friend more than a fortune. He needed a brother and not a master. Limitations develop dwarfs; power reverts back to barbarism. Brotherhood would save both the rich man and Lazarus. Dives was an old scoundrel—as heartless as a stone, as devoid of sympathy as a shark, as cruel as a tiger. He knew no god but his money; he loved none but himself; to him brotherhood was an unknown word. He cared no more for suffering humanity than for the worm on which he trod. He spent his life eating, lounging and strutting. Possibly he inherited the wealth which ruined him. To say the least, he abused the wealth which sent him to hell. "He needed repentance—genuine repentance." True! But repentance for what? Judged by some sermons which I have heard—sermons preached to Church members of his type—his only trouble was his "Adamic nature"—he had not repented for his "original sins!" Away with such ointment! Abraham saw him where he ought to be. There was no other place in all the universe which he could fill. The bed fit him because he had fitted himself to the bed, and the thing that sent him there was his covetousness—his inhumanity—his lack of brotherhood.

CHURCH GOVERNMENT Rev. R. C. Hicks

First, I would like to ask the readers of the Advocate how long it has been since they heard a sermon by a Methodist preacher on Church Government? To ask the question, I imagine, is almost to answer it. And it is thought by many that the reason we Methodists don't preach on these mooted points of doctrine and practice more is because we know we cannot defend them with the Bible and, therefore, do not try. But the real reason is to be sought elsewhere. I take it that the rest feel about the matter as I do, and the reason I do not spend more time on these things is because I do not recognize the necessity of it. I feel that our doctrinal foundation is so eternally secure that I do not need to put a new prop under it every time I get up before a congregation. And when you find a man who cannot preach without harping on the peculiar dogmas of his sect you may put it down that he feels uneasy about the ecclesiastical structure in which he lives, and must lose no opportunity to bolster it up.

However, the world is entitled to know just what each denomination stands for and this, for one reason, is why mooted points should not be wholly neglected.

And one main reason why Methodists should give some attention just here is that the ministry and press of some other Churches are so insistent on these points that the outside world and some of our own people come to think that perhaps these folks are right. What is constantly preached to people is apt to be believed, especially if no one contradicts it.

On the matter of Church government, for instance, we are hearing and reading much these days to the effect that the great world movement toward democracy indicates that all forms of Church government except the congregational are waning, and will finally break down and give way to ecclesiastical democracies. Just as if there were a civil democracy on earth that in any way resembles the

workings of one of our so-called democratic Churches. Where is there a civil government that is called a democracy that is not operated on the representative plan? Authority is delegated to representatives, who make and administer laws, establish and maintain courts, etc.

But the principle of delegated authority is exactly the point upon which the independent, or congregational, Churches make their whole fight. With them all authority lies in the local Church, and if that authority is delegated the Church thereby loses it, and it passes over to whoever or whatever receives it by delegation. So what a delegate, or representative, does is not the act of the Church at all in their way of thinking. Everything with them must be settled by a referendum vote of the local Church. There are no rulers, nobody clothed with any authority, nobody over anybody else. And this is their boast.

It seems strange that such views should be held to so tenaciously when the Bible is so silent concerning them. The only place in the whole Book that looks like a Church vote is where the disciples elected a man to take Judas' place after he committed suicide, and the man they elected has never been heard of since. God had his own man picked out to fill the vacancy and in due time brought him in, so we read a great deal of the Apostle Paul, but nothing of the Apostle Matthias.

But, before speaking further on this point, did it never occur to the reader that there is almost, if not quite, a perfect parallel between the government of the Methodist Church and that of our Federal Government? There is a graduated system of tribunals, with the right of appeal from a lower to a higher. Legal procedure in the two is practically the same. The principle of representative government is the same in each.

Serious objections are urged against an autocratic episcopacy, so-called. The one-man power lodged in the

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Bishop is thought by some to be close akin to the mother of abominations. But let us look at it for a moment. We, the people of the United States, have a way of making a President, and when we have made him we require him to do certain things, among which is to appoint postmasters, Federal judges, custom inspectors, revenue collectors, ambassadors and consuls to other countries, etc. Thousands of men go at his bidding. Pretty autocratic, but we hear no complaint of the system.

In like manner we Methodists have a way of making a Bishop, and when we have made him we require him to do certain things, among which is the appointment of preachers to go here and there, college presidents and teachers to run our schools, others to do civic and reform work, serve as army chaplains, collect money for the work of the kingdom, etc. We require him to do these things, and if he didn't do them we would oust him. It is all right for the President to do the work required of him by the Constitution of the United States, but it is awful, some think, for a Methodist Bishop to do what the Discipline of the Church requires him to do.

So much for autocracy, one-man-power and over-lordship. If we have it in the Methodist Church we have it in our Federal Government. In civil matters the world over the representative government is called a democracy. And Methodism is the greatest ecclesiastical democracy on earth, as the American Union is the greatest civil democracy.

But to return to the argument from the Biblical standpoint. If there is to be absolute equality in the Church, no rulers, why do the Scriptures say, "Obey them which have the rule over you, and submit yourselves?" And we know the reference is not to civil rulers, for the next clause is, "for they watch for your souls." Again, "Remember them which have the rule over you, who have spoken to you the Word of God." And again, "Let the elders that rule well be counted worthy of double honor." It seems from these Scriptures that the early Church had some rulers in it. And Paul told the elders of the Church at Ephesus that the Holy Ghost had made them "overscers." And there is no record to show that any apostolic Church ever called a pastor.

And the challenge, long standing, to show where anybody was received into the Church in apostolic days by a vote of the membership, has never been met. And not only inspired apostles received members without a vote, but Philip, who was not an apostle, received the Ethiopian treasurer into the Church when they were alone.

In conclusion: It is said that the local Church has all authority, so that no question can arise in the Church that cannot, and should not, be adjusted by the local body. But a question arose in the Church at Antioch which that Church did not settle. It was relative to whether the Gentile converts should be required to observe the law of Moses and be circumcised. See the fifteenth chapter of the Acts of the Apostles. It was settled by a body of representatives—a General Conference—which met in Jerusalem and thrashed it out. A number of speeches were made, and when all seemed to be through James, who was pastor of the old mother Church where they were assembled, and who seems to have been presiding over their deliberations, summed up the arguments and settled the case forever by handing down a decision. "Wherefore my sentence is," said he. And the word "sentence" in the original is the word that signifies a decree. It is the same word used when Pilate "gave sentence" that Jesus should be crucified. It was the final word, the word that settled the case. Somebody, then, in the primitive Church had the authority to hand down decrees. And that is the way it is in the Methodist Church.

Clarksville, Texas.

This day is before me. The circumstances of this day are my environment; they are the material out of which, by means of my brain, I have to live, and be happy, and refrain from causing unhappiness in other people.—Arnold Bennett.

Neither let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be gotten by finding we were wrong. Let a man try faithfully, manfully to be right; he will grow daily more and more right.—Carlyle.

A MATTER OF HISTORY.

Rev. John M. Moore, Ph.D.

The General Conference at Oklahoma City did not indorse, adopt or propose a plan of Methodist union or unification. What it did was to make a declaration of its attitude to the proposal of unification and the basis upon which the negotiations for unification should proceed, outlined in the "Suggestions" in the report of the Commission on Federation. To speak of an Oklahoma plan or a Saratoga plan or even a Chattanooga plan is not to speak accurately, as what is contained in the body of "Suggestions" offered by the Commission on Federation and the declarations of the two General Conferences does not constitute a plan or plans and was never meant to be so considered by those who proposed or indorsed them. The three documents are so many steps taken by the representative and authoritative bodies of the two Methodisms in their sincere effort to find a competent basis for an ultimate and complete unification. This view the historic facts seem to me clearly to uphold.

After the "Suggestions" were adopted by the Commission on Federation, May 13, 1911, at Chattanooga, Bishop Collins Denny offered this resolution, which was adopted: "Resolved, That at the close of our deliberations we emphasize the statement that the 'Suggestions' here outlined are only tentative; that in no sense are these 'Suggestions' a plan, but merely the result of our explorations in search of a basis of union. It has not been possible to think through even the questions that have come before us. Other questions not yet touched will need to be weighed, analyzed and carefully stated." These words are too plain to be misunderstood. Steps in the approach were being taken, but the way was not fully explored.

Our Commission said to our General Conference: "Your Commission desires your approval or disapproval concerning further negotiations along the lines of these suggestions." The Bishops said: "It is for you to determine, therefore, whether you will indorse what your commissioners have done or modify it or ignore it or completely reject it." The Oklahoma declaration was written in the light of these statements. No one at that time supposed that the General Conference desired or was even competent under the conditions of such assemblies to prepare and propose a real plan of unification. How was the Oklahoma declaration prepared and adopted? Only by the request of the editor and others do I give this bit of history.

The report of the Commission on Federation containing the "Suggestions" was presented to the General Conference and referred to the Committee on Church Relations, of which the Rev. Frank M. Thomas, D.D., of the Louisville Conference, was chairman, and the Rev. R. H. Wynn, D.D., of the Louisiana Conference, was the secretary. At the meeting of the committee this report was referred to a subcommittee of five, whom the chairman appointed as follows: John M. Moore, of the North Texas Conference; Rev. Charles O. Jones, D.D., of the North Georgia Conference; Judge R. E. Wood, of Louisville; Mr. C. H. Ireland, of Greensboro, N. C.; and President R. S. Hyer, LL.D., Dallas, Texas. The subcommittee, after a day or more of careful study of the report, met and discussed its various elements. Finally agreements were reached, and I, as the chairman, was asked to prepare the report. During the four days in which the report was being prepared I took counsel of Dr. Thomas, Dr. Hyer and Dr. W. J. Young, of the committee, who were members of the Commission on Federation. After the adoption of the report by the subcommittee, it was presented to the Committee on Church Relations, where it was explained, discussed and then adopted, item by item, without the change of a single word. The report contained no reference to the Negro membership involved, as it was the view of the subcommittee that it would be best not to refer specifically to any one item of the "Suggestions," but leave all to the Commission on Unification, who, by the Declaration, were empowered to enter negotiations and work out a plan to cover all the "Suggestions" and were required to report in full their findings to the next General Conference for its consideration and final determination. While the report as a whole was being considered, Mr. Thomas Whitehead, of Lynchburg, Virginia, insisted that the report declare for a separate organization for the Negro

membership. After some discussion a resolution was orally offered by the Rev. James Cannon, D.D., of the Virginia Conference, and it was adopted. I was asked to formulate it and incorporate it at the proper place in the report. This I did after consulting with Dr. Cannon. Had I understood it to be an ultimatum, I would not have said, "We recommend," but, "We demand," or "We require." Neither Dr. Cannon nor Mr. Whitehead nor any one else raised any objections, public or private, to the language used. That "recommendation" has never been interpreted as a mandate except by outspoken antiunificationists. They have been quite ready at all times to accept and promulgate any interpretation of any action or statement that would seem to obstruct or make impossible the unification of the Churches.

What did that "recommendation" call for? Evidently it called for a separation of the Negro membership from the rest—and yet not absolute. "Holding fraternal relations with the reorganized and united Church" was meant to imply more than good will to be exhausted in fraternal phrases and courtesies. It was meant to be a link that binds, a substantial nexus. What would be its form? That was to be determined by the Commission on Unification, as were all the other issues involved. The form of the statement, as was that of all others, was carefully chosen, so as not to put restrictions upon the Commission, but to give guidance in negotiations. The idea of inserting a sine qua non on any point never entered the author's mind, nor was such ever suggested by any one, so far as he now remembers. The end sought in the Declaration was the approval of the negotiations, the recognition of the "basic principles of a genuine unification" in the "Suggestions," and the appointment and empowering of a Commission on Unification to elaborate and perfect the embryonic elements into a complete, harmonious and competent plan. This report was adopted unanimously by the General Conference without criticism, suggestion or change of any kind.

UNION OF TWO METHODISMS.

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

It seems to me that the greatest danger to the Southern Church that could come from a union with the Church, North, is the kind of theology that Church is teaching through its conference course and through its higher institutions of learning. If it does not matter what is taught our ministers, nor what they preach to our people, all other difficulties, great as they are, might be surmounted. This Church greatly predominates in numbers and would naturally set the standards of theology. One needs only to examine the books in the course for young preachers in that Church to see the danger ahead. Vanderbilt was a greater curse than a blessing to our Church in its questionable theology the last ten or fifteen years before we lost that institution, which event was a great blessing. Since we could not reform, convert or regenerate Vanderbilt, to lose it was a blessing. It is difficult to keep the course of study for young preachers in the Southern Church as pure and free from taint as it should be. Dominated by greater numbers in the Northern Church the modern theology would be forced upon us with increasing rapidity. This is the greatest danger of union.

The Negro problem is delicate, but not really dangerous. Social ecclesiastical mingling could never be forced upon us through the course of study required of young ministers. Let us beware of that danger.

We need deeper spirituality more than large numbers and greater machinery. The further Methodism gets from deep spiritual teaching and living the less of power and usefulness she will exert upon nations and individuals, no matter how rapidly she may multiply her millions in membership and in wealth.

May God guide us safely through the breakers should be our earnest prayer.

A STATEMENT.

Permit me to express my hearty approval of your editorial in the Advocate of June 14 entitled "Was There An Ultimatum?" Your position is precisely the one which I took in an article which appeared in the Christian Advocate (Nashville) of June 7, 1916. If the preferences expressed by the two General Conferences are to be regarded as ultimate decisions, then all our negotiations have been a

mere farce. And, furthermore, the minutes of our Baltimore meeting show that our Commission stated officially at the very outset that we did not regard ourselves as instructed in minute details, but only as to a few broad general principles.

There are evident difficulties in the way of the bringing together of two such bodies as the Methodist Episcopal Church and the Methodist Episcopal Church, South; but, surely they are not such as to make impossible the accomplishment of an end so greatly to be desired.

E. B. CHAPPELL.

Nashville, Tenn.

METHODIST UNION—ONE OBSERVATION.

The army in our midst, in our homes, our Churches, our streets, our papers, with all the nationalism and internationalism of the constant discussion of our world war, gives us a cosmopolitanism which is very pronounced. In fact, the sides of nations are falling in and the world-family is becoming realized. This captain bids you "Good-bye," he is off to Washington; this major, he is to New York; this private to Indianapolis. You meet at the church door, or on the street, new men; they hail from Philadelphia, Chicago, New Orleans and San Francisco. It is so also with their families. There are no bounds and bonds in their itineraries. This is so with traveling men, magazines, newspapers, commerce. I wish that it were so in our Methodism. Our men need the North, they need the South, we all need this weaving of experience and observation North, South, East and West. How do you do, Brother Itinerant? Oberlin? Good. Good-bye, Brother Goforth. Where? Minneapolis? Good. Welcome, Brother Transfer. Going where? San Diego from New York. Some move!

Mutual discoveries of unsuspected worth would result.

Another Observation.

Methodism is talking in her negotiations on Union about a World-Church. Thank God! The earth is drenched with the blood of a struggle, in which are eight of my own brothers and nephews, in France, Italy, Egypt, Mesopotamia, India, Canada and the struggle is marked by the assertion of frontier, with God on the inner side and the devil on the outer side. This is the spirit of the creed and the article in the Church, in a very large degree. Each Church with special regard to the denominational Hinterland delimits her doctrinal frontiers, marking with heavy lines, like those of a rival railroad in competitive territory, her Cape-Cairo or Berlin-Bagdad route to the better land. "The devil take the hindmost," or the Outlander.

I would like to see an approved Article of Religion in our Discipline, in addition to those setting forth our state, belief and hope, stating in terms clear and loving, our conviction and hope for the great Church territories beyond our beloved Methodism. Many Churches absolutely go so far as to deny hope outside their creed to any other. This spirit is not unconnected with the nationalism which battens on the tombs of the conquered. Methodism does not deny, and does accept, the external validity of ministry, sacrament, Church, without equivocation. She is very solitary in this freedom and acceptance of conscience. Make an Article to express this beautiful fact.

EDWARD C. MORGAN.

Marfa, Texas.

THAT WHICH IS AT STAKE.

H. G. H.

The other day I attended a District Conference. When the time came to elect lay delegates to the Annual Conference the presiding elder did not name suitable qualifications for an efficient lay delegate. And it is notorious that many lay delegates do not know or specially regard fitness in selecting lay delegates to Annual Conferences. Many of these District Conference lay delegates do not attend Annual Conferences—do not know or care that these Annual Conference lay delegates may be put on important boards, handling large Church interests—and totally unfit for such positions. Do not know or seem to care that some of these lay delegates may cast deciding votes in very important questions. Do not seem to know that some of these lay delegates—by reason of their being members of the Annual Conference—may be elected delegates to the General Conference—and may by one vote, decide great and vital

(Continued on page 7)

Notes From the Field

BELLVILLE MISSION.

We have just closed our annual revival meeting here, which was conducted by Rev. Sam S. Holcomb, of Ada, Oklahoma. Brother Holcomb is one of the strongest gospel preachers in our Church and a splendid singer. Indeed, he is the pastor's helper. Brethren, if you need help for coming meetings write this brother at once.—S. W. Stokeley.

RICHLAND SPRINGS.

I want to report one of the best revivals that was ever held at our Church. Brother R. A. Waltrip, West Texas Conference evangelist, began a meeting here June the first and lasted ten days. His sermons were powerful and convincing and did much for the spiritual uplift of the town generally. We had nineteen conversions and additions to the Church. We consider this a great success in as much as the Methodist Church here is very weak, our Church being the smallest in the town. Brother Waltrip is indeed a great revivalist. I also want to say that our pastor, Brother Charles Nixon, who has been with us nearly a year, has the love and confidence of all the people, Methodists or otherwise. He is a good young preacher and one of the best pastors I ever saw, a sweet-spirited man, tireless worker and always on the job.—J. H. Kavanaugh, Lay Leader.

PALMER CHARGE.

Palmer is still on the map of Methodism and all is well with us here. When we arrived here we found the ladies busy as could be papering and painting the parsonage and we were given a very cordial welcome. Pounding is constant and good things continue to come in. On two occasions it was not just a sprinkle but a down-pour. Palmer at one time and Boyce at another. The stewards raised the salary \$200 over last year and plans are developing for meeting every financial claim. We held a meeting in Palmer in March, which was very helpful indeed resulting in several conversions and additions to the Church. Rev. J. Fred Patterson, of Weatherford, led the song service. The pastor did the preaching except one service at which the singer preached us a very helpful sermon. We left a host of friends on the Salado Charge but have found a like company here. We are indeed pleasantly situated and find much to do in the Master's service. The Texas Advocate is in high favor. We are to have the editor with us July 1.—E. R. Patterson, P. C.

CLEVELAND.

Our meeting at this place began the first Sunday in June and ran until the 17th. The writer did the preaching for three or four days, then Rev. J. W. Cullen, of Sour Lake, came and surely did good, faithful work. We have had a hard struggle here for three or four years, a hard fight with the world, the flesh and the devil; this is plain, but facts. The town was anything but what it could or should be. Cullen knows how to preach to all classes of people. The man in sin trembles before him, and the best of it all he (Cullen) knows no one when he gets in the pulpit. He is logical and holds his crowd spellbound. Eleven joined the Church, and the membership revived and strengthened. Bro. Cullen's trip was a blessing to the town. When a man is converted under such preaching as he did here at Cleveland, you can count on him. This is my eighteenth year in the Texas Conference and this is by far the hardest place I have ever had. I think the light is beginning to break, and the people are going to wake up and do something worth while. The sermons Sunday morning and night were a credit to any man. You ask if Cullen can preach. Yes, sir; he is a cogent, logical, forceful, gospel preacher, and in many respects has few equals. I had rather have J. W. Cullen than your modern evangelist. More real good will be done, and the people will be ready to co-operate with the pastor. This meeting will not only tell for good now but for time and eternity. We are expecting to say "everything in full" at our annual gathering. We are trying to make this the best year of our ministry in every way. Success to the craft.—D. W. Gardner, P. C.

QUITMAN.

Our ten days' meeting which began Friday night, June 15, closed last night. Rev. R. J. Smith, of Big Sandy, did the preaching, and there was not a dull service from first to the last. He is a man of God and therefore a

man of faith. His preaching is both profound and yet so clear and simple that a little child can understand it. He condemned every form of sin, and melted hearts with the love side of the gospel as well. The revival broke out with a collection. My! how Smith can reason, plead and persuade folks to give money. The entire indebtedness which had hung like a nightmare over the Church for three years was lifted, also Quitman's pro rata of the parsonage liquidated, which aggregated \$592.70. No wonder the people got happy and shouted. Bro. Smith is a regular "Knickerbocker Special" when he goes after money. The entire community was awakened as never before, so said one of the oldest Methodists in the town—the greatest meeting in nineteen years in Quitman. Men heard the gospel who had not darkened a church door in seven years. The Church is greatly revived; new family altars erected. At the men's service strong business men wept and gave their hearts to God. Twenty-four professed Christ, six joined the Methodist Church, four the Baptist and others promise to come in later. A freewill offering was given to Bro. Smith, amounting to \$100.45. An old-fashioned pounding in "due and ancient form," of many substantial edibles, came to the parsonage the last Saturday night of the meeting, enough to keep the physical man going for many weeks. Judge R. H. Smith gave a beautiful pulpit chair to grace the nice new church building. We thank God and take courage.—J. C. Calhoun, P. C., June 25.

FORT WORTH—ROSEN HEIGHTS.

The Rosen Heights Methodist Episcopal Church, South, is the name suggested for the united Methodist Churches on Rosen Heights, Fort Worth, Texas. Unification of Methodism became a reality in this section on November 5, 1916, when the members of the Pearl Avenue M. E. Church voted unanimously to become members of what was known as the McKinley Avenue M. E. Church, South, on condition that a suitable location be secured at some point between the two Churches. This united Church is making history. Two beautiful lots, 100x140 feet, centrally located on Rosen Heights, have been secured and paid for in cash. Methodism now presents a united front in this industrial section of Fort Worth where live hundreds of people who work at the stock yards and the packing houses. A complete survey of this growing territory has been made and the results are an eye-opener. Heretofore only fifty per cent of the Methodist families on the Heights have been reached by both Churches. Of the two hundred and thirty Methodist families more than a hundred have no connection with any Methodist Church in Fort Worth. Hundreds of children are not attending any Sunday School or Church. Since the two Churches united seventy-five members have been received at the regular services. The Sunday School has more than doubled and now has an enrollment of 600 in all departments. One hundred and forty babies have been secured for Cradle

Roll. In this section the families are large and the incomes are small. A great modern church is needed, but the present church on McKinley Avenue will be moved and remodeled at once and used during war times at least. Our plans are to begin a great revival campaign in the near future. The prayers of God's people are earnestly desired. The pastor has offered his services as Chaplain in the army and may be called into service any time.—E. R. Stanford.

WE ARE HAPPY IN GEORGIA— BUT?

Well, sirs and sisters, we enjoy the weekly perusal of your pages, from the editorial up to H. G. H. Bro. Bradfield gives us no badfield for our brain grazing and H. G. H. thumps your thinker into action.

We are happy in our Georgia labors and so handy to the "Old Folks at Home," who linger with us in love, but our nine years' stay in Texas certainly did bind us mighty close to many a place and face.

Last night we had company at our little parsonage. Just now Miss Sara said, "Fold up this quilt and put it back up on the shelf." I said, "What's all this writing mean all over this 'kivering'?" "You know that's one of the quilts they gave us in Texas—Roxie H., September 16, 1917—Effie C., N. E. Minor, Adelia Pittman, Mrs. Frey, S. J. Chambliss, F. V. B. Frey, May C., Madge Bennett, Lucy C., Millie Alexander, Miss J. M. H., Emma H., G. A. Frey, Mrs. M. A. H., A. H."

Well those were great old days. I wonder where all these friends are now.

The first year Miss Sara and I were married the folks on Lockhart Circuit gave us thirteen quilts and a counterpane. We had a little buggy, a pair of ponies and the salary size of the buggy. Now our folks have given us a car, pay us four or five times as much salary, but we are no happier and sometimes I fear we are not doing as much good. Anyhow we still love God and folks and throw you all a kiss clear across the Mississippi River.

"UNCLE NATH and MISS SARA." Griffin, Georgia.

THAT ULTIMATUM.

Rev. S. A. Steel, D. D.

You are right, Mr. Editor. Let us have done with the "ultimatum" business. We cannot unite, and the discussion is imperiling that fraternity which is far more important than any formal union of two bodies like the Methodist Churches, North and South. If there has been any ultimatum it has come from the other side, when they tell us, as they virtually do, that the recognition of the equality of the Negro with the white man is a necessary condition of union. We don't intend to have that down here, and where is the good to come from this diplomatic dodging of the real issue? Let the M. E. Church stand for the principle and the policy of Negro equality, and all that it logically involves; and let us continue to stand for the policy we have consistently followed from the beginning, and treat

the Negro as what he is, an inferior race, undeveloped and entitled to our help and kindly co-operation in seeking his improvement. This is the policy the white people of the South intend to follow, and to depart from it to humor a lot of sentimental advocates of "union" will be to split Southern Methodism wide open. The Negro is not a white man with a black skin, as the Northern folks think. What he may become after a thousand years of freedom remains to be seen. After, perhaps, ten thousand years of his native freedom in Africa he has not made enough progress to invent a pair of breeches or a fork to hold his meat. The white man lifted himself out of primeval savagery, and after a thousand years of self-improvement has but a slender hold on his gains. Witness Germany, where the most intellectually advanced section of the race are rivaling the denizens of the jungle in ferocity and making Europe a pit of blood! No Negroes have ever improved except through contact with civilized white men. To say that after fifty years of freedom they have reached a point of equality with what it took the white man a thousand years to gain is little short of absurd.

But there are lots of absurd things in this mad world. I think it is absurd to put Lincoln's speech at Gettysburg alongside of Wilson's war message. Yet Dr. Parker does that in the July Epworth Era. If Lincoln's Gettysburg speech was true, then the Confederates were the Germans, fighting to perpetuate despotic government, and Davis was the Kaiser, aiming at the dominion of the world, and Lee was Hindenburg trampling Belgium under his feet and setting at naught all the humanities of civilized warfare. We know the very opposite was true. The Confederates fought for the eternal principle of self-government and if they had won the war liberty would have been as safe on these shores as it is now. We all are willing to admit that Secession was a mistaken policy, and that the issue was overruled for the best. We are all glad that at this crisis in the history of the world the United States is able to present a united front to foes of freedom, and there are no more valiant defenders of that freedom than the sons of Confederate soldiers. But they are what they are because their fathers bequeathed to them, not the blood-thirsty spirit of German militarism, but a deathless love of constitutional liberty. Lincoln's speech is immortal in literature, and as eloquent as it was false. It assumed that if Lee had won at Gettysburg liberty would have died; but as he was defeated, liberty had a new birth and should not perish from the earth. I call that absurd!

Is there no way to get people to think a little deeper? If you meet the water man tell him for pity's sake send us some showers. Shreveport is a sure enough "dry" town now.

Shreveport, La.

"There is a sweet peace that out-breaking conflicts cannot disturb—the peace of God in the soul. And all who will may have it."



No. 15 Chandelier
1,000 Candle Power

Coleman Lighting Plants

Air-o-lite Lamps and Lanterns

FOR CHURCHES, STORES, HALLS AND HOMES!

You do not need a Million Dollar Church for real comfort, but you should have a well-lighted house. Coleman Lights will shine a welcome to your members and strangers alike, add comfort and good cheer. It is the old story, "Let your light shine." If you expect people to visit your church, home or store, you must provide for their comfort to insure their return.

The Coleman Company have been making Modern Lighting Plants for fifteen years. It is our specialty. We started in making better modern Lights, and we are still making the best.

No expert is needed to put up a Coleman Plant, only a wrench or pair of pliers and a couple of hours time. We guarantee you Coleman Service with every Plant. Our service does not stop with the making of a sale. It means a warranty of satisfaction for Good Goods and Good Lights. The installation of a Plant represents so small a cost and operating expense, that it is easily within reach of every Church.

To churches putting in Plants during July, we offer a special wholesale price. If it is more light you need, we have what you want. Write us about it and get our Catalogue No. 35-M.



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BRANCHES—St. Paul, Toledo, Chicago, Wichita.

THE GREAT JULY JOB FOR TEXAS METHODISM.

Texas Methodism has set before it a great task to be accomplished during the month of July. July 31 of the present year is the last day of grace for Texas Methodism to claim the balance of \$88,000 promised to Southern Methodist University by the General Education Board of New York City.

This is the greatest issue now before the Methodists of the Southwest. Nothing should be allowed to get in the way. Other interests must not be sacrificed but this one issue is now supreme and should keep the leading place in our minds for the time being.

When Gideon went forth to fight the battle of the Lord, "every man stood in his place round about the camp" and did his part. If all the great army of Methodists would do so on this occasion, we would easily meet the conditions and secure the balance of the money now waiting for us.

Uncle Sam had his Liberty Bonds oversubscribed; the Red Cross Fund has been secured with a liberal margin. Surely the Methodist Church in Texas and the great Southwest will not fail in this, the greatest enterprise we have yet undertaken.

In order to make sure of this large sum, new pledges must be had in actual cash. Some of our wealthy men and women should come to the rescue at this time. Some of them who have paid in full, and are able to help again, should add to their former gifts for this great cause.

In all the history of the General Education Board no great Church has ever failed to meet the conditions and to collect the sum in full. Shall we be the first to fail? Such a failure would discourage the whole situation and bring us into confusion.

A better day is ahead of our Church schools in Texas Methodism. We are coming to a better understanding of our needs. We are rapidly moving toward a happy unification of all our educational interests. From recent conversation with some of our leaders I am fully persuaded that we will soon have a real system of schools in Texas Methodism where all friction will be eliminated and where peace and harmony will prevail throughout the entire educational interests.

I am always anxious for my Church paper. MRS. IDA COKE. Sulphur Springs, Texas.

We do not want our Advocate to discontinue now. Wishing it greater success. H. J. DIXON. Ardmore, Oklahoma.

Inclosed you will find check for \$2 for the Advocate. This good paper has been coming into our home for thirty-three years. We cannot do without it. P. G. VERDUZCO. Pearsall, Texas.

I have been reading the Advocate from the days of my childhood, and I feel that it has exerted a tremendous influence in my life for good. CHAS. P. MARTIN. Exeter, California.

Methodism Redeeming HER PLEDGES

THE HONOR ROLL, including the morning mail on Tuesday, June 26. What an inspiration! See how it has grown! And furthermore, a great many notes will be returned and many sheets taken from the old ledger and filed away in the paid-in-full book, the record of the true and faithful.

Again, it is evident that S. M. U. is an institution "of, for and by the people." It has been built by the small subscriptions of many, instead of the large subscriptions of the few.

AND HERE IS ANOTHER VERY IMPORTANT THING So many people seem to think that a University might be made a money-making institution. The truth is that no student pursuing the regular courses pays more than half the actual cost of the instruction he receives.

Let every father and mother know that when they have paid the small tuition fees, the Methodist Church is paying approximately the same amount. We are working together for the children of this generation. We must build both buildings and endowment if the tuition charges continue reasonable.

- F. N. Hamilton, Canadian, Tex.
W. K. Snell, Clarksville, Tex.
J. T. Lacy, Mt. Enterprise, Tex.
Mrs. J. H. Priddy, Bryan, Tex.
G. O. B. Millard, Beaumont, Tex.
I. G. Garrett, Gainesville, Tex.
O. S. Ferguson, Leonard, Tex.
Geo. T. Jester, Corsicana, Tex.
Mart Missionary Society, Mart, Tex.
Mrs. F. P. Nettles, Dallas, Tex.
B. A. Donekson, Farwell, Tex.
R. W. Felty, Bailey, Tex.
C. R. McClure, Paris, Tex.
Rev. J. H. Schrimshire, Whitesboro, Tex.
Mrs. Sarah Reynolds, Columbus, Tex.
I. M. Gee, Greenville, Tex.
R. P. Etter, Lone Oak, Tex.
I. H. Webb, Plano, Tex.
J. A. Caswell, Bullard, Tex.
Mrs. Mollie W. Cross, Troup, Tex.
Tom E. Aker, Jacksonville, Tex.
L. H. McGee, Jacksonville, Tex.
Miss Lois McGee, Jacksonville, Tex.
Mrs. S. E. Perry, Hamilton, Tex.
M. A. Boone, Hamilton, Tex.
F. E. Aycock, Rosebud, Tex.
R. R. Temple, Chilton, Tex.
Ed. Band, San Antonio, Tex.
B. A. Ryman, Matagorda, Tex.
G. B. Lawrence, Roxton, Tex.
W. M. Ganitt, Roxton, Tex.
A. G. Rodgers, Blossom, Tex.
Green T. Hicks, Cleburne, Tex.
Rev. A. B. Rbbers, Plainview, Tex.
Rube Evans, Uvalde, Tex.
Rev. G. I. Irvin, Higgins, Tex.
Mrs. J. F. Luker, Valley Mills, Tex.
Eugene Luker, Valley Mills, Tex.
Lorraine Luker, Valley Mills, Tex.
W. P. Wallace, Grayburg, Tex.
C. E. Neff, Houston, Tex.
Mrs. A. R. Johnson, Jr., Burnet, Tex.
T. W. Shepard, Clarendon, Tex.
Mrs. C. J. Timmons, Clarendon, Tex.
D. O. Stallings, Clarendon, Tex.
R. W. Scales, Hedley, Tex.
Lizzie Wimberly, Hedley, Tex.
S. S. Smith, Ft. Worth, Tex.
W. T. Mauldin, Cuthand, Tex.
Mrs. T. L. Edmondson, Loraine, Tex.
M. J. White, Bellevue, Tex.
I. R. Spielman, North Bend, Oregon.
Mrs. T. L. Duncan, Roscoe, Tex.
Will P. Jones, Childress, Tex.
I. L. Bain, Hedley, Tex.
Henry Miller, Weatherford, Tex.
J. D. Phillips, Tyler, Texas.

"FOR THE WAR PHILOSOPHY."

This war will either be over in a short time or it will last a long time. If it is over in a year it will add to every man's prosperity in the United States. Big prices, immense war expenditures and war business will be followed by big prices and immense business with Europe after the war is over.

THIS ARGUMENT IS WRITTEN IN A LIGHT VEIN, BUT IT'S TREMENDOUSLY AND SERIOUSLY TRUE. Read it over again.

THAT TABLET UNVEILING.

When I "compiled" the Knickerbocker Special Club I promised that every member would have his name or that of some dear one selected as an honoree on a beautiful bronze tablet. We are going to carry out that promise.

THE FATEFUL DAY.

Don't forget the fateful date, July 31, 1917. It's just 50 days from the date of this paper. We've got to average collecting \$3000 a day every day from now on. But we have \$350,000 of notes owing to us.

ONE CENT A DAY—THAT'S ALL!

Three thousand dollars a day is just one cent a day from each Methodist in Texas, of whom there are 300,000. But, brother, you'd better send two cents. There might be one shriveled soul in all that glorious company that wouldn't pay his one cent! Yes, there might! So I'm going to pay 2 cents. Who will join me?

NOTHING LIES LIKE FIGURES!

Which leads me to say that there is no greater fallacy possible than multiplying by the total number of members at so much per capita to raise a sum for any cause. Per Capita is a delusion and a fraud and totally unreliable. He never does come through. You couldn't raise one cent apiece literally from every Methodist in Texas for any cause under heaven!

DO ALL PREACHERS PAY THEIR SUBSCRIPTIONS?

Hush! Treason!!! Fire!!! Shhhh! I'm going to tell an awful secret! I hear there is one preacher in Texas who subscribed to this sacred cause and has failed to pay his subscription! No, it's not that brother who has had misfortune and sickness. He paid up anyhow. He sold a shirt that he raised on slops and paid up. This brother just says, "It's not convenient. The University's got plenty of money anyhow and the war is on. I won't pay." Will we publish his name? Do you think we ought to? My! my! wouldn't it be awful? A preacher that doesn't pay his subscription! May be he will repent. Let us hope it ain't so, anyhow!

RABBIT PHILOSOPHY.

The war, instead of being an excuse for not paying your subscriptions to the S. M. U., and even pledging further sums, is a tremendous reason why you should pay up and put up. We are giving billions of money to "save democracy, but democracy will not be worth saving without educated Christian leadership," and educated Christian leadership is the glorious product of our Church schools.

RABBIT IS ALMOST PEAVED.

If it were possible for a sweet-tempered rabbit to get mad this one would when he receives replies to his urgent request for payment of subscriptions like this: "My sub. is just as good as gold," etc., and "I'll pay it in the indefinite future." No man's note is as good as his money. Not even mine! And besides we cannot get a dollar of that \$88,000 except as we have the cash, not promises, however good the promise may be.

BORROW THE MONEY AND PAY UP.

The Rabbit never asks anybody to do what he wouldn't do himself; and he advises those who owe subscriptions to borrow the money from the bank, if necessary, and pay up. I borrowed a thousand dollars not long ago to give away. Go thou and do likewise or even likewise. A-a-men!

HERE IS A METHODIST OF HIGH DEGREE.

"Frank Reedy: I enclose check for \$25.00, \$20.00 on note for myself (Terrapin Race), and \$5.00 extra for negligence in not paying before now. Yours, (Signed) HINES CLARK, Crowell, Texas."

N. B.—A letter of this kind now and then is like a shower on a dry summer day.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER Editor
Georgetown, Texas.

WORK FOR THE HOT WEATHER.

The summer season, hot as blazes, is now upon us. Some of our well-to-do folks are taking their families and going to some mountain or seaside resort, often to the detriment of the health or the morals, or both, of their families. This annual exodus cannot be prevented, and the only remedy is for pastors and superintendents and teachers at "resorts" to do all they can in the way of looking after the spiritual life of the numerous sojourners. But a large majority of our Sunday School workers and pupils will spend the summer at home. The danger with these is that the leisure imposed by heat and drouth may seriously impair the habit of regular attendance at Sunday School. In the country it is the season of the protracted meeting. Such meetings are in many communities the most important season of the Church year, when faithful pastors and other Sunday School workers thrust in the sickle to reap after months of patient sowing and tillage. Rightly applied, such occasions rejuvenate the Sunday School and offset the loss by persons "absent from home for the summer." But there are people who leave their own Sunday School and go to other communities during the summer season simply to get a change of air or a good dinner. In this way many classes go to pieces and many a Sunday School is completely demoralized. Unless a teacher is really needed and can be of great service elsewhere, would it not be a finer thing to exercise a degree of self-denial and stay by the class whose holding together and proper training may mean much to the Kingdom of God in coming days? In larger towns the case is slightly different; but even there the presence of summer visitors, the natural lassitude of hot weather and other causes lead many teachers and not a few superintendents to relax their energy, to the great detriment of the Sunday School work.

We are therefore glad to note that not a few wide-awake teachers make an extra effort during the summer season to hold together and build up their classes. One teacher in Texas runs a "Sunday School Special" to a fine swimming hole every Friday. This "special" is made up of autos of this teacher and his friends. Tickets for passage are issued at Sunday School the previous Sunday, and no boy can obtain passage without such a ticket. Needless to add, such a class does not go to pieces. Other teachers go to the trouble to provide extra picnics, lawn parties and such entertainment. Many children in town and city are dreadfully lonesome during vacation, with no place to play but the sidewalk, and any extra attention at that time grapples them to a teacher with hooks of steel. Outings, under proper guidance, are good for health and morals. Another thing that many teachers are doing is to make the lesson bill of fare on a hot Sunday unusually inviting. Some enlist their classes in definite community tasks, such as keeping the church lawn bright, supplying flowers to the sick, searching out new families and inviting them to Church and Sunday School. The difference in the plan of relaxation and the plan of girding up one's loins for extra effort during the dull summer period will be clearly manifest when the fall season arrives and classes are compared.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector, Field Secretary. The day spent at the Uvalde District Conference registered a hearty welcome and a fair field for the Field Secretary. Rev. S. B. Johnson, presiding elder, stands second to none in his appreciation of the Sunday School and he magnifies the cause in his public ministrations. He has an unusually strong conviction that every class ought to have its own separate room. As this must be largely provided for by curtained spacings in the Churches over which he presides, he has come to be widely known in his own district as "Curtain Johnson." In my humble opinion this is a most honorable title. As no Church can do permanent work without a building, so no class can do its best work without a curtained room. The use of ordinary water pipe and curtains make such an arrangement possible in every church except the larger ones that are built upon irregular ground plans. Let the piping be enameled, and the curtains selected to harmonize in color with the interior of the church, and the effect is by no means unpleasing, as is the case when sagging rusty wires and misfit curtains are used. I believe that separate class rooms have more to do with our Church's spirit-

uality in the future than is generally realized. What we must have is a generation trained to public prayer and testimony. How can this be done in the hub-bub of the average one-room church auditorium? It is the sight more than the sound that interferes. Curtains make it possible for the teacher and the devotional committee of the class to call for special seasons of prayer and personal testimony. The Epworth League is doing a noble work in this line, but training in this important direction should be given to every class in the Sunday School, and there is little hope of accomplishing this without at least separate curtained spaces.

Soda Springs, on the Harwood Charge, with Rev. C. L. Allen as pastor and Bro. E. Hudgens, superintendent, furnished a rather unique brand of Sunday School institute. It was held in connection with the Quarterly Conference, and the Field Secretary is always glad to come into close touch with the "beloveds," because he has never yet struck one who did not offer most brotherly co-operation in the institute work. Dr. J. T. Curry was certainly no exception. Through his strong, optimistic backing a school only two months old was pledged by its enthusiastic superintendent and pastor to an early place in the front standard line. Soda Springs is also unique in the fact that it is a big historic country Church that had gone for a number of recent years without a Sunday School. The enterprising young pastor has again placed it on the Sunday School map, and his live superintendent will help keep it there. Another feature was an old-time basket dinner and a big crowd to help eat it. If Mr. Hoover and other food conservationists had happened along they might have issued another protest against "American prodigality." But if, like ye scribe, they had accepted an invitation to eat, I imagine the protest would have landed in the waste basket, on the special ground that the quality of the spread justified the quantity. Another unique feature was the participation of all surrounding Sunday Schools. Rev. W. F. Weeks, District Secretary, and Superintendent Keith, of Luling, came in Sunday morning with their Sunday School in big auto loads. Can't we get the lick suggested by our General Sunday School Board and magnify the opportunity of the Sunday School group institute? The Soda Springs rally was a most successful demonstration.

What shall I say of the double header on Saturday and Sunday at Stockdale and Sunnyside? We divided time and found it good to be at both places. —Bro. Hocutt, pastor, and this scribe. At Stockdale J. M. Baker, Superintendent, has worked at the job in co-operation with the present and former pastors, and the organization shows progress. Six cozy curtained rooms had been provided in the church auditorium. Pledges for advance in organization were given and the school will soon be "standard."

At Sunnyside we found in Homer Reese a rather new superintendent, but one who is anxious to learn. The whole countryside turned out and made it a day to be remembered. This is a fine country community with great Sunday School privileges, which I believe will be more and more realized.

EPWORTH LEAGUE DEPT.

EULA P. TURNER Editor

All communications intended for this department should be sent to your editor at Denton, Texas, care of the College of Industrial Arts, until the middle of August.

July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.

Next week we are to be given a rare treat in the form of a pictorial review of the program for the Encampment. Miss Ella Nash, Dallas, one of our State Secretaries, is attending to this matter, which is sufficient evidence of its being well done.

Conference Secretaries, let us have those reports of annual sessions before they become out of date.

Notice the fine item from the Henrietta Juniors. We are so glad to hear from them. Mr. Gus Bond is their superintendent and he writes that "the Advocate goes into many of their homes." These children are getting the right training, the kind which makes them love the Methodist Church and read its literature.

It is with deepest regret that the North Texas Conference hears of the resignation of Mrs. Douglas Tomlinson (nee Mary Capers) as President of the Ruby Kendrick Council of Missions. There has been no more untir-

ing worker in our conference than Mrs. Tomlinson. Her efforts have been largely responsible for the raising of the African Boat Special in so splendid a manner. We wish for Mrs. Tomlinson a broader field of service and the strength and wisdom from above which enables her to best serve those with whom she comes in touch.

HENRIETTA JUNIORS.

Henrietta, Texas, June 15, 1917.—The Juniors here have taken the name "Crutchfield Junior League" out of love and respect for our pastor, Rev. Finis A. Crutchfield. This is Brother Crutchfield's fourth year here and we realize with deep regret that we must lose him next conference. The past four years have been marked by spiritual uplift and material progress.

Twenty-four members of the "Crutchfield Junior League" went over to Wichita Falls, eighteen miles, on a large motor truck Friday night, June 8, to attend the Annual Conference of the North Texas Conference Epworth League. The "Model Degree 2" was conferred on them by the Ruby Kendrick Council of Missions.

ANTHONY GRINKE, President.

B. Y. P. U., LEAGUE AND C. E. MEET TOGETHER.

Mutual help and co-operation were the themes dealt with at the first joint meeting of the Epworth Leaguers, Baptist Young People's Unions and Christian Endeavorers at the City Temple Thursday night.

Hon. Cullen F. Thomas, director of the Young Men's Evening at the First Baptist Church, presided during the following program:

Invocation, Rev. J. Frank Smith; reading, Dr. J. M. McMinn; talks by B. A. Phillips, of the Epworth League Union; Henson Rogers, of the Christian Endeavor Union, and Charles Turner, representing the City B. Y. P. U.; vocal solo, Luther Jones; talk, Emmett Thurmon, ex-president of the City League Union; song, led by Robert H. Coleman of the First Baptist Church; benediction, Rev. John B. Gonzales, President of the Dallas Pastors' Association.

The Program Committee consisted of Pat Murphy, of the League Union; Paul Hilker, President of the City Temple Society, and W. Bailey Handley, President of the City B. Y. P. U.—Dallas Church World.

AN APPRECIATION.

The North Texas Conference Epworth League and the Ruby Kendrick Council of Missions express their profound appreciation and thankfulness for the magnificent service of Mrs. Douglas Tomlinson, President of the Council of Missions for the past two years.

The Ruby Kendrick Council of Missions was organized in 1915 at Clarksville, Texas, with Mrs. Tomlinson as the first President. To her, more than to any other individual, is due the wonderful showing in missionary pledges and the splendid missionary spirit of the North Texas Conference. To her untiring zeal and efficiency is due the more intensive organization of our missionary propaganda, and the improvement in the programs of the last two conference meetings. Her service in securing great missionary leaders to attend our conferences and inspire us to greater deeds in our missionary work leaves us with a debt of gratitude that we can never repay.

As she leaves this work, we feel a great loss. It is our hope that her noble service and the inspiration that she has given us will enable us to push ahead and to strive to emulate the example that she has left us. We wish for her a long and happy life, filled with the same character of service that she has so unselfishly given as an officer in the North Texas Conference Epworth League.

A. T. STEWART, President North Texas Conference Epworth League.

MISS META MEADOW, Treasurer of Ruby Kendrick Council of Missions.

EPWORTH NOTES.

F. S. Onderdonk.

Hope you read Bro. Terry Wilson's article in a recent number of the Advocate relative to the music. It was fine. Now let the folks bring their musical instruments and thereby add to the volume of music.

The folks are coming from the four corners of the country. They are coming in ones and twos and in whole delegations. Actually some people are going from San Antonio. The time is short, now let every friend of Epworth become a booster.

The drouth is hard on the country, to be sure, but you can't help matters by sitting around home whining over



it. This is all the more reason why you should tear away from your troubles, hie away to the cool breezes of the coast and enjoy the great program.

We will have our own restaurant on the grounds. It will be screened and comfortable, with charges reasonable. There will be a good store, barber shop, news stand, cold drinks and a laundry office. We have arrangements for good ice and fish service.

Now, don't forget about that bathing suit. It must be decent. We see some in the show windows that will not pass muster at Epworth. Please do not embarrass us by making it necessary for us to call your attention to this down there.

How grand it would be if everyone would go to Epworth and leave their fine clothes at home! Let the ladies bring plenty of simple wash dresses, they will be in style. The men folks will not have to wear coats if they do not so choose. It is going to be a place of rest, recreation and comfort.

Bro. Bob Shuler is going to bring his family and come in his car. Good for Bob. He will be a great attraction. Those vesper services conducted by this pastor-evangelist, will be everlasting in their effect on the young life of the Church.

Miss Norwood E. Wynn and Mrs. John C. Granbery will teach Mission Study classes. It will be worth something to sit at the feet of such women and get their messages. Let me suggest that you bring your Bibles and prepare to attend Dr. Kern's classes.

ALL THINGS NEW.

Today my heart was saddened
As I thought of days long gone—
Of the loved ones who have left us
To join the ransomed throng.
They left our hearts all broken
When they bade to earth adieu,
But by and by we'll meet them
In that land with all things new.

So many of our loved ones
Have joined that happy throng
To sing God's praises ever
In that land of love and song.
So I'm ever pressing onward,
For faith has caught a view
Of the Homeland over yonder,
With everything made new.

O that Homeland over yonder
Where at last we all shall join
In the hallelujah chorus
Of the glad redemption song—
Where my Savior calls and tells me
To be faithful and be true,
Till a crown of life He gives me
In that land with all things new.

MRS. NANNIE H. SIDELL,
Dallas, Texas.

THEY CALL HIM "DOCTOR."

"I wish to attest my appreciation of your wonderful Gray's Ointment for the cure of boils, sores, cuts, etc. I have used it in my family for ten years and it has cured in every instance. I have recommended it so much that my friends all call me doctor."—W. Evans, Danville, Va. For 93 years Gray's Ointment has proved the most wonderful remedy ever discovered for cuts, boils, bruises, burns, old sores, blood poison, felons, etc. Its experimental stage has long since past. If it can benefit you in any way, write Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid, or get a 25c box at your druggists.

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THAT WHICH IS AT STAKE.

(Continued from page 3)

questions—say the election of a Bishop, the matter of the union of the two great bodies of Methodism, the question of woman's right to certain positions in the Church—great and radical changes in the economy of Methodism—forgetting that General Conference is our legislative body—that we are an ecclesiastical democracy—one vote deciding everything—creating or ending a revolution.

The presiding elder said nothing and I know there was great risk in the selection of the wrong man—admitting that those laymen were excellent men but ignorant of many ecclesiastical things—and had no right whatever to call on the Lord to enlighten their ignorance.

I attended two other district conferences, but was not present when delegates to Annual Conference were elected.

Mr. Editor, what would you think of a man applying for position of president of a fine and long established Methodist college who never reads a copy of the Texas Christian Advocate? You think what J. A. Phillips thinks. What would you think of the presiding elders nominating and Annual Conference confirming a board with many figureheads on it—never read the Advocate and too poor to spend twenty-five cents for a copy of the Discipline?

I have been on Conference Boards for fifty-five years and the figureheads I have looked into the faces of reminds me of the faces of Blue Beard's wives hanging on the wall.

I am neither a scold nor a funmaker, but I want the brethren to read up and keep abreast of the times, study history, mark the changes, inform themselves as to the swift movements of all Church matters, read our books, study the Discipline, find out what the editors of our papers are about, think on great subjects that pile mountain-high about us.

Deliver me from the man who goes to sleep and turns everything over to the Lord.

MY PERSONAL FEELINGS ABOUT IT.

At a recent District Conference within our State, a man was elected to represent the Methodist Church in the Annual Conference as a lay delegate. I hold myself personally responsible for the statement that the man in question does not even claim to be a God-fearing, Christian man and stated to his presiding elder several months ago that he was not fit to be a Methodist steward. He has stood openly upon the other side of moral questions from where his Church has ever stood. His most intimate friends would smile at the thought of his being either pious or godly in his life. He does not attend Church regularly and is not looked upon by the members of his Church as a man who keeps the laws of Jesus Christ either in his private or public life. It is believed by those who know the circumstances that his election was manipulated by personal friends and had a political significance.

I have nothing against this man personally, but as a minister of the Methodist Church, who realizes that our communion is even now sick unto death with the enthronement of godless men in the high places of our Zion, I protest against this action. Brethren, in the name of the Son of God, can we not lay our hands upon men who are really pious and consecrated, even if they are not rich and powerful from a worldly standpoint, and place them in the leadership of Methodism. Why should we add to the already heaped-up burden under which our Church is struggling for her very life? If we are thus to honor sinful men; if we are determined to place in the lead those whose lives are absolutely contrary to the teachings of Jesus Christ; if we will thus make a mock of the demands of our God, it were better for the poor, sinful world that a millstone were tied about our necks and the whole pack of us dumped into the midst of the sea. I am told that it is the intention of certain men to elect the man referred to as a delegate to the next General Conference. God forbid!

R. P. SHULER.

The flower has its fragrance, the object has its shadow, the lamp sends forth its light, the flame has its heat, the magnet its attraction; so every personality has its influence. It is a part of you and can neither be assumed at will nor cast aside at pleasure. It belongs to you, and with it you are helping to drag down to hell or lift up to heaven. Are you radiating death or life? Which?—Alabama Christian Advocate.

MAKING GOOD OUR PROMISE OF "Everything You Need to Make You Happy" At the Texas Methodist Assembly PORT O'CONNOR JULY 19th-29th



THE ASSEMBLY PROGRAM WILL BE GIVEN IN THIS COOL AUDITORIUM

THE BEST PROGRAM in the history of the Assembly. This is the verdict of competent judges. Such teachers as Dr. C. M. Bishop, Bishop E. D. Mouzon, Rev. R. P. Shuler, Dr. John M. Moore, Dr. George Stuart and Mrs. A. A. Coker. You know all of these folks and what they can do. They will be at their best during the Assembly. It is a program that you will want to hear every day.

The Auditorium was built for comfort—the breeze has ample opportunity to get to you. No need to stay away from services because of the "hot auditorium." The coolest place on the grounds will be here, where the most is to be gained.

ACCOMMODATIONS:

Twenty comfortable lodging cottages have been built just a short distance up the beach from the auditorium. Each room of these is 10x12 with an 8x10 porch and is furnished with double bed, dresser, two chairs, bowl and pitcher, but no linens. By renting two cots, four persons can occupy one room and porch with comfort. Price per room is \$1.00 per day for the 12 days. \$1.25 per day for less time. No cooking allowed in cottages. There is an ample supply of tents 10x12 on good frames and floors. These rent for 50c per day for the 12 days or 75c per day for less time. A tent fly is furnished free with two tents for the entire season. Cots and chairs may be rented on the grounds. Cots are \$1.00 for the season or 15c per day for less time. Chairs 25c per day.

CONCESSIONS AND STORES:

Ice, Cold Drinks, Ice Cream and Distilled Water will all be for sale on the grounds inside of the Assembly fence. A General Store with a stock sufficient to supply all needs of campers and cottage renters will be found within the grounds. Barber Shop and Pressing Shop will be located with the other concessions on the main business avenue in the rear of the Auditorium. An Epworth Cafe will be under the Assembly direction and will serve a la carte meals and short orders at no advance over usual city prices. Baggage Transfer and Automobile line from depot to grounds will be run on satisfactory schedule at reasonable prices.

AND NOW YOU SEE that we knew all along what we were doing when we promised you

"EVERYTHING YOU NEED TO MAKE YOU HAPPY"

It really is that way at PORT O'CONNOR. It is a splendid place to spend your vacation, no matter what you require. Whether you want a quiet restful time, with plenty of study and good Gospel teaching, or a rollicking, care-free summer-time, play-time—or better than either, a combination of the two, you will find it at the TEXAS METHODIST ASSEMBLY under the happiest of circumstances and the bluest of skies. Come out away from the hot, dusty city to pleasant, restful PORT O'CONNOR, where the breeze blows cool over beautiful Matagorda Bay and the hurry and unrest of the city is lost in the wonderful blending of land, sky, sun and water.

WRITE TODAY FOR YOUR RESERVATIONS

FISHING:

The Assembly time this year is fish time at Port O'Connor. They will be "biting." The waters of the Bay abound with small fry, while farther out the giant tarpon challenges the skill of the most experienced fishermen and fisherwomen.

BATHING:

We will have our own bathing pier and bathhouse this year. The new pier extends out for a thousand feet, giving a depth that will satisfy the most venturesome swimmers. Closer to shore may be found any depth desired, from "padding" water for the "wee kiddies" to six or eight feet for the experienced swimmer. There will be plenty of surf for the folks who like that kind of swimming.

BOATING:

As usual, there will be plenty of boats for rent either by the hour or day. Large sailing craft will make weekly and special trips to the Island and the Pass.

AUTOING:

If you have a car, bring it to Epworth this year. From most any place in the State you will find a chain of splendid highways leading to the coast, and when you get close to Port O'Connor you will find smooth, white shell roads that are the envy of less fortunate communities all over the world. The country through which you will pass is beautiful. By all means bring the car to Port O'Connor this year.

OTHER AMUSEMENTS:

Tennis courts will be found near the Assembly Grounds, your ticket allows you to come and go at will. There will be croquet for those who want it and more than all these there will be an abundance of good friendship, such as only good Methodists have with each other.



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OUR CONFERENCES.

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

A CORRECT INTERPRETATION.

CONTINUED FROM PAGE ONE.
race consciousness, while at the same time offering to them the largest possible co-operation.
The Joint Commission is now in session in Traverse City, Michigan, the first meeting having been held Wednesday, June 27. Let prayers be offered in its behalf. Especially should every whisper of distrust be stilled. Southern Methodism has no better men than those who are her honored representatives in the Traverse City meeting and that they have properly divined their task the resolutions, as given above, clearly show.

DEAN HOYT M. DOBBS.

During a temporary absence of the editor of the Advocate Dean Hoyt M. Dobbs will contribute the editorials to these columns. Dean Dobbs is comparatively a new man in Texas, but it seems as though he were native to our soil. His gentleness, his large ability and his growing usefulness have greatly endeared him to our people. Editor Dobbs, brethren!

SAVE THE WASTE AND WIN THE WAR!

Food Administrator, Mr. Herbert Hoover, under date of June 18, writes us concerning the great National food crisis. He makes the startling statement that "the world is in want of food." Of the 550,000,000 bushels of wheat, which our allies will require of us in the coming year, we are likely to fall short 250,000,000 bushels. Without food conservation, declares Mr. Hoover, we can not win the war. He suggests that the motto of every American home should be "Save the waste and win the war."

These words from one so well qualified to speak should stir every household in America to the strictest economy. The waste of a single slice of bread each day in every home means the daily waste of a million loaves of bread. The waste of a single ounce of food each day in every home means a yearly waste of nearly five million pounds of food. Such is the computation of Mr. Hoover.

In the light of these statements we can arrive at some idea of the appalling waste of the liquor traffic. The Commissioner of Internal Revenue shows that for the year ending June 30, 1916, 3,603,911,916 pounds of grain and molasses were used in the production of distilled spirits alone, while the Department of Agriculture shows that 3,004,754,590 pounds of foodstuffs were consumed in the manufacture of fermented liquors. This is to say that in the manufacture of distilled and fermented spirits there are used annually in the United States 6,608,666,506 pounds of food.

Of these appalling figures Percy G. Stiles, assistant professor of Philosophy in Harvard University; Walter B. Cannon, George Higginson professor of Philosophy in Harvard University, and Irving Fisher, Professor of Political Economy, Yale University, say:

We have reviewed the statistics submitted in regard to the 6,608,666,506 pounds of food stuffs used in the manufacture of malt and distilled liquors in the United States. It is probable that as much as one-sixth of the total may be neces-

sary for the production of denatured alcohol. At a fair estimate of its calorific or fuel value the remaining five-sixths would supply the energy requirement of 7,000,000 men for a year.

Read these figures again. They are simply astounding. The annual waste in food by the liquor traffic of America would supply the energy requirement of seven millions of men for a year! Yes, save the waste and win the war! For the annual waste of the liquor traffic would sustain in Europe an American army sufficient to overrun the militarism of Germany.

In view of these appalling facts who will say—what patriotic American will say—that the National House of Representatives did not act with prudence and patriotism in its amendments to the administration food control bill providing that no food stuffs shall be manufactured into intoxicating liquors during the period of the war and further providing that the Government may take the present stock of liquor, if required, for the manufacture of munitions of war? Will the National Senate follow the patriotic example of the House? Will the Senate help the Nation to save the monstrous waste of the liquor traffic and win the war? Wire your Senators, flood the Senate with petitions. For we must save the waste if we shall win the war.



PRESIDENT WILSON'S APPEAL TO THE SUNDAY SCHOOLS.

The ability of President Wilson to mobilize the entire resources of the Nation in the present crisis of our country has astonished his fellow-countrymen and the whole world as well. The following appeal shows his estimate of the tremendous place of the Sunday School in the life of the Nation:

To the Officers, Teachers and Scholars of the Sunday Schools of the United States of America:

The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battlefield while others will make the Nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday Schools of the Nation should observe a special patriotic day and on this occasion should make a special contribution to the American Red Cross for the alleviation of the suffering entailed by the prosecution of the present war. It is my earnest hope that your generosity may be unstinted in this, the hour of the Nation's need, and that this special day may mean much to you in the understanding of the cause for which our beloved land now contends.

WOODROW WILSON.

The authorities of the Methodist Episcopal Church have designated Sunday, July 1, as Patriotic Day in the Sunday Schools and have directed that the offerings on that day be sent to their Board of Sunday Schools. Should not our own schools observe this day and should not their contributions be sent to Dr. E. B. Chappell, Nashville, Tenn., our Sunday School Editor?

The American Red Cross, let it be remembered, is international and non-partisan in its services. It serves both friend and foe. It is as considerate of a wounded enemy as of a wounded friend. It is the one organization whose needs may be presented to congregations composed of all shades of belief and feeling. No good man, whatever his birth or sympathies, need be offended by the presentation of this cause in any American congregation.

The Nation at large has just subscribed \$100,000,000 to the Red Cross and the authorities tell us that this sum will be consumed in the first six months' operations. It is imperative, therefore, that the American people shall raise many times one hundred millions if the world's sick and wounded shall have adequate attention.

Patriotic Day in the Sunday Schools, Sunday, July 1. A contribution from every member and these contributions sent to Dr. E. B. Chappell, Nashville, Tenn.

TWO VERY URGENT MATTERS.

The communications of Rev. H. D. Knickerbocker and Dr. H. A. Boaz, in this issue, are worthy of the attention of the Methodists of Texas, Oklahoma and New Mexico. They present two matters which should have our immediate attention, namely, the equipment of the Science Building of Southwestern University and the securing of the \$88,000.00 from the General Board of Education for Southern Methodist University. Only a short time remains for the accomplishment of these tasks. It would greatly discredit us if Southwestern should be compelled to open the fall session without the use of its magnificent Science Building and it would be even more discrediting should we fail to meet the conditions of the General Board of Education for the balance of its splendid gift. Brethren, the time is short and the cause is urgent.

SHALL THE STATE TRAIN ITS OWN TEACHERS?

Governor Ferguson's treatment of the University of Texas is the heaviest blow which has befallen the State in our generation. And the pity of it is that he hasn't intellect enough to discern how calamitous and far-reaching is his action. He poses as a friend of the common schools of the State and yet his cruel blow to the University falls as heavily upon the common schools themselves. For, whence shall come the teachers for these schools?

Hitherto we have trained our own teachers. Graduates from the University of Texas may be found in the schools of every city and hamlet in Texas. These graduates have elevated the ideals and directed the achievements of our great common school system. Whence now shall come teachers for the High Schools and Grammar Schools of the State? Shall we import graduates from colleges in other States? or shall we send our sons and daughters to other States for their college and university training?

Has not Mr. Ferguson some friend who has mind enough to show our Chief Executive these things? Among all his supporters is there no man with intellect enough to make him see the calamity which he would pull down on our common schools? Or better, will not the great mass of our people rise up and tell his Excellency that he shall not impale the common school system of Texas upon his bitter prejudices? Will not the common people tell the Governor that the constitution of Texas is still in force and that no man is big enough to thwart its mandate that the Legislature shall provide for the people a university of the first class?

THE DAILY VACATION BIBLE SCHOOL.

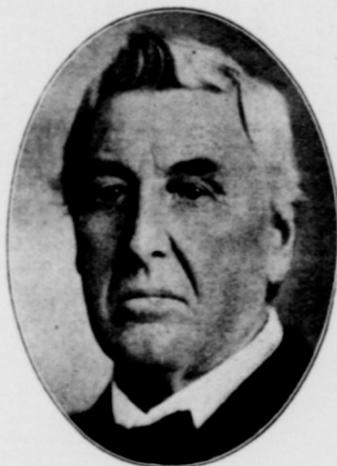
What to do with idle children during the summer is a serious question with many parents in our congested centers. How to occupy such children without depleting their energies for the work of the schools in fall and winter is also a problem. For the solution of these problems we commend our readers to the excellent article of Rev. W. J. Johnson, pastor of Grace Church, Dallas, on "The Daily Vacation Bible School," in this issue.

Grace Church is located in a thickly-settled part of the city of Dallas. The pastor and officials of this Church have gathered together some seventy-five children under a competent faculty. The instruction given is described by the alert pastor.

The Christian Churches have not rendered full service to their communities when they have opened their doors on Sunday. Their vast properties can not much longer remain unused for six days throughout the week. The Churches can not much longer stand isolated from the daily affairs of their communities. Increasingly they must become centers of interest and worth to the people. We commend the fine start in this direction made by the pastor and officials of Grace Church, Dallas.

OVATION FOR DR. VINSON.

Dr. R. E. Vinson, President of the University of Texas, was given an ovation at the Columbian Club, Dallas, last Tuesday evening. His address was a masterly presentation of what America is learning from her participation in the great world war. Dr. Vinson's greatness was revealed by his refusal to follow the example of Governor Ferguson in a partisan discussion of the affairs of the University of Texas. Unlike the Governor, Dr. Vinson feels no need of defending himself and he is free to discuss great questions without interlineations about himself. No name is better known among Texans than that of President Vinson. He has won the respect and the confidence of our great people. Blessings upon him and the noble institution which he represents!



DEATH OF BROTHER MILLS.

The Advocate has just received the announcement of the death of Rev. Isaac L. Mills. This office never had a truer nor a more efficient friend. He was born in Jasper County, Mississippi, November 25, 1846; converted under the ministry of W. T. Melugin June 25, 1871, and joined our Church at Scott's Chapel, McLennan County, Texas, the following July. Was licensed to preach by the Quarterly Conference of Rannels Mission, Brownwood District, August 20, 1883; admitted on trial in the Northwest Texas Conference at Brownwood in 1883. Brother Mills lived and died a member of this conference, having superannuated in 1908. He served faithfully all the trusts committed to him through these many years and has found a rich and well-deserved reward.

PERSONALS

Rev. H. E. Draper sends us his leaflet on "The Most Heroic Man I Ever Met." It is a most interesting story.

Dr. Paul B. Kern, of Southern Methodist University, preached the dedicatory sermon at Penelope Sunday, June 24.

Bishop E. D. Mouzon and Dr. R. S. Hyer are in attendance upon the meeting of the Joint Commission on Unification in Traverse City, Michigan.

Evangelist D. L. Coale, of Dallas, is having great success in his meeting in South Dallas. One hundred forty conversions and reclamations to date.

Brother J. F. Strong, of Henderson, made us a pleasant call this week. He is a good Methodist, loyal to his pastor and his Church and his Church paper.

Dr. John R. Allen, of Georgetown, was among the familiar faces at the recent Southwestern commencement. His old students remember him with real affection and his friends are legion.

Rev. T. E. Graham, pastor, preached the memorial sermon for the Woodmen of the World Sunday, June 10, in his church at Hobart. The Daily Democrat Chief speaks in high terms of the sermon and the service.

Allen Ragsdale, traveling passenger agent S. A. & A. P., everybody's friend, remembered us with a much appreciated call last week. He has an abiding interest in Southwestern University and talked much of its future.

Dr. S. A. Steel, of Shreveport, brightened the Advocate office with a visit this week. He was en route to the Summer School of Theology at Georgetown, where he is engaged to deliver addresses. Dr. Steel, always sunny, grows happier and sunnier with each passing year.

Mr. and Mrs. E. G. Gillett and family, of Georgetown, are charming hosts. They were kind to the editor of the Advocate upon his recent visit to Georgetown. Brother Gillett is an invaluable member of the Executive Committee of the Board of Trustees of Southwestern University.

Donations of books have recently been received by the library of Southern Methodist University from the following friends of the institution: Prof. M. Y. Stokes, of the English faculty, a dozen volumes connected with the study of English together with several valuable periodicals; Rev. F. H. Holden, pastor of Cole Avenue Methodist Church, Dallas, ten volumes dealing with the moral reform movement; Rev. Robert A. Goodloe, of Olney, Texas, several volumes dealing with prohibi-

tion; Rev. T. A. Abbott, of Cape Girardeau, Missouri, miscellaneous pamphlets. Gifts of books have been received from the following students: Harry Defore, C. M. Montgomery, J. E. Bryant, Miss Beulah Deusing.

We appreciate the following invitation and congratulate the happy young people: "Mr. and Mrs. T. T. Johnson announce the marriage of their daughter, Margarette Carolyne, to Rev. H. H. Breedlove on Wednesday, June 20, 1917, Tyler, Texas. At home after July 1 Woodbine, Texas."

Dr. Sam R. Hay, presiding elder Dallas District, has been preaching in revival services for the past ten days at St. John's, Dallas. Recently Dr. Hay conducted a fine meeting for Rev. E. R. Barcus at Tyler. Dr. Hay long has been known as one of the most successful pastors in the Southwest.

Rev. M. A. Cassidy, of Ada, Oklahoma, is beginning the third week of a fine revival at Brooklyn Avenue, Oak Cliff. Brother Cassidy has been in the evangelistic work for the past eighteen years and has held more than 100 meetings in Texas. He is preaching to large crowds at Brooklyn Avenue.

Rev. W. L. Anderson, presiding elder of the Clinton District, writes us: "Rev. T. R. Clendenin, pastor at Erick, Oklahoma, is quite sick. Has been confined to his bed several weeks. Will be several more. Narrowly escaped an operation." We trust Brother Clendenin's recovery will be quick and complete.

Rev. O. F. Sensabaugh, presiding elder Abilene District, is having the time of his life on his fine district. A large part of his present district at one time was in the Brownwood District, of which he was presiding elder. His district gave \$240 to the School of Theology of S. M. U. to be used in helping worthy but needy young men.

Rev. D. F. Fuller sends us the following sad news: "Just a line announcing the translation of Mrs. W. R. Davis, Ridgeway, Texas. She was the widow of Rev. W. R. Davis who was one of the original members of North Texas Conference. A pure woman has entered into rest." The Advocate extends sympathy to the bereaved family.

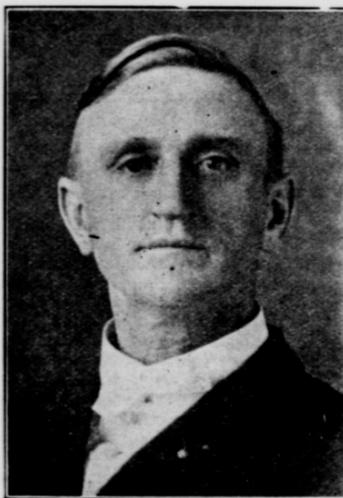
Rev. W. H. Vance, presiding elder Pittsburg District, called to see us this week. He was returning home from the Summer School of Theology of Southwestern University. He reports progress in his work on the district and says that Rev. E. A. Maness, pastor, is enterprising a new church in Atlanta. Twenty thousand dollars have been subscribed. This is fine for East Texas.

Rev. Henry Otis Dwight, LL. D., died at his home in Roselle, New Jersey, June 19. In his death the American Bible Society has suffered great loss. He was born in Constantinople, Turkey, in 1843, and became, naturally, a great student and editor in the Turkish language. In 1907 he was elected recording secretary of the American Bible Society, which responsible place he held at the time of his death.

Notwithstanding the warm weather Rev. C. W. Webdell, pastor of Travis Park Church, San Antonio, preaches to full houses every Sunday morning. A few Sundays since an Advocate representative had the pleasure of worshipping with this congregation. The church and galleries were filled. The sermon was edifying, preached from the first Psalm. The doors of the Church were opened and members received and the benediction pronounced by 12 o'clock. The people were pleased and will come again. Wonderful opportunities lie out before that people. If a downtown Church can be made to succeed, Dr. Webdell will make a success of Travis Park Church. They enjoy an excellent choir. But the congregation runs away with the choir. The people sing. It is a joy to attend that Church.

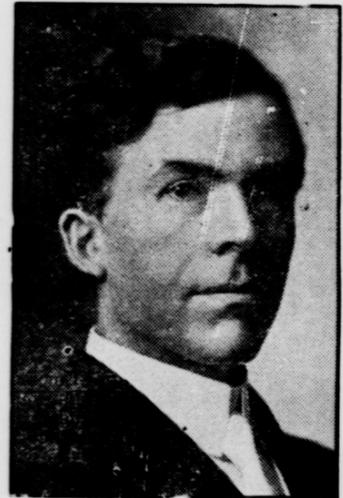
Mrs. Mary Ann Wilson, of Lockhart, whose renewal I inclose, is past ninety-five years old. She was born in the North of Ireland, came to Texas in 1850, was gloriously converted in 1857. Her husband was converted two years later when he became a subscriber for the Texas Christian Advocate which has been in her home ever since. In company with Dr. J. T. Curry, presiding elder, I visited her a few days ago; found her quite feeble, but happy in the Lord. She is as unable to do without her Church paper as she would be a child.

J. RUSH GOODLOE. Lytton Springs, Texas,



REV. J. B. TURRENTINE. Texarkana, Texas.

Rev. J. B. Turrentine, of the Texas Conference, who took a supernumerary relation at the last session of the conference, soon thereafter received the appointment of United States Commissioner at Texarkana. Recently he has been appointed clerk of the Federal Court and custodian of the Federal Building on the Texas side of the town. The appointment becomes effective on July 1. His many friends will be glad to learn of his good fortune. Being a lawyer before he entered the ministry eminently qualifies him for the position and he will make good.



DR. ALBERT L. SCALES (Ph.D. of Yale)

Rev. Albert L. Scales has won his doctor's degree at Yale, having received the degree of doctor of philosophy on June 20. Two years ago he received the degree of master of arts from the same institution. During his four years at Yale he has been pastor of the Howard Avenue Congregational Church, New Haven. Dr. Albert L. Scales, brethren.

"ONE TOOT A LITTLE TOO LOUD"

Dr. Bradfield wrote a splendid editorial about Southwestern and the recent Commencement there, but in blowing an optimistic horn he tooted one toot a little too loud. Speaking of the campaign Dr. Boaz and I are going to put on to raise the money to equip the Science Building at Southwestern he said, "Ten thousand dollars are needed. Six thousand is already raised and three thousand more were pledged by the Trustees, so the building's equipment is assured," etc. The fact is that \$15,000 is the amount needed and of the \$5000 subscribed already \$2500 is conditioned on our getting the whole amount. We will have to have a lot of help to get the \$10,000 that Boaz and I are to raise. I've already done some canvassing and it is as hard as nails to get the money now! I get \$100 where under normal circumstances I'd get \$1000. But we are going to get it if the reader who is interested will send me his subscription. Boaz and I are setting a good example to the educational interests of the State. He is working for his own school, Texas Woman's College, and will give ten days, if necessary, to this campaign for Southwestern. His time is worth \$100 a day to his own school, too. I am working for S. M. U. with one hand and Southwestern with the other. That's the way we all ought to do.

I am sending out the letter that follows to some of the ex-students of Southwestern. Its appeal is to all

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each \$1. Ask your druggist for them.

Southwestern's friends. I can't write 'em all. I challenge every one of them who reads this to fulfill the request in the letter by sending me a subscription and a good wish right now, "if not sooner." Let every one who reads the following letter look me in the eye when they finish it and say, "That means me," and act accordingly:

June 25, 1917.

Dear Friend:

If the memories of your school days, the culture of your mind and the enrichment of your heart at old Southwestern University are worth less than one hundred dollars to you, I will never receive a reply to this letter. But if you feel like I do about my education received at a Christian college—that I wouldn't take a million dollars for—I will receive a generous and heart-felt answer. I am not an ex-student of Southwestern, nor yet a trustee thereof; I am just a "friend to man in my house by the side of the road."

To me as such a friend there came the other day a pleading call from "Old Southwestern." Here is the basis of the call:

The people of Georgetown have at a cost of \$50,000 built at Southwestern a splendid Science building, in fact the best in the South. It is now finished, but must remain unused and empty if \$15,000 is not raised in the next few days to furnish and equip it. We have secured \$5000 of this amount, \$2500 is conditioned on our raising the whole \$15,000. The task my heart has set for me is the raising of \$10,000 in ten days to save this great institution from the loss and embarrassment that would ensue if that building is not equipped by September 1st. I am burdened with many heavy loads, but the other day at Georgetown I said: "If I drop dead in the effort I will endeavor to raise this money; no, I will raise it! I do not believe the day has come when this great school that has been the biggest asset of Methodism and Christian education in the State, that has turned out 10,000 students, the finest men and women in the world, will be humiliated by the fact that a great building on its campus will remain empty as a bat's den because it hasn't got friends enough left to give it \$10,000." There were tears in my eyes when I said it, tears in my heart as I write to you. We must raise that \$10,000 in the next ten days.

I am enclosing you several notes to use personally and amongst your friends. Subscribers may pay their subscriptions on or before September 1, 1917, but we must have the pledges in hand in the next few days so as to be able to order the equipment in time for it to be shipped and installed by September 1st.

Never in the history of the world will Christian education mean as much as it will in the next ten years. We are buying liberty bonds, subscribing to the Red Cross, sending our sons to the army to "save democracy," but democracy without educated Christian leadership will not be worth saving. Our schools must be kept up—yes, they must become better equipped than ever, to overcome the demoralization of war. Ponder this great sentence from a great leader: "A dollar invested in Christian education will do more, go farther and produce bigger dividends than any other dollar in the world." That's true.

Please send me in the enclosed self-addressed stamped envelope: I., a good wish. II., your own pledge of \$100 or more; and, III., your promise to try to get several friends to sign one of the notes. The only result of this letter that will "break my heart" and spoil my success is to receive nothing from you. If every one of the selected ones I'm writing will give something and do something, I'll "get there," and so will our great school.

An immediate reply is urgently requested.

Cordially and earnestly yours,

H. D. KNICKERBOCKER. P. S. In soliciting your friends, tell them, as I have been doing in my personal work for this cause, I MUST HAVE SOMETHING—I CAN'T HOLD MY JOB AND LET YOU TURN ME DOWN. Get something from EVERY ONE THAT CARES. An infidel gave me \$100 the other day because he "believed in constructive work amid the world's vast destruction." I am desperately in earnest. H. D. K.

Times are hard but I can do without some other thing much better than I can do without the Advocate. So send it right along. Inclosed find money order for the amount.

MRS. P. J. SHAVER. Weimar, Texas.

We are very much pleased in these "diggins" with your editorship of the Advocate and the mechanical "get up" also. One man said in one of my Quarterly Conferences lately when I was making a talk on the necessity of every intelligent member reading his Church paper, "I quit coffee this year rather than give up the Advocate." H. C. WILLIS, Presiding Elder Marshall District.

For Old and Young

I Am Not Old

The white frost lies upon my head,
And three score years of life are fled,
Yet I'm not old.

The lens is blurred through which I
look,
I need more light to read my book,
Yet I'm not old.

My feet run not on rounds of speed,
I seek home paths where still ways
lead,
Yet I'm not old.

My hands are slow tasks to complete,
And o'er and o'er again repeat,
Yet I'm not old.

My ears catch not faint sounds nor
calls,
Their message still unheeded falls,
Yet I'm not old.

For I can love and think and work;
Why should my years cause me to
shirk,
Since I'm not old.

Some useful toil? Though small my
niche,
God's smile upon it makes me rich,
And I'm not old.

Earth's fettered service laid aside,
Then in a larger field and wide,
I'll not be old.

Earth's limitations all removed,
My youth, eternal youth, is proved,
Where none are old.
—Martha S. Baker.

"O, FOR A THOUSAND TONGUES TO SING."

In this Centenary year of Texas Methodism we will do well to make a special study of the great hymns of our Church. Charles Wesley, who took up the harp of Watts, when the older poet laid it down, became the sweet singer of Methodist Israel. He was born at Epworth, England, in 1708, the third son of Rev. Samuel Wesley, and died in London, March 29, 1788. His conversion came in May, 1738, and one year later he wrote his famous hymn under the title, "For the Anniversary Day of One's Conversion." The remark of his friend, Peter Boehler, "Had I a thousand tongues I would praise Christ Jesus with them all," suggested the words of the poem of eighteen stanzas. The hymn is composed of verses seven to twelve.

Charles Wesley sang the experience of the Christian soul; therefore, his hymns are dear to all Christian hearts. His spotless life from youth to old age, and his ripening religious experience found unceasing expression in his six thousand hymns. "O, For a Thousand Tongues to Sing" is doubtless the greatest among these thousands, and it has maintained its rightful place at the head of the Wesleyan Hymn Book since 1779, and since the organization of American Methodism in 1784, it has held first place in our standard Hymn Book. The most popular tune is old "Azmon" by Carl Gottlieb Glazer (1734-1829), as arranged by Lowell Mason. Let us sing:

O, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth
Abroad,
The honors of thy name.

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears;
'Tis life, and health, and peace.

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

He speaks, and, listening to his voice,
New life the dead receive,
The mournful, broken hearts rejoice;
The humble poor believe.

Hear him, ye deaf, his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Savior come;
And leap, ye lame, for joy.
C. W. HARDON.

THE SHIELDS OF GOD.

We have constant need of the shields of God.

And here is one of them—a healthy sense of the hideousness of sin. That is one of the greatest shields of the soul. Cardinal Newman wrote, in one of his devotional letters: "It is a great security against sin to be shocked at it." The body finds a protective in its repulsion from putrid and nauseous food. Our moral recoils

are splendid securities. The patriarch Job laid his hand on one of his defenses when he said: "Cannot my palate discern perverse things?" So long as the palate retains this power of discrimination, and loathes the unclean, its very loathing is part of the armament which will safeguard it along the foulest road. Our moral repulsion is one of the shields of God. And here is another—a healthy sense of the beauty of holiness. This sense is a correlative of the former. They may even be regarded as the two sides of the same shield. It is our likes which determine our dislikes. Our attractions always suggest our repulsions. It is mighty defense for the soul to have a passionate love of the lovely, to go along the road eager for every sign of the King's presence, and to love his appearing. There is a very significant line in the portrayal of the character of Barnabas, which tells us that "when he saw the grace of God he was glad." When our emotions kindle at the sight of the things of grace we have a piece of splendid armor. It is one of the shields of God.—Rev. J. H. Jowett, in the Christian Herald.

A GOOD STARTING PLACE.

As the birthplace of genius, the parsonage outranks even the log cabin.

The minister's son so long ago turned the laugh on his disparagers that there remains scarcely any satisfaction in accumulating evidence that he is what he has ever been—one of the most convincing proofs that as a school of all that is essential to success in life the parsonage beats the palace ten to one. But if any minister's son still thinks he has "no chance," let him comfort himself with these facts from the Philadelphia Public Ledger: One-twelfth of all the living celebrities in the American "Who's Who" are children of the parsonage, while in England's voluminous National Dictionary of Biography they outnumber almost two to one the sons of lawyers and physicians combined.

Who in American history were the sons of preachers?

Of writers there stand Emerson, Holmes, Lowell, Bancroft, Parkman, Sloan, Gilder and Henry James.

In politics the answer to the roll call is equally impressive. Sons of ministers include Henry Clay, President Buchanan, President Arthur, President Cleveland, Senator Dolliver, President Wilson and Justice Hughes.

Then there is the immortal Field family, embracing Cyrus W., who laid the Atlantic cable; David Dudley, the renowned lawyer, and Stephen J., the United States Supreme Court Justice.

Equally renowned is the Beecher family, which includes Henry Ward Beecher and Mrs. Stowe, author of "Uncle Tom's Cabin." The father was a preacher.

Agassiz, and Samuel F. B. Morse, inventor of the telegraph, and Mergenthaler, inventor of the linotype machine, were sons of clergymen.

Instead of being amiable vagabonds, the sons of ministers come pretty close to the rank of top-notch-

ers in every field of human progress.—Christian Advocate (New York).

BIRDS THAT NEVER GET TIRED.

Perhaps you have read about the birds that make their summer home far up in the north around the Arctic Ocean and then, when the summer is over, fly far to the southward and scarcely stop until they have reached lands that are only a few hundred miles from the South Pole. In making this wonderful journey over sea and land they travel in a short time nearly half around the world, or about 11,000 miles. These are the terns or sea-swallows and they are the greatest long-distance travelers among all the birds. So much do they like the long bright days that

they have been called the "sunshine birds."

Another of the tireless travelers is the storm petrel, which sailors call "Mother Carey's Chicken." These birds fly so close to the water that at times they seem to be walking up and down the waves. An interesting story is told about a storm petrel that followed a steamer all the way across the Atlantic. One of the passengers had caught the bird, tied a bit of red ribbon around its neck, and released it. Seldom was it out of sight of the passengers who could readily distinguish it among others of its kind. When only a few miles from New York, the little petrel disappeared, perhaps to follow another steamer back again to the other side —Our Dumb Animals.



North Texas Female College Kidd-Key Conservatory

SHERMAN, TEXAS.

For forty years the leading College for young ladies of the Southwest—in patronage, in enrollment, in the Fine Arts, in location. Undoubtedly the greatest Conservatory of Music in the South.

With additions to the literary faculty and other improvements being made, we can promise the best possible work in this department. An up-to-date Domestic Science Department. We make our pupils feel that this College is a second home.

For catalogue, Address,

EDWIN KIDD, President, Sherman, Texas.

CORONAL INSTITUTE

FOUNDED 1868

A FIRST-CLASS ACADEMY FOR BOYS AND GIRLS

A Church school under the joint layman management of two college trained men who have incorporated into their education and experience the ideals of the East and West. THOROUGHNESS and Christian manhood and womanhood are our slogan. We fit for the university or for life. Healthful location, delightful climate, and refined environment. No saloons, no vice districts, good Church facilities. Teachers college trained. Special courses in Piano, Voice, Expression, Art, Drawing, Bookkeeping. Fiftieth session begins September 10th. Let us send you catalog.

C. U. MOORE, B. A., President

S. N. JONAKIN, B. A., Principal

SAN MARCOS, TEXAS.



Emory University

SCHOOL OF MEDICINE (ATLANTA MEDICAL COLLEGE)

SIXTY-THIRD ANNUAL SESSION BEGINS SEPTEMBER 24, 1917.

ADMISSION: Completion of four-year course at an accredited high school, which requires not less than 14 units for graduation, and in addition, one year of college credits in Physics, Biology, Inorganic Chemistry and German or French. The Premedical Course will be given in the College of Liberal Arts at Oxford, Ga. Admission to the Premedical Course may be obtained by presenting credentials of 14 units of high school work.

COMBINATION COURSES: A student may enter the regular Freshman Class on 14 units and attend the College of Liberal Arts for two years, after which he will be admitted to the Freshman Medical Class, and, upon the completion of his Sophomore year in the School of Medicine, can obtain the degree of Bachelor of Science, gaining his M.D. degree after another two years at the Medical College.

INSTRUCTION: Thorough laboratory training and systematic clinical teaching are special features of this institution. The faculty is composed of 106 professors and instructors, twelve of whom are full-time salaried men.

EQUIPMENT: Five large, new modern buildings devoted exclusively to the teaching of medicine, well equipped laboratories, and reference library.

HOSPITAL FACILITIES: The Grady (municipal) Hospital of 250 beds is in charge of the members of the medical faculty during the entire college session, and Senior students (in small sections) are given daily clinical and bedside instruction there. In the near future, work will begin on the new Wesley Memorial Hospital (of 200 beds) at a cost of not less than \$200,000.00, which will be erected on or near the site of the present Medical College. The wards of this hospital, when completed, will be under complete control of the faculty for teaching purposes. The J. J. Gray Clinic, which has just been completed at a cost of \$75,000.00, will afford ample accommodation for this large clinic, and excellent facilities for clinical instruction.

RATING: This college is rated as Class A medical school by the Council on Medical Education of the American Medical Association, and is a member of the Association of American Medical Colleges.

Catalog giving full information, also entrance blanks, will be sent by applying to

WM. S. ELKIN, A.B., M.D., Dean, Atlanta, Ga., or W. A. CANDLER, Chancellor.

WOMAN'S DEPARTMENT.

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

Our City Mission Board, of Austin, is rejoicing in a "Wesley House." We have located it near our Mexican Church and have every prospect of a useful plant. We began in a small way with volunteer workers, but hope to enlarge our efforts as circumstances permit. MRS. H. C. CRAIG, Publicity Superintendent.

LINDEN AUXILIARY.

One more great event will go down in history for old Linden. Last week the district meeting of the W. M. S. was in session here. We had delegates and visitors from Pittsburg, Naples, Texarkana, Queen City, Atlanta, Marshall and Longview; Mrs. W. G. Spence, of Marshall, the wide-awake social service worker; Mrs. E. B. Rembert, of Longview. We think ourselves fortunate to have had such a wide-awake meeting in our little town. We who had the pleasure of attending this meeting were the ones that felt the power of the Holy Ghost. Our visiting ministers seem to think that the W. M. S. was the leading power at this time, which we were, but when we had figuring on hand we could call upon them. If the Auxiliaries of Pittsburg District need encouragement, enthusiasm, be in Naples at the next meeting. May we all grow in grace, is the wish of this writer. PUB. SUPT.

BEAUMONT DISTRICT.

The Beaumont District Conference Woman's Missionary Society was held at Sour Lake May 30th and 31st.

We count this one of our best district meetings. We missed the presence of our Conference Officers, but our District Secretary, Mrs. C. B. Sheeks, Beaumont, had things well in hand and every minute was taken up with profitable discussion. Our attendance was fine from the very beginning. More than eighty present opening day. "Auto Day" swelled the attendance to 150.

Every department of our work was discussed with much profit to the delegates. A voluntary offering for conference expenses resulted in a collection of \$21.75. Pledges for the district amounted to \$1109.50. Collected first quarter \$309.24.

Sour Lake Auxiliary did themselves proud in their entertainment of the conference. Kirbyville was chosen as the place for our next meeting. According to our beautiful custom we formed a circle (which required the entire high school auditorium), joined hands and sang "Blest Be the Tie That Binds." We were dismissed with prayer by our loved Deaconess, Miss Iles. Thus another profitable conference is counted among the things that are passed.

MRS. J. D. CAMPBELL, Rec. Sec. Dist. Conf. 390 Emile St., Beaumont.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superintendent Study-Publicity.

Mangum District Meeting.

The annual meeting of the Mangum District convened at Granite May 29, 30. The meeting was well attended by delegates and pastors of the district. The presence of Mrs. Decker, Lawton District Secretary, and a number of Altus women was much appreciated. Great interest was manifested throughout the meeting and much and lasting good accomplished.

Five conference officers were present and greatly assisted in carrying out the program which had been so carefully prepared by our beloved District Secretary, Mrs. J. W. Sims. The meeting was well opened by the presiding elder, Rev. J. W. Sims, with some very helpful and spiritual remarks based upon St. Paul's closing words to Timothy.

The different institutes that were conducted on the several branches of the work were very helpful to all who were seeking information and instruction for individual work. The report of the District Secretary showed an increased interest in the work of the district during the year. This, with the reports from the different auxiliaries, inspired each one to attempt greater things for the Master.

The whole meeting was very spiritual, which was due, largely, to the influence of talks given by our conference officers, Mrs. Campbell and Mrs. Canter, who inspired us with thoughts from Bishop Lambuth's Bible lessons

at the Council meeting at New Orleans. These thoughts bear repeating: "The measure of a man is his conception of God and the power of a man is his realization of his God."

"Prayer is power with God and man."

"No prayer is self centered."

Three reasons why the prayer life of the home Church is weak:

"Haste, pre-occupation (too busy with the work of God to seek the power of God), and lack of faith."

"To realize God is the sum-total of man."

"God is made real by faith, prayer, and by Jesus."

The conference also very much appreciated the splendid report of the Council given by Mrs. Canter.

The District Secretary insisted that we make our slogan the slogan given by the Council, an increase of ten per cent in membership, funds and auxiliaries.

The meeting will be held next year at Hobart. MRS. L. E. TETER, Recording Secretary.

From Chickasha District.

Mrs. Kimbro, Chickasha District Secretary, writes: "We had a good district meeting. Mrs. Campbell and Mrs. Morgan were both with us. We made two babies life members, children of Rev. and Mrs. Buttrill and Rev. and Mrs. Ownbey, Lindsay, where the meeting was held, has a fine auxiliary." We hope to have a full report of the meeting later.

New Second Vice-President.

Mrs. R. O. Callahan, 504 East Logan, Guthrie, Okla., has accepted the Second Vice-Presidency of the conference, being elected by the Executive Committee, in place of Mrs. Robert Campbell, resigned.

Oklahoma City District Meeting.

The Oklahoma City district meeting has been called by the District Secretary to meet at Guthrie July 12 instead of El Reno June 14, as formerly announced.

The Dormitory.

Again at El Reno when the dormitory was presented to the Oklahoma City District Conference, laymen and preachers voted endorsement of the plan of the women to conserve the young life of the Church.

This is the fourth District Conference of West Oklahoma where the dormitory has been presented, and each time the conference by rising vote has given unanimous endorsement and promise of support to the enterprise.

Sympathy.

Our hearts go out in love and sympathy for Mrs. Bobo in her hours of grief over the death of her mother, Mrs. Crow. With little suffering she passed quietly away in the early morning of June 9, and was laid to rest beside her husband in the cemetery at Norman. She was eighty years of age, and there are only beautiful, tender, happy thoughts of her left in the memories of those who loved her.

Each woman in the West Oklahoma Conference may feel that she had a part in an expression of love and sympathy for Mrs. Bobo in the beautiful floral offering sent in the name of the conference. Our prayers are with her and we know that He that doeth all things well will comfort and sustain her. MRS. R. M. CAMPBELL.

HILLSBORO DISTRICT MEETING.

The annual meeting of the Women's Missionary Society of the Hillsboro District was held at Irene, Texas, June 13th. The weather was ideal, roads splendid and an unusually good attendance. The result: More than seventy delegates and visitors were present. Mrs. W. T. Sims, the District Secretary, had prepared a most excellent program and conducted the meeting with marked ability. There was no abating of interest, the entire program being carried out most heartily and enthusiastically.

Bro. R. O. Sory held the opening devotional exercises, and the morning session was given over to enrollment of delegates and reports from Auxiliaries. This most interesting part of the program elicited much discussion and brought out the fact that Hillsboro has some live, enthusiastic Auxiliaries with wise, talented and well-informed leaders. The delegates got many helpful suggestions to take home with them.

Mrs. J. W. Downs, Conference President, who was to give the meeting one of her splendid addresses, was unable to be present and Bro. J. H. Stewart preached a wonderfully inspired and inspiring sermon that awakened a responsive chord in every heart present and placed them in a most receptive attitude for the com-

munion service which followed, conducted by Bro. C. W. Macune, assisted by Bros. Sorrels, Huddleston, Sory and Stewart. It was truly a spiritual occasion and all felt the very presence of God in our midst. During the noon recess a most bountiful dinner was served, showing the Irene Auxiliary to be past mistresses in the lovely grace of hospitality. Greetings were exchanged, friendships renewed and a delightful social time enjoyed until the opening of the afternoon session.

Mrs. W. L. Perry, ex-Conference Treasurer and much loved by the Hillsboro District, conducted the devotional exercises and in her own sweet, sincere way exhorted us to take up our duties and walk out of our petty cares and troubles. God's Word is full of precious promises to us, if we only accept our obligations to him.

Mrs. R. O. Sory was in charge of the Workers' Conference and question box and gave a fine, practical illustrated talk on our missionary work. In the discussion that followed special interest was shown in the department of social service and the value of the Year Books. After Mrs. Sory, Miss Treat and Mr. Gollihar, both of Whitney, favored us with a most beautiful duet, "O Love That Will Not Let Me Go," accompanied by Mrs. S. C. Feagan, also of Whitney. Ever since we heard Miss Head tell the story of this song it has a sweeter, deeper meaning to us. We are indeed indebted to our great hymn writers.

The question, "Why the dues, and then a pledge?" was answered by Mrs. Stewart in her inimitable way. Eternity, alone, will tell the good she does to the women of our Church through the W. M. S. A few of the many points she emphasized were: We need to inspire our women to larger visions of service. The W. M. S. is the grandest field for work for women in the world today—it does a work unique in itself. Bishop Lambuth says, "It is possible for one woman to waken up a whole Church." House to house visitation is the key.

After a short business session, one feature of which was the adoption of a motion to buy a record book and have the Secretary keep a complete record of the Hillsboro District, and a short talk by Mrs. Sims, the meeting adjourned to meet another time at Abbott.

Hillsboro District is very proud of its new Secretary and at this meeting pledged to co-operate with her in making this one of the best, if not the best, districts in Central Texas Conference. The presence of Mesdames Stewart and Perry and so many ministers from the district was very much appreciated. All regretted the unavoidable absence of our presiding elder, Bro. John Barcus, and his equally splendid wife. The missionary spirit is very alive in Hillsboro District.

MRS. E. H. EDENS, Recording Secretary.

"The man who distrusts men depreciates the faith of God in man."

"Prayer, as it brings us constantly into the presence of God, gradually conforms us to the moral image of God. We become Godlike. There is a resemblance to God in our spirit, object and actions. And as it is impossible to live to purpose if we are not like God, the man of faith is the man of prayer, and the man of prayer is the useful man."

Eagle Brand Condensed Milk advertisement featuring an eagle logo and a can of milk.

Daisy Fly Killer advertisement featuring a box of the product and a list of retailers.

DR. W. D. JONES and DR. H. B. DECHERD Eye, Ear, Nose and Throat advertisement.

CHURCH SUPPLIES. CHURCH BELLS SCHOOL advertisement.

That person is not born who does not suffer some sort of shipwreck on life's tempestuous sea.

THE HOT WEATHER TEST Makes people better acquainted with their resources of strength and endurance.

Many find that they are not so well off as they thought and that they are easily enervated and depressed by the heat.

What they need is the tonic effect of Hood's Sarsaparilla which strengthens the blood, promotes refreshing sleep, overcomes that tired feeling, creates appetite.

"How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?"—W. L. Watkinson.

Constipation.

Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse, so that you soon are dependent upon medicines. They do not touch the most probable cause—the source—of your trouble (Liver-Gall complaint) with which almost half of humanity is afflicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble. Gallstone Remedy Co., Dept. E-89, 219 S. Dearborn St., Chicago, Ill.

It Lures to Sleep — Sweet Sleep

EVERYONE knows the sanitary necessity for airing the bedding. Most of us know that the mattress gets far too little attention in this way, just because it is hard to handle. The EZYROLL makes it a simple matter to give the mattress a good dusting and airing along with the rest of the bed clothing, and it will more than repay its cost in the facility with which both comfort and health are served where this important matter receives frequent attention.



The Ezyroll Mattress

Is Texas-made. The filling is from famous long fiber cotton grown in Red River County, Texas. The ticking can be of your own selection, any special color or design. This enables the purchaser to suit individual taste in a matter that is usually open to a very limited range of choice.

IF YOUR DEALER CAN'T SUPPLY YOU, ORDER FROM

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THE SPIRIT OF SOUTHWESTERN.

(Address delivered by Rev. J. C. Granbery, D. D., to the Y. M. C. A. of Southwestern University, June 3, 1917.)

I. It is a spirit of Academic Honesty. Our motto is: "Ye shall know the truth and the truth shall make you free." We are willing to trust the truth. The fact that we are a Church school in no way absolves us from the obligation to measure up to the highest ideals of academic honesty and thoroughness; on the contrary, it enhances that obligation. No amount of religious profession or even religious zeal is a substitute for honest work. There is no such thing as "Methodist Mathematics" or "Baptist Biology," or "Presbyterian Physics." Southwestern is denominational but not sectarian. If, however, we were to yield to demands that we modify our instruction away from the very best in the world of academic thought and standards in the interest of obscurantism and reaction, then we would no longer be an educational institution, a college, in the real sense, but would degenerate into a sectarian institution conducted in the interest of some special set of doctrines. Such treachery will never, never take place while your present Faculty is in control.

II. It is a spirit of Church Loyalty. Our first allegiance is to the Kingdom of God—the democracy of God, as we would say today; but it is not inconsistent with this that we declare our loyalty to the Methodist Church. Our Church is but an agency for serving and bringing in the Kingdom. Methodism does not stand for particularism but universalism, not for narrowness but for a breadth as comprehensive as the gospel and human need. Methodism means liberty and democracy. Ecclesiastically, her genius has been the ability to adapt herself to new conditions and needs not bound by precedent or prejudice.

We think that we know what Methodism is. Whatever shortcomings your Faculty may have, the one thing they know better than anything else is the Methodist Church. We are members—and loyal members—of the Methodist Church. Nearly all of us have been educated in Methodist schools. Many of us are sons of Methodist preachers. Professor Vaden's father was the first presiding elder of my pastorate. Several of our Faculty are Methodist stewards. Most of us are Sunday School teachers. Three of us are Methodist preachers, now members of Texas Annual Conferences. One has given many years to distinguished pastorates in different parts of the South, and has been intrusted with great responsibilities by our Church. Another has given devoted years of his life to service of the foreign mission field—in China, in Mexico, in Cuba—risking his life, and has taught in our Missionary Training School at Nashville. Another has spent twelve years as a country pastor, a Methodist circuit rider. Another member of our Faculty, a layman, spent eight years as a foreign missionary. By every token we know and love Methodism and have given our lives to her service.

The spirit of Southwestern is the spirit of evangelism. For this it has long been distinguished. By the help of God we will see that this spirit abides. Evangelism means good news. It falls upon the ear as sweet music. In the first place it is news—something new. In the second place the tidings are glad tidings. As to methods as such we are not concerned; we are for any methods by which we can effectively take the message of God's redeeming love to those for whom we are responsible. During the four years that I have been with Southwestern I have noted an ever-increasing solicitude and earnestness on the part of the Faculty with reference to the religious life of the school, and a stronger determination to meet the situation courageously and adequately. It gives me pleasure to add that in this the students have co-operated in a most gratifying manner.

III. It is a spirit of Service. The ready response on the part of some of our number to the call for service on the field of battle is not an isolated event. Every student and every member of the Faculty stands ready to obey his country's call. I dare say members of the Faculty have taken steps of which you do not know.

It is the broad field of human service that I have in mind. We are not studying for our own gratification but in order that we may be of larger service to our fellowmen. Let me illustrate. In view of the low state

of political corruption to which our State has fallen a Good Government League was recently organized in Austin. Four men from Southwestern, including Dr. Cody and Dr. Allen, participated, and I think not another school in Texas was represented, that is, by some one now connected with the school.

It is true that we must blush with shame when we see old Southwestern students wallowing in the mire of dirty politics and prostituting themselves to the service of the liquor traffic and its allies, but they did not learn that here; they are traitors to the spirit of Southwestern. Let them not boast their loyalty and disgrace the name.

IV. The spirit of Southwestern is a spirit of Uncompromising Idealism. It is not—"Let us do the politic thing," but "Let us do what is right." It is not success at any price, for such success is to us defeat. We will not purchase support by surrendering our principles. We have no unholy and jealous rivalry with other schools; our only rivalry is that of excellence and service. We want to be greatest in the Kingdom of Heaven only as those who serve most. We feel a kinship and sympathy for all who are doing the same kind of work and striving for the same ends. So far as I have noticed, we were the first school in Texas to express our sympathy with the great State University when her life is threatened by registering with the Regents our appeal in behalf of academic freedom and by calling upon other denominational schools to join us. The liberty that we ask for ourselves we demand for others.

Young gentlemen, when you leave these halls, and when much that came into your lives here has passed from memory, do not forget the SPIRIT OF SOUTHWESTERN.

OKLAHOMA METHODIST ASSEMBLY AT GUTHRIE JULY 10-19.

On the first Sabbath morning in July will not every Methodist preacher and Sunday School teacher in Oklahoma announce the time and place of meeting of the Oklahoma Methodist Assembly and make an effort to interest some one else in the work of the Assembly and secure his attendance. Bro. Hightower and his co-laborers will make it worth the while of Sunday School workers to be in attendance. The young people will be interested and helped by the League Institutes, the Sunday School Conferences and the special work of the Woman's Missionary Societies. In addition to these the pastors have the benefit of the well-planned work of the Theological School. Some special messages are to be brought all in attendance by Rev. Lovick P. Law, one of our general evangelists, and by Rev. Clarence Weems, one of our missionaries in Korea.

If you want a tent write to Rev. R. O. Callahan, Guthrie, Okla. Camping in Guthrie's beautiful park, which is so generously provided with shade and water and is also close to the heart of the city, is itself delightful and beneficial. Those who do not care to camp can secure rooms near by at reasonable rates. On to Guthrie! W. M. WILSON.

BROTHERHOOD.

Revs. A. H. Hussey and I. L. Mills, supernumate members of the Northwest Texas Conference, and members of the Brotherhood, are dead and your fee of two dollars for each is now due and should be in the hands of the secretary not later than July 15, when the call expires. Send fee at once and save forfeiture. Those of Northwest Texas Conference send fee to C. B. Meadow, and those of Central Texas Conference, send fee to John M. Barcus, Hillsboro, Texas.

C. B. MEADOW, Secretary and Treasurer Northwest Texas Conference.

CHURCH DEDICATION.

The new Methodist Church at Bowie, Texas, will be dedicated by Dr. H. A. Boaz next Sunday, July 1. All former pastors, presiding elders and members are cordially invited to be present. G. A. LEHNHOFF, Bowie, Texas.

SUNDAY SCHOOL ATTENDANCE CONTEST.

We have a new "Richmond" in the field this week. Sulphur Springs writes that their church is so near completion that their Sunday School is rapidly resuming normal conditions. It will be noticed that they stand at the head this week.

For some reason Tyler has not shown up in this week's report. They will have to look to other laurels now that Sulphur Springs advises that they are just entering the contest. The unsettled weather over many parts of

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.

AN OPEN LETTER.

TO MY brethren of the ministry, and other friends: I have absolutely nothing to do this summer but hold meetings. Will gladly go to the smallest place. Gave up my work to accept a position by which I thought I could pay my debts. Work failed and I am now out of employment. I want to support my family. Am thirty years old and able-bodied. Can give references as to my ability in revival work. Wife and I would work on a farm or ranch. Notify me at once if you want me in a revival campaign, or if any of your people have an open place for me. A. D. JAMESON, Lorraine, Texas.

AGENTS WANTED.

DO you want to travel at our expense? We want good men and women for traveling general agents. Must have fair education and good references. Will make contract for three months six months or year at salary of \$22.50 per week and necessary expenses. Can assign most any territory desired. For full particulars address GEORGE G. CLOWS COMPANY, Philadelphia, Pa., Dept. 47.

A METHODIST Minister in every Texas town where his time is not entirely taken up can, by devoting some time each day to writing Life Insurance, make as much or more than his salary every month. THE NATIONAL LIFE of Chicago is one of the very best Companies, with ideal policies. Address S. H. CHILES & SON, State Managers, Dallas.

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

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

CHILDREN FOR ADOPTION.

ORPHAN Home Society cares for and adopts unfortunate and orphan children. Address, REV. J. D. ODOM, Superintendent, 5520 Reiger Avenue, Dallas, Texas.

the State interfered with the attendance last Sunday. Some of the schools are down below half of their regular attendance, due, we are sure, to the bad weather.

We have an unusual picture to place at the head of our column next week. It is the most remarkable attendance record that has come under our notice. The photograph arrived too late to have a cut made for this week's issue, but it will appear next week.

The Sunday School at Clarksville reports that they are supporting a foreign missionary, have contributed \$50 to the Waco Orphanage and \$10 to a Mexican Mission this year, all of which indicates a well organized and real active school.

ATTENDANCE SUNDAY, JUNE 24th, 1917.

Table with columns for Class (E, F, G, H, I, J, K), Location, and Attendance count.

Table with columns for Class (K), Location, and Attendance count.

DISTRICT CONFERENCES.

Creek District, at Springfield, July 18
Choctaw, at Maytubby Chapel, July 25
Tyler, at Winona, Aug. 27

While the other fellow does the praying you take the key to his smoke-house and answer his prayers. Most of the world's praying is self-answering, anyhow.

EVANGELIST WANTED.

I WILL begin a meeting at Tupelo July 6. I need some help mighty badly. This is a hard place. Who would like to help? M. B. MCKINNEY, Pastor, Stone-wall, Oklahoma.

EVANGELISTIC SINGER.

FRED CUNNINGHAM is a first-class evangelistic singer. Any pastor or evangelist will make no mistake in employing him. He is open for a few dates. Address him at 818 Lamar Street, Fort Worth, Texas.—ANDREW HEMPHILL.

JUNALUSKA LOTS FOR SALE.

BEAUTIFULLY located on Southern Assembly Grounds, Lake Junaluska, North Carolina, near tabernacle. For information write J. W. BEESON, Meridian, Mississippi.

LAWYER.

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

OPEN DATES.

I HAVE open dates for July, August and September. Will go anywhere. If you need me write at once. J. C. WILSON, Evangelist, Box 192, San Antonio, Texas.

SITUATION WANTED.

WANTED—Competent young lady, just from college, desires position as book-keeper and stenographer. Will begin with salary of \$50 per month. Address REV. K. R. ISEBEL, Ladonia, Texas.

SINGER.

THREE years with Rev. Abe Mulkey. Have open dates for summer. STANLEY G. BURDINE, Amarillo, Texas.

REPORT ON SUPERANNUATE HOME FOR BROTHER AND SISTER BRAGG.

Table listing names and amounts contributed to Brother and Sister Bragg's home.

Total \$545.70

May God add his richest blessings to all who have given and helped in the noble cause.

A letter from Brother Bragg says, "I am glad to report to you that I am improving at last. I can walk all over the place. I think I went down very nearly to the crossing. Many flowers are being strewn in our pathway and the darkness and inconveniences of the hour are largely dissipated by the thoughtfulness of our friends." There are different kinds of flowers. Some you put on the grave of your friend and the night wind scatters them over the cemetery. Another kind you give to the living. They are like the ones Brother and Sister Bragg's friends at last are giving, and these defy all winds and winters, and will bloom on forever.

Let me tell those who have contributed to the fund, which is now \$545.70, and those who are going to bring it to \$1200, that Brother Bragg's frail body is past the place of very many ministrations, but as he waits "near the crossing" his heart desires one thing and one above all other earthly boons, and that is a quiet place to die and a little house to make shelter over his wife and children. When he is sheltered in such a home, the rustle of invisible wings, or the sound of the oars in the water, will have no terrors for him. Yes, Brother Bragg, the home is coming. H. E. DRAPER, Austin, Texas.

Corsicana District—Third Round.

Barry and Emhouse, at Barry, June 16.
Kerens Sta., June 29.
Corsicana Cir., June 30.
Wortham, at Quimby's Chapel, July 1, 2.
Kerens Cir., at Buzzette, July 7, 8.
Chatfield, at Chatfield, July 14, 15.
Purdon, at David's Schoolhouse, July 21, 22.
Harmony, at Pursley, July 22, 23.
Kirvin, at Cotton Gin, July 27.
Horn Hill, at Horn Hill, July 28, 29.
Thornton, at Thornton, July 29, 30.
Groesbeck, Aug. 4, 5.
Eleventh Avenue, Corsicana, Aug. 5, 6.
Rice, Aug. 6.
Dawson, Aug. 7.
Blooming Grove, Aug. 11, 12.
Emmett, at McCord, Aug. 18, 19.
Frost, Aug. 19, 20.
Corsicana, First Church, Aug. 26, 27.
W. H. MATTHEWS, P. E.

Texas Methodist Junior Colleges

AFFORD EXCEPTIONAL ADVANTAGES FOR "OUR BOYS AND GIRLS." UNEQUALLED FACILITIES. STRONG TEACHING FORCES IN LITERARY, FINE ARTS AND OTHER DEPARTMENTS. WRITE FOR INFORMATION, CATALOG, ETC.

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MERIDIAN, TEXAS

Meridian Junior College is the only Junior College in Central Texas Conference; has a campus thirty-five acres, four good buildings, steam heat, electric light and is out of debt.

The faculty is composed of eighteen university trained, experienced, Christian teachers.

Meridian Junior College meets the demands for the privileges certificating teachers.

The course of study compasses six years literary work, and fine arts department; Agriculture and Stock Raising Courses will be offered with Demonstration Farm and Ranch Work.

The enrollment for the past session passed the 325 mark.

For Catalogue or Bulletin address

C. D. MOLLOY,
Office Secretary

Weatherford College

Academy for Boys

Healthful location, wise administration, effective instruction, moral and religious influences. Regular courses, public speaking, athletics, etc.

Our team won the cup in the debate at S. M. U. interscholastic meet last April.

For catalogue and information address

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Stamford College

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Academic and Junior College work. All Church requirements of Junior College met. Fine location, great climate, pure water. Best place to send your boys and girls. Write for catalogue.

REV. J. W. HUNT, President

NICHOLAS HOLLAND, Dean

Clarendon College

Established 1898

The strongest Junior College in the Panhandle. Located in the most healthful, beautiful and moral town in the Panhandle. Every opportunity afforded the boy or girl for well-rounded development—physical, mental, moral.

Full courses in training school and two years college work. Recognition from all higher institutions of learning.

Curriculum embraces all departments: Literary, Fine Arts, Home Economics. Educational work granting certificates to teach. Vocational Guidance, Military Training, Physical Culture and Athletics. Splendid brick buildings and equipment. Modern brick dormitories for boys and girls.

The place for your boy or your girl.

For further information address

DR. G. S. SLOVER, President, Clarendon, Texas.

San Antonio Female College

To the Methodists of South and Southwest Texas:

San Antonio Female College stands at the door of a great opportunity.

For several years its graduates have entered University Junior year, and not one of them has failed to make good in character and scholarship.

It is rated officially as an A Grade Junior College. Under the recent certificate law of Texas, this institution is the only school in all Southwest Texas that is eligible to apply for that certificate right.

That certificate right will give to each S. A. F. C. graduate a first-grade certificate to teach in the Public Schools of the State.

Increased patronage and liberal financial assistance at this time means that we will have in San Antonio an institution of learning recognized by the State of Texas as one of the schools for training teachers.

Doctor J. W. Repass, an experienced and successful school man, will have charge of the teaching and the government of the College, and has with him a Faculty of College trained teachers.

Doctor Repass will personally conduct the Department of Education and will conform it to all the requirements of the State Board.

30 High School graduates attended the past year. MAKE IT 100 NEXT YEAR.

Heretofore ONE man has borne all the financial burdens. HELP HIM NOW.

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J. W. REPASS, A. M., D. D., Vice President,
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Jacksonville, Texas

A standard Junior College, A grade. By recent act of Legislature is now authorized to issue State Teachers Certificates.

Its graduates enter without examination the Junior Class of any college or university. A strong teaching force both in Literary and Fine Arts. Piano teacher trained in Europe under Leschetizky Method and is a recognized artist.

Splendid equipment.

Close personal supervision of students.

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All under the very best influences.

Next term opens September 18th.

For catalogue and other information address

W. K. STROTHER, President.

UVALDE DISTRICT CONFERENCE.

The seventh session of the Uvalde District Conference convened at Yancey, Tuesday evening, June 5.

Rev. S. B. Johnston, presiding elder, was present throughout the conference, and, thanks to his leadership, we had perhaps the best session in the history of the district.

A few of the pastors were unable to attend, but the reports of those present were most encouraging, and there was a good representation of the laymen.

The whole-hearted hospitality of the people of Yancey will be a cherished memory in the minds of all who attend the conference. With Rev. J. A. Sicheloff leading, it seems that Yancey is one community that has solved the "Rural Church Problem."

Revs. M. Williamson, P. B. Summers, E. E. Swanson, J. C. Winkle and W. H. H. Biggs did the preaching at the conference.

The conference was deeply spiritual throughout. There were three young people who volunteered for special work, two who were licensed to preach and two recommended to the Annual Conference for admission.

The next session of the conference will be held at Big Wells.

The delegates to the Annual Conference are:

- J. S. McGEE.
- J. C. NEWTON.
- T. H. WARD.
- R. H. GOSSETT.

Alternates:

- R. H. Seafelt.
- J. W. Wilson.
- JNO. N. McKAY, Secretary.

Financial System of Our Educational Institutions.

Whereas, Under our present system of collecting funds for our different Church schools, including S. M. U., all "A" grade colleges and all other institutions under the care of our Church, tends to produce confusion in the minds of our laymen; therefore be it

Resolved, That the West Texas Conference request our presiding Bishop to appoint a committee of two to confer with the other Annual Conferences in Texas to consider the propriety of putting all the funds to be raised for these schools in one budget to be prorated upon a just and equitable basis, to be determined by a Board of Commissioners consisting of two members, one minister and one layman from each Annual Conference, these commissioners to be elected by their respective conferences.

- J. W. LONG,
- M. WILLIAMSON,
- W. G. CALLIHAN,
- W. L. BARR.

A More Open Cabinet Desired.

Whereas, All the light that can be had is needed in making the appointments of the preachers; and

Whereas, For the lack of such light grievous mistakes have been made, causing suffering and loss to our beloved Church; and

Whereas, An open and frank discussion and council with both our preachers and laymen would largely supply the needed light; and

Whereas, The spirit of democracy asserting itself so strongly in the political life of the world must be reckoned with in the Church; and

Whereas, The vast majority of our preachers and laymen desire a larger participation in the counsels of the Cabinet;

We, the members of the Uvalde District Conference in session at Yancey, Texas, June 7, 1917,

Memorialize the Bishop and his Cabinet to consult freely and openly with both preachers and laymen during the session of the Annual Conference.

- T. J. COFFMAN,
- J. C. NEWTON,
- R. H. GOSSETT.

Mixed Bathing at Texas Methodist Assembly.

Whereas, In this country public sentiment has risen to such a pitch against the custom of mixed bathing at our beaches and resorts; and

Whereas, We wish to avoid criticism and to "shun the very appearance of evil" at the same time maintain the pleasure and all the good and helpful features of this valuable form of enjoyment for our young people; and

Whereas, We believe that the Texas Methodist Assembly must stand absolutely without reproach in the

eyes of a great State and Nation of God-seeking people for his sake; therefore

We recommend that it be the voice of this Uvalde District Conference in session at Yancey, Texas, June 7, 1917, that at the Texas Methodist Assembly at Port O'Connor there be no mixed bathing; that the men and women shall have separate bath houses, and further that the slide, or "shoot the shoot," be abolished.

And that a copy of this resolution shall be spread upon the minutes of this conference and a copy shall be sent to the management of the Texas Methodist Assembly by the Secretary.

- HAROLD W. BENNETT,
- ROBT. PAINE,
- SHAN M. HULL.

Presiding Elders and the Board of Missions.

Inasmuch as some of the members of the Board of Missions have been appointed to districts which tends to strengthen the representation of these districts to the disadvantage of the other districts of the conference; therefore be it

Resolved, By the Uvalde District Conference in session at Yancey, Texas, June 7, 1917, that all the presiding elders of the conference should be placed on the appropriation boards, or all should be removed.

- J. C. NEWTON,
- R. H. GOSSETT,
- T. J. COFFMAN,
- E. E. SWANSON,
- W. L. BARR.

BONHAM DISTRICT CONFERENCE

The Bonham District Conference met in thirty-first session at Ector, Texas, May 3, 1917, with Presiding Elder Dr. E. W. Alderson in the chair.

With one exception the preachers were all present, with a good representation of laymen. Visitors were: Dr. Paul B. Kern, of S. M. U.; J. B. Gober, representing Wesley College, and George C. French, representing the Bible chair in State University.

The preaching during the conference was by the following: E. L. Edgar, H. B. Chambers, J. M. Sweeton, K. R. Isbell.

Special attention was given to the preaching services and the power of the Holy Spirit was felt throughout the conference. Dr. Alderson urged the preachers to pray for the power of the Holy Spirit to lead them in their work.

Some good revivals were reported in the district and much progress noted in almost every department of the Church, especially in the organized work among the young people.

The next session of the District Conference will be held in Ladonia, Texas.

The following were elected delegates to Annual Conference:

- J. H. HOUSTON.
- E. H. PRITCHETT.
- J. A. UNDERWOOD.
- G. L. HALL.

Alternates:

- W. T. Finley.
- T. J. Humphrey.

Rev. J. A. Wheeler and the good people of Ector entertained the conference royally and we will long remember their kindness.

Conference adjourned and the preachers returned to their charges with the blessings that come from the fellowship and spiritual atmosphere of a body of men who are united for one purpose.

E. L. EDGAR, Sec.

CLINTON DISTRICT CONFERENCE NOTES.

The sessions of the Clinton District Conference were held at Elk City, Okla., May 3 to 6, 1917. The new presiding elder, Rev. W. L. Anderson, presided and guided the sessions in his big, brotherly fashion, causing each member to feel free to enter the discussions on an unusually large number of problems.

The pastor of each charge and, in nearly every case, a goodly representation of local preachers and laymen were present taking a very active interest in the proceedings.

G. E. Martin, of Elk City, one of the really big laymen of the district and a "booster spirit" of his town, welcomed the conference in a very pleasing address. Rev. W. J. Sims, presiding elder of the Mangum District, in behalf of the conference and visitors, responded to the address of welcome in serious as well as happy words.

Much attention to the spiritual side of the conference was given. The devotional service of the first morning being led by the presiding elder, who gave an exceptionally fine exposition of Habakkuk 3:2 on the "Perils of the



MR. LOUIS H. NEWELL.
Died February 13, 1917



MRS. LOUIS H. NEWELL
Who Awaits the Call

The above are the pictures of Louis H. Newell, who passed triumphantly away Tuesday, at 1 p. m., Feb. 13, 1917; also of his wife—the saintly woman who enjoyed the long pilgrimage with him since the days of 1855. His daughter, Mrs. L. H. Liston, of Floydada, Texas, has found the following letter which Brother Newell wrote for the Advocate just two weeks before his death. Worn and weary with the journey of eighty-four years, this dear old hero did not sign his name. Not for its historic interest alone, but because of the sweet spirit that lingers on this side, we want to reproduce it just as he wrote it.

The Letter.

To the Advocate:

We are sending you the pictures of my wife and self and a short sketch of my life. Please insert in the Advocate, for which you will have our thanks.

I was born in Pulaski County, Arkansas, in 1833. My father moved to Hunt County, Texas, in the fall of 1845, and I was left in Arkansas to attend school. I came out to my father's next fall, 1846, when I was thirteen years of age.

In 1854, I crossed the Plains to California with an emigrant train of eight families. We traveled in ox wagons and were on the road seven months before arriving at our destination in Monterey County, California, near the Pacific coast. November 22, 1855, I was married to Miss Julia M. Strong. In 1858, with my wife and babe, came back to Texas. We boarded a ship at San Francisco and came by way of Panama and crossed the Isthmus on railroad to Colon, as it is now called. There we boarded another ship and came by way of Cuba to New Orleans; thence up the Mississippi and Red Rivers to Shreveport, Louisiana; thence out to Marshall, Texas, on a stage; thence, by private conveyance, to my old home in Hunt County.

In the spring of 1862 I enlisted as a soldier in the Confederate Army, joining Colonel Hope's Regiment. Was mustered in at Greenville, Texas, and served in the Trans-Mississippi Department. Never was in but one battle—and that was the battle of Prairie Grove, Arkansas. Never was wounded or taken prisoner, and was never arrested for any disobedience of orders.

I have been a member of the Methodist Church for fifty-nine years. We are trying to live so as to be prepared to meet our God in peace, and our loved ones who have passed and gone. We are now watching and waiting for the last roll call up yonder.

The Last Note.

The shadows of the evening were falling and the dear old soul was beginning to long for home. With a trembling hand he added these last words in pencil marks:

"O, dear Jesus, how long have I on earth to stay?
Roll on, roll on the wheels of Time and bring that joyful day."

Middle Passages." This was followed the two next mornings by eloquent addresses on "Evangelism" by Rev. Willmoore Kendall. The opening sermon was preached by Rev. T. R. Clendenen, pastor at Erick, a very earnest message on "God Revealing Himself to His Own." Other sermons, mainly on the practical evangelistic type, were preached by Revs. W. B. Gilliam, N. A. Phillips, C. T. Davis, G. L. Gilbert, W. L. Anderson.

Many important measures were up for consideration by the conference. The conference pledged its fullest support to the proposed Methodist dormitory at the State University, an enterprise of the Woman's Missionary Society of East and West Oklahoma Conferences. The conference believed it unwise, in view of the specials to which we are already committed, to purchase the Oklahoma Wesleyan property for orphanage purposes. Plans were made looking forward to the buying or building of a parsonage for this district. Two memorials were sent to the Annual Conference. One memorializing the Annual Conference "to carefully consider the raising of an endowment fund of something like \$100,000," for our superannuates and their wives, widows and children. The other memorializing the Annual Conference with reference to a plan for the raising of money for the education of our young preachers.

A number of visitors were present. Among them were Mrs. R. M. Campbell, President of the West Oklahoma Conference Woman's Missionary Society, whose fine address made many friends for their proposed dormitory; Dr. M. L. Butler, presiding elder of the Oklahoma City District, who represented the Conference Board of Missions in a brief speech; Rev. J. Y. Callahan, of the United States Land Office

at Guthrie, in a very earnest address presented the proposed Oklahoma Orphanage cause; Rev. W. D. Matthews, State Commissioner of Charities and Corrections; T. S. DeArmand, the big layman of Mangum, but who is "home folks" in the Clinton District; Mrs. W. J. Stewart, District Secretary of the Woman's Missionary Society; Rev. W. J. Sims, presiding elder of Mangum District, and the pastors of the Baptist and United Brethren and M. E. Churches of the city.

S. M. U. was ably represented by Rev. Willmoore Kendall who took an offering for that cause, \$136 in cash.

Rev. T. E. Cannon, our pastor at Port, was recommended to proper authorities for a chaplaincy in the U. S. Army.

The following were elected delegates to the Annual Conference:

- DR. K. D. GOSSOM.
- A. L. RICHARDS.
- DR. C. A. McBURNEY.
- C. A. DAVIS.

Alternates:

- G. A. Bales.
- W. J. Allen.

Professor Arthur L. Richards, of Elk City, was elected District Lay Leader.

There were many things to make happy the hearts of the conference. The splendid reports of the charges, the entertainment of the people of Elk City, which, to the writer's knowledge, has never been surpassed, the watchful care of the pastor and wife who let no opportunity pass to make glad the hearts of the conference, the newspapers of the city who reported the conference so well, the presiding elder's careful attention to each—all played their part in leading up to the climax in an altar consecration service which closed the conference.

TOM STEELE, Secretary.

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OBITUARIES

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

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

Poetry Can in No Case Be Inserted.

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

BOONE—Rev. Lacy Boone was born on East Flat Creek, in Bedford County, Tennessee, February 26, 1847, and died in his little cottage by the sea at Seadrift, Texas, December 21, 1916, aged 69 years, 9 months and 25 days. He was the second child of Howard and Elizabeth (Floyd) Boone, a lineal descendant of George Boone, of Pennsylvania, and a fifth cousin to Daniel Boone, one of the earliest pioneers of Kentucky. In the autumn of 1850 father removed to Washington County, Arkansas, and spent a little more than a year by the Buchanans and Pittmans, eleven miles southwest of Fayetteville. In the spring of 1852 he settled on Richland Creek, in the western edge of Madison County, fifteen miles east of Fayetteville, and built up one of the best farms and homes in all the country. From this lovely place, in 1863, brother went into the Confederate Army. He joined Company K of the Thirty-Fourth Arkansas Infantry, and made a good soldier. He served to the close of the war and was honorably discharged at Marshall, Texas, May 26, 1865. During the battle of Jenkins Ferry, April 30, 1864, the young soldier was so hard pressed that he promised the Lord if his life should be spared he would enlist in the service of Jesus, the Captain of our salvation. Accordingly, on Sunday night, Aug. 7, 1864, he was soundly converted in a revival among the soldiers on the north side of an old field, about two miles south of Monticello, Arkansas. (The writer was most powerfully converted the next night in the same altar of straw.) After brother was discharged from the army he spent about seventeen months in Texas, and then returned via the old home in Arkansas to the neighborhood of our first home in Tennessee. About March, 1869, I think, brother was licensed to preach the Gospel, and in 1870 he was admitted to the Tennessee Conference at Pulaski, in a large class, of which Rev. P. A. Sowell was a member. In 1871 he traveled the Pine River Circuit, in the Centreville District; in 1872 he served the Eureka Circuit, in the Savannah District, and in 1873 he had charge of the Wartrace Circuit, in the Sparta District. He was ordained deacon at Lebanon in 1871 by Bishop Pierce, and elder at Franklin in 1873 by Bishop McTyeire. He then transferred to the old East Texas Conference, in which he served the following charges: San Augustine and New Hope, in 1875; Crockett Circuit, in 1876-77; Beaumont (with Liberty and Orange, I think), in 1877-78; Harrison Circuit, in 1879; Livingston Circuit, in 1880-81-82; Garden Valley Circuit, in 1883; Kleckpoo Circuit, in 1884; Woodville Circuit, in 1885; Crockett Circuit, in 1888-87; Tyler City Mission, in 1888-89. At the conference of 1889 he was granted an honorable location at his own request. At intervals after his location he supplied about three charges. He thus gave about twenty-two years to active ministerial work in which he had a fair measure of success. On March 12, 1878, he was married to Miss Helen Pickett, the daughter of Col. E. B. Pickett, of Liberty, Texas, a lawyer of ability and prominent in the affairs of our State. Nine children and their mother survive him; little Gola was at the beautiful gate to welcome him to his long-sought rest. Nearly all his children have obtained a fair education in the schools of Tyler, Texas, one has gone through West Point, one for the past year has been in the State University; the eldest son is in the Government service in Washington and one is with the Chicago Tribune. Brother's death was sudden, but not altogether unexpected. For about fifteen months he had been afflicted with regurgitation of the heart, caused, doubtless, by a severe attack of rheumatism. The night before he died he went to prayer meeting, played the organ and led the singing, returned to his home, wrote a letter to his son, Lieutenant Abbott Boone, in the Philippine Islands, and retired to his bed. At 11 o'clock he began to suffer and called some neighbors and asked them to get a physician. They all came and attended to his needs as well as they could. They then secured a friend to attend brother through the night. At 5 a. m. the attendant gave brother a dose of medicine and retired to an adjoining room to sit by the fire. As brother took the medicine he said, "I feel easy and sleepy." When the attendant re-entered the room at 6 a. m. the sleeper was gone. He had exchanged his home of clay for "the house not made with hands, eternal in the heavens." It was fitting that he should be buried from Marvin Chapel, in Tyler, a church in which he had held many a sweet religious service. Accordingly, on Christmas Eve, three days after he died, his remains were carried into the church. Bro. Barcus, the pastor, read the Scriptures and spoke of the pleasure of his limited acquaintance with the deceased. Bro. Smith, the presiding elder, offered prayers, and paid a glowing tribute to brother's fine service of song in a great revival at Crockett many years ago; the writer paid a loving tribute to the memory of a loving brother; the Masons then took charge of the remains and laid them to rest in the new cemetery, a mile and a half south of the city, with one of the most beautiful burial services of the order. In his will brother requested that there should be placed at his grave a modest stone inscribed with this legend: "Children, meet me in Heaven." Amen. So mote it be. E. F. BOONE. Fort Worth, Texas.

SEAY—Mrs. Jennie Seay (nee Robinson) was born May 14, 1871, in Lamar County, Texas. She passed to her reward June 2, 1917. On December 20, 1891, she was married to John Seay. The husband and one daughter survive her. She was raised under Christian influences and gave her heart to God at the early age of 11, uniting with the White Rock Methodist Church, of which she remained a member until death. Through all those years she lived a pure Christian life and was ever true to her family and her home. She died peacefully, trusting in Him whom she had served from childhood. Loved ones shall miss her here, but let us remember that she is waiting "over there," where some "happy day" we may greet her again to part nevermore. Her pastor, ARTHUR T. BRIDGES.

WHITNEY—Mrs. Jennie M. (Chase) Whitney was born in Canaan, Maine, June 17, 1846, and departed this life June 11, 1917, at Clifton Texas. She came to Bosque County, Texas, in 1880, and had resided here since. Two years ago she moved into town and spent the last days in the home of her daughter, Mrs. Viny Holton. Mrs. Whitney was a brilliant woman and before her affliction of the last few years of her life was known far and near for her good deeds and love of the Church. She was laid to rest in the Clifton Cemetery on June 12th, the writer and Rev. J. A. Kidd, pastor of the Baptist Church, officiating. A noble woman went away and her place in the hearts of her husband, Bro. Mason G. Whitney, who has long been a good and faithful member of the Church, and her children, Mrs. Viny Holton, and C. M. Whitney, who are also worthy followers of the Lord, will never be filled. But a good life is never wasted. Our hearts go out to those who loved her and we pray the Father's blessings on them. H. LEE VINCENT, P. C.

CARTER—Mrs. Rebecca J. Carter (nee Fullington) was born in North Mississippi June 25, 1847. Moved to Clarksville, Texas, at the age of 13 with her parents. She was converted and joined the M. E. Church, South, at the age of 15. She was married to J. S. Carter, of Clarksville, October 1, 1869, and to that union were born ten children—two dying in childhood and one in later years. Her husband died February 12, 1900. Her life was one of purity and love and no one ever left her presence without feeling that she lived with God. She was a friend to young and old and her absence is keenly felt in the community and Church. Her home was ever open to her pastor and upon each visit, even when she was suffering, we were received with a smile and handshake and went away with a "God-bless-you" resting upon us. She leaves seven children, six of whom were present at her death June 8, 1917. She is waiting for us in heaven. Her pastor, E. R. POWERS. Thackerville, Oklahoma.

BELL—Mary Winford Bell was born March 5, 1836, and died May 19, 1917. In 1856 she was married to J. N. Bell. This union was blessed with three children, two of whom, Frank and Sam Bell, survive her, one little girl having died in her fourth year. In early life she professed faith in Christ and joined the M. E. Church, South, in which she lived until she joined the Church triumphant. She had her share of sorrows and afflictions incident to this life and she bore them all with patience and Christian fortitude. She was blessed with a kind, gentle and loving disposition and everybody loved her. Two brothers, J. J. and S. H. Story, two children, a large number of grandchildren and a host of friends are left to mourn their loss, but they sorrow not as those who have no hope. They all know where to find her. She had served well her day and generation. Let her spirit had ripened for the everlasting kingdom of our Father. May the Lord comfort and sustain all the loved ones. W. R. McCARTER.

NIPPERT—It falls to me to prepare the memorial sketch of one of the truest friends I've ever had—my wife's father, Henry Adolphus Nippert was born in Wisconsin May 31, 1854. He died at Copeville, Texas, May 11, 1917. He was first married to Miss Fannie McCoy. This union was soon broken by death, leaving no children. In 1878 he was married to Mrs. Susan Wheeler. From this union he leaves a son and three daughters. His wife, two brothers and three sisters also survive him. Coming to Texas, as a youth, in the early days, his life was largely one of toil, privation and hardship. But never were toil and privation endured more patiently nor hardship borne with a braver heart. He was a man of strong convictions and firm decision. The great underlying principles of his character were broad and strong and solid as the rock of Gibraltar. As a husband and father no man ever deserved and enjoyed the love and confidence of his family more fully than did Mr. Nippert; as a citizen he was always loyal, and as a friend no heart was ever truer. In middle life he professed faith in Christ. About eleven years ago he renewed that faith and was steadfast unto the end. 'Tis true that only a few years were spent in God's service and his is the same old story, "Saved by grace." But how sincere that service was! From temperament and circumstances he was never a prominent worker in the Church. But if religion produces integrity of character, broad human sympathy, an upright life, a love for the things of God and enables one to meet death without a fear but with the calm assurance that all is well, then he had it. 'Twas mine to sit beside him as he approached death's dark stream. Not a murmur, not a fear was his. Never did a knight die braver nor a Christian more triumphantly. Entering death's valley he said, "The valley is dark, but I can see the light on the other side." We shall miss him, oh so much! But, thanks to be to the Lord, we know where to find him. By God's grace let us press on toward the eternal city and some happy day we shall greet him again to part no more in that land where "we shall know even as also we are known." His friend, ARTHUR T. BRIDGES.

WRIGHT—On the evening of May 10, 1917, Maude, daughter of Mrs. George Wright, bade good-night to all things earthly and went to live with Jesus. She had attained the age of 14 years. The funeral was held at the M. E. Church at Childress, Texas, by her pastor, Rev. W. H. Terry. Her Sunday School class attended in a body. For nearly two years she made a heroic struggle against the disease of diabetes. For five months she was in the Baptist Sanitarium at Dallas under the care of a specialist, who did a wonderful work toward saving her life, but she was too young to withstand the disease. Mother's care was never ceasing. At length the angels could bear her suffering no longer, so they bore her spirit away to be with God, and also to meet "papa" who preceded her several years. Little Maude was such a dear child, always doing good for some one. She loved art and kept her practice up until death. She was also a musician. We laid her body away in the presence of many friends under a wealth of large and beautiful floral offerings. Her sister, LILLIAN.

PHILLIPS—Lelia Hortense Phillips (nee Jackson) was the daughter of Thomas J. and Lucretia J. Jackson. She was born at Leander, Texas, July 15, 1893; professed faith in Christ at about 12 years of age and united with the Methodist Church, of which she remained a consistent member until the time of her death. She was married to George F. Phillips at Valley Springs, Texas, October 15, 1914. She died June 2, 1917, at Mineola, Texas, after an illness of twelve days. Her remains were brought to the old family burying-ground at Salem Church, in Llano County, where the funeral service was conducted by Rev. C. L. McDonald, of Cherokee, and her body was laid away beside the bodies of many of her ancestors who laid the foundations of the Church in this community. She leaves her husband and two young children, one brother, Alvin T. Jackson, of Bryan, Texas, and her mother (Mrs. C. S. Underwood) and stepfather to mourn their loss. Mrs. Phillips was a devoted Christian woman, faithful in all the relations of life, beloved by all who knew her. She has gone to her reward and her loved ones know where to find her. LUTHER ROBERTS.

LIVELY—On the evening of June 3, 1917, a wave of sorrow swept over our community and filled almost every home and heart with we and sadness when the news reached us of the accident which crushed out the life of Mr. Charles Myron Lively. The horse he was riding fell with him and he died a short time after. He was well known in Dallas County, having lived here from the date of his birth, April 20, 1877, until his death, except eleven years spent in Denton County. He was converted and joined the Methodist Church at Cochran's Chapel, of which he was still a member, August 7, 1901. He was a good man, husband and father; a man who is missed by all, and especially by the wife, two small girls, mother, five sisters and a brother, to whom he was especially attentive. He never forgot his widowed mother, his father having preceded him in death some two years ago. The funeral service was held at the Oak Lawn Methodist church, conducted by the writer and assisted by Revs. C. M. Simpson, O. S. Thomas, of Dallas, and C. E. Fladger of Royse City. A large number of friends attended the service and followed the body to its resting place in the Greenwood Cemetery. We pray God to fill the place made vacant by his departure. His pastor, T. S. OGLE.

DAVIS—Mrs. Nancy Elizabeth Davis, whose maiden name was Burleson, was born in Pike County, Alabama, in the year 1846, August 4th. Came to Texas in 1848 when a child. Her father settled in Leon County, living there one year, then removed to Freestone County, living there until moving to Jones County with her husband and family, where she has since lived. Her marriage to R. M. Davis took place in the year 1873, December 11th. Seven children were born into the family, five of whom are living today, two died in infancy. There are seventeen living grandchildren, all of whom were present at her decease, which took place on the 19th day of May, 1917. She was surrounded by husband and children and friends. All that medical skill, loving hands and hearts could do was done, but to no avail, God had called and she must needs answer. She was ready to go. Her faith was unflinching, her devotion to God, husband and children was unwavering to the end, which came peacefully. A great soul is at rest, the spirit of one who was just and righteous has gone to Jesus the Savior. She was buried May 20th at Nienda, where a large concourse of friends and loved ones followed her to her resting place where they decked her grave with beautiful wreaths of flowers. May they all be an unbroken family around the throne of God is my prayer. J. L. RUCKER, Pastor.

- Marshall District—Third Round. Jefferson Sta., July 1. Laneville Cir., at Redland, July 7, 8. Church Hill Cir., at Oak Hill, July 14, 15. Henderson Sta., July 15, 16. Gilmer Sta., June 22, 23. Rosewood Cir., at Glenwood, July 24. Harrison Cir., at Grover, July 29. Kilgore Cir., at Danville, Aug. 4, 5. Beckville Cir., at Rehoboth, Aug. 8. Kellyville Cir., at Moore's Chapel, Aug. 11, 12. Ogburn Cir., at Soule's Chapel, Aug. 14. Henderson Cir., at Carlisle, Aug. 18, 19. Bethany Cir., at Bethel, Aug. 22. Longview Sta., Aug. 26, a. m. Marshall, Summit St., Aug. 26, p. m. Pritchett Cir., at Pritchett, Sept. 1, 2. Hallsville Cir., Sept. 5. Marshall, First Church, Sept. 9. Pastors please read paragraph 90 of the Discipline before writing Quarterly Conference reports. H. C. WILLIS, P. E.

That tired feeling is a burden you need not carry. Hood's Sarsaparilla will rid you of it and renew your courage.

SOUTHERN PACIFIC WILL SELL ROUND TRIP TICKETS ON THE BASIS OF ONE FARE PLUS ONE DOLLAR ALL POINTS IN TEXAS TO PORT O'CONNOR FOR THE EPWORTH LEAGUE TEXAS METHODIST ASSEMBLY TICKETS ON SALE JULY 18, 19, 20. LIMITED JULY 30, 1917. QUICKEST TIME BEST SERVICE JOS. HELLEN, G.P.A. HOUSTON, TEXAS.

There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end.—Sir Thomas Browne.

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The terms of subscription to the Texas Christian Advocate have always been payable in advance. But because of the responsibility of our constituency we have the past few years relaxed the rule and have given our patrons all the time required by them for payment. But owing to the present stringency of the paper market and the material advancement of every article entering into the production of a newspaper it becomes imperative that we return to the rule of advance payment. It is not our wish that we do this, but NECESSITY requires it. We believe our patrons will at once see the importance of this move on our part and will cordially cooperate with us. The importance of the Advocate to Methodism in the Southwest is well known to all our readers, and we feel sure that no subscriber to the Texas Christian Advocate will let it suffer because advance payment in subscription is now made necessary. Thus far we have not lowered the standard of the paper either editorially or mechanically.

WATCH YOUR LABEL ON PAPER AND RENEW IN TIME TO PREVENT LOSS OF A NUMBER.

Epworth Assembly

at
Port O'Connor
July 19-29

REDUCED RATE EXCURSIONS AND BETTER TRAIN SERVICE VIA HOUSTON AND GULF COAST LINES

THE DAILY VACATION BIBLE SCHOOL.

The daily vacation Bible School movement had its origin in New York City in 1901. It was founded by Dr. Robert G. Boville, who is at the present time the National Director of the organization. During the first year five Churches had such schools. These have multiplied year after year until in 1910 there were 82 schools, 336 teachers and 19,578 pupils and by 1915 there were 375 schools with 3170 teachers and 73,058 children in attendance. The movement began in Dallas in

1916 with five schools. Owing to the remarkable success last year in bringing boys and girls in closer contact with the Churches a more extended effort is being made this year. A city organization has been perfected and ten Churches are holding Vacation Bible Schools.

The purpose of the movement is to bring together idle children, idle Churches, idle students, idle vacations. The movement is unsectarian and interdenominational. It combines work, play and worship.

The purpose of such schools is perfectly evident to anyone who takes into consideration the fact that there are 18,000,000 children in the country from whom school supervision is withdrawn at the beginning of the summer months. For many of these vacation is a most happy time, being used both for profitable employment and wholesome recreation. But for many others it is a time of demoralization and danger. It is worth the effort to keep these children off the streets for a period of six weeks in the summer time.

When, too, one considers that there are 10,000,000 children out of the 18,000,000 who do not attend Sunday School and have no religious instruction whatever, the necessity for such a school is all the more evident. Our public schools do not teach even the best known stories found in the Bible. In these schools stress is laid upon the Bible work. And, too, when we consider that millions of dollars worth of church property is lying idle during the week days and that enthusiastic college-trained teachers and students are without employment, it seems that there is a pressing need to bring together these idle teachers, idle children and idle Churches and put them all to work. It is said that the 178,000 Protestant Churches in America represent an investment of \$935,000,000 exempt from taxation. To fail to use them for community welfare is a serious form of economic waste.

In the Grace Church school the Bible will be taught in the story form and certain passages will be committed to memory such as the Lord's Prayer, the Beatitudes, the Ten Commandments and several of the Psalms. A number of the great hymns of the Church will be sung and committed to memory. In the six

weeks we believe these children will receive as much instruction in the Bible as they would in a year in the Sunday School.

The school is divided into the kindergarten, primary, junior and intermediate departments. All departments meet together for the opening exercises. Then each department with an instructor meets in a separate room and receives instruction according to ages. Instruction is given in kindergarten work, domestic science, domestic art and manual training. It is an interesting sight to see twenty little girls in each of the cooking classes lined up before the gas stoves engaged in actual cooking, while others are sewing, making mats, rugs and other handwork, and the boys engaged in making hammocks. The children take a keen delight in all this work. The teachers are graduates from the State University, the College of Industrial Arts, the Dallas High School, and some of the assistants have studied at the Southern Methodist University. A number of interested members of the Church are doing faithful work. Special effort has been made to get into the school the children of working mothers and of the poorer families that they might be protected and at the same time receive valuable instruction.

We believe that many of our Methodist Churches in the South will soon be in active co-operation with this movement that is spreading so rapidly in the North. Over three hundred cities and towns in the North and East have such schools. Many leading colleges and universities, such as Amherst, Chicago, Columbia, Cornell, Harvard, Princeton, Yale and others are co-operating in this, both by money contributions and by furnishing teachers to carry on the work.

In the membership of most of our Churches there are those who could conduct certain features of the work, even though they have received no special training; in some of the Churches here in Dallas the work is being done by the women of the congregation.

A book has been written on the Vacation Bible School which will be found of great help to those contemplating taking up the work.

W. J. JOHNSON.

We Are Off!



"EN ROUTE SOMEWHERE."

The "Gospel Jitney" is loaded with Khaki Testaments; our camping outfit is complete. Dallas has over-subscribed the \$1,000 needed for the start, and now "we are off" for the Bible campaign among soldiers.

We will pay the expense bills, salaries, board and lodging, gasoline, repairs, etc. In other words, we will keep the Bible Car going; will you keep the Bible press going?

The Red Cross is looking after the physical needs of the boys. It's up to you, through the American Bible Society, to look after the spiritual needs. You want to do your "bit" in the war for world freedom. Can you do better than to equip the enlisted men with Army Testaments. "Not one in forty" have any part of the Bible. They will shortly go to the front. They will appreciate your interest in them.

25c will furnish a Khaki Testament.

2 1/2c will furnish a Khaki Gospel. Send all gifts to

REV. J. J. MORGAN, Secretary
AMERICAN BIBLE SOCIETY
DALLAS, TEXAS.

I came from God, and I am going back to God, and I won't have any gaps of death in the middle of my life—George McDonald.

What mere dwarfs we are in the ways of God, swimming upon the surface of religion, when it is our privilege to sink into all the depths of humble love, and rise into all the life of God, all the heights of Christian confidence!—Lady Maxwell.



Academy Mulkey Hall Gymnasium Administration Building Waggoner Hall Conservatory College Church

A THOROUGHLY MODERN COLLEGE FOR WOMEN, GRANTED HIGHEST "CLASS A" RATING BY THE METHODIST CHURCH, THE TEXAS COLLEGE CLASSIFICATION COMMITTEE AND THE STATE DEPARTMENT OF EDUCATION.

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7. EIGHT DORMITORIES, modern in construction and equipment, located on a beautiful campus, comprise an ideal college home.
8. RECREATION in the gymnasium, in walking clubs, or on the tennis, basket-ball, volley-ball, and in-door base-ball courts keeps the physical bodies of students in perfect condition.
9. PROTECTION against intrusion, annoyance, illness or fire is safe-guarded by efficient matrons, chaperons, night-watchman and trained nurse.

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