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Can We Be Christians?

I

WHATEVER may be our answer to this question there can be no doubt as to Jesus' test of a Christian. It was not an exceptional saying of Jesus, but, in substance, an ever recurring saying. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Jesus taught that what a man inwardly is announces itself in his outward life. What we are, He believed, infallibly appears in what we do. "A good man out of the good treasure of his heart bringeth forth that which is good." And the converse is equally true: "An evil man out of the evil treasure of his heart bringeth forth that which is evil."

This test of character is so self-evident that it is all but universally accepted by men. Every day we judge men by this principle. We say one man is "good" and another is "evil," not by the opinions each holds, nor by their beliefs, nor by their professions, but by their actions. What a man is in his inner hidden heart, we say, announces itself in the acts of his daily life. We say this and no man is found bold enough to deny it. And precisely this, we repeat, and only this, was Jesus' test of a Christian.

When we apply Jesus' test of a Christian we discover how much "un-Christian Christianity" there is in the world. The Christian discipleship of many in the presence of this test dissolves into mere beliefs. Such persons are orthodox, they have subscribed to the creeds, they are familiar with the catechisms, but their system of beliefs is found to exercise little, if any, influence upon their lives. They believe like Christians, but are found to live like heathen. The Christian discipleship of others still, in the presence of the Masters' test, dissolves into mere feeling. Their religion consists in emotion. The fountain of tears is near the surface and is easily tapped. They like pathetic stories, but their feeling exercises little appreciable influence upon their lives. The Master's test of a Christian dissolves the Christian discipleship of still others into a sort of "fragmentary" morality. Such are found to observe certain sayings, the keeping of which is easy to their peculiar natures; but they are found to violate other sayings, the keeping of which they do not find so easy. They are "eclectics" in morality; honest, but probably unchaste; truthful, but probably intemperate.

II

The truth contained in the foregoing paragraphs undoubtedly is responsible for many of the attacks today upon the ethics of Jesus. Professor Francis Green-

wood Peabody in his latest book, "The Christian Life in the Modern World," devotes the first chapter to a discussion of "the practicability of the Christian life." And the surprise of the chapter easily is its array of names of those who attack the ethics of Jesus.

We must not close our eyes to the fact that men, in distressing numbers, today are as truly repudiating the ethics of Christianity as they repudiate its theology. Christianity in both its theology and ethics is being as closely searched today as the trenches of the allies are being searched by the great German guns. And to ignore these latest attacks upon Christianity would be as cowardly as foolish.

Hostile critics there are who do not hesitate to attack even the morality of the sayings of Jesus. The English philosopher, Mr. F. H. Bradley (quoted by Professor Peabody) boldly says, "None of us are Christians, and we all know, no matter what we say, we ought not to be. We have lived a long time now the professors of a creed which no one can consistently practice and which, if practiced, would be as immoral as unreal." Less shocking, but scarcely less sad is the quotation from Mr. Lowes Dickinson, "The men in whom the religious instinct is strongest move farther and farther from the Christian postulates." Still another of this class is quoted: "It is our more strenuous and instinctive piety which forbids us to continue Christians."

The criticisms of the ethics of Jesus range from these extreme words to the plaintive lament that the sayings of Jesus are impracticable in our modern world. "The scientific temperament" is said to be "opposed to any such scheme as the Christian." Prof. Peabody himself states the situation when he says, "Great numbers of modern minds are not even critical of religion; they have simply turned their attention another way."

What pastor in any modern city cannot even now, as he reads these lines, recall the names and faces of leading men in the banks and other offices of his city who seemingly have dismissed the whole matter of religion as an utterly impracticable thing? And what pastor in any city in America has not on his Church roll the names of members whose sole title to be Christians at all is that they simply revere the sayings of Jesus, but in no way realize them in their lives? And in their candid moments are not these members themselves saying that the Christian life in our modern world is an impracticable life?

III

Ought we to be Christians? We blush as we ask the question. Instinctively we feel degraded by the very asking of such a question. The sooner, however, we as

Christians learn that we have no option but to ask it; and not only to ask it, but to answer it fully and rationally, the better it will be for our times. The negative answers given by living men of today compel us both to ask and answer a question even so humiliating to the instincts of a follower of Jesus.

The beatitudes are Jesus' portrait of a Christian. In them he announces "the basic qualities of life." Jesus announces in the beatitudes not only the basic qualities of character, but, as Henry Churchill King in his "The Ethics of Jesus," says, the basic qualities of happiness and influence as well. Jesus proposes a scheme of life which insures the noblest character, the fullest happiness and the most enduring influence. Human nature is not yet gone so far from God but that it recognizes in these sayings of Jesus the way both to character and happiness and influence in the world. To be open-minded, sensitive to evil, self-possessed, eager for the highest, compassionate, sincere, bringers of peace, and even sufferers for the right, are qualities so high and lofty that instinctively we recognize that every man ought to possess them. Moreover, it is the absence of these qualities, whether in whole or in part, which we recognize as the cause of most of our unhappiness in the world. And still farther, it is our lack of these traits of life to which we ascribe our blighting influence whether in the home or in society, or in any other department of the life of the world. If the Beatitudes point the way to Christian character, then, surely, most men will say we all ought to be Christians. Not to say so is to mock every aspiration of the best moment in our potentially best selves. Yes, we ought to be Christians.

Once in history these basic qualities were perfectly lived. Once in history they were embodied to the full. And their incarnation explains the humanly beautiful character, the undisturbed joy, and the waxing influence of Jesus of Nazareth in the world.

IV

Is the Christian life a practicable life? Can we be Christians in this modern world? "Is the Christian religion a practicable faith among the inevitable conditions of modern efficiency and happiness; or is it the survival of an idealism which, however beautiful it may once have been, has become impracticable today?" Can we any longer do the things which Jesus said?

Well, certainly we cannot be Christians if in the very outset we resolve to tone down the revolutionary character of the sayings of Jesus. Jesus called for a change of mind, when he cried, "Repent," that is revolutionary in its character. And unless in the very beginning we are resolved to be revolutionary enough to be open-minded, sensitive to evil, self-possessed, eager for the highest, compas-

sionate, sincere, bringers of peace and sufferers for the right, it is not worth while even to talk about being Christians. If the imposing form of modern civilization is to be allowed to overshadow and crush out these inner qualities of life, let us give up even the thought of being Christians.

Nor can we be Christians if we render inoperative the great motives to Christian living. That in view of which we ought to attempt to do the sayings of Christ is the will of Him whose character is best expressed in terms of a "Heavenly Father." Jesus did not appeal, in the last analysis, to any other motive. We should be perfect because our Father in heaven is perfect. We should be forgiving because our Father in heaven is forgiving. We should pray because it is a Father who hears. We should be free from troubled care because it is a Father who knows. We should be content because it is a Father who will forgive. We should seek heaven at last because it is the Father's house. To keep the sayings of Christ one must be influenced by this sublimest of all motives. The Fatherly character of God alone can inspire even the attempt to do the things of Christ.

Nor can we be Christians save as through the mediating life of Jesus himself God's Fatherhood has become the most real thing in the world. Learning of Christ, submitting to Christ and reposing on Christ, we are introduced to the Father in all the comforting intimacy that Jesus himself enjoyed. And having this we shall assuredly repeat the life Jesus himself lived. Whether such a life shall be counted "practicable" or no, nevertheless we must live it. There are places on the globe where such a life would lead to the cross; but let us thank God that our own American civilization is Christian enough, at least, to allow the first Christian of the land to sit in the President's chair.

* * *

The first command of Jesus to men was surrender to Himself. He did not first direct men to be ethical, but to be religious. He invited men first of all to Himself, and devotion to Him he expected to prove the sustaining motive to a holy life.

* * *

The devoted disciples never asked whether the ethics of Jesus was "practicable." We cannot think of Peter and James and John and the rest asking whether the Christian life in their age was "practicable." Nor can we think of Paul asking whether the religion of Jesus was "practicable" in the world in which he lived. Nor can we think of Christians in the first, second and third centuries asking whether the Christian life was "practicable" in the Roman world in which they lived. Constrained by the love of Christ, to them such a question would have been dishonoring to their Lord.

The More Excellent Way

By I. F. HARRIS, Waxahachie, Texas.

"And yet show I unto you a more excellent way." I. Cor. 12:31.

My Dear Reader: I found much pleasure in being associated with you in the study of the tithing theory and now I anticipate a joyous time with you while we ramble together in the study of "The More Excellent Way."

In our former study we began at Mt. Sinai and journeyed with the twelve tribes through the great and terrible wilderness to the land of Canaan where they entered into their promised inheritance as the children of Abraham. We studied God's dealings with them through the passing centuries until the seed of Abraham to whom the promise was made had come and all nations had been blessed in him by his death on the cross of Calvary. We now begin our study at Mt. Calvary and take up our journey in the more excellent way with the baptized followers of the risen and ascended Lord as they go forth to be witnesses unto him to the utmost part of earth and to proclaim the Gospel the good news of salvation to every creature.

Paul used our text to introduce a comparison between the things which were external and miraculous and that must pass away, and that which was in the mind and breast and would abide forever. The gift of tongues, the gift of miracles, the gift of prophecy and the knowledge of future events were all incidental to the plan of salvation and must pass away, but "The More Excellent Way" was that of faith, hope and charity which would abide forever. The text does not only serve to introduce a comparison between the tithing theory and the Gospel way of support for God's cause, but it calls forth the relationship of money to the plan of salvation.

Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This leads me to say that the support of the Gospel is not a question of much money or little money or no money, but it is the fact of absolute and complete individual commitment to God by faith in Jesus Christ. By such commitment a man may support the Gospel without having one dollar to give to the poor, but without such commitment he may give his thousands to feed the poor, but he would not support the Gospel thereby and it would profit him nothing.

During Christ's earthly ministry, a rich young Jew came to him and asked what good thing he might do that he might inherit eternal life. And Christ told him to keep the commandments, and he said that he had kept all of them from his youth up, and Christ told him if he would be perfect to go and sell his goods and give to the poor and come follow him and he should have life. No doubt he expected to do some good thing by the use of his money which would enable him to obtain eternal life, but Christ informed him that his money would not be a consideration and therefore he must cut loose from it before he could follow him. Do you understand that Christ intended to teach him that he would bless him for giving his goods to the poor? If so, you are mistaken, for Paul says, "Though I give all my goods to feed the poor and have not charity it profiteth me nothing." There can be but one meaning to Christ's requirement, and that is the question of becoming to be and continuing to be a follower of Christ, is not accomplished by giving something to God's cause, but by giving oneself to God, separated from every possession and from every endearing relationship of earth. In connection with this young man's case, Christ taught that a man's riches would hinder in place of help him to enter into the Kingdom of God. The disciples understood Christ's statement and Peter said unto him: "Behold, we have forsaken all and followed thee. What shall we have therefore?" And Jesus said unto them: "Every one that hath forsaken houses, or brethren, or sisters or father, or mother or wife or children or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." See Matt. 19. Jesus said in Luke 14:27-33: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he can not be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple." "So likewise whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." This requirement is to be made of all men. "If any man come to me, whosoever he be of you." Paul said in Phil. 3:7-8, "But what things were gain to me, those I counted loss for Christ.

Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And he found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

It is not what a man pays to God's cause that makes him a Christian, but it is what he gives up for Christ's sake that makes him a disciple of Christ. The advocates of the tithing theory would have us believe that a rich man may enter into the kingdom of God with nine-tenths of his money and houses and lands reserved unto himself on which God has no claim from the fact that he has met God's requirements concerning his goods by paying tithe to his cause. Some of them tell us that God has called some men to make money, and yet he requires them to pay only the small sum of one-tenth of which they make while they may possess and use for their own enjoyment nine-tenths. But Christ tells us that if a man does not forsake all that he hath he can not be his disciple. When Christ sat over near the treasury of the temple and saw the large gifts of those who cast in of their abundance and the one of but two mites made by the poor widow, he said: "She hath given more than they all," for they had given but a part and she had given up all. One poor woman without earthly possessions had done more for God's cause than all the rich had done with their abundant gifts. Paul says in Rom. 14:17-19, "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace and wherewith one may edify another." The people who constitute God's kingdom on earth and who are supporting every interest of his cause are those who, like Paul, have suffered the loss of all things that they might win Christ, and be found in him with the righteousness which is of God by faith, and who have peace and joy in the Holy Ghost. Such only "Are accepted of God and approved of men." And the poorest one of the number is doing more for the salvation of men and the advancement of God's cause than all the worldly minded, money-giving Church members in the world. If a man's money may serve to advance God's cause, while he is not committed to God by faith in Christ, how could it be true that the poor widow did more than all the rich men did with their abundant gifts? Bishop Key, in his tract on tithing, says on page 11: "No open system of voluntary payments can be relied on for the support of the Church." * * * "Nothing but actual force can wring enough from reluctant givers to keep the Church going." It is very strange and almost unthinkable that the Bishop has never discovered the fact that in the very nature of the Gospel dispensation no other system except voluntary giving (not paying) can be relied on for the support of the Church. The plan of salvation is presented by the Gospel to men as moral agents and every precept and promise therein is an appeal to the voluntary free will of men. Every man who becomes a Christian must do so of his own free will and whatever requirements may be made of him must be observed by his own free will, and no "actual force" can be used to wring out of him anything he may be reluctant to do.

When Christ said: "Whosoever will come after me, let him deny himself and take up his cross and follow me," where is there any intimation that any force would be used to make any man do so? And when Barnabas and other disciples of Christ sold their possessions of houses and lands and brought the price to the apostles that distribution might be made to every man according as he had need that what actual force was brought to bear to make them do so? And when Ananias and Sapphira sold their possessions and brought only part of the price and thereby lied to God, what force had been brought to bear to wring out of these reluctant givers such a gift with such a result? Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained was it not thine own, and after it was sold was it not in thine own power?" If we apply this system of force, as the Bishop represents it to be, to wring from reluctant givers enough to keep the Church going by calling them thieves and robbers if they fail to pay the tithe, is it not possible that some

of those reluctant givers will follow the example of Ananias and Sapphira and lie to God by keeping back part of the tithe while they pretend to give it all? Therefore, the tithing law can not be enforced except by the free will of the individual, who must decide whether he will or will not observe it. He may or may not do so as he wills, as he is to make the decision. So there may be as great a proportion of robbers among those who claim to pay the tithe as there are among those who do not claim to do so.

Paul did not think that any system of force was needed with the Church at Corinth to get them to do their duty to the cause of Christ. See II. Cor. 9:1, 6, 7: "For as touching the ministry to the saints, it is superfluous for me to write to you, but this I say: He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." Some of the advocates of the pay theory get almost indignant at the suggestion that they are supported by gifts from the people. They get stormy in their denunciation of the idea of such a thing, and they rear up on their tiptoes and make emphatic gestures when they tell us they are not beggars or objects of charity, that they don't want to be supported by anybody's gifts. They only want to be paid what is due them for their services. I will suggest that a preacher of that type is not apt to receive much if he only be paid for the good he is doing in Christ's cause. The man who is preaching for pay is a hireling and is not worthy of Christ and his cause. I thank God that no man, nor no set of men ever hired me to preach a single sermon or to do any other service in the cause of my Lord. And no man owes me anything for what I have done. Whatever I have done that has been worthy of the cause of God has been done after the example of him who gave himself as a ransom for my soul and who said: "It is more blessed to give than to receive." And therefore whatever I have received of the material benefits for my support during all my ministerial career has been the freewill offerings, the gifts of the people, and I can never consent to receive anything for my service except as a gift. Paul gives us the Gospel plan in the above text. Let every man give according as he purposeth in his heart, not grudgingly (regretfully) or of necessity, not because some need has forced it from him, but of his own free will and glad heart give cheerfully and joyfully to the cause he loves, for God loveth a cheerful giver. The only real support that any cause on earth ever received from men was that which came out of their free, willing hearts without the aid of any force. And that is the only support that the cause of Christ can ever have. The Church of Rome tried her skill in the matter of actual force and applied the most cruel torture that could be conceived for the purpose of wringing from reluctant, unwilling hearts the homage which she craved, and what was the result? She found that she was not dealing with a band of legal slaves when she applied her tortures to the servants of Christ. It was not a new problem for them to solve, but it was the one problem which they had solved when they of their own free will had decided to give up all that was dear on earth for the excellency of the knowledge of Christ. So in the midst of the severest tests they were as firm as the granite foundations of the everlasting hills. The old Church, very much after the type of Judaism, stained her hands in the blood of the martyrs and wrote her own folly in letters of fire which will glow and burn forever. And the pages of her history will ever blush with shame not only because of her cruelties to the servants of Christ, but also for her ignominious failure to force them to obey her commands.

There is "A More Excellent Way," and happy is he who through the leadership of the Holy Spirit has been led to take upon himself the yoke of the meek and lowly Christ and to learn of him the glorious fact "that it is more blessed to give than to receive." He was rich, but all his great wealth could not impart a blessing to humanity. "He became poor, that we through his poverty might become rich." And he who would be his disciple must forsake all that he hath and follow his Lord's example. As "the life is more than meat and the body more than raiment," so also is the life, mind and heart, soul and body more than silver and gold and all the wealth of the world in the salvation of men.

I will go further and say that the poor man may do as much to save the world as the rich man. Moral and religious equipment can not be provided in any measure by worldly possessions. When a man puts himself on God's altar without money and without price the question as to what he will give to God's cause or what he shall receive for his services has been

settled. If he is all for God he will not think it too much to give all he may possess to advance God's cause, nor will he serve grudgingly or feel that he has a hard task if he receives but little for his service. He who puts a price on his ministry is not worthy of Christ or of the Gospel, and he who puts a limit to his giving is under the same condemnation. He who is poor may use all his income for the support of his family and meet the divine requirements, but he who possesses earthly goods must put them all at the disposal of God if he would come to be a disciple of Christ. The plan of salvation is specially adapted to operate in the realm of the poor and needy. In the beginning of Christ's ministry he said, "The Spirit of the Lord is upon me because he has anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised. To preach the acceptable year of the Lord." And when John the Baptist sent two of his disciples from the prison to Christ to ask him if he was the Messiah, he said unto them: "Go shew John again the things which ye do see and hear: The blind receive their sight, the deaf hear, the dead are raised up and the poor have the Gospel preached unto them." James said: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to them that love him? But ye have despised the poor." In view of these facts it is not surprising to find that the common people heard Christ gladly and that some of his first disciples were so poor that they had to be aid-

ed in their physical needs by those who had some possessions, and it is even said by Paul of the saints of old that "they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts and in mountains and in dens and caves of the earth. Of whom the world was not worthy." And notwithstanding all their poverty they all obtained a good report by faith.

John Wesley followed his Lord's example and preached the Gospel to the poor; so his first converts were of the common people who heard him gladly, and the glory of Methodism will ever rest in the heroic deeds and mighty accomplishments of the poor preachers and members who received but little or could give but little of this world's goods.

The time will come when the Church can boast of her educated ministry, her high salaried preachers and her great possessions in personages and Churches, colleges and great universities, but the time will never come when she will eclipse the glory of her soul-saving power which she possessed in the days of her poverty. And she will never see the day in which the same proportion of her membership know the spirit and power of the Christian religion as they did in those days of poverty, self-denial and sacrifice. This great Church, with all her accumulated possessions and religious enterprises which she has built up and supported during the past has never had a law by which to force any member to pay to her support. It is said that Mr. Wesley's admonition was, "Make all you can, save all you can, give all you can." This plan may be justly applied to all men, rich and poor, and I believe it to be "The More Excellent Way." Let us walk in it.

The Social Service Movement

Article 3.

By ORVILLE T. GOODEN,

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

The mention of social problems at once calls to mind the most extensive movement of modern times with a well-developed social propaganda—Socialism. It has a well-developed theory as to the source of our social ills, and for their cure. Its power in government is most noted in France and Germany, where a large number of Socialist representatives sit in the national legislative body. To it is due in some measure the fact that Germany has such a well-developed system of laws seeking to provide for the workmen.

Let us take note of the theory of Socialism and some of its defects that we may avoid the common error of supposing that Socialism is inherently bad, both root and branch, and without any foundation and that every movement seeking social salvation is Socialism and therefore to be condemned without a hearing. And let us not fall into the other mistake of thinking that if there is a foundation for the claims of Socialism that reform is needed that it supplies the solution. A study of the main theory of Socialism and its proposed remedy will enable us to see the difference between the Socialistic theory and the work of the Social Service Movement, which can in no sense be called Socialism, so far does it differ from that theory.

Considering the prominence of the Socialistic theory it is natural that it should be the first agency we would think of when we turn to a solution of these problems. The Socialism of the thinker and scientist is the result of the efforts to adjust such unsocial conditions as were mentioned in the last article. Men have seen the fight between labor and capital; they have seen the wealth of the nation accumulating more and more in the hands of a few; they have seen the great army of unskilled workmen increase under conditions that keep them from improving their lot, or giving their children a chance at a better place in the world. With these conditions staring them in the face they have come to the conclusion that the system of private ownership of wealth is at fault. They think that if this system is done away with a Utopia will result.

Among other things that leads them to the conclusion that private ownership of wealth is at fault is the fact that the so-called unearned increment goes entirely to the capitalist. In order to understand exactly what this term means let us suppose a concrete illustration. I invest a thousand dollars in some industrial enterprise. At the end of the year I find that the business has earned five hundred dollars. I set aside eighty dollars to pay capital for its part in the production, or interest on the capital invested. I pay labor one hundred and fifty dollars for its part

in production. I set aside fifty dollars to pay for the cost of management. I set aside another fifty dollars to pay for the wear and tear of machinery and equipment, or overhead charges. Thus three hundred and thirty of the five hundred pays every agent that has had a part in the production. The great question that has thus far been unsatisfactorily answered is, to whom does the remaining one hundred and seventy dollars belong? At present the capitalist pockets it. The laboring man says that part, if not all of it, belongs to him, because he created it. But it is evident that he had no more part in creating it than capital or management, and all have been paid what society has said is theirs. It seems to some reasonable that it should be shared between the agents of production, and on this basis co-operation and profit-sharing have been proposed.

But Socialism says that there is another agent in production and that this unearned increment belongs to it. This agent is the intangible thing wrapped up in advantageous location, good will, popularity, etc., which came about because of society, and therefore the one hundred and seventy dollars belongs to society as its share for its part in production. All the people have had a hand in creating this intangible agent and therefore all should share its reward. It is evident that the using of this intangible agent is the result of the skill and ability of management, and as a matter of fact is not this intangible agent of production the free gift of God to those with the ability and genius to grasp it? Is not it the incentive to man to labor for the development of the industrial world to a higher point of efficiency?

So far about the only creditable proposal of Socialism is government ownership of the agents of production. Some apply this principle only to public service concerns and manufacturing industries. It is in force in many cities where the electric light plants and water systems are owned by the city. Others more radical would apply this principle all the way down to farm land. The unsoundness of this is evident and it constitutes one of the gravest of the errors of Socialism.

The public sometimes blames Socialism for all the lawlessness among the laboring classes. It is true that a large part of the Socialists are laborers, but the Socialists have been unable to convince the unions that their cause is the same and win them over to their cause. There is but little connection between them except as their aims may sometimes overlap.

Socialism as a party principle can never win out, because of the many errors mixed up with the kernels of truth that alone make it possible for it to flourish. It has just enough truth in it to make it danger-

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ous. Its only accomplishment in Germany has been to call the attention of the people to certain needs in a forcible way and cause the government to pass sane laws meeting these needs a little earlier than would have otherwise been the case. Socialism is destructive rather than constructive, and no movement can succeed unless it be constructive in its nature.

There are a number of agencies at work with the solution of social problems and they deserve great credit for what they have been able to do single-handed. The trouble is that their efforts have of necessity been largely local in character. As a consequence they have been able to touch only portions of the problems that demand a uniform application of just social principles over the entire land. Efforts looking toward arbitration and conciliation in the disputes between capital and labor have been only partially successful, due to the lack of general support by both unions and capitalists, as well as the lack of a general uniform demand and support on the part of the people.

The Federal Council in its report on the Church and Modern Industry says: "We regard with the greatest satisfaction the effort of those employers, individual and corporate, who have shown in the conduct of their business a fraternal spirit and a disposition to deal justly and humanely with their employes as to wages, profit-sharing, welfare work, protection against accidents, sanitary conditions of toil, and readiness to submit differences to arbitration. We record our admiration for such labor organizations as have under wise leadership through many years, by patient cultivation of just feelings and temperate views among their members, raised the efficiency of service, etc., examples of calmness and self-restraint in conference with employers and promoted the welfare, not only of the men in their craft, but of the entire body of workingmen. In such organizations is the proof that the fundamental purposes of the labor movement are ethical. Lawlessness on either side of labor controversies is an invasion of the rights of the people and must be condemned and resisted." Recent developments seem to indicate that the spirit of brotherhood between capital and labor is growing and there seems to be a spirit of tolerance and recognition of others' rights that was lacking a few years ago.

The labor union has done much for its members, but its activities have of necessity been limited to a partisan fight against capital. In that

THE FOUR LIVING CREATURES.

God's prophets gave some strange illustrations of the New Testament, it pointing prophetically to the four evangelists, namely, Matthew, Mark, Luke and St. John, as four living creatures being given to mankind for instruction to gain eternal life through Christ. We find in the fourth chapter of Revelation that St. John introduced the New Testament as forming the door and entrance into heaven, that would be opened to the human family in the future, or must be after his days of life. He saw it as a sea of glass, as recorded in the sixth verse, saying, "And before the throne there was a sea of glass like unto crystals and in the midst of the throne and round about the throne, were four beasts full of eyes, before and behind."

Verse 7. "And the first beast was like a lion, and the second beast like a calf, and the third beast had the face as a man, and the fourth beast was like a flying eagle. The new version describes these as creatures.

The general characteristics of the divine mission of Christ appear to be outlined in this prophecy, as being the King of kings and Lord of lords, as the Lion of the tribe of Judah, living in meekness and humility amidst mankind as a human being, full of activity as a flying eagle, representing his divine power and authority from God's own throne.

The New Testament was to be given to the human family after the first great period of the Apostolic Age was in the past, and six more stages of time were to follow, as stated in verse seven, to-wit: "And the four beasts had each of them six wings about him; and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and is, and is to come."

This verse gives sufficient testimony itself to prove that the writings of Matthew, Mark, Luke and St. John gave the biography and divine mission of Christ, of him which was and is, and is to come. The New Testament was never to be destroyed, but fill its mission through the centuries of time. The revelation refers to the four creatures in different chapters.

fight certain unscrupulous men have risen to leadership and the lawlessness manifested in dynamite outrages and similar acts has turned the sympathy of many away from the union. So far the members have failed to repudiate such leaders. One of two things seems an imperative necessity: either the union men must clear themselves of complicity by repudiating every man guilty of such lawless measures, or a new union with new standards must be formed to supplant the old one. It is needless to say that such a movement would receive popular support. The people will not long tolerate present conditions in the unions however much they may be in sympathy with their cause.

The distrust of the unions for the Church and other agencies seeking social improvement has prevented any correlation of the efforts looking toward the same end. It is evident that the successful agency must take into consideration the rights of both labor and capital at the same time, and correlate the various agents in such a way as to get best results. This is precisely one task the Social Service Movement proposes to take up by means of the greatest possible publicity by means of literature and from every Protestant pulpit in the land. The result will be a uniform public sentiment that will secure results. This result the union or any other uncorrelated and partisan agent cannot hope to achieve.

It means a singular thing that measures like compulsory insurance that have done so much toward protecting workingmen in Germany and providing for accident and old age should receive strong opposition from the unions. Compulsory arbitration as a last resort, and insurance seem to be a necessity from the standpoint of the best interests of society as a whole. Some means must be found to meet the situation and cultivate a sentiment that will be strong enough to act wisely and well.

The Social Service Movement does not propose for the Church to turn itself into a political body, but for it to arouse men to the need of careful study of the situation so that they, and not the Church, will propose a remedy based on Christian principles and the brotherhood of man. The Social Creed of the Church is a declaration on the part of the Church that it stands squarely for all just claims on the part of both labor and capital; that whatever is for the uplifting of man's social and spiritual condition is the work of the Church as God's agency for reaching and redeeming men through the shed blood of the Son of God.

The prophet, Ezekiel, saw in a vision the dawn of the new Covenant in the first chapter, describing in the fourth verse the strange events of the day of Pentecost, and that after that time came the likeness of four living creatures, all in harmony with the words of St. John in Revelation. Ezekiel 1:4-5: "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man."

We find the day of Pentecost described in the Acts of the Apostles, second chapter, verses 1-3, as follows: "And when the day of Pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

The great cloud infolding itself, as stated by the prophet, Ezekiel, showing that out of it, or of the midst thereof came the likeness of four living creatures, writing in harmony of a man, seem to indicate that all these events were produced through God's divine power and his Son, Jesus Christ. The tenth verse of this chapter gave a similar description of the New Testament, as St. John, in saying: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had a face of an ox on the left side; they four also had the face of an eagle." Verse twelve foretold that spiritual power was in the midst of their movements upon earth, as was written: "And they went everyone straight forward; whither the Spirit was to go, they went; and they turned not when they went."

Many of Ezekiel's chapters in the beginning referred to the destruction of Jerusalem, that came to pass, and was fulfilled in A. D. 70. The advent of the Messiah was given in a strange illustration of the ninth chapter representing Christ as a man with an ink-

horn by his side, clothed with linen, or robes of righteousness before God's throne.

The prophet saw in a vision that the destruction of the city of Jerusalem and the temple would take place after his advent, causing him to say, in verse eight: "Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" God answered him, saying, "The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness; for they say, The Lord hath forsaken the earth, and the Lord seeth not."

The last words of Christ on the cross were, saying, "It is finished." Ezekiel said in prophecy, in the last verse of the ninth chapter of him that had the inkhorn by his side, saying, "I have done as thou hast commanded me."

The first nine verses of the tenth chapter, with its vision, gave Ezekiel the information that Christ had the power from God's throne, the man of linen, to enter the most holy place of the temple, and remove the mercy seat with its cherubims, and take it out of the sanctuary. The prophet described here again the cherubims, with their wings as being transformed into four wheels, telling in the tenth verse, "And as for their appearance, they had one likeness, as if a wheel had been in the midst of a wheel."

The New Testament with the four evangelists, Matthew, Mark, Luke and St. John, were again referred to in verses eleven and fourteen, to-wit: "When they went, they went on their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O, wheel! And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle."

The prophet said in the very first verse in the first chapter, when he was among the captives by the river Chebar, in the land of the Chaldeans, that the heavens were opened and that he saw visions of God.

St. John said, in Revelation, first verse, fourth chapter: "After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, come up hither, and I will show thee things which must be hereafter." Words of the prophets will invariably give their own explanations to mankind when their illustrations are not dissected, or verses only chosen for selfish purposes and manipulations to prevent the design of prophecy itself.

REASON.

When I hear a Christian speaking against reason, as I have heard from the pulpit, I think of those whom Paul corrected as having a "zeal of God but not according to knowledge." They are throwing away the chief patrimony which man came to possess as an heir of God. It is to reject a distinctive feature between the human and the brute creation.

Reason was the especial gift of God when he said, "Have dominion over the fish of the sea, over the fowl of the air and over every living thing that moveth upon the earth."

Religion without a "why" may exemplify a blind trust, but it can not obey the command "Go teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Teaching necessarily implies a superior knowledge of the matter to be taught and the power of adapting this knowledge to the conditions and aptitudes of those people of whom disciples are to be made.

Paul says: "We persuade men," and it is written of him that as he reasoned of righteousness, temperance and judgment to come, Felix trembled and Agrippa said, "Almost thou persuadest me to be a Christian." Peter also advised his converts to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." This, however, was not new in the religious world, for the author of Ecclesiastes says, "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things." Jeremiah, when thinking of the prosperity of the wicked desired to know why it was and pleading with God he said, "Only let me reason the case with thee." God accepts this desire of man and says, Then come, let us reason together.

The most successful ministers of the Gospel, as well as leaders in every avenue of life, have sought out the why of things. In the great struggles along down the ages Christianity has

triumphed because the Church has always been blessed with holy men who were intellectually able to overthrow heresy as it arose or apply newly discovered truths to the support of the Christian religion.

A Methodist minister who would deny his congregation the light of modern research possibly would make a splendid priest, but will not attain great prominence in any Protestant pulpit. Vast armies of sincere inquirers after the truth have been attracted to the beauties of nature and, like the Psalmist, have been convinced that "the heavens declare the glory of God and the firmament showeth his handiwork. That day unto day uttereth speech and night unto night showeth knowledge. That there is no speech nor language where their voice is not heard, for their line has gone out through all the earth and their words to the end of the world."

It should be a matter of great rejoicing among men to know that the High and Lofty One, who inhabiteth eternity, has bowed the heavens and come down to satisfy the puny reason of mortal man. "Come," he says, "let us reason together." This being true, the student of Scripture should avail himself of all possible evidence in the long array of scientific and other facts in support of his exalted position as disseminator of that peculiar knowledge which leads to the higher plains of Christian experience. God is the Author of nature as well as of the Bible. There can not, then, be any conflict between the facts discovered in the one and the statements made in the other. The truths of science or of the Bible are but signboards pointing the pilgrim to Him who said, "I am the way, the truth and the life." There is nothing unreasonable required either as an article of faith or act of duty. If one should love God with all his soul, mind and strength, or present his body as a living sacrifice, this is but a reasonable service.

G. B. ARMSTRONG.
Tangier, Oklahoma.

THOUGHTS ON SERMON.

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant and to the prayers of thy servants, who desire to fear thy name. Nehemiah 1:11.

Nehemiah believed that there were others praying besides himself. He was not so gloomy, so self-opinionated, so uncharitable as to think that he alone loved the house of the Lord and prayed for it. He believed the Lord had many praying servants besides himself. In this he was more hopeful than Elijah. 1 Kings 19:10-18.

Nehemiah valued the prayers of his fellow-servants and felt supported in his own supplications by the fact that he was one of a crowd of pleaders.

Even those of the feebleness sort who could get no further than desiring to fear God, were prized by this holy man when they lifted up their prayers. The littles of supplication, when multiplied by the number of those who present them, help to turn the scales. Who are the persons that make up this class who desire to fear thy name? We will try to find them out. This includes all who have any true religion.

True godliness is always a desire, not of custom, fashion, habit, excitement, passion or chance, nor of unwilling dread, or of compulsion, or bribery, nor of boasted full attainment and conceited self-satisfaction. Every part of it is a matter of desire. Repentance, faith, love, and none of these can be found in a man unless he desires to have them. Prayer, praise, service, alms and all good deeds are matters of the heart's desire. Oh, to abound in them!

Progress and maturity of grace are never so far attained as to content us. They are still matters of desire. So, too, usefulness among our fellows, the prevalence of truth, the prosperity of the Church and the spread of Christ's Kingdom ever remain things of desire. The same may be said of heaven, of resurrection and of the future glories of Christ on earth.

Good men are like Daniel, men of desire. Desire is the life-blood of piety, the egg of holiness, the dawn of grace, the promise of perfection; the desire accepted where there can be no more. In giving, in working, in self-dedication, the Lord takes the will for the deed where the power to perform is absent. To him the essence of even the most self-sacrificing action is found, not in the suffering involved, but in a desire for God's glory. But without even the desire, man is in a condition of spiritual death, and all that he does is as dead as himself. This includes many grades of grace, not merely temporary wishers and resolvers, for these are only blossoms, and the bulk of blossoms never turn to fruit; of such we may say, with Solomon: "The soul of the sluggard desireth, and hath nothing." Prov. 13:4. But: 1. Those who earnestly and heart-

ily long to be right with God, and to drink at the fountain of life, these are always desiring.

2. Those who know that they fear God, but desire to fear him more, some of the best men are of this order.

3. Those who wish to serve the Lord with greater freedom, constancy, delight and power. What would they not do if they could but obtain their heart's desire?

4. Those who delight in the ways of God and long to abide in them all their days. No man perseveres in holiness unless he desires to do so. Tender desires breed watchful walking, and by God's Spirit lead to consistent living. Now, all these can pray acceptably; indeed, they are always praying, for desires are true prayers. We need the prayers of all these people, as well as of advanced saints. The rank and file are the main part of the army. If eminent believers prayed, our treasury of supplication would be scantily furnished. We should gratefully associate such beginners with us in our cries for prosperity to the house of God; their struggling petitions will excite us all to pray better, and the exercise will increase their own prayer-power.

Last, we might say, let us pray now, all of us, great and small. Let us pray in the power of the Spirit, both great and small, and thereby support each other. How much we do need the prayers of each other to make us the soul-winners we desire so much to be. Give us people who desire to fear thy name.

J. S. HUGHES, P. C.
Brashear Mission.

UP IN TWO CANYONS.

H. G. H.

Shan M. Hull, in Advocate of May 20, writes about his work up at Utopia in the Sabinal Canyon. I've been there and in Frio, too, but it was way back in 1858-1859.

On my first trip up there a San Jacinto veteran went with me to see that the Indians did not scalp me.

At the mouth of the canyon I climbed a mountain to view the landscape over. A few years afterward there was a big Indian fight on top of that mountain and one or two men killed.

Up the valley the first house I approached was that of old Mrs. Findley, an old Baptist sister from Georgia. I got down and told her I was a boy Methodist preacher just from Georgia. She was washing the tin pans, but dried her hands on her checked apron, threw both arms around my neck and kissed me.

There, now, see if when Bishop Candler arrives in Corpus Christi some of the Mexican preacher's don't give him some sort of welcome.

Next day, being Sunday, I preached in Bob Kinchele's big log porch. Sister Findley was there and shed Baptist tears over Methodist preaching.

Next time I went up there Newman Paterson, Sheriff, went along to collect taxes while I called sinners to repentance.

Then we crossed over into the Frio Canyon into Leakey neighborhood. As we passed over we went through the gap where Andrew Jackson Potter afterward had a fight, singlehanded, with the Indians.

Up in Sabinal Canyon is buried the remains of O. A. Fisher, one of our finest old preachers, father of our Sterling Fisher.

Just to the right of that valley in the mountains are buried the remains of old Captain Highsmith, Alamo veteran, and in Frio, at or above Leakey, are buried remains of Captain John Tom, noted San Jacinto veteran.

In the fall, up near where is now Utopia, some Campbellites got to bothering me. I sent for Henderson S. Lafferty, famous old Irish Methodist preacher. He came and wiped up the Campbellites without leaving a greasy spot.

During the Civil War Bob Kinchele's wife happened to be by herself when the Indians attacked her in her log house, leaving her dead, as they supposed, her body shot full of arrows. If I mistake not she is still living.

Going up into Frio Canyon once by myself I came across a dead man in the trail, Indian arrows lying about and his body lanced. At full tilt I rode for the settlement, not stopping to feel if every hair was standing on end. Brother Hull, don't be scared.

THE LORD'S PRAYER IN VERSE.

Our Father who in Heaven art.
All hallowed be thy name;
Thy kingdom come, thy will be done
In Heaven and earth the same
Give us this day our daily bread,
And do thou us forgive
As we forgive our fellow men—
So like thee let us live.
Into temptation lead us not,
From evil us deliver,
For thine's the kingdom and the power
And glory, too, forever, Amen.
—MRS. N. W. KUHN.

Notes From The Field

WISTER, OKLA.

As I have not written for some time I will give a short sketch of our work. We had Children's Day yesterday at Wister. We had a fine day. The collection amounted to \$4. We have built one new church this year. Will begin our first revival meeting next Sunday at Cameron. We are praying and planning for some great meetings the next few weeks.—J. A. Grimes, June 7.

TUXEDO.

May 30 we closed a twelve days' revival at this place. Rev. R. J. Tooley of Weatherford, Texas, did the preaching. In his own peculiar and fearless way he exposed and denounced sin of any and every kind. That his preaching was approved of God was manifested by twenty or more conversions and reclamations and a very gracious revival of the membership. There were seven accessions on profession of faith and three by certificate. Although we paid him only \$31 (including railroad fare) we appreciate his labor among us and pray God to continue to bless his efforts in the salvation of souls. In spite of "hard times" we have finished paying the debt on our Church. Thus revived and encouraged we intend to raise balance on pews this year. Isn't this good evidence that we are going forward.—G. W. Smith, P. C.

LOVELAND, OKLA.

We attended the District Conference at Walter, Okla. Bro. Roper makes a fine presiding officer. It was our pleasure to have the editor of the Advocate preach one night. It had the old time ring. The preachers' reports were all very good and to the point. The mission work was discussed and a resolution passed asking the Annual Conference to form a mission, and apply \$600 to the preacher and \$100 to the presiding elder for that needy field. Three were recommended to the Annual Conference for license to preach. I have made 250 visits since the last Quarterly Conference. Pastor's and presiding elder's salary coming up very nicely. We expect to bring all the conference collections up in full.—W. T. Currie.

ASHER, OKLA.

There was a rallying of Methodist forces at Asher, Okla., May 29-30. There were four doctrinal sermons preached by Rev. D. A. Gregg, of Tecumseh. The subjects handled were "Mode of Baptism," "Baptism of Infants," "Baptism of Jesus," and the "Baptism of the Holy Spirit." It being the occasion also of the third quarterly meeting of this conference year, Mr. N. L. Linebaugh, our presiding elder, was on hand to help it along. The charge is doing well. A church at Oak Grove appointment burned last December will be replaced soon with a \$2850 concrete structure built somewhat on the bungalow style, making it one of the most attractive country churches in the State.—R. M. C. Hill.

GREENWOOD.

Last Friday night was an eventful time for our prayer meeting at Greenwood. Eighty-six attended our service. All seemed to enjoy the program. This prayer meeting has been organized since conference. Last second Sunday was our memorial day at Rush Creek. The seating capacity was not sufficient by far. Those that know we have a large house can realize that Rush Creek is coming to the front. At Rush Creek Branch we have the best Sunday School I know of anywhere for a country appointment. The spiritual condition of this charge is good. Our mid-week Bible class that is just in its infancy is serving as a stimulus both to our Sunday School and prayer meeting at Greenwood. Our Missionary Society, just organized this spring, is doing a splendid work. They have built a choir stand and a new pulpit to our church. We serve a splendid co-operative people. They seem to have caught the spirit of this year's Christian Advocate on evangelism. They realize that the Christian life is an action, not a speculation, not a debating, but a doing one thing, and only one in this world has eternally stamped on it. Feelings pass, resolutions and thoughts pass, opinions change. What we do lasts—lasts in us, through ages, through eternity. What we do for Christ, this, and only this, we are. We are praying for a spiritual awakening this year. O we all long for the day, the blessed day, when freedom shall at last be co-extensive with Christendom; when a

slave, political or domestic, shall not tread on an atom upon which the cross of Calvary has cast its shadow; when the baptism of the Crucified shall be on every brow, the seal of a heavenly sonship; when the fire of a new Pentecost shall melt asunder, by its divine heat of love, the bond which wrong or prejudice has fastened; when, to touch any spot over the wide sweep of God's Christianized earth, any spot which the Gospel of our Savior has ever visited, which the name of the Savior has ever sanctified, shall be in itself the spell of a complete deliverance of the magic of a perfect franchise and especially for Greenwood charge.—R. S. Watkins, P. C., June 1.

CROWELL.

We have recently closed in Crowell a revival meeting that has helped us greatly. My old friend from the Holston Conference and now Evangelist of the West Oklahoma Conference, Dr. D. V. York, and his singer, Mr. J. D. Terry, were with us. The current of the meeting ran deep from the beginning. Deep conviction stirred the sinners and backsliders and they came to the "mourners' bench" and got religion in the old-fashioned way. Some of the best personal work I have seen in some time was done. The workers organized themselves and moved promptly and the power of God's Spirit was upon them. Practically every one who stayed with the meeting was put on a higher plane of living. There were some who would not pay the price, but for the most part these would not stay in contact with the services. A splendid work was done among our young people. There were about fifty conversions and reclamations and the Church greatly revived as a result. I have had D. V. York in four or five meetings in the course of my ministry and I have never known him to do a piece of shoddy work. I do not know his superior in the matter of probing the conscience upon sin. We need much of the kind of work that he does. It abides. We confidently expect yet other results to follow as a result of the meeting here. Our prayer meeting has been an inspiration since. The people seem eager to testify. We are counting on making the landing at Crowell yet. There are some choice spirits here and plenty of material to make a strong Church out of.—R. A. Stewart, Pastor.

TUTTLE, OKLA.

The Texas Advocate is not new to me, for ever since I took up my abode in this world, and for a long time before, it has been a weekly guest at the home wherein I lived. I am soon expecting to land that 100 Per Cent Roll on my charge, as I only lack three of my stewards being there now. I am preaching at a schoolhouse east of Tuttle, where we are going to build a church as soon as the rush of wheat harvest is over. But I started to tell you about the Advocate. Every home represented in our Church at that preaching point (Pleasant View) receives the Advocate, and they read it, too. So the second thing to do was to place a Discipline in each home, and soon after that had been accomplished, Rev. J. C. Weaver, of Texas, came to that class to represent them in a debate in answer to a challenge from the Missionary Baptist Church. After the debate was over and the victory won, the head of each family said they wanted a full set of Uncle Joe's little, but loud, doctrinal books. Well, for folks that have a class of people like this, it would need no further explanation; but for the sake of those who are unable to get their people to read our Church literature, let me say that this part of my charge meets all the finances of the Church as they come due, and eliminate that annual tug. I also have a very fine little town on my charge called POCASSET. At this place we have closed out a deal for a beautiful church from the Methodist Episcopal people, and have a fine class of people to serve there. They are making considerable progress, and the good women of that Church are putting on metallic ceiling, and new wall paper, and staining the windows, and also giving a nice coat of paint. Now, last, but not least, is Tuttle, a town of greater size than any town on the Frisco Railroad between Oklahoma City and Chickasha, and located about half way between them. Some progress has been made at Tuttle since our arrival; a beautiful parsonage has been purchased on Fourth and Pine Streets, and that continual waste of money being paid out for rent, which has been carried on for over three years, has been stopped. We have received



WESLEY ADULT BIBLE CLASS, FROST, TEXAS.

We have one of the leading Sunday Schools in Central Texas Conference, and this the leading class, under the leadership of Mrs. J. E. Lattimore, teacher. We are the growing class; new members most every Sunday, and we get them by going after them and loving them (keep them). So if you want to get interested come to this class and you will come again. MRS. EVIE HILL, Corresponding Sec'y.

fifteen members into the Church so far and baptized two infants. Our revivals will begin next month, and we are praying for and expecting a great revival at each preaching point on our charge. Children's Day has been observed at two of the points and the other will observe it later on. The Advocate's remarks about our presiding elder were just a fit for the worthy man, Rev. Moss Weaver, for he is filling his office to the satisfaction of all. To know him is to love him. Brother Weaver is a real friend to his preachers. May the good Lord increase his tribe. We are indeed very proud, as well as thankful, over the fact that Mrs. Moss Weaver has recently been elected as District Secretary of the Woman's Missionary Society. The people of Pleasant View were very much pleased to have her assistance in their organization and frequently talk of the inspiring solo which she sang while in their midst. We are very much delighted with our new editor and appreciate him more since meeting him, and I shall never be satisfied with my charge until every home in the charge has the Texas Christian Advocate. Tuttle is very anxious to entertain the next session of the Chickasha District Conference.—F. M. Miller, P. C.

LEXINGTON MISSION.

The whole charge seems to be moving along very nicely. We have all our meetings arranged and good help secured for each of them. We are expecting a great ingathering of souls during these meetings. We have received seven so far since conference. We were very fortunate in getting the first "fifth Sunday meeting" in the history of the Brenham District to convene with our charge. We met with our good people at Porter's Chapel, whose hearts and homes are always ready to make glad the preacher who enters them. To say that it was a success is putting it mildly. It was really a revival, beginning Friday evening before and running until Sunday evening. We had the following brethren with us, who did the preaching to a finish: Brother J. D. F. Houck, who was the presiding elder for the occasion, caught the people at first sight and preached to them

TEMPLE, OKLA.

I am now pastor of Temple, Okla. I took charge of this work May 1; moved my family the 20th. The former pastor, Brother Burns, had to give up the charge and go to Artesia, New Mexico, on account of failing health. I came from Aylesworth, in East Oklahoma Conference, where I served as pastor for the past eighteen months. We had a revival at Aylesworth just before I left and received fourteen members into the Methodist Church and arranged for the payment of a four hundred dollar debt on the parsonage, which we found when we went there eighteen months ago. We found a three-room parsonage with the above debt on it. We left a seven-room parsonage with a \$400 range and a lot of nice furniture all paid for. What about Temple and her

people? It is located on the Rock Island Railroad, thirty miles from Lawton, and has about 1500 population, and is in one of the finest belts of Oklahoma. It has four gins, two wheat elevators, one oil mill, several stores. We have one store that sold last year two hundred and eighty-three thousand dollars worth of goods, and every dime of it cash. There are four Churches—Methodist, Presbyterian, Baptist and Catholic. The Methodists are by far in the lead. We have the only brick church in town, and a nice six-room parsonage, both lighted with electricity. The parsonage is nicely furnished, also has city water. We have a nice three-story school building. It cost \$23,000. It has nine teachers, and they teach to the twelfth grade. These people are some of the finest I have ever had the pleasure of serving. They gave us a hearty welcome. They met us at the train with auto and brought us to the parsonage and we found they had already been here and left a lot of good things to eat; and the Ladies' Missionary Society had renovated the parsonage, repapering some of the rooms and painted the floors, and so on. We have a live, up-to-date Board of Stewards. They pay the preacher's salary monthly. We preach here every Sunday and Sunday night, except the 11 o'clock hour on second Sunday, which we give to Gregg, a country Church out six miles from here. This is one of the most intelligent country Churches I ever preached to. We had services here today; had a good congregation and a splendid service. At the close of the service we had the Sacrament of the Lord's Supper and between forty and fifty communed. I must say a word before closing about the Lawton District Conference, which met May 25 in Walter. Rev. W. H. Roper, our beloved, was in the chair and presided with the ease and dignity as if he had been an old hand at the job. Roper is a fine fellow. Dr. Bradfield was with us looking after the interest of the Advocate and preached a most excellent spiritual sermon. It made me think of old times in Texas to meet Brother Bradfield, as he and I at one time belonged to the old Texas Conference. We are highly pleased with him up this way as



FROST SUNDAY SCHOOL

Frost, a town of between 1900 and 1200 people, away down here on the Cotton Belt Railroad, between Corsicana and Hillsboro. But we are not asleep by any means. I think you can tell that by this picture. Our Sunday School has grown from 175 members to 500 since the Annual

Conference, and I think we owe it to our pastor, Rev. J. Eugene Matlock, and I believe we have all caught the spirit, and we are doing what some thought impossible. We are bringing people in that had not been in Sunday School in years, and we have added two rooms and a balcony to our church. Our much loved presiding

REV. J. EUGENE MATLOCK, PASTOR.

elder, W. H. Matthews, says that we are the inspiration of this district, and we are doing it all for the Master's sake. We have seven organized classes and we sent five delegates to the convention at Waco and they brought back an inspiration that has done us all good.

MRS. E. JOHNSON.

editor, and I am going to make an effort to put the Advocate in every Methodist family in this charge.—E. M. Myers, June 6.

CISCO STATION.

We are in the midst of an encouraging year. Our revival which came to a close the third Sunday in April resulted in sixty-seven conversions and reclamations. Some think it was the best revival Cisco has had in twenty-five years. Stewards, Sunday School teachers and Church members were reclaimed at an altar of prayer. The saving arm of the Lord was made manifest. We had a refreshing from the presence of the Lord. Among the members received from the meeting are six men who are heads of families, a telephone man, a druggist, a lumberman, a clerk, a painter, and an employe at the light plant. These men are real and abiding accessions to the kingdom. Humanly speaking, large credit for the success of the meeting is due to Rev. E. N. Parrish, of Cleburne, Texas, who did the preaching, of whom previous mention has been made in these columns. The singing was led by the writer's wife. We have had twenty-nine additions since conference, and if all the members who have been reconverted were to rejoin the number would be twice as great. Despite adverse crop and money conditions for the past six years, we are making some progress in material things. Rev. W. T. Gray was with us in January, preached a splendid sermon and received \$62 for the Orphanage. We have raised about \$300 for church repairs and improvements. The good women are purchasing a fine piano for the church. Our Home and Conference Mission assessment was paid in full at the mid-year meeting of the Board at Waco. We have adopted the monthly offering plan for raising the benevolences, using a special envelope. Every third Sunday in the month is known as "Extension of the Kingdom Day." On this day the pastor brings an appropriate missionary message and the members are urged to turn in their offerings through the envelope. This plan was adopted at a special meeting of the Church in February and became effective in March. Nearly one-third of the conference assessments have been paid in to date. Last, but not least, we have sent in the cash for nine new subscribers to the Advocate this year. The people show us their appreciation in many ways and we appreciate them. Our new elder, Rev. E. P. Williams, is making good on the district. He is a man of consecration, system and enterprise and above the average in preaching ability.—J. E. Crawford, June 4.

ROCKWALL.

We have as our pastor here at Rockwall Judge J. F. Holmes, and to say that everyone of our Church and of our town and community have learned to love him and his good wife, would only be expressing facts. They came to us to minister and to do us good. On April 25, joined by the Presbyterian people, we began a series of meetings, preaching being done by our beloved presiding elder, Rev. E. L. Egger, and Dr. Templeton, pastor of the Presbyterian Church at Rockwall, and for ten days these men of God preached the old-fashioned Gospel of Jesus Christ. Dr. Templeton preached each afternoon at the courthouse to men only and at each service much interest was manifested. He is a strong preacher and his efforts were given in order that sinners might be saved. Rev. Egger preached twice daily at the Methodist Church and especially at each evening service he preached to large congregations. We have never had a more zealous Christian man with us at Rockwall. He preached strong sermons on each occasion and made a very earnest appeal to sinners. The Presbyterian people came and worked harmoniously for the success of the meeting. The spirit of brother-fellowship was made manifest. And while there were few conversions in these series of meetings, we feel that both Churches, and in fact, our town and entire community were greatly blessed. We have a band of Christian ladies in both Churches who worked earnestly for the success of the meeting and we are sure their prayers and untiring efforts have made the Churches and town and community much more hallowed. We are expecting a great year's work in Rockwall and much of the praise shall belong to the untiring efforts of Judge Holmes, our pastor, Brother Egger and Dr. Templeton.—M. L. Stimson, Treasurer Board of Stewards.

Pleasure is the world's pre-natal pain.

You can not lift up the world by pulling down your face.

FORT WORTH METHODISM.

Central, C. R. Wright: Assessment for conference collections, \$1650; secured in cash, \$250; in good subscriptions \$1200 or \$1400. Splendid revival meeting held by pastor; thirty-five or forty accessions on profession of faith. Sunday, June 6, annual Laymen's Day, addresses were made by Judge Smith, Judge Brown, Mr. Johnson and Mr. Burns.

First Church, H. M. Dobbs and E. R. Stanford: Good month, splendid morning and evening congregations; 175 accessions for conference year. Assessment for collections, \$3232; secured in good subscriptions by Missionary Committee, \$3000; collections made monthly, one-third of the amount in cash. The Junior Church has done good work and during the summer will worship with the adult congregation.

Kennedale, B. F. Alsop: Conference collections, \$352; splendid prospects for payment in full; ten additions for the month; excellent Sunday School interest. All departments of the Church work in good shape.

Missouri Avenue, W. E. Boggs: Conference collections, \$900; fifty per cent secured in good subscriptions and \$127 secured in cash. Revival meeting now in progress. One conversion at Sunday night service; six additions for month.

Highland Park, H. W. Gillette: Conference collections, \$150; secured in cash and good subscriptions, \$219. All interests of the Church are looked after. Special activity on the part of the Social Service Committee.

Boulevard, T. S. Barcus: Conference collections, \$450; \$360 secured in subscriptions, \$50 paid. Fine interest in the Sunday School, attendance averaging more than 125 increase over same time last year.

McKinley Avenue, J. B. Curry: Conference assessment, \$300; missionary campaign conducted; secured \$195, \$46 being in cash, balance will be secured when the campaign is completed; four additions during the month.

Polytechnic, C. G. Chappell: Assessment, \$1400, \$1200 provided for in subscriptions, \$225 in cash. Number of special services during the month.

Hemphill Heights, R. A. Langston: Assessment, \$150; secured in subscriptions and cash \$250. Several additions for the month.

Diamond Hill, C. G. Simpson: Assessment, \$200, ninety per cent provided for in subscriptions, seventy-five per cent of the missionary assessments collected.

Smithfield, W. G. Bailey: Assessment, \$134, ninety per cent provided for. Excellent Sunday School; eleven accessions for the month.

Sagamore and Sycamore, C. A. Evans: Assessment, \$60, all provided for. Good Sunday Schools. Will let contract for new church building this week; eighteen accessions.

Handley, C. V. Oswalt: Assessment, \$200, fifty per cent provided for; splendid prospect for paying in full; seven accessions during the month.

Riverside, Warner Moore: Assessment, \$154, all secured in good subscriptions; two additions.

Weatherford Street, P. E. Riley: Assessment, \$76, \$110 secured in cash and balance in good subscriptions; ten accessions for the month. Closing campaign for church debt with month of June with splendid prospects for securing the entire amount—\$925.

The week beginning the fourth Sunday in June is to be Advocate Week in the Fort Worth District. The interests of the Texas Christian Advocate and the Christian Advocate are to be presented from the pulpit on the fourth Sunday. Committees have been appointed and a canvass of the congregations made in the interest of these excellent papers.

P. E. RILEY, Sec.

CHICKASHA DISTRICT.

Rev. E. T. Ailor, our pastor at Comanche, Oklahoma, has been transferred to Missouri and put in charge of Waverly Circuit. Rev. Thogmorton, from Waverly, Missouri, has been stationed at Comanche, Oklahoma.

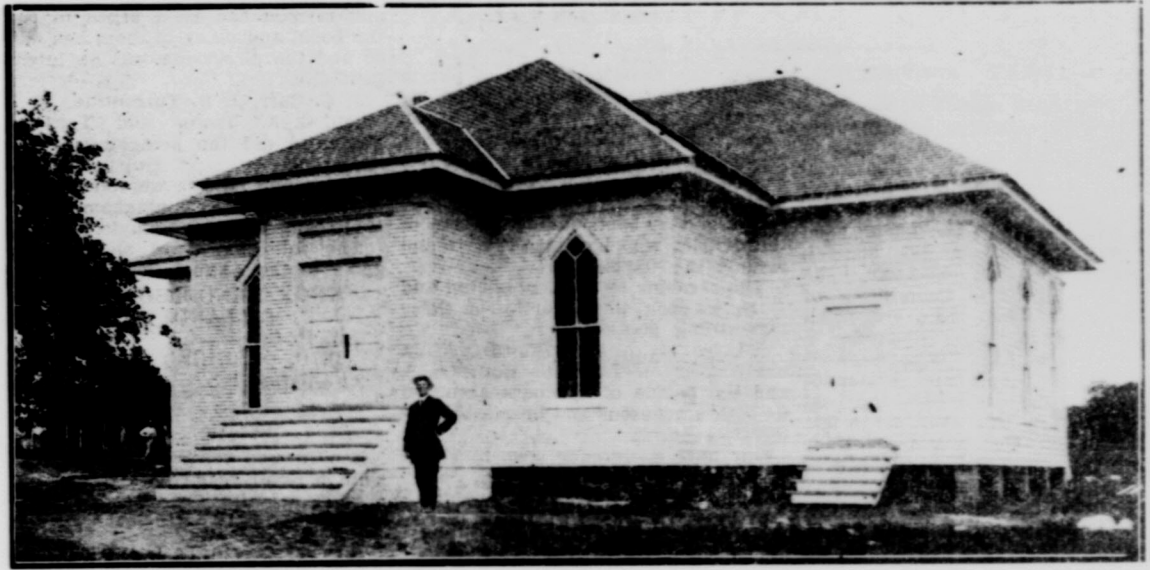
Rev. M. T. Allen, pastor of Ryan Station, is serving one of the most pleasant charges in the West Oklahoma Conference. Brother Allen has, as usual, made a good record so far during this conference year. Brother Allen has in his Church at Ryan a number of very fine folk.

Rev. J. O. Peterson, preacher in charge Waurika Station, began a meeting in his Church last Sunday.

Rev. J. W. Armstrong is in a meeting at Anadarko, Oklahoma. Rev. L. D. Tooley, of Northwest Texas Conference, is assisting him.

Rev. R. H. Denny, at Mt. View Station, is to begin a meeting with his Church this week. He will be assisted by Rev. B. M. Nelson.

J. A. OLD.



M. E. CHURCH, SOUTH, JOSHUA, TEXAS.

REV. L. A. REAVIS, PASTOR.

Remodeled. New Sunday School room on either side. Vestibule in front, with new modern roof. Newly papered inside, also new pews.

AFFAIRS IN WEST OKLAHOMA.

E. R. Welch.

The District Conference season is now over, the last, that of Ardmore District, being in session at Berwyn last week. The writer has attended all of them, and will say that he has never seen better sessions. Interest and enthusiasm ran high and all the preachers are optimistic. As fine a lot of presiding elders as can be found in any conference are leading the forces forward to a great year's work. Not one pessimistic note have we heard anywhere. The boys have their faces to the sunrise.

Rev. J. D. Salter is the youngest presiding elder in point of age and of service. This is his first year on the Ardmore District and also in that capacity. It will rejoice his many friends both in Oklahoma and Texas to know that he is making good. He is giving himself entirely to the district. No sacrifice is too great for him to make. His latest equipment for service is a new automobile. The Ardmore District has been a hard field and is yet so, but at the present rate it will soon be one of the best in our conference. Salter handled the conference last week without a hitch or jar and one could not tell but that he was an old hand at the business.

Rev. T. J. Durham is serving Overbrook charge. It is a mission and covers a large territory, but Durham has the martyr spirit, and though cultured and refined, he is happy and consecrated to his work. With the help of a noble little woman, Durham will make himself felt wherever he goes. He was recommended for admission on trial.

So was J. M. Kemp, of the Ringling charge. He has been making things move all during the year. Ringling is a large oil town and typical, but a fine revival has been held, the pastor doing most of the preaching. A new church has been built and paid for since conference. Kemp is a strong preacher, studious and evangelistic.

J. S. Sessoms is on the Lone Grove and Wilson charge and is an acquisition from Texas and a worthy one, too. This is his second year with us. He is in great favor with his people and is one of our coming young men. An embarrassing debt on the church at Wilson has been paid and other improvements made.

W. H. Fullingim was recommended for readmission. He is a strong preacher and knows how to dig Greek roots. We feel that there are great capabilities in him and we are glad to see him asking for readmission. He is now supplying within the district.

R. A. Crosby, at Marietta Station, has recently had a fine meeting. It was in the nature of a union meeting, the Presbyterian and Christian pastors joining in together. It was a blessing to each Church, to the whole city, and manifested a most commendable spirit of Christian fraternity. Crosby has been for years one of our most faithful pastors, and to know him is to love him. He has done more than his share of pioneering, and the writer for one is glad to see him coming into his own as pastor of so strong an appointment as Marietta. Brother Crosby preached the Commencement sermon for the Marietta High School this year. His son, Evell, graduated from the High School with honor.

Rev. T. S. Johnson, of Vinita Avenue, Sulphur, is enjoying a visit to the Exposition and throughout the West. He had the good fortune of having the trip for himself and wife presented by a brother-in-law, who accompanied them. T. F. Gafford, our efficient Conference Lay Leader, and a member of this Church, is looking after the charge, along with other

laymen under his direction. Gafford is a good worker. Full of consecration, energy and love and loyalty for his Church, he is making good as Conference Leader. A great Gospel team in Sulphur is one of the concrete illustrations of his work. This band of laymen go out into the country and hold services as well as in the Churches of the city.

A. D. Driscoll, at Stratford and Byars charge, has held a fine meeting recently, being assisted by his brother, who is pastor at Northport, Alabama. Stratford has shown its appreciation of Brother Driscoll's worth by making a substantial increase in assessment for salaries, as well as many other kind and appreciative acts.

A. H. Miller, of Carnegie charge, preached the Commencement sermon in that town recently, and all who know Miller will expect me to say that it was well done. We are glad to see our brethren in demand for such occasions. It is an opportunity for great service as well as a deserved recognition.

J. Calvin Morris, preacher in charge of Manung charge, is observing Children's Day services at all of the six Churches of his charge. There is no better evidence of good work than this. At Flat Rock Church a fine program was rendered and a collection of \$215 was raised.

Dr. W. A. Shelton is now at Chicago University taking special work. His address is 6911 Harper Avenue, Chicago. We miss his genial presence amongst us, but rejoice to know that he is filling most acceptably a larger field of service. No man has ever been better esteemed amongst us and no truer man lives than W. A. Shelton. He recently delivered the Commencement sermons at Southern University, Greensboro, Alabama, and at Douglass Institute. God bless him. Shelton is already way up in deserved promotion, but the end is not yet.

COMMENCEMENT AT MERIDIAN COLLEGE.

Meridian College has closed a most prosperous session. The sermon was preached by Dr. John M. Moore, Missionary Secretary of Nashville, Tenn. He also delivered a missionary address before the young people's societies at night. Many pronounced this sermon and address among the greatest ever delivered in Meridian. The sermon was great from every standpoint. It was deep, spiritual and great in its grasp of affairs. It was truly a great sermon. Dr. Moore is a fine scholar as well as a strong preacher. He and Dr. Marvin Beeson found congenial companionship, since both of them had studied at Leipzig University in Germany. They had much in common to talk about concerning German professors, etc.

The Art Leave and Expression program were excellent. The paintings of the only graduate in Art, Miss Ethel Eason, elicited the admiration of all who viewed them. The Exhibition was a success.

pression graduates showed the very finest training. The annual concert, maintained the high reputation so long held by the Conservatory of Music.

A unique feature of Commencement was the awarding of forty-eight diplomas for the Sunday School Teachers Training course sent out from the Sunday School Board at Nashville. Dr. Haul once said this college had the record of graduating more in Sunday School Teachers Training than any of the colleges.

The college awarded about a hundred diplomas, certificates, etc. The Board of Trustees conferred the honorary degree of Doctor of Divinity on Rev. J. W. Hines, Kingswood, Ky., and Rev. Tom Paul, Columbia, S. C., for distinguished service in educational and religious work.

The President announced several changes in the faculty for next year, and stated that in his opinion he now has the strongest faculty the college ever had. Prof. L. B. Haynes, a distinguished educator of South Carolina, and his talented wife, will be members of the new faculty. Also Dr. M. L. Ethridge, also South Carolina, a graduate of Chicago University, will be a new member.

The President reported the spiritual state of the college at high water mark. The college has the record for the last eighteen years of sending out over ninety per cent of its boarding students who remain a whole season as Christians. Its graduates are sought after from far and near to fill important places as teachers, business positions, pastors, missionaries, etc. They generally make good. The ideals held up to them are high and the standards here are so different from those of most colleges that the tone of the graduate is different. God is using this college in a wonderful way. It asks the prayers of those who have audience with God.

Woman's Department

CORSICANA DISTRICT W. M. S.

The district meeting of Corsicana District will convene in Mexico, June 17-18. Opening session Thursday afternoon at 2 o'clock. Names of delegates, sent to Miss Sophronia Ward, Mexico, Texas, Mrs. Downs, Conference President, and Miss Trude Richman, will be with us. All ministers and their wives of the district are specially invited.

MRS. JOHN S. CALICUTT, District Secretary.

EDUCATIONAL.

Mary Baldwin Seminary

FOR YOUNG LADIES, Stanton, Virginia. Beautiful campus, 100 acres, swimming pools, fish ponds, modern buildings and equipments. A large well-equipped Conservatory of Music, Oratory and Art. Also Domestic Science and Teacher's Training, and Summer Course. Write for illustrated catalog. N. W. BEESON, A. M., LL. D., MERIDIAN, MISS.

Advertisement for Meridian College. Features include: 'Safe and Home like', 'Careful Supervision', 'In the Health-Giving Pine Hills of Mississippi'. It lists a select private college with preparatory and college courses, modern buildings, fine athletics, and an ideal home school for boys and girls. It also mentions a conservatory of music, oratory, and art, and a domestic science and teacher's training program. Contact information: J. W. Beeson, A. M., LL. D., Meridian, Miss.

DISTRICT CONFERENCES

PARIS DISTRICT CONFERENCE.

The forty-sixth session of the Paris District Conference was held in Roston, May 25-26. Opening sermon preached by Rev. Rex B. Wilkes. The report of the pastors all indicated much progress had been made this conference year. There have been some great revivals in the district, and many more are expected. The spiritual and financial condition of the district is above the average. All of the pastors of the district and a good number of the laymen were present. The people and pastor of Roston gave the conference the best entertainment it was ever our privilege to enjoy. Our presiding elder directed the conference with the wisdom of an expert. This is the fourth year of Bro. Bryan on the Paris District, and appropriate resolutions were passed touching the efficiency of his four years' work.

Louis Grant was granted license to preach.

W. B. Wilson was recommended for admission on trial.

Judge L. L. Hardison was elected District Lay Leader.

Delegates to the Annual Conference are as follows:

CLAUDE DUNCAN.
T. B. CRAIG.
G. T. COLEMAN.
C. R. CALDWELL.

Alternates:
W. C. Cassell.
L. L. Hardison.

Bogata was selected as the next place to hold the conference.

The following brethren visited the conference and represented their work: J. D. Scott, of West Texas Conference; J. E. Roach, Commissioner of S. W. U.; J. B. Gober, of Wesley College, and Dr. Aston, of Greenville. Rev. R. F. Bryant, of Commerce, was a happy visitor.

The following preached during conference: Rex B. Wilkes, A. F. Smith, Minor Bounds and D. H. Aston.

It was the consensus of all that we had a great District Conference.
MINOR BOUNDS, Sec.

CORSICANA DISTRICT CONFERENCE.

The twenty-fifth session of the Corsicana District Conference met at Emhouse, May 26-28.

Rev. W. H. Matthews called the conference to order and conducted the first devotional service, reading the thirteenth chapter of 1 Cor. The love message found in this passage of Scripture will in the truest manner reveal the spirit of the entire conference. From the minute we opened to the one which marked the close there was no time that was not busily used and at the same time there was not the impression made of feverish haste.

Brother Matthews has so won the respect and love of the men of his district as to make sure a presidency that is highly satisfactory.

The conference was well attended. Every pastor of the district was present with the exception of Brother Riley, of Rice, and he was providentially hindered. Emhouse is rather inaccessible and much time must be lost by reason of poor railroad connection, but, notwithstanding this, our laymen were well represented.

The reports made by the pastors indicate that progress is being made. Sunday School work is changing, congregations are growing, and the revivals which have been held have been exceptionally encouraging. Every sign points to the largest revival year the district has enjoyed.

The presence of Rev. E. A. Smith, and the fact that he is again able to take his place in the pulpit, brought great joy to the conference.

Rev. J. D. Scott, of San Antonio Rescue Home, and Rev. D. L. Collie, who represented both the Texas Woman's College and the Superannuate Homes, were with us and brought strong appeals for the causes for which they are laboring.

J. W. Fort represented Southern Methodist University.

Dr. F. P. Culver, Chairman of our Mission Board, preached a great sermon to a great audience. His brotherly spirit makes him a welcomed guest everywhere.

Eugene Hudnall and J. E. Trethart were granted license to preach.

The following were elected delegates to the Annual Conference:

J. R. COLLINS, Emhouse.
K. L. McCOWAN, Dawson.
J. R. GRIFFIN, Blooming Grove.
W. T. JACKSON, Groesbeck.

Southwestern University District Scholarships were awarded to Miss Ottilie McAfee and Bryson English.

J. R. Collins was elected District Lay Leader.

The conference passed resolutions

asking our presiding elder to put in pamphlet form the sermon which he recently preached at First Church, Corsicana, on "The Evils of the Modern Dance." Resolutions were also passed indorsing the Advocate and pledging loyal support to the new editor and in commending pastors of the district who had taken a stand against the "Hypocrite."

The sermons by F. E. Singleton and J. E. Matlock were worthy of these two strong preachers.

McAfee is an experienced host in entertaining a District Conference, and the people of Emhouse accorded us both a generous and hospitable entertainment.

Our next conference goes to Frost.
EUGENE B. HAWK, Sec.

GEORGETOWN DISTRICT CONFERENCE.

The Georgetown District Conference met in its thirty-fifth annual session at Bartlett, Texas, at 3:30 p. m., April 12, 1915, with T. S. Armstrong, presiding elder, in the chair.

The attendance was unusually good, there being present about ninety delegates. All the pastors were present.

At the evening hour J. J. Creed, of Taylor, preached the opening sermon. The sermon showed careful preparation, and his manner of presentation was very forceful.

The reports of the various charges showed considerable progress along all lines. The brethren are looking forward with great hope and interest to great revival services in the near future. Every indication points in the direction of one of the most prosperous years in all our history.

Bishop Mouzon was present and presided over the conference at the last afternoon session. He presented the claim of the Southern Methodist University in the afternoon, and at night he preached to a large congregation a most excellent sermon.

Dr. C. M. Bishop, of Georgetown, was present and presented the claims of Southwestern University in a very masterful way.

Dr. J. D. Scott, representative of San Antonio Mission Training School, and Dr. J. N. McCain, representative of our Waco Orphanage, were present and spoke with interest with reference to their respective works.

Delegates to the Annual Conference were elected as follows:

F. F. DOWNS.
C. C. CODY.
WILLIAM POTEET.
J. M. ALLEN.

Alternates:
J. S. Fox.
J. T. Crawford.

The next District Conference will be held at Taylor, Texas.

All the proceedings of the conference moved along nicely, and Brother Armstrong, in his usual way, manipulated the business of the conference in a most splendid way.

The good people of Bartlett entertained the conference in a most hospitable manner. There was a number of complimentary things said about her magnificent and beautiful brick church. Bartlett always does things on a high plane.

J. B. BERRY, Sec.

JACKSONVILLE DISTRICT CONFERENCE.

The Jacksonville District Conference convened in Frankston, Texas, May 25-27, with the opening sermon on the evening of the 24th by Rev. J. C. Carr, of Rusk.

The morning of the first day found the largest number of pastors and delegates (one of the old-timers said) that had gathered in many years. The presiding elder, Rev. I. F. Betts, wore a smile that would not come off, and he read and commented on a selection of Scripture, called for two or three old-time hymns and prayers, and the conference was launched in good shape.

Thos. R. Morehead, of Troupe, called the roll and soon the work of the conference was begun by the election of this writer as Secretary.

An unusual feature of the conference was the giving of the first day to the study of John Mott's book on "The Present World Situation," and there has never been a more interesting day's work in a District Conference. P. T. Ramsey, S. S. McKenney, G. L. Taylor and J. W. Treadwell had been appointed to lead in the discussion of the book, and they had given time to the preparation for the discussion. Mott is a great man; has a big heart, a trained mind and every ounce of his mind, heart, strength and body is consecrated to God. The whole day was given to this book, and it was a great day in the history of

Jacksonville District. The preachers and laymen had been urged to read the book, and many of them had done so and the discussion was an intelligent one.

J. C. Carr, J. B. Turrentine, W. B. Moon, C. A. Tower and Thos. R. Morehead did the preaching for the conference.

Three fine fellows were licensed to preach—H. T. Cunningham, Joe B. Wells and Sherwood Davis.

The following were elected delegates to the Annual Conference:

KNOX HENDERSON.
J. F. MALLARD.
J. P. LANE.
R. D. DESHIELL.

Alternates:

J. M. Slagle.
R. L. Willson.

Ben Gurmell was awarded a scholarship in Southwestern University, and Miss Margaret Ward was awarded a scholarship in Alexander Collegiate Institute.

The pastors made reports that were filled with interest, for the fact that almost to the man a large and effective work is being done. More than five hundred accessions to the Church on profession of faith and baptism in the district; a new \$20,000 church almost completed in Troup; a fine new parsonage contract recently awarded in Jacksonville for only the most up-to-date one and a half-story bungalow; in fact, the work seems to be growing in almost every charge.

Every pastor in the district, except one, was present. The two days were filled with only those things that were of special interest to all. Each pastor seems to think Brother Betts is the greatest presiding elder yet, and the elder seems to think he has the greatest bunch of preachers in the whole conference. It was a great time. Frankston did herself credit in entertaining. Athens and Troup contested for the conference for 1916 and Troup won the fight.

Now, perhaps, the greatest thing the conference did was to become responsible for the salary of Miss Maude Mathis, the only young woman this district has ever sent out to the foreign fields. The congregations will be called upon by a representative of the Woman's Missionary Society of this district, and all the work will be done through the women. Mrs. H. T. Cunningham is a wise leader, a careful worker and will lead to success in this undertaking as she has in others. Miss Mathis is one of the most effective characters that has come out from the training school, and will succeed in Brazil, her field of labor, for 1915 and 1916.

THOS R. MOREHEAD.

SHERMAN DISTRICT CONFERENCE.

The Sherman District Conference met in semicentennial session at Tioga, Texas, May 23. The opening sermon was preached by Rev. W. C. Howell, of Van Alstyne, Texas. Our presiding elder, Rev. Robert Gibbs

Mood, was in the chair at the opening session and spared not himself in any way to make the conference the greatest in the fifty years' history of the Sherman District. He secured a large tent to accommodate the crowds who came. Friday evening was given to the missionary interest and our Brother Knickerbocker preached a great missionary sermon on that occasion. The other preaching of the conference was done by Revs. D. K. Porter, of Sherman; A. R. Nash, of Pilot Point; D. H. Aston, of Greenville, and our Dr. C. M. Bishop, President of Southwestern University at Georgetown, Texas. Dr. Bishop spoke under the big tent at the 11 o'clock hour Sunday to a large and appreciative audience. The Doctor was at his best and his sermon was one of the few great sermons that we have ever heard. Dr. Bishop is a big man from every angle, and we are certainly proud of him in the place that he fills. We believe him to be a most worthy successor of all who have preceded him in the great work in which he is engaged.

The reports of the brethren over the district showed every feature of the Church life in the ascendancy. Over 600 accessions to the Church reported since the first of the year and but few revivals held.

The delegates elected to the Annual Conference are as follows:

B. N. GROUNDS.
REV. J. K. McMILLAN, Denison.
W. J. ABICHT, Sherman, Rt. 1.
D. F. ARMISTEAD, Denison.

Alternates:

J. S. Elkins, Sherman, Rt. 1.
R. L. Hayter, Whitewright.

Henry Grady May, of Whitewright, and Jacob Weist, of Denison, were licensed to preach.

Monday morning was given over to the Sunday School Secretary of the district, Rev. W. C. Howell, who, with Rev. O. T. Cooper, of Denton, and Rev. Emmett Hightower, of Weatherford, Texas, conducted a Sunday School Institute for the district. The presiding elder and Sunday School Secretary are trying to arrange for a series of Sunday School Institutes throughout the district, in which it is hoped to thoroughly arouse every community on this question.

HARGROVE GROUNDS, Sec.

SULPHUR SPRINGS DISTRICT CONFERENCE.

The forty-ninth session of the Sulphur Springs District Conference was held in the hospitable little city of Cooper, May 18-20, Rev. R. C. Hicks, the presiding elder, filling his office to the delight of all.

Despite the busy season for the farmers a good number of delegates were present. The preaching was unusually fine. Rev. (Prof.) Sam J. King and Rev. Jesse Willis, two local preachers of Sulphur Springs, delivered strong and helpful messages. A Connectional brother present said that he doubted if any other district



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in Texas could produce two local preachers who were their equals.

Dr. J. D. Scott, of San Antonio Rescue Home, preached a soul-stirring sermon along the lines of his worthy work and took an offering, which amounted to \$45.

Rev. D. H. Aston, of Wesley College, delivered a really great sermon on "Christian Education."

Rev. John E. Roach, of S. W. U., and Rev. J. B. Gober, of Wesley College, were visitors and addressed the conference on their interests.

From the written reports of the pastors we glean the following totals for the district: Churches in charge,



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THOMAS HAY and ALFALFA RAKES—several Styles.
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56; members received, 217; present membership, 5979; number contemplating the ministry, 4; number Texas Christian Advocates taken, 520; paid to the Orphanage, \$211.15; number of Sunday Schools, 45; present enrollment in Sunday School, 5122; per cent of pastors' salaries paid to date fifty-five.

The following delegates were elected to the Annual Conference:

C. H. MORRIS.
G. B. SIMMONS.
L. W. DAVIDSON.
W. D. BEAL.

Alternates:

E. B. Durrrough.
B. F. Russell.

Prof. S. J. King was elected District Lay Leader.

A resolution was passed expressing our great sorrow at the loss of Dr. Geo. C. Rankin as editor of the Texas Christian Advocate; also expressing our confidence in Dr. W. D. Bradfield as editor and lending him our unstinted support.

The month of June was set apart as time for a special campaign by the pastors to take subscriptions for the Advocate.

The following resolution was unanimously adopted:

Whereas, This is the last year, according to the law of our Church, that the Rev. R. C. Hicks can serve us as our presiding elder; therefore be it

Resolved, That we, the members of this District Conference, express our unbounded appreciation of him as a man as well as a preacher called of God; and that we will miss his wholesome advice and mature wisdom in the councils of the Church, and his stirring worth and splendid example as a Christian gentleman. We pray that his lot may be cast in pleasant places, and that in the future, as in the past, he may ever remain a blessing to the Church and a true and tried friend to humanity everywhere.

This good conference and the royal entertainment given it by the people of Cooper will long be remembered by all who attended.

RALPH S. KERR, Sec.

HOUSTON DISTRICT CONFERENCE.

The Houston District Conference met in a two-days' session in the First Methodist Church of Galveston, May 25, at 10 o'clock. Rev. J. W. Mills, of St. Paul's Church, Houston, conducted a devotional service, after which the presiding elder, J. Kilgore, called the conference to order and organized it for the business of the session.

Quite a number of the preachers, including some from the smaller Churches, in their reports stated that they were using the weekly envelope plan in making their collections. It is urged that this plan be given a thorough trial where it is at all practical. Splendid revivals have been held in some of the charges, and from present indications the Houston District will stand well to the front in the matter of accessions to the Church at the gathering of the propensities in Longview next November.

Ringed indorsement was given the work of Rev. W. G. Harbin, Sunday School Field Secretary for the Texas Conference. Harbin is a live wire, and is creating interest and enthusiasm among the teachers and pupils of the Sunday School wherever he goes.

The members of the conference will not soon forget the splendid hospitality shown it by Dr. Goddard and his loyal people. First Church, Galveston, is one of the great Churches in Southern Methodism, and under the wise leadership of its present pastor is moving forward along all lines. In this connection it would not be amiss for me to speak of Brother Wm. Sherrill and his good people at Thirty-Third Street. They have recently moved from West End to their present location, where they have erected a temporary building. Soon they expect to begin work on a handsome stone structure. Surely Methodism is coming into its own in the Oleander City.

Dr. Kilgore is closing out his fourth year on the district. Under his able and constructive leadership the Houston District has become one of the strongholds of Southern Methodism. The love and respect in which he is held by the laymen and preachers of the Houston District will follow him into whatever field of labor our Church may call him.

Appended hereto is a resolution of appreciation of Dr. Kilgore's services to the district. Appended also is the report on Spiritual State of the Church.

Resolutions.

Your Committee on the Spiritual State of the Church is gratified to say that the reports indicate an unusually good spiritual condition. There have been about fourteen hundred members

added to our Church in this district. Perhaps about half of this number on profession of faith. The "One-to-Win-One-Campaign," which was put on in many of our Churches, proved very effective. We most heartily commend this movement and hope the time may soon come when every member of the Church will feel it obligatory upon himself or herself to win souls to Christ.

We recommend as a means of grace the weekly prayer meeting, and no member should deprive himself of this privilege. Family and private prayer is required of all Methodists by our book of Discipline. The devotional study of the Holy Bible is, we fear, too often neglected by our members.

We urge that every member seek the richest Christian experience possible and the greatest and widest fields of usefulness in Christian service—in time, talent and means.

H. B. GOODMAN, Chairman.

Whereas, This is the last year of the present administration of our presiding elder, Dr. James Kilgore, as our leader in this office; and

Whereas, Under his efficient leadership the district has made steady and substantial progress along all lines; therefore be it

Resolved, That we, the Houston District Conference, in session May 26, 1915, express to Dr. Kilgore our profound appreciation of his brotherly kindness and of his wise counsel and valiant service for the Church and that we commend him without reserve to the Church and to the brethren wherever he may be called to serve.

(Signed)

A. A. WAGNON.
C. S. WRIGHT.
E. W. POTTER.
J. W. MILLS.

McALESTER DISTRICT CONFERENCE.

The thirty-fourth session of the McAlester District, East Oklahoma Conference, was held at Eufaula, May 25-26. At the beginning of the work of the conference the presiding elder, Dr. J. M. Peterson, presented a written message to it. In this he gave a careful survey of the conditions and needs of the district and pointed out lines for future work. The work of the conference was largely the carrying into effect the plans suggested in this message.

The district covers an area of about 12,000 square miles, and has a population of more than 150,000 people. A large per cent of these are foreign-born, or are the children of foreign-born parents. This is especially true of those living in the mining districts in this vast territory, with its more than 150,000 people, we have about 4000 members, with about the same number of pupils in the Sunday School. There are twenty-five charges and sixty-four congregations in the district. Of these sixty-four congregations thirty-five have their own houses of worship. Out of the thirty-five church buildings thirty-three of them received help from the Board of Church Extension in their building. There are still twenty-nine unhouseed congregations in the district. Out of the sixty-four congregations there are but sixteen in the country.

The following are some of the steps taken in an effort to meet the pressing needs of the district:

1. A District Board of Church Extension was created, the members of it to be appointed by the presiding elder. Sunday, September 26, was set apart as Church Extension Day. In cases where it is impossible to observe this special Sunday, one as near thereto as possible is to be observed. Each pastor is requested to read carefully the Handbook sent out by the Board and secure other helpful information, which the Board is ready to furnish to him, and give this to the congregation.


2. A District Committee on Evangelism, of which the presiding elder is the Chairman, was created, and steps were taken looking to the providing for a District Evangelist for the coming year. A special effort will be made to reach the people of the country districts.

3. The District Conference elected Judge W. J. Horton, of McAlester, District Sunday School Superintendent, who, with the District Committee on Sunday School work, will have general supervision of the Sunday Schools of the district. Each Sunday School is to make a monthly report to the District Superintendent. He in turn is to make a quarterly report of the general conditions and work of the Sunday School in the district to each Sunday School. He, with this committee, will hold and have held institutes throughout the district and organize Methodist Sunday Schools

wherever the opportunity is presented. Each Sunday School in the district is requested to make an offering within the next two months for the support of this work.

4. The importance of placing Methodist literature into the hands of all our people was urged, especially so since our country is being flooded with the literature of Eddyism, Russellism, Mormonism and Atheistic Socialism.

The conference expressed its commendation of the Texas Christian Advocate in the following words:



The Boy Who Saved Holland

You remember the story of the little Dutch boy whose courage and foresight saved his country. He spied a trickle of water on the side of the dike, where the sea had found an entrance. He knew that the hole would spread, the dike weaken, collapse, and bury the country under many feet of water.

Thrusting his hand and arm into the hole, he stopped the leak, staying at his post until found in the morning.

It was only a small leak, but it would have worked great havoc.


Just the stopping of a trickle of water saved the people of a country. Of course, all trifles are not so important as this, but they are always fraught with possibilities.

Poor lubricating doesn't mean that the plant will be lost, but it may mean the stoppage of the unit at the most inconvenient time.


See that your plant is lubricated with Texaco lubricants. You can depend on Texaco. It lubricates all the time, saves bearing wear, saves work, saves power.

Our claim for your business is based on the quality of our goods. Made in Texas quality, sold under the Red-Star-Green-T emblem in your town.

Order it from



The Texas Company
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whenever the opportunity is presented. Each Sunday School in the district is requested to make an offering within the next two months for the support of this work.

5. The importance of placing Methodist literature into the hands of all our people was urged, especially so since our country is being flooded with the literature of Eddyism, Russellism, Mormonism and Atheistic Socialism.

The conference expressed its commendation of the Texas Christian Advocate in the following words:

We note with profound appreciation that Dr. W. B. Bradfield is giving to the Church a paper second to none. While we, with all Methodism, lament the death of Dr. Geo. C. Rankin, a man who wrought with exceptional ability for God and man, we congratulate those in authority for the wisdom shown in the selection of Dr. Bradfield to care for the interests of the Church as they concern us in the publication of our Conference Organ; therefore be it

Resolved, by this conference, That we pledge Dr. Bradfield our best effort to increase its circulation in the homes of our people, impressed with the thought that no man can read the editorials and contributions appearing therein week by week without having more accurate conceptions of our holy religion as God deals with them through the Church of our Lord Jesus Christ.

5. The work being done among the foreigners by Miss Willena Henry was specially commended and the wish expressed that we might have more such workers among us.

The lay delegates elected to the Annual Conference are as follows:

D. H. LINEBAUGH
LOS FRENCH
G. A. FOOSHE
J. A. ASTON.

Alternates:
Neal Wimmer.
J. A. Smith.
D. M. Fitzgerald.
J. D. French.

J. F. Parsons was recommended for admission on trial into the traveling connection.

J. C. Holman was elected District Lay Leader.

Conference voted that the district raise \$100 for the Theological Department of the Southern University to be used as a part of the loan fund.

The following visitors were present: Rev. L. B. Ellis, Conference Secretary of the Board of Church Extension, from Ada, who preached to the conference at 11 a. m., May 26; Rev. W. W. Armstrong, of Hugo, and Rev. W. H. Brown, of Dallas, Evangelist for the North Texas Conference. Poteau was selected as the place for holding the next District Conference.

The conference is indebted to Bro. Teer and his good people for the warm welcome extended to it and the cordial way in which it was entertained. R. E. STEVENSON, Sec.

SWEETWATER DISTRICT CONFERENCE.

The fifth session of the Sweetwater District Conference met in Blackwell May 26, 2 a. m. Rev. J. T. Griswold, presiding elder, conducted the opening devotions. The roll was called by J. E. Stephens and all the pastors, except Rev. I. N. Anderson, of Hermleigh, and a good delegation of laymen answered the call.

J. E. Stephens was elected Secretary. The usual committees were appointed.

Rev. C. D. West, of Paducah, Conference Agent of Superannuate Homes, preached at 11 o'clock a strong Gospel sermon and took an offering for the Sweetwater Home and to help in the purchase of a home for Sister Chambliss at Gore. He received a good response.

The afternoon devotional services were conducted by a committee of laymen, a plan adopted throughout

(Continued on page 14)

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CHANGE OF ADDRESS.

Prompt notice should be sent us by subscribers of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

OUR CONFERENCES.

Bishop McCoy.
West Texas, San Angelo, Oct. 20.
Northwest Texas, Clarendon, Nov. 3.
Texas, Longview, Nov. 10.
Central Texas, Corsicana, Nov. 24.
North Texas, Bonham, Dec. 1.

Bishop Lambuth.
New Mexico, Marfa, Texas, Oct. 27.

Bishop Murrain.
West Oklahoma, Altus, Nov. 3.
East Oklahoma, Muskogee, Nov. 18.

Bishop Morrison.
German Mission, Fredericksburg, Oct. 20.

AFTER TWELVE YEARS.

The editor was permitted to spend last Sunday with his mother at Daingerfield. His six sisters and two brothers were together for the first time in twelve years. With only a partial list present, twenty-three children and grandchildren gathered around a happy mother.

At the evening hour he preached at the Baptist Church. Brother Adams, the Methodist pastor, was off at another appointment for the day. Daingerfield has just experienced a gracious revival conducted by Lockett Adair. It was one of the best meetings in the history of the town. At 11 o'clock the Baptist pastor, Brother Anderson, preached a most helpful sermon to the fifty-odd who had come from the meeting into his Church. Brother Adams received into the Methodist Church even a larger number. At Hughes Springs, only six miles distant, Lockett Adair has just closed another meeting, in which there were some two hundred and fifty professions. God is greatly blessing the ministry of this expoliceman of Dallas. A noble, good man is Lockett Adair.

The South's New School of Theological Liberalism

By The EDITOR.

(Article Number Five)

The "points of emphasis" in the "School of Religion," as at present organized at Vanderbilt University, clearly show the embarrassment in which the Board of Trust now finds itself. It is quite probable that the Board would prefer the abolishment of the Biblical Department of Vanderbilt University, but against such a course stands the charter of the University. The representatives of the Annual Conferences in their meeting in Memphis, in 1872, resolved, among other things, that the proposed University should consist of several departments, and among these departments was one for the training of "our" young ministers, who should be admitted to the department upon the recommendation of a "Quarterly" or "Annual" Conference (language, by the way, strikingly Methodistic). The resolutions passed by this assembly of duly appointed conference representatives are known as the "Memphis Resolutions," and these resolutions in their entirety were embodied in the charter of the Central University of the Methodist Episcopal Church, South. The name of the University, in honor of Commodore Vanderbilt's munificent donation, was subsequently changed to "Vanderbilt University." The change of the name, however, in no wise affected the place of these resolutions in the charter. The resolutions remained as the one historic definition of the purpose of those who founded the University, and for thirty uninterrupted years they were accepted as such until challenged by the present Chancellor of Vanderbilt University. Despite the subtle argument of the Chancellor and his gifted lawyers, however, the Supreme Court of Tennessee pronounced the resolutions of the conference representatives as "the articles of foundation" of the University, and for all time to come the "Memphis Resolutions" will point an accusing finger in the face of an unfaithful Board and demand that their provisions be obeyed.

It is not optional with the Board of Trust of Vanderbilt University, therefore, whether a Biblical Department of the University shall be maintained. Such a department, by the very terms of the charter, as interpreted by the highest tribunal in Tennessee, must be maintained. And here the embarrassment of the Board begins. In view of its past conduct it can not look to the Methodist Episcopal Church, South, to furnish the department its students, and, therefore, it indulges the faint hope of winning students from other denominations by the published "points of emphasis," which I am now reviewing. These "points," as taken from the published Bulletin of Vanderbilt University and as given in my last editorial, are as follows:

Points of Emphasis.

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

The first of these "points" (which we must confess, have little resemblance to the "five points" against Calvinism as emphasized by the Methodist fathers) was considered in my last editorial. I now wish to consider the second of these "points," and when the two are taken together it will be confessed by the open-minded reader that they contain the very soul

and essence of Theological Liberalism.

In his discussion of the vital points of difference between a positive, evangelical theology and Liberalism Dr. P. T. Forsyth, among other things, says: "For liberalism the modern mind constitutes itself the supreme court, and claims that nothing should survive in Christianity but what is congenial to it." Again: "The liberal theology starts from certain rational, metaphysical, or ethical principles existing in human thought, which determines by science (black type mine), and not by obedience, whether any revelation, even Christ's, is divine." Again: "By liberalism I mean the theology that begins with some rational canon of life or nature to which Christianity has to be cut down or enlarged (as the case may be); while by a modern positivity I mean a theology that begins with God's gift of a super-legislative revelation in Christ's historic person and cross." Again: "The Gospel descends on man, it does not rise from him. * * * It is revealed, not discovered, not invented. * * * It is conferred, not attained. It is a gift of our poverty, not a triumph of our resource." Again: "Religion-as it grows powerful grows positive. But the constant drift of liberalism is away from positivity, and it devotes itself to a scientific study of religions" (black type mine). Again: "In the historic religions, as you rise in the scale of quality, you grow in positivity. They become more historical, and more dogmatic, more explicit in regard to the gravest issues." Once more: "Of course a modern positivity admits the reason as a critic of the Bible, of the mere sacred history, but not of the holy Gospel. The Gospel which recreates our moral experience in the end criticizes us. We can not judge our judge" (black type mine).

Now, if the reader will set over against each other the statements of Dr. Forsyth and the two "points of emphasis" in the Vanderbilt Bulletin, it will be seen that our Vanderbilt friends are headed squarely toward the camp of rationalism, or liberalism, in theology. Undoubtedly our Vanderbilt friends are flirting with the German theologians; and the present impotency of German theology to affect even the "ethics" of the German people in their dealings with sister nations does not inspire hope in Methodist preachers that the Vanderbilt "School of Religion" offers any serious help by which as Methodist preachers they may do their work in the world. Indeed, the Methodist preacher who, in the future, drinks in the spirit of the Vanderbilt professors of religion and ethics must be received into the traveling ministry of the Methodist Church with the suspicion of his Church resting upon him. He will be received "on trial" indeed.

That it may be seen that my deep-seated resentment (and, I believe, righteous resentment) against the conduct of Vanderbilt University toward our Church has not colored my discussion, I ask to be indulged one final quotation from Dr. Forsyth. Speaking of the issue between Liberalism (the earmarks of which, as shown, the Vanderbilt "School of Religion" certainly has) and positive evangelical theology, our great author-preacher said to the Yale students: "Is it not all really a serious issue, and a grave choice? The less seriously you feel the issue the more serious it is for you. Not to feel the immense gulf it cleaves is not to choose with open eyes. Whichever side you go to, go with an adequate sense of what is involved. Do not treat the matter as if to men of sense and soul there were but one rational possibility. One respects far more a

man who really grasps the situation and deliberately goes to the wrong side—far more than one who goes there for want of knowing his subject, or who good-naturedly minimizes the difference and says we are all one at bottom."

Judged by every standard, the announcement of this New School of Theological Liberalism is a challenge to the Methodist Episcopal Church, South, and the one question which it will raise in the mind of every Bishop, presiding elder and pastor is: Shall the Biblical Department of Vanderbilt University continue to train "our" young ministers, or shall they be trained in our own schools? Henceforth shall Nashville be the center of theological training for our young men, or Atlanta and Dallas? Upon our answer, I sincerely believe, depends the whole future of our Church.

Upon the third "point" little is to be said, except to say that I do not quite see the appositeness of it. The Gospel preached by Methodism has made the "democracy" of the eighteenth and nineteenth centuries. The Gospel preached by John Wesley put such emphasis upon the value of human life and individual initiative that more than any other one factor it gave rise to the democracy of England and Europe in the eighteenth century. The Gospel preached by Wesley so discovered to individuals the worth of life, and in the eyes of England's rulers so enhanced the respect for life, that it literally saved England from the tragic enactment upon its soil of another French Revolution.

What do these theological professors mean, therefore, when they announce as a point of emphasis in their school the interpretation of Christianity "in terms of a spiritual democracy?" Is their announcement a covert threat against our episcopacy? Is the whole faculty now to repeat the attack of one of their number upon our Bishops? If so, it is to be hoped, when they are called to account, they will assign a reason quite different from the one assigned by him. Let the theological faculty of Vanderbilt University understand now that they have no retainer from the two million Southern Methodists to discount our episcopacy in their classrooms; but, if they insist upon doing it, let them not crawl upon their bellies and bite like serpents, but stand upon their feet and strike like men.

Upon the fourth "point" still less is to be said. For any great denunciation of the South to desire the colorless theology offered by the Vanderbilt School of Religion is to confess that its mission as a denomination is at an end. And such a confession Methodism is not quite ready to make. What say the Presbyterians, the Baptists and the rest? Aside from this it may be doubted whether, under all the circumstances, our Presbyterian and Baptist friends will be lured by promised scholarships and loans out of the money given and secured by Methodists for the education of their ministers.

Editorial Correspondence

Oklahoma City District.

The Oklahoma City District Conference convened in Purcell, May 27-30. The conference was organized Thursday morning with Rev. W. M. Wilson, presiding elder, in the chair. Rev. C. C. Barnhardt was elected Secretary and Rev. C. K. Poctor assistant. The presiding elder introduced a new order in that he read his written message to the conference. The address was a well digested statement of the general state of the Church in the district, and will appear in the Advocate. Various sections of the address were distributed to appropriate committees and formed the basis of their reports. This is an innovation and at once challenges attention. Bro. Wilson is conversant with every phase of the needs in his district and the committee reports, because of his helpful message, were ex-

ceedingly explicit in their statements and did not fail to challenge attention. The report of the Committee on Lay Activities, read by Bro. B. C. Clark, will be published in the Advocate. Still another helpful innovation introduced by the presiding elder was the large blackboard upon which were written the names of the charges and the items upon which reports were to be made. As the pastors reported the Assistant Secretary recorded the items of the board in full view of the conference. The entire conference and the visitors present were kept informed on the proceedings of the conference by this method. These innovations are certainly worth thinking of.

There were reports from every charge excepting three. Willmore Kendal, Arcadia, reported seventeen additions and one Advocate; C. L. Cole, Blanchard and Washington, twenty-nine additions, nine Advocates; R. E. Regan, Franklin, twelve additions, ten Advocates; C. K. Proctor, Guthrie, fifteen additions, three Advocates; J. D. Massey, Lexington, four additions, ten Advocates; R. P. Witt, Minco and Geary, no additions, one Advocate; T. H. Ward, Noble, four additions, six Advocates; R. L. Ownbey, Norman, thirty-eight additions, six Advocates; W. D. Parrish, St. James and Wheatland, twenty-six additions, two Advocates; C. C. Barnhardt, Epworth, Oklahoma City, seventeen additions, ten Advocates; H. E. Snodgrass, St. John's, Oklahoma City, thirty-four additions, three Advocates; R. E. Goodrich, St. Luke's, Oklahoma City, 155 additions, sixty Advocates; E. B. Bowen, Paoli, one addition, seven Advocates; R. S. Satterfield, Paul's Valley, thirteen additions, thirty-nine Advocates; S. Y. Allgood, Perry, one addition, one Advocate; T. C. De Pew, Piedmont, nine additions, eight Advocates; T. Edgar Neal, Purcell, fifteen additions, sixteen Advocates; F. C. Harrell, Sunny Lane, twenty additions, no report on Advocate; W. F. Moore, Weatherford, seventeen additions, no report on Advocate. The total number of additions 427, total Advocates reported as taken in the district, 297.

Still a third innovation in this conference was the setting of a goal to be reached on Advocate Day. Sunday, June 29, is to be Advocate Day and 200 new subscribers the goal to be reached on that day. The presiding elder had the roll called and each pastor said he would be responsible for so many subscribers. Bro. R. E. Goodrich, of St. Luke's, said he would get fifty. The preachers are to have reports of their work in the issue which will be sent them from the Advocate office for distribution. Resolutions highly complimentary to the Advocate were passed.

The fine attendance upon the part of the laymen of the district is noted. The following lay brethren were present: B. C. Clark, W. H. Rainbolt, A. L. Thornton, J. A. Clements, W. E. Lee, W. O. Absher, F. H. Hall, D. D. Duskin, J. B. Collins, W. L. Clark, C. W. Hoggard, A. C. Rippey, Tom Baugh, H. C. Gunter, R. A. Webster, J. C. Kelley, W. F. Hart, George Crabtree, Thomas Dunn, J. W. Spencer, B. C. Bailey, James McDaniels, B. F. Myer, E. G. Penny, J. C. Dowdy, Dr. E. S. Lane.

The list of delegates to the Annual Conference is given by the Secretary in another column.

The spirit of evangelism in the conference is strong. Bro. J. A. Old, of Chickasha, delivered a stirring address on evangelism. Bro. Old is a member of the Committee on Evangelism of the West Oklahoma Conference, and this committee is planning an aggressive evangelistic campaign throughout the conference. The report of the Committee on Lay Activity was read by Bro. B. C. Clark, who was a member of the last General Conference and is on the committee for selecting a place for the meeting of the next General Conference. His report showed 5298 members of the Church in the district, 1082 of these living in the rural districts and small towns. Watch for this report in the



Safety First!

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Advocate. The address of Prof. S. M. Giles, Leon Circuit; H. P. Robertson, McLain County Superintendent of McLain County, was an eye opener. His subject was "The Rural Problem." He said there were fifty schoolhouses in the county, 125 teachers, 6250 pupils, and that only twenty-five per cent of these pupils have access to regularly organized Sunday Schools, and a smaller per cent still to regular preaching. He said the kinds of literature in many of the homes are surprising.

There are many other items of which I should like to speak, and for these see the Secretary's report in another column. Among the old guard present were Rev. J. D. Massey and Rev. J. K. Florence. The former has been preaching forty years, and the latter has been preaching in Oklahoma from twenty to thirty years. I was happy to meet my friend Willmore Kendall, whose pastor I was in Austin. Bro. Kendall was at the School for the Blind in Austin, and though blind he is doing fine work at Arcadia and is very popular, the presiding elder says, with this people. Among the appreciated visitors present were Rev. Emmett Hightower and Rev. M. L. Butler. Neither of these, however, did I hear speak. Bro. Moore, of Weatherford, who was for many years President of Granbury College, is doing fine work in Weatherford. Bro. Goodrich is closing a really great quadrennium at St. Luke's, Oklahoma, doubtless, will want to keep him; if not, he can come back home any day. Bro. R. L. Ownbey is closing his fourth year at Norman, and he had one of the best reports heard at the conference. The presiding elder and the entire conference put the editor under great obligations because of their kindness.

Ardmore District.

The Ardmore District Conference convened in Berwyn, Okla., June 2-4. Rev. J. D. Salter is presiding elder. The opening sermon was preached Tuesday evening by Brother E. H. Driskill. The conference was organized Wednesday morning. Brother R. A. Crosby was elected Secretary. The following pastors answered roll call: M. L. Butler, Broadway, Ardmore; W. T. Freeman, Carter Avenue, Ardmore; J. W. Williams, Ardmore Mission; J. H. Williams, Berwyn Circuit; J. M. Kemp, Cornish Circuit; J. G. Blockwood, Davis and Oak Ridge; B. C. Perry, Elmore Circuit; E. D. Farrish, Hickory Circuit; F. L.

Giles, Leon Circuit; H. P. Robertson, Loco Circuit; J. S. Sessums, Lone Grove and Wilson; R. A. Crosby, Marietta; T. J. Durham, Overbrook Circuit; E. H. Driskill, Stratford and Pyars; W. A. Govett, First Church, Sulphur; T. M. Tate, Thackerville; Chas. Mann, Woodford, and E. R. Welch, Wynnewood. Bro. T. S. Johnson, Vinita Avenue, Sulphur, was absent at the Panama Exposition. The trip was complimentary, given by a friend; "not by the stewards," said Bro. Gafford in making his pastor's report.

Laymen present were: R. A. Harwood, W. W. Taliferro, R. A. Diggs, J. N. Moore, L. P., H. J. Dixon, L. P., J. A. Gilliam, H. R. Harned, W. R. Brock, Sunday School Superintendent and L. P., Frank Cook, J. S. Williams, W. T. Whitson, W. E. Martin, Orval Pardue, T. F. Gafford, Sunday School Superintendent, A. G. Pittman, L. P., John Turner, Fred Hutchins, J. B. Warner, J. D. Seaton, W. A. Taliferro, Walter Gilliam, G. M. Brock, Sunday School Superintendent, W. B. Huggins, P. A. Smith, L. P., J. A. Porter, Sunday School Superintendent, J. M. Jones, J. B. Clark, B. B. Primm, Jas. A. Porter, M. H. Shubbert.

Visitors present were: Rev. A. C. Pickens, former presiding elder Ardmore District; Rev. A. G. White, East Oklahoma Conference; Rev. John L. Sullivan, North Texas Conference; Dr. N. L. Linebaugh, presiding elder Holdenville District, East Oklahoma Conference.

I reached the conference room Wednesday afternoon. The pastors were in the midst of their reports. The reports showed 281 additions during the year. The number of Advocates taken is 259. Broadway, Ardmore, leads the list, having sixty Advocates among its membership. Four charges reported fifteen each, and so on.

When Bro. Salter, the presiding elder, introduced me to the conference, he said, among other things, that seventeen years ago he professed religion in my charge at Couts Memorial Weatherford, and spoke first to me of his call to the ministry. "Anything you want call for," he said. Bro. A. G. White, of Mannsville and Oakland, in the Madill District, who was visiting the conference, followed the talk of the presiding elder and said that he too was called to the ministry during my pastorate at Couts Memorial. Then, to completely finish me, Lrother T. F. Gafford, a layman from Vinita Avenue, Sulphur, said that he

was a member of the Quarterly Conference at Sulphur Springs, Texas, which licensed me to preach in 1885. "Did I feel at home in the Ardmore Conference after that? Who wouldn't? I was bound to tell the conference how much I really owed to Brother Gafford. Rev. W. L. Clifton ("Uncle Wash") was presiding elder. I had not been informed of the requirements for license to preach. Brother Clifton asked me about the "Discipline." "Discipline!" I didn't know there was such a thing. "How many Articles of Religion given here in the Discipline?" I hesitated. "The Articles of Religion given here in the Discipline," said the old man as he held the strange thing before me. Hit or miss, I thought I would risk a guess. "Three," I replied. "Twenty-five; you only missed it twenty-two," Uncle Wash replied. The examination stopped right there and I retired. "Brethren, I think the young man had better wait," Uncle Wash is reported to have said when I had gone. Then it was that Gafford plead for me, and Prof. Adkisson and Prof. Dunn. And they ran it over the old man and I was licensed to preach.

Brother Salter was good to the editor and so were his preachers. When I had finished my Advocate speech the third Sunday in June was made "Advocate Day" for the district. The presiding elder had the roll called and asked each preacher what he thought he could do on that day. When the total was figured up it was found that the brethren had agreed to press for 265 new subscribers to the Texas Advocate on the third Sunday in June. This, if they are successful, will more than double the Advocate list in the Ardmore District. The present number of subscribers is 255.

The delegates elected to the Annual Conference are: T. F. Gafford, W. E. Martin, W. A. Taliferro and R. A. Howard.

Alternates: W. M. Jones and J. A. Forter.

And all were elected on the first ballot—both delegates and alternates. This is only a sample of what my friend Gafford can do. He is a wonder. He can elect any number of men to anything. With him in the conference even the presiding elder can't say who shall be licensed to preach.

I had the privilege of preaching Wednesday night. Two young men came forward for prayer. One returned to the altar and professed faith in Christ. Thursday morning, Rev. E. R. Welch preached a magnificent sermon on "Christian Education." There are numerous other items of which I should like to speak. Bro. Salter conducted a fine conference. He has an heroic band associated with him and is worthily leading. He has the qualities of a fine leader. I thank God for my visits to Oklahoma.

W. D. B.

STARTLING!

A Federal Grand Jury has just returned forty-two indictments for election frauds against forty-two residents of Corpus Christi. The Judge of the Twenty-Eighth Judicial District, the County Judge of Nueces County, the County Clerk, the Sheriff, the Assessor, the Tax Collector, the Constable of Precinct 1, the former Deputy Constable of Nueces County, the Chief of Police, the City Attorney, the patrolman, a former City Clerk of Corpus Christi, and other prominent citizens are among those indicted. These and others are charged with having jointly conspired to debauch the general election of November, 1910. The Grand Jury's indictment covers fifty-two typewritten pages. The Judge of the Twenty-Eighth Judicial District was not allowed bond. The bonds of others are as high as \$10,000.

Long have there been intimations of debauchery of State elections in South Texas. The State Government seemed powerless to discover and punish these frauds, but Uncle Sam easily discovered and has brought to account such violators of law and decency the moment the election of

members of Congress was affected by these corrupt practices. We deeply regret this blot which has fallen on our State, but we rejoice that conscienceless corrupters will not be able to steal the election of a United States Senator at our next election. Let the corrupters of freemen's ballots in Texas take notice.

LAW ENFORCEMENT IN SAN ANTONIO.

The entire State will rejoice that the city of San Antonio follows Austin, Dallas and Beaumont in ridding its precincts of the segregated district of social evil. After a year of struggle the moral forces of San Antonio, through the injunction process, have cleared their city of six hundred immoral women and three hundred immoral men. San Antonio and New Orleans were the only two cities of the South in which "blue books" were printed, giving the addresses of disreputable houses. The entire city has suffered in public esteem because of such audacity and effrontery. This disgrace is now removed and San Antonio takes her place in public esteem to which the virtues of her many good people entitle her. The saloon, the bawdy and the gambling joint are a trinity of evils which long have cursed our cities. The very presence of such evils inevitably lowers public sentiment and begets a toleration that filters into the very homes of the people. The Law Enforcement League, the Woman's League, the Y. M. C. A. and the Ministers' Union have all helped to bring in this new day for San Antonio. May the ugly shadow of tolerated social vice never fall across the fair city of San Antonio again!

SPICE.

The editor of the Texas Christian Advocate, after referring to the sermons preached at a District Conference, two of which were his own, wrote, "They were all of a high order." He ought to know.—Western Methodist, Little Rock.

PRESIDENT WILSON AND MR. BRYAN.

The resignation of Mr. Bryan from his position of Secretary of State, June 8, and its acceptance by President Wilson is the sensation of the hour. In his letter to the President, Mr. Bryan said:

Obedient to your sense of duty and treated by the highest motives, you have prepared for transmission to the German Government a note in which I can see you without violating what I deem to be an obligation to my country, and the issue involved is of such moment that to remain a member of the Cabinet would be unfair to you as it would be to the cause which is nearest my heart, namely, the prevention of war.

Until the content of the President's note is revealed, the public is not in position to judge accurately between the President and Mr. Bryan, and until then prudence would dictate that the people withhold judgment.

If it shall turn out, however, that the difference between the President and his Secretary is based upon the former's insistence that Germany respect international law in her submarine warfare, then nothing is left to the people of the United States but to stand unitedly and firmly by the President. The only worthy symbol of civilization is law, and with law struck down, our civilization is gone. The future will abundantly justify the nation which is the champion of international law and civilization as against high piracy and barbarism. The United States in this solemn hour owes a duty to the nations of the earth scarcely less imperative than to its own citizens.

REV. CASPER S. WRIGHT, D.D.

The Board of Trust of Southern Methodist University has elected Rev. Casper S. Wright, pastor First Methodist Church, Houston, to the vice-presidency of the University. Bro. Wright is the pastor of one of the greatest Churches in Southern Methodism. He has hosts of friends in

Houston outside the circles of his own Church. The Advocate is not informed as to his acceptance. Should he accept, however, we believe he will display the same qualities in his new position which have made him so successful as a pastor.

OFF FOR BRAZIL.

Bishop E. D. Mouzon left last Saturday, via New York, for his conferences in Brazil. He will return in time for the opening of Southern Methodist University. Bishop Mouzon has been President Hyer's strong right arm in the organization of the University. Without salary and at personal inconvenience, both to himself and his family, he has done a prodigious amount of work for the University. The Advocate wishes for him a prosperous journey and a safe return.

A VISIT TO SOUTHERN METHODIC DIST UNIVERSITY.

The active work at the University, getting everything ready for the September opening, cannot be appreciated except by personal visit. With Brother O. S. Thomas the editor visited the University grounds and buildings this week. The University Boulevard leads through the eighty-five acres east of the University campus, and is one of the most beautiful in the land. Shade trees have been planted along the entire driveway and on either side are the most inviting residence lots we have ever seen. Several lots have already been sold, and one residence now in process of building. Contracts for others, we are told, have been let. The great Dallas Hall, situated on an eminence on a level with the top of the Practitioner building of the city, simply cannot be described. For architectural massiveness and beauty it surpasses any other school building in the entire South. Every part of the great building is in perfect readiness for the installation of its necessary furniture. The building looks as though it would stand for a thousand years to inspire the youth of the land. The Men's Building, to be used for the present exclusively for young women, is easily the handsomest dormitory we have ever visited. Dr. Hyer's household furniture is practically in place, and, with him and Mrs. Hyer in charge, our young women easily will have as inviting quarters as the entire country can afford. The foundations for three additional dormitories for men are being laid and the buildings will be ready by September. One hundred and sixty young women can be accommodated and a like number of young men in these buildings. Practically all the rooms with a south exposure in the building to be used for young women have been spoken for.

Bursar Reedy and four assistants are as busy as bees in the office. Much of their work is answering letters of prospective students. Boarding houses in Highland Park and on Cole Avenue will be available for young men. Doubtless, too, there will be homes on the University addition before the term opens in September.

At the recent meeting of the Board of Trustees twenty-two members of the faculties of the Schools of Art and Divinity were elected. The editor was permitted to read many commendatory letters concerning individuals who will compose the faculty. These letters, together with the names of the universities from which the members of the faculty were graduated, make it certain that President Hyer has nominated and his Board elected as competent a faculty as the entire land affords. Sincere congratulations to President Hyer, Bishop Mouzon, the Methodist Church and the entire South.

Brother J. S. Means, of Andrews, has made the largest contribution thus far to the Rankin Memorial. It was the Advocate's pleasure to see a check for \$500 from him this week for this worthy cause. Brother Means called on the Advocate while in the city.

The Sunday School

DIVISION OF THE SOUTHWEST

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

OKLAHOMA DISTRICT.

On invitation of Rev. W. M. Wilson, presiding elder, the Secretary spent a day during the last week in May with the Oklahoma District Conference at Purcell. Owing to the fact that there had been a slight misunderstanding and the conference began some hours late, the presiding elder was somewhat straightened for time, but the Secretary was given an 11 o'clock hour and a most patient and generous hearing. Brother Wilson is one of the most alive Sunday School presiding elders in the Southwest. He gives to this phase of the work an intelligent interest that is certain to bring good results. Brother Neal, pastor at Purcell, has that work well in hand and it is prospering. His people are interested in Sunday School work, and when they get their much needed new church Purcell will doubtless have one of the best Sunday Schools in the State. The present building is crowded to its capacity and the leaders cannot have much heart to enterprise larger things.

SHERMAN DISTRICT.

The last day of May was spent by the Secretary with the Sherman District at Tioga. Rev. R. G. Mood tried the experiment of having a District Conference embrace a Sunday and run through the following Monday. Dr. C. M. Bishop had been there the day before, and a great day and multitudes were reported. But the visible evidences of greatness—the preacher and the crowd—had both vanished when we arrived on Monday. All that was left was a few dejected-looking preachers and just enough laymen to elect delegates to the Annual Conference. Rev. O. T. Cooper, Chairman of the North Texas Conference Sunday School Board, went with the Secretary. Brother Mood had planned a great Sunday School Institute, and it was not his fault that the folks failed to materialize. They just will not stay at a District Conference after Sunday, and many of them go home on Saturday. But the conference stopped everything else and gave the Sunday School men right-of-way and a sympathetic hearing while they delivered their message. Later on we shall return to that district and hold a District Institute. Brother Mood has the love of his brethren and seems to fit his position like a glove fits the hand.

THE INTERMEDIATE DEPARTMENT.

Miss Clara Belle Owen.

The time has come when the pastor, the superintendent and the teacher must study how to deal wisely with boys and girls. Intermediate boys and girls are peculiar. We must know them to like them, and the better we know them the more interesting they become. The normal traits at this age are irrepresible energy and activity. They run, leap, wrestle and toil in desperate athletic contests. They have all kinds of yells. They whistle, sing and laugh. They are keen, inquisitive and bold, full of arguments and questions, restless and impatient. They demand facts, not traditions; the concrete, not the abstract. The adolescent has begun to study his own problems, and forms most positive conclusions concerning them. This is a period of rapid physical growth, often accompanied by awkwardness, due to the fact that muscles are developing faster than bones, making delicate adjustments impossible.

The adolescent develops a new mind. Transformation of body and mind go together. The child's world is a reality. The child is credulous, skeptical, fanciful and superstitious. He delights in myths and fables. The child's world is in himself; he brings all things to himself. The adolescent, on the other hand, has gone forth into the world. His world, like a Chinese painting, is out, on and away. He is testing things. His thoughts have broadened, and his vocabulary keeps pace with them. Adults are surprised at sudden expansion of views and soberness of observations. The mental appetite is keen. The mind is not an empty box into which it is the teacher's duty to dump information, but a musical instrument full of responsive chords, and the teacher must learn to play upon them in such a way as to beat the music out.

At this period social instincts assert themselves. There awakens the spirit of altruism, the conception that

life is not to be lived for self, but for others; the instinct of sacrifice. This is the very essence of religion. Since love is a great control over life the greatest thing in religious education is to fix this love upon the highest and holiest things.

The adolescent experiences the birth of reason. He thinks no longer as an intellectual dependent, but as free and self-reliant. Judgment and reason are born, not full grown, but small at first. They grow, and while growing can be trained. Since reason is the highest power of the intellect it wields a dominant influence all through life, and should be carefully guided.

During adolescence the religious faculties are very active. There is a profound response in the youthful soul to the appeal of faith, truth and the winsomeness of Christ. If an adolescent departs from God it is usually because God has been misrepresented to him.

We must remember that the above are normal adolescent traits, and that this period is as much a part of God's plan as infancy and childhood. Many questions center on the relation of this difficult adolescent to the Sunday School. Let us remember that the Sunday School is a real school. Its main work is teaching and learning. Classification is one of the primary laws of education, and grading is its corollary. In other schools the grades are closely drawn and rigidly maintained. We deal with the same minds, operating under the same general laws, for the same general ends, and if we are to succeed with our task we must grade and classify the Sunday School.

I shall give an outline of the plan of graded lessons for Intermediates. The age, thirteen to sixteen, represents variations in individuals, yet it includes a natural group, which it is profitable to classify together. Nature furnishes the basis for grading proposed in the graded lessons. As to classes, there should be a teacher for each year in the grade, requiring four teachers if there is only one class for each year. Where possible boys and girls should be taught separately, an arrangement which would double the number of teachers. These teachers should work under an efficient departmental superintendent. It means much to pupils to have their own separate lessons, their own teacher, and their distinct place in the Sunday School.

Regular promotions lie at the foundation of the graded system. When a pupil becomes a year older he knows it quite distinctly, and he wants others to know it, and we should let him know that we know it. There should be an annual promotion day for the whole school, which should be celebrated with the necessary enthusiasm. This plan may be used to stimulate the pupil to good work. As far as possible promotions should be based on work faithfully done.

The lessons for Intermediates take into account the peculiar needs of the adolescent. The lessons for the first two years are biographical in character, and are arranged in such chronological sequence as is best suited to the age for which they are prepared. The third year includes a nine months' study of the Life of Christ, the one great biography of the New Testament. The fourth year treats of different aspects of Christian living as touching the vital issues of life. Youths at this age turn instinctively with keenest interest to human life in all its varied forms. They are fascinated with life, its adventures, its achievements, its motives, its experiences, its perils, its failures and its successes. The Bible is full of human interest.

Next in importance to the student and the lesson is the teacher. No greater blessing can come to a boy or girl at this age than an understanding teacher. The time has come when the Sunday School cannot accomplish its mission without thoroughly equipped teachers. Boys and girls will listen if we give them something to listen to. But any teacher, to succeed, must know both her subject and her pupil. Convince each member of your class that you are his friend, have a well-prepared lesson for them, and they will come and bring a well-prepared lesson. This is an age of hero worship. The youth imitates his hero. The pupil will do as the teacher does—not as he teaches. Let us so prepare ourselves to work with boys and girls that we shall be able to lead and direct them in the right way.

Epworth League Department

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

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

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

INFINITE PATIENCE.

O Lord, for the thousand thousandth time
We come to Thine house to pray,
And offer Thee up our hearts and wills
Just as on yesterday.

God, is Thy patience infinite
With us, who are made of clay?

And the gifts we are ready to offer Thee
(Lord, dost Thou also know?)
Ere the day is over, we take away
And on other gods bestow.

God, is Thy patience infinite
With our littleness here below?

Yet still in Thine all-forgiving love
Thou bidst us come, and then
Freely receive the sullied gifts
We offer Thee once again.

God, is Thy patience infinite
With the wavering wills of men?

—Constance Johnson, in Harper's Weekly.

THE KIND OF LIVING AND THINKING THAT MAKES LEADERS.

(June 13, 1915.)

By S. Stephen McKenney.

Scripture References: Dan. 1:8-17; 2:26-28, 48.

There is an inseparable connection between what a man thinks and does. Thought determines character as a fountain determines the stream. "Keep thy heart with all diligence; for out of it are the issues of life." Thoughts have moral quality; they belong more to the heart than to the head, and "as a man thinketh in his heart, so is he." Thoughts are the mothers of deeds. As John was the forerunner of Jesus, so thought is the forerunner of action. As the oak is enfolded in the acorn, so is the deed incased in the thought. High thinking must always go before right living. In the mind of Jesus law was obeyed or broken in the realm of thought. Obedience is a thing of aim, desire, intention. As temptation attacks the citadel of the will, only he is safe whose soul is fortified with a standing army of pure thoughts.

Thoughts are as real as things. All progress has its origin in thought; the ideal precedes the real. It harmonizes every law; utilizes every force; analyzes every element. It measures the heavens with a span and comprehends the dust of the earth in a balance. What is true in the realm of the intellectual is also true in the realm of the moral. Thought is an actual moral force. The apostle summed up religious obligation, in his letter to the Philippians, under the head of right thinking: " whatsoever things are true, honest, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things." Thought should be positive, not negative. We should think on the things that we would do rather than on those we should avoid. Preaching which condemns vice rather than commends virtue, is a failure. We are not called primarily to expose error, but to rightly divide the word of truth. The successful pilot need not know where all the shoals and shallows are, but where the deep water is!

For two indisputable reasons we should cultivate the habit of high thinking: First, for the sake of our fellow men. The world is colored by the glasses through which we look. If we look for faults in others, we find them. But what we find in others is only the reflex action of what is in ourselves. Alas! for those who find only evil in others. Alas! for those who have lost confidence in humanity. We do injustice both to ourselves and others not to look for the best in men. Secondly, we should have high thoughts for our own sakes. We embody our thoughts; we assimilate our ideals. He who broods upon the faults of others will adopt them as his own. The boy who reads of train and bank robberies—and thinks on them—may himself join the robbers' band. Familiarity deadens sensibility.

"Vice is a monster of so frightful mien As, to be hated, needs but to be seen; But, seen too oft familiar with her face, We first endure, then pity, then embrace."

Men of high thoughts and righteous lives are the only safe leaders. Only he who conquers self is capable of leading others. "He that ruleth his own spirit is greater than he that taketh a city." Such a man was Daniel; though a captive in Babylon he was still free. He was master of his appetite, for he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor

with the wine which he drank." Though in a strange land and among foreign customs and false teachings, yet the purpose of his heart was firm. When forbidden to pray under penalty he opened his window toward the holy city and poured out his heart to God for strength and deliverance. Neither could fiery furnace, nor hungry lions, nor angry mobs daunt his brave spirit. What wonder that he should be set over the kingdom next in honor to the king himself? God honors those who honor him; they come at last to their own. It was so with Joseph, Moses, Samuel, David, Daniel; it will be so with all. Men are ready to follow the man who is able to lead.

"Dare to be a Daniel, dare to stand alone;
Dare to have a purpose firm, dare to make it known!"

As this material goes to press the North Texas Conference Epworth League is meeting in annual session at Clarksville. We hope to give full reports of the meetings in the next issue, while in the issue following that we are hoping to give you a report of the annual meeting of the West Oklahoma League.

Welcome, Central Texas Conference Epworth League! We take off our hats to you and assure you that we are glad to have you among us as an organized body. "In union there is strength." This is as true of Epworth League work as it is of any other branch of human endeavor. We shall expect great things of you in the future, not the least of these being full and complete reports of your activities to the Advocate.

What's the matter with Central Texas? She's all right! Can the same be said for the other conferences? What did Dr. Culbreth's visits mean to the other conferences which he visited?

Mr. Gus W. Thomasson is back from Nashville where he went to attend the meeting of the General Board. He reports a fine meeting and assures us that the constitution remains the same. It behooves all Leaguers to get acquainted with it before another meeting of the Board, for they have a habit of changing it occasionally.

This year's Encampment promises great things for Texas Leaguedom in offering both Dr. Parker and Dr. Culbreth on its program. They can't be excelled in League institute work and the State work is bound to feel the good effects of their efforts long after they have left the State.

The Florida Christian Advocate fairly radiates League spirit this week. It is given over almost entirely to discussion of various phases of League work and the front page bears the likenesses of the State officers. Among others is Mrs. Maud B. Little, Department Editor and Organizer, whose writings have been of so much help to others than those of her own State. Florida believes in the Epworth League and expects it to make good and she is not being disappointed.

CENTRAL TEXAS CONFERENCE ORGANIZES.

A special Epworth League meeting was called by Mr. J. Marvin Culbreth, Assistant Editor of the Epworth Era, at the Polytechnic Church in Fort Worth, May 6, 1915, at 8 p. m.

Delegates were present from different charges of Fort Worth, from Arlington, Hillsboro, Temple, Corsicana, Mineral Wells and different points. After an address by Mr. Culbreth on the origin and work of the Epworth League a committee of nomination, consisting of three members, was appointed for the selection of conference officers—that being the purpose for which the body had been called.

The committee returned in a few minutes and submitted their report and the following officers were elected:

Mr. J. J. Godbey, of Arlington, President.
Mr. B. E. McGlamory, of Polytechnic, Fort Worth, Vice-President.

Mr. J. L. Boswell, of Hillsboro, Treasurer.
Mr. L. H. Porter, of Mineral Wells, Secretary.

Mrs. Jester, of Corsicana, Corresponding Secretary.
The meeting adjourned and we were invited over to the hall of Polytechnic where we were royally entertained by



the faculty and the young women of the Texas Woman's College. Upon entering the hall our attention was drawn to the music and singing in the parlor. Here we listened to the singing for a few minutes and were invited into the dining room where we were served delicious refreshments.

When we had our fill the officers met in executive session and received instruction from Mr. Culbreth as to their full duties and what should be their intention. It was determined to hold an Annual Conference of the Epworth League in the early part of September, to which delegates will be elected from all the Leagues in the Central Texas Conference. Program, date and place will be announced later.
L. H. PORTER,
Secretary.

THIS WILL INTEREST MANY.

F. W. Farkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 718 Carney Building, Boston, Mass., he will direct them to a remedy that cured him after years of search for relief. Hundreds have tested it with success. He has nothing to sell or give, only tells you how he was cured.

WHENCE HE CALLS YOU.

It is the most unlikely thing in the world that God will call a loafer to undertake any task. He did not ask the loafer who buried his one little talent and then lied about it to keep even that one talent any longer. He took the talent from him and gave it to the busiest of all. Then God knew the talent would be put to use.

A writer says that when the angel of the Lord comes it will be while you are busy on the farm, in the mill, at the office, about the town, with the Church. Saul was out hunting his livestock. David tending sheep. Disciples fishing. Luther a busy pastor. Washington a farmer-surveyor. Lincoln a country lawyer. Willard a school m'arn. Moody a salesman. Converse a locomotive builder. Huyler a candymaker. We might add: R. A. Long in his lumber yards.

Certainly it will not be when you are loafing, moping, "retired," that the summons will come. No; if you are busy, take on one more duty, the active service of God.—Exchange.

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THE PASSING DAY

President Wilson's second note to Germany, though marked with that degree of kindness so characteristic of the Nation's Chief Executive, was emphatic enough to almost be construed as an ultimatum. It demanded, in language that can not fail of being understood, that the United States will not recede from its original contention that the rights of neutrals at sea must be preserved. The note did not meet the extreme pacific views of Secretary Bryan who, failing to impress the President with the idea that a dove in a cote was more virile than an eagle aloft, became piqued and resigned from the Cabinet. The President's note was carefully considered by the Cabinet and is now on its way to the Imperial Government. What will be Germany's retort is mere conjecture, but there is a tense feeling and only the most careful diplomacy will avert a rupture. There is no real thought of actual war between Germany and the United States, but should Germany not recede from her position, then it will probably be deemed proper to sever diplomatic relations with the Imperial Government.

The President is waiting to receive a reply to his note addressed to the belligerents in Mexico. He has informed the Carranza, Zapata and Villa factions that they must be good, or else there will be some action taken by this Government to bring about peace in that war-ridden country. It is reported that Carranza has received the note kindly and is not disposed to co-operate with other factions to this end. It will probably be known definitely in a day or so to what extent the border warriors have taken the President's message seriously.

In the meantime there is no cessation in the slaughter of human beings in the war zone. For the past week attention has been diverted from the original fighting corps to the Italians who appear to have met with little opposition from the Austrians in their advances on the enemy's stronghold. It may be with them a repetition of the old saw, "A new broom sweeps clean." Advances from Petrograd give no definite statements concerning the situation in Galicia, though it is admitted that the Austro-German forces succeeded in crossing the Dinester River and apparently the Russians are falling back. The British Army has not yet penetrated the Dardenelles, and notwithstanding the loss of a number of battleships are tenaciously gaining some headway. Submarines and mines have played havoc with her warships and several of them have been sent to the bottom of the sea.

The next week will doubtless record some new, if not startling, events in the war situation, not only across the "big pond," but close enough to home to make it interesting. The eyes of the whole civilized world are on Woodrow Wilson. On him has fallen the solving of a problem, never dreamed of in Princeton, but there are none in this country who doubt his ability to solve it, and with honor to the nation.

Contract for the erection of a Labor Temple in Dallas was signed last week. The temple will be a modern three-story fireproof structure and will cost \$50,000. More than fifty of the labor organizations of Dallas will occupy the temple.

Eighty-five thousand dollars were paid in Fort Worth last week for 1920 head of high grade cattle. The purchasers were Dr. H. Clay Johnson and W. E. Matchett, the latter of San Angelo. The stock was bought from Frank Corn, of Palo Pinto County.

Steps towards the erection of a memorial to the late Clara Barton, founder of the American National Red Cross, were taken Monday at Washington by the Legion of Loyal Women. What form the memorial will take has not been decided.

Heavy rains and an overflowed creek between Alvord and Sunset caused a break in the pipe line of the Lone Star Gas Company early Sunday morning, cutting off the gas supply for Dallas, Fort Worth and other towns, for three days.

Judge Meek, of the Federal District Court at Dallas, has made an important ruling affecting indictments brought under the Harrison Anti-Narcotic Law. An indictment, charging a man with violation of the law, was returned by the Federal Grand Jury. A motion to quash the indictments was filed by the defendant's attorneys, who held that the indictment did not charge that drugs de-

fendant was alleged to have had in his possession are derivative of cocoa leaves. Judge Meek held that the Government does not have to make this charge in prosecuting under the act.

Governor Whitman, of New York, though in San Francisco, heard baby Whitman cry in the New York Executive Mansion last week. The Governor listened over the telephone. It required several minutes to induce the baby to utter a cry. Good baby! Wonder if they pinched it?

An order from the United States Government has been issued for 355,000 pairs of boots to St. Louis firms. It is asserted that the factories in the United States have orders now amounting to \$25,000,000 for boots and shoes for this and foreign governments.

Coming in contact with a high-powered electric circuit while cooking fish in a barnyard at Fort Worth Sunday, C. Gilbert Danner was electrocuted when he attempted to rescue P. T. Skidmore, who was resuscitated with the aid of a pulmotor. Danner was twenty-three years of age and was an accountant in the employ of the T. & P. Railway.

Chinese and American capitalists have united to form a Chinese-American bank with \$6,000,000 capital. Stock is to be sold in equal parts in China and America. It is understood that leading capitalists of New York and San Francisco are representing the American interest and the chief branch of the bank will be located in San Francisco.

Application has been made to the Federal District Court in St. Louis for the appointment of a receiver for the Knights of Honor, a fraternal organization. The liabilities of the order is stated in the petition at \$600,000 and assets \$400,000. The outstanding insurance is placed at \$23,000,000. The hearing was set for June 11. The court refused to appoint a receiver pending the hearing.

Geo. P. McLelland, Farm Demonstrator of the United States Agricultural Station at Ballinger, Texas, has hit upon a unique scheme to interest farmers, especially children, in diversification. He has a cartoonist accompanying him on his lectures and gives sketches in black and white as he talks. In this way his audiences are able to grasp the full import of his message.

Judge A. S. Fisher, of the new District Court of Travis and Williamson Counties, in his first charge to the Travis County Grand Jury called that body's attention to the fact that it had jurisdiction to investigate the various State departments and also State institutions. This is said to be the first time this subject has ever been presented to a Grand Jury in Travis County.

The sixth annual convention of the Texas Ginners' Association met at Dallas last week, and was attended by 1480 accounted delegates. Dallas was selected as the permanent meeting place of the association and it is thought 3000 members will attend next year's meeting. The following officers were elected: E. B. Blalock, of Marshall, President; Ed McCollough, of Waco, Vice-President, and Dabney White, of Tyler, Secretary and Treasurer.

The twenty-fifth annual reunion of the Veterans of the Confederacy was held last week in Richmond, Va. As a closing event of a grand military pageant the cornerstone of a monument to Stonewall Jackson was placed. Nearly six thousand of the "old boys" of the early sixties paraded through the streets of the capital of the Confederacy and to martial strains of rebel music bowed their heads to the statue of Jefferson Davis and sounded the rebel yell as they passed the monument of Robert E. Lee. General Bennett, yet young, was re-elected Commander in Chief, though unable to attend the reunion on account of sickness.

Governor Ferguson has approved the eleemosynary bill for 1916-17 with but a single item vetoed. That item provided for an appropriation of \$4000 to pay for a heating plant at the School for the Deaf and Dumb in Austin. The judicial section of the Appropriation Bill, carrying \$61,200, was also approved by the Governor. Not a single item was vetoed and the bill stands as it was passed out of the Legislature. The eleemosynary section of the Appropriation Bill carried \$2,131,240 for 1916 and \$1,918,310 for 1917, or a total of \$4,049,550. The Governor vetoed the item of \$415,000 in the Miscellaneous Appropriation bills for a general overhauling of the Interior of the State Cap-

itol. The item of \$125,000 in the departmental bill for improvement of the capitol will be approved.

County Treasurer Bond, of Dallas, has received from J. R. Bowen, of Waco, two Dallas County warrants issued in 1862. The warrants called for \$1.00 and \$2.50 for jury service. They were issued by J. M. Patterson, Chief Justice, and were signed by Geo. Laws. The warrants were made payable to bearer in Confederate notes. In sending the warrants to Mr. Bond, Mr. Bowen wanted to know whether or not they were any good. Mr. Bond said they would not be paid.

The Federal Reserve Board has made an order transferring counties of South Oklahoma, save eight, from the Dallas to the Kansas City District effective July 1, unless sooner arranged for. The Oklahoma Counties to remain in the Dallas District are Atoka, Bryan, Choctaw, Coal, Johnston, McCurtain, Marshall and Pushmataha. The transfer effects 121 banks with a combined capital and surplus of \$5,944,873. The board reserves the right to act further in the matter of changes as necessities arise.

DIRT IS BROKEN FOR THE NEW BUILDING AT ORPHANAGE.

Last Tuesday was an eventful day at the Methodist Orphanage in Waco, Texas. Immediately after an interesting program, and before a good sized crowd of visitors, ground was broken for the new administration building. Rev. W. H. Vaughan, who was connected with the launching of the institution more than eighteen years ago, and its manager through all these years, up to the time when he was succeeded by Dr. J. H. McLean, held the lines for the ceremony, and Rev. R. A. Burroughs, the present manager, held the plow.

The breaking of dirt for this building is the beginning of the erection of the four new buildings, which are so much needed for the adequate equipment of the Home.

The program was rendered under a beautiful live oak tree, where a large platform had been built, and several hundred chairs placed around it.

A piano had been placed on the platform, and a number of chairs for the speakers. The program began with a beautiful song entitled, "Spring Song," by Mendelssohn, which was rendered in a very effective manner by the girls' chorus from the Home.

Following this song was the innovation by the pastor of the Herring Avenue Church, to which Church all of the children of the Home, with the exception of real small ones, belong.

Brother Burroughs had arranged a surprise for his hearers, and announced that the welcome address would be delivered by one of the girls of the Home, the address being her own composition.

The little girl's name is Hetty Fields, and she is a relative to Eugene Fields, and also a granddaughter of Abraham Mulkey. The welcome was well rendered, and most heartily applauded by all.

Many of us thought of the early days of the Orphanage, the stirring sermons, and mighty appeals of its Manager, Rev. Vaughan, when he spoke of "The Birth and Life of the Orphanage." Brother Vaughan told of many interesting things that had happened during the days he labored so faithfully to build and establish the Home. Many of our first impressions of the Home were brought to us by this good man of God, and the Church will never forget this most faithful minister of the Gospel, and lover of little children.

Dr. F. P. Culver, in a very interesting and most impressive way, spoke on the subject, "Waco and the Orphanage." It would be interesting to give a full report of all that was said in these addresses, but time and space forbid.

The subject, "The Orphanage and Texas Methodism," was spoken to by Rev. W. B. Andrews, of Waxahachie. Brother Andrews called attention to the fact that a large majority of the children had non-Methodist parents, and that the Home was for the benefit of all the surrounding sections, and not for any one creed or class.

In the absence of Mr. Sam Sanger, who was unable to be present, A. T. Godshaw spoke on "The Orphanage and Waco." Following this very pleasing address Mrs. Wigley, one of our most useful and consecrated women in the city of Waco, read a paper on "Women and the Orphanage."

Hon. Tom Connally, of Marlin, spoke on the "Church's Responsibility" after which the girls of the Home sang the selection, "The City Far Away," which brought tears to the eyes of many present.

Brother Burroughs made a few remarks with reference to the needs of the Home in the way of more room, stating that more than two hundred children had been turned away during

the last year, because of the lack of room. Every day or two brings letters to Dr. Burroughs asking for entrance into the Home, and it is enough to break the heartstrings of the strongest to have such appeals coming so often. Surely Texas Methodism should and will rally to this man, and this great institution, and meet the increasing demands. Every pastor in Texas should not delay one week the taking of the collection for the Home, it costs money to run this Home, and the Church should not allow its manager to be embarrassed by the shortness of funds and the necessity of making loans.

My dear brother pastor, will you pardon me for my seeming sudden interest in this matter, but since I have been so closely associated with Dr. Burroughs and this Home, which has been only about six months, I have come to view it, and to love it as never before. If you will make a visit to the Home, bring some of your laymen with you, and see what you have here, the excellent method and system with which everything is conducted, the hygienic conditions, the splendid training of the children, and their most beautiful behavior, you will not only be willing to speak a good word for the Home, but will be happy to assist in the needed equipment.

Many of the pastors from the smaller charges have sent in their collections, while some of our larger places have not yet done so. It certainly is to be hoped that this great interest of the Church, lying so close to the heart of every one, will not suffer for want of funds.

I have somewhat digressed from the original subject of the bright and most happy occasion of the dirt breaking of the new building, however, it is as intended.

This was an auspicious day for the Orphanage, and the beginning of a brighter day, when additional history with unabating interest shall become a matter of record.

From an hour or so after the dirt breaking, the people lingered and talked with each other and the children and enjoyed not only the social mixing, but also the nice refreshments served on the large veranda by the girls of the Home. This interesting feature of the occasion, along with every other of the Home, would be incomplete without the superintendency and assistance of Mrs. Burbanks, the teacher of Domestic Science, who is very proficient.

Brothers McCain and Gray, Field Agents of the Home, were present, and will continue their work with renewed interest and zeal. In the meantime work will be pushed on the new building, and as fast as funds are furnished the sound of workmen will be heard.

In conclusion, in behalf of the present urgent needs of the Home, will not every pastor who has not done so take the collection and forward it on.

R. F. BROWN.


A FOREIGN VIEW OF COMPETITIVE ATHLETICS.

On various occasions The Journal of the American Medical Association has entered a protest against the widespread tendency in the United States toward the extension of competitive athletics in schools.

These contentions are shared by European authorities to whom the question of permitting students of various ages to engage in competitive sports has been submitted by the Prussian government. In order to discover undeveloped athletic "talent" among the students of the high schools and universities of the German Empire, in anticipation of their being trained for the projected Olympic Games, competitive games were proposed under the auspices of athletic associations in many places. The participants were to be students without previous athletic training. The events were to include swimming matches, running and jumping contests, and numerous other exercises. Although it was assumed that such contests would increase appreciation of the importance of physical exercise, the intent of the plan was to

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discover promising candidates. The plan was submitted to the physiologist Rubner and the clinician Kraus, professors in the University of Berlin. In their report they contend that any system of athletics which finds its best expression in competition, and has as its chief end the development of athletic supremacy, fails to meet the real hygienic needs of youth and to serve for the proper perfection of the body. The excesses and the evils of athletics which have grown up in England and America, where this form of sport has received its greatest impetus, are brought home to the German committee. They are reminded that here the organization of competitive athletics is attended with an undue sacrifice of time at the expense of the intellectual pursuits. The contests degenerate into a public entertainment with all the drawbacks of the arena. The development of the body is carried out along lines of extreme specialization.

The conclusions of Rubner and Kraus are not only to be endorsed, but deserve widespread publication as sane judgments of competent observers. Exercise is intended to benefit, not to injure the individual. Let no one construe such checks on competitive games as a movement against physical training and gymnastics. The latter should receive every encouragement that a rational system deserves; but the propaganda for a recognition of the value of bodily exercise carried out in any suitable form must be based on a system of health-promoting practices. Competition belongs to the specialist, who must insure himself against the consequences. He should not be allowed to set the standard for athletic sports.

TEMPERANCE 5500 YEARS AGO.

A foreign exchange has this interesting paragraph: "There is still in existence an Egyptian papyrus of the date of 3500 years before the Christian era, which contains the following caution: 'My son, do not linger in the wineshop or drink too much wine. It causeth thee to utter words regarding thy neighbor which thou rememberest not. Thou fallest upon the ground, thy limbs become weak as those of a child. One cometh to trade with thee and findeth thee so. Then say they, 'Take away the fellow, for he is drunk.'" This is believed to be the oldest temperance lecture in existence.—The Christian Herald.

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TWENTY-FIVE POINTS ON PROHIBITION.

The "Chicago Tribune" lately had a cartoon on its first page picturing "King Alcohol" as losing his crown.

In his message to the West Virginia Legislature Governor Hatfield said, "The general results thus far in the matter of prohibition have been most satisfactory. The results for good have been felt throughout our Commonwealth."

The czar of Russia was welcomed to Moscow with thanks for his abolition of the Government's pro-liquor policy.

"From 25 to 40 per cent of all the children who attend some of the Chicago schools do not get enough to eat," so said a recent press dispatch. Is it because their fathers get too much to drink?

Agnes Sproule, W. C. T. U. missionary to lumbermen in Canada, travels 8000 miles a year in the Northland to minister to her 100,000 parishioners; and "chickens," she says, "is the curse of the Northland."

A county local option bill has been proposed for Pennsylvania by Governor Brumbaugh.

Congressman Howard, of Georgia, says that during seven years of service in prosecuting violators of the law in that State he had tried 7400 criminals, 90 of whom out of every 100 were addicted to drink, or under its influence when committing their crime.

No-license campaigns last year in Pennsylvania closed 223 saloons, and carried Cenoago County as the eighth dry one in that State.

The Alberta Grain Growers' Convention, Canada, passed strong resolutions in favor of prohibition.

A bill before the New York State Assembly provides that payment of the United States revenue tax by a person who has taken out a State license to sell liquor shall be evidence of intent to sell in violation of law.

When Abraham Lincoln signed the bill which Congress passed, April 16, 1862, emancipating the slaves in the District of Columbia, in his message he said: "I have never doubted the constitutional authority of Congress to abolish slavery in the District." He could not now doubt the constitutional authority to abolish the liquor traffic.

Judge William H. Wallace asserts that out of 616 liquor-bars in Kansas City, Missouri, 429 are owned and operated by the breweries.

The manager of a large colliery in West Virginia says that not one pint of liquor is used now in that State where gallons were used before prohibition.

In his inaugural address Arthur Capper, the new governor of Kansas, declared: "We have had Nation-wide prohibition in all the great American industries for nearly ten years. National prohibition itself should be no longer delayed."

"The liquor business," declares Dr. Carolyn Geisel, "is interfering with the greatest business on the face of the earth, for under God the business of bearing children and raising men is the greatest business in this world, and it affects the next world."

When the committee called upon Abraham Lincoln, at Springfield, to notify him of his nomination for the Presidency, he said: "Gentlemen, we must pledge our mutual health, in the most healthy beverage which God has given to men. It is the only beverage I have ever used or allowed in my family, and I can not consistently depart from it on the present occasion. It is pure Adam's ale from the spring."

The Good Templars of Iceland have started the ball rolling for National prohibition.

"Regardless of previous records all engineers and firemen caught in a saloon while on duty will be dismissed from service," so runs a recent order of the Burlington Railroad.

"There can be no such thing as liberty for the weak," says Moses E. Clapp, United States Senator, "unless restraint can be placed upon the strong."

According to a report of the Workhouse in Allegheny County, Pennsylvania, 3798 prisoners were committed to that institution of whom 3482 were drinkers.

"With war and without liquor Russia is much more prosperous than it was with that traffic and peace," is the way the New York Times quotes a dispatch from Petrograd.

Under the new government of Australia, after the late elections, its Minister of Defense promptly announced that the liquor contents in the military camps would be closed—and they have been.

Now some Ohio liquor makers propose to deliver their wet goods in dry Wheeling by airplane. By and by the whole liquor business will be up in the air.

The wealth of North Carolina has about doubled in the six years that prohibition has been in force there.

Hon. Chas. H. Randall, elected to Congress from the Los Angeles District of California by a combination of Prohibitionists, Democrats and Progressives, has officially announced his allegiance to Prohibition.

YOUR GRANDFATHER WAS A BOY

When Gray's Ointment already had a long established reputation. Way back in 1847, Dr. Jas. A. Brown of Davidson Co., Tenn., writes: "I have often recommended Gray's Ointment for old and indolent ulcers—in one case of 20 years standing, occupying nearly the whole space between the knee and ankle, in which case is effected a permanent cure." Ever since 1820, Gray's Ointment has been heaping victory upon victory in its fight against blood and skin diseases such as ulcers, tumors, boils, carbuncles, leg sores, also cuts, bruises, burns, etc.

It is an old tried remedy. Send for a Free Sample to Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., or get a 25c box at your druggists.

RESOLUTIONS.

The Board of Trustees of the North Texas Female College at its last session passed the following resolutions on the death of Dr. Rankin:

Whereas, Rev. Geo. C. Rankin, D.D., long a member of this Board, has been called to his reward; therefore be it

Resolved, 1. That in the death of Dr. Rankin the Board has lost a valuable member and the institution a warm and loyal friend.

2. That we extend to the family of the deceased our sincere sympathy and prayers.

3. That a copy of these resolutions be spread on our minutes, a copy sent to the family and a copy sent to the Texas Christian Advocate.

(Signed) R. G. MOOD, P. C. ARCHER.

COMMENCEMENT AT TEXAS WOMAN'S COLLEGE.

Friday, June 11, 8:30 p. m.—Exercises by students of the Department of Expression. A drama, "The Oxford Affair," will be presented.

Saturday, June 12, 10 a. m.—Intersociety contest in piano-playing and in expression. 3 p. m. to 6 p. m., Art Exhibit and Household Economics Exhibit 8:30 p. m., Grand Concert by students in piano, violin, voice and expression.

Sunday, June 13, 11 a. m.—Baccalaureate sermon by Bishop J. H. McCoy, 8:30 p. m., Sermon before undergraduate students, by Rev. J. W. Hunt, of Abilene.

Monday, June 14.—Commencement Day, 10 a. m., graduation exercises, music readings; presentation of diplomas and certificates; senior oration; baccalaureate address, by Rev. S. R. Hay, D. D.; announcements.

TO THE METHODISTS OF OKLAHOMA.

The Oklahoma Methodist Assembly holds its annual meeting this year in Sulphur, Oklahoma, June 22-27. The opening sermon will be preached on Tuesday night, June 22, by Bishop W. B. Murrah.

The regular schedule of work each morning will include a Sunday School Institute, led by Dr. E. Hightower and Miss Kilpatrick; an Epworth League Study, conducted by Dr. F. S. Parker; a School of Instruction for Members of the Woman's Missionary Society, under the direction of Mrs. J. T. Bloodworth; a Bible Study Hour, led by Bishop E. E. Hoss; classes in the several courses of study taught by members of the Examining Committees, and an inspirational address.

The afternoons will be devoted largely to recreation. Several meetings of Boards are scheduled for the afternoons. There will be a sermon or an address each evening.

That you live in a tent on the Assembly grounds is the desire of the manager. This will cost you less and will give you larger opportunity to contribute to the success of this meeting and to the enterprise. You may prepare a part of all of your meals at your own tent, if you wish, or you may procure a part or all of them at the Assembly Cafe, which will serve meals at 25 cents each and short orders at a reasonable rate. You may buy groceries, stationery, etc., at the Assembly Store. You may bring your own tent and camping outfit if you may rent tents at the following prices for the entire time: 10x12, \$4; 12x12, \$5. These will accommodate four or five persons who may divide the cost. Cots and beds may be rented. Cots will cost you 75 cents each for the ten days. Beds, with mattress and springs, will cost you \$1.75 for the ten days.

Rev. H. E. Snowgrass, 1214 North Geary Street, Oklahoma, has charge of the renting and placing of the tents, etc. Write to him to make sure of accommodations. Baggage and Transfer—Arrangements are being made by Rev. J. D. Salter, Ardmore, Oklahoma. We hope to have a live cent fare for the trip to or from town. Your trunk will be taken to your tent free of cost, if you do not find the prices right when you arrive at the station, telephone Brother Salter at the Assembly Grounds.

Recreation is provided in the afternoon of each day. Tennis, baseball, basket ball, croquet and other games, will be provided as they may be desired. Rev. W. A. Goveet, of Sulphur, is superintendent of amusements. Write to him about these features.

The program of the Assembly provides for every Methodist of the State, whatever may be the place he holds in the Church. If you can not attend yourself, help to send someone else. Your interest and co-operation, however it may be expressed, will be very much appreciated.

W. M. WILSON.

ORPHANAGE REPORT.

Central Texas Conference—Ranger, \$1,344; Hamilton Circuit, \$20; Granbury Circuit, \$26.20; Nolanville Circuit, \$2.50; Morrow Street, Waco, \$57.80; Coryell, \$14.50; Salado, \$5.15; Glenwood, \$10; Tyler Street, Dallas, \$2, total, \$149.59. North Texas Conference—McKinney, \$57; Pattinson, \$5; Carrollton Mission, \$5.20; Paradise, \$17.20; Forney, \$28.50; Allen, \$27.50; Vinyard, \$5.25; total, \$144.85. West Texas Conference—Fowlerton, \$15; Rockport, \$6.50; Leesville, \$5; Sherwood, \$2; total, \$28.50. Texas Conference—Calvert, \$12.80; Bay City, \$12.50; total, \$25.30. Northwest Texas Conference—Vernon, Circuit, \$6.50; Wildorado, \$8.50; Gageby, \$1, total, \$15. German Mission Conference—Grassville, \$1.00.

Here is the number of charges, from each conference, that have reported; also the number that have not reported: Central Texas, 91; Northwest Texas, 34; German Mission, 10; North Texas, 70; West Texas, 103; Texas Conference, 80.

Number of charges not reported is 531. Now, brother, if your charge has not reported, will you please take the collection and send it to me? We can't keep the Home up if you don't give the people a chance to give. I am sure you will get the money if you will only give the people a chance. Now, Brother Pastor, what are you going to do about it? If you are one who has not taken a collection for the Orphanage, will you do so at once? If you do not do this, how do you expect me to feed nearly two hundred children? You see that I only received last month \$100.14. Now, unless the pastors who have not done so, take a collection and send to me we will suffer, for I can't afford to

borrow money. Please let me hear from you, brother.

I am trying to do this work just as I have all the work the Church has given me to do, and if the preachers and people of Texas Methodism will stand by me, I think we will have an Orphan's Home that the Church will be proud of. But if you do not stand by me of course I nor any other man can do it. What shall we do about it? R. A. BURROUGHS, Mgr. Waco, Texas.

REPORT OF TREASURER OF TEXAS CONFERENCE OF COLLECTIONS FOR THE MONTH OF MAY, 1915.

Beaumont District. Analuac, J. F. Wallace, Cont. Col., \$17.50; Dom. Mis., \$20; For. Mis., \$20. Beaumont, D. T. Perrette; Chl. Day, \$6.80. Beaumont, W. J. Johnson; Bishop Fund, \$40; For. Mis., \$30; Dom. Mis., \$330. Jasper, F. D. Dawson; For. Mis., \$15; Chl. Day, \$10.70. Sour Lake, J. W. Cullen; Chl. Day, \$10. Silsbee, Oscar W. Hooper; Bish. Fund, \$10; Cont. Col., \$45; For. Mis., \$45; Dom. Mis., \$50; Chl. Ext., \$35; Ed., \$65; Am. Bible Soc., \$1; Chl. Day, \$2.18.

Brenham District. Port Arthur, Trinity S. S. Supt., Orph. Home, \$1.40. Brenham, Ernest C. Cook; For. Mis., \$38.65; Dom. Mis., \$6.50. Brookshire, T. S. Willford; For. Mis., \$16. Bay City, Jas. F. Carter; For. Mis., \$84.90. Caldwell, Chas. U. McLarty; Dom. Mis., \$90. Chappell Hill, F. O. Favre; Dom. Mis., \$18. Giddings, G. C. Cravy; For. Mis., \$13. Ham. Mis., \$10. Chl. Day, \$7.70. Leanington, R. E. Ledbetter; Chl. Day, \$5.20. Sealy, G. W. Riley; Chl. Day, \$5. Wallis, W. W. Horner; Dom. Mis., \$10. Wharton, W. F. Davis; Chl. Day, \$10. Waller, J. L. Weatherford; For. Mis., \$10; Chl. Day, \$4.

Houston District. Rosston, Caspar S. Wright; Chl. Day, \$25; Ch. Ext., \$250; Am. Bible Soc., \$15; Bish. Fund, \$75; For. Mis., \$225; Dom. Mis., \$124. St. Pauls Ch., Mr. Y. W. McNeil; Dom. Mis., \$302. Tabernacle Ch., J. J. Poyer; Chl. Day, \$8. St. Paul, J. M. Mills; Chl. Day, \$17.50; Houston, A. A. Wagoner; Chl. Day, \$2.50. Houston Heights, Grace Ch., Mr. Roy M. Huffington; Chl. Day, \$6.11. Cedar Bayou, I. B. Manly; Chl. Day, \$6.65. Galveston, O. E. Goddard; Dom. Mis., \$180. Harrisburg, Arcey W. Gordon; Bish. Fund, \$6; Cont. Col., \$19; Ch. Ext., \$13; Am. Bible Soc., \$3. Humble, C. E. W. Smith; Chl. Day, \$8. Seabrook, O. O. Gaston; Chl. Mis., \$18. Arcola, Iowa Colony; For. Mis., \$18; Dom., \$5. Texas City, H. V. Watts; Chl. Day, \$6.50.

Jacksonville District. Alto, C. B. Fuller; Dom. Mis., \$16. Frankston, M. J. Bigger; Dom. Mis., \$14. Jackscville, S. S. McKenney; Chl. Day, \$21.00. Keltys, J. R. Murray; Chl. Day, \$3. Neece, J. M. Cochran; Dom. Mis., \$9; Chl. Day, \$2. Overton, M. T. Wells; Dom. Mis., \$5. Rusk, J. C. Carr; Dom. Mis., \$25.

Marlin District. Bremond, C. E. Garrett; For. Mis., \$2,751; Dom. Mis., \$10; Chl. Day, \$10,252. Cameron, Mrs. Jeff M. Kemp; Chl. Day, \$2,100. Fairfield, Dom. Mis., \$10. Fairbairn, W. F. Richardson; Chl. Day, \$7. Franklin, Allen Tooke; Chl. Day, \$8.70. Lott, R. S. Marshall; Bish. Fund, \$11; Dom. Mis., \$14,500; Am. Bible Soc., \$3. Jewett, I. B. Saxon; Bish. Fund, \$5; Ch. Ext., \$10; Ed., \$10; Chl. Day, \$5; Chl. Day, \$4. Oakwood, E. A. Sample; Dom. Mis., \$12. Mayfield, J. C. Cockrell; Chl. Day, \$2,10. Dom. Mis., \$6.50. Marlin, H. M. Whaling; Chl. Day, \$12.46.

Marshall District. Bethany, La., R. L. Owens; Chl. Day, \$9.70. Kellyville, T. D. McCrary; Orph. Home, \$17. Longview, Glenn Flynn; Chl. Day, \$10; Bish. Fund, \$37; For. Mis., \$50; Dom. Mis., \$195; Am. Bible Soc., \$10. Marshall, Summit St., H. J. Hayes; Chl. Day, \$6.50.

Navasota District. Huntsville, Dr. J. W. Thomason; Chl. Day, \$20.85. Midway, L. O. Weston; Chl. Day, \$3.11. Millican, Mr. C. B. McGreger; Chl. Day, \$5.50. Madisonville, T. W. Byers; Chl. Day, \$7.30. Navasota, J. L. Massey; Chl. Day, \$6. Shiro, D. W. Gardner; Dom. Mis., \$16. Walker Co. Mis., Dodge, J. L. Webb; Chl. Day, \$4.53.

Pittsburg District. Atlanta, C. T. Cummings; Chl. Day, \$9. Dalby Springs, J. E. White; Chl. Day, \$9.30. Douglasville, C. C. Ansley; Dom. Mis., \$10.50; Virginia K. Johnson Home, \$1; Dom. Mis., \$10. Danglerfield, C. H. Adams; For. Mis., \$10; Dom. Mis., \$25. Hughes Springs, Dom. Mis., \$25. Naples, B. C. Anderson; Dom. Mis., \$25. Pittsburg, W. H. Vance; Dom. Mis., \$225; For. Mis., \$75. Queen City, J. S. Hendrick; For. Mis., \$15; Dom. Mis., \$15; Chl. Day, \$3.35.

Timponz District. Geneva, Nat. A. Griffin; Bish. Fund, \$4; Cont. Col., \$2.50; For. Mis., \$2.50. Dom. Mis., \$2.50; Am. Bible Soc., \$2. Kennard, A. I. Morgan; Chl. Day, \$2.50. Luik, C. B. Garrett; Chl. Day, \$15. Nacogdoches, Mr. J. E. Gaston; Chl. Day, \$12.05. Nacogdoches, Mr. I. L. Sturdevant; Dom. Mis., \$175. San Augustine, W. W. Gollingh; Chl. Day, \$6.45.

Tyler District. Colfax, Jas. I. Weatherly; Orph. Home, \$90; Chl. Day, \$1.35. Canton, G. M. Collins; Dom. Mis., \$15. Emory, F. E. Luker; Chl. Day, \$5. Edom, P. I. Milton; For. Mis., \$10.50; Bish. Fund, \$17; For. Mis., \$11.80; Orph. Home, \$5.80; Dom. Mis., \$22.50; Orph. Home, \$1; Chl. Day, \$4.10. Edgewood, W. H. Edwards; Dom. Mis., \$15. Grand Salme, J. R. Ritchie; Chl. Day, \$3.40. Murson, L. E. Green; Dom. Mis., \$3; Orph. Home, \$12. Lindale, C. M. Hudson; Chl. Day, \$2.35. Lindale, W. S. Easterling; Dom. Mis., \$0.13; Orph. Home, \$0.50. Tyler, Cedar St., Mr. J. L. Horner; Chl. Day, \$5. Tyler, Mr. H. C. White; Chl. Day, \$29.56. East Tyler Cir., Mr. Sanford I. Long; Chl. Day, \$1.55. Whitehouse, W. L. Russell; For. Mis., \$12.50; Dom. Mis., \$8.50.

Recapitulation. Beaumont District, E. W. Solomon, Presiding Elder, \$1059.64. Brenham District, S. W. Thomas, Presiding Elder, 336.50. Houston District, J. Kolgoer, Presiding Elder, 1785.32. Jacksonville District, I. F. Betts, Presiding Elder, 96.06. Marshall District, F. M. Boyles, Presiding Elder, 495.29. Tyler District, Geo. W. Davis, Presiding Elder, 161.33. Navasota District, E. L. Shetles, Presiding Elder, 63.38. Pittsburg District, O. T. Hotchkiss, Presiding Elder, 452.24. Timponz District, L. B. Elrod, Presiding Elder, 222.50. Tyler District, J. T. Smith, Presiding Elder, 212.59. Total, \$2814.86. Respectfully submitted, G. W. GLASS, Treasurer Texas Conference.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

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

ATTORNEYS.

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

CHOIR DIRECTOR.

JAMES W. CHAPMAN, Choir Director of First Methodist Church, Dallas, is available for evangelistic singing during June, July and August. Address, care Sam R. Day, First Methodist Church, or W. C. Everett, care Smith & Lamar, Dallas.

FILMS DEVELOPED FREE.

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

HELP WANTED.

WANTED—Christian men and women to help in the Billy Sunday movement. \$3.00 per day easily made. Write for territory at once. ADAMS PUB. CO., 102 Morton Bldg., Chicago, Ill.

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

DISTRICT CONFERENCES.

(Revised each week.) Beaumont, at Sour Lake, June 16-20. Western Division, German Mission, at Castell, June 24. Marlin, at Gause, June 28-30. Marshall, at Lovett, 8 p. m., June 29. Timponz, at Tenaha, 3 p. m., July 1-4. Creek (Full Blood Indian), at Cusseta, July 15-17. Navasota, at Madisonville, July 20. Choctaw (Full Blood Indian), at Livingston, Aug. 25-27. Tyler, at Cedar Street, Aug. 30.

MARRIAGES.

CRAIN-HUDSPETH. — At 5:30 o'clock on the evening of June 1, 1915, in the Methodist Church at Hondo, Texas, Mr. Perry L. Crain and Miss Verna Mae Hudspeth, Rev. John M. Alexander officiating.

PUBLIC SCHOOL LANDS.

This statement is being sent to the newspapers so that the public may have the information herein contained to the end that each one shall have an equal opportunity to secure public school land under the terms of an act passed by the regular session of the last Legislature. Lists of the school land for sale will be ready for distribution about July 1. As the land will be for sale September 1 this will allow prospective purchasers two months in which to decide which tracts they may desire to purchase. One who wants a list may obtain it by writing to me at Austin. Land that is situated in the rough mountainous portions of the western counties may be purchased without condition of living on it. Such land is unfit for agricultural purposes and is generally so broken by mountains, rocky hills, canyons and gorges as to be unfit for human habitation. The smooth land there has been sold. It may be that some would want it for trading purposes. See with or without settlement is fixed by counties. Such land as is supposed to be susceptible of agriculture will be for sale to those who will become actual settlers on it. There will be some 60,000 acres of this class. This is a chance for the one without a home. Heretofore those who lived within five miles of the land could buy it by living on his other land. Not so now. The purchaser must live on the land he buys when it is situated in a county where such tracts of land must be sold on condition of settlement. The settlement purchaser pays one-fourth cash and 3 per cent interest; the purchaser without settlement pays one-fourth cash and five per cent interest. Each has forty years to pay the balance. This is the home-builder favored. The list of lands will give more information and will be ready about July 1. J. T. ROBINSON, Commissioner General Land Office. Austin, Texas, June 7.

Gatesville District—Third Round.

June 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Meridian Sta., July 2, 4, Meridian Cir., at Held. July 8, Evans, at Evans. July 10, 11, Crawford, at Evergreen. July 12, 13, Gatesville Cir., at The Flat. July 18, 19, Gatesville Sta. July 22, 23, Nolanville, at Brookhaven. July 27, Oglesby, at Station Creek. July 31, Aug. 1, Coonras Cove, at Pidocke. Aug. 4, Farry, at Farry. Aug. 5, Hamilton Cir., at Liberty. Aug. 7, Killen Cir., at Killen. Aug. 7, 8, Killen Sta. Aug. 14, 15, Hamilton Sta. S. J. RUCKER, P. E.

MISCELLANEOUS.

BROTHER accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida. WANTED—Men to learn the barber trade. TEXAS BARBER COLLEGE, world's greatest. Free catalogue by J. Burton, 1800 Main Street, Dallas, Texas.

WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general re-constructive tonic, stimulates the appetite and restores strength. A standard tonic of (30 years) time proven value. Sold by all druggists, 50c and \$1 bottles.

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

MUSICAL INSTRUMENTS.

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

OPEN DATES.

THE ALDRIDGE HICKMAN PARTY have open dates for June, August and thereafter. All those members of party graduates Moody Bible Institute of Chicago. Address: L. M. ALDRIDGE, Overland, Mo.

REAL ESTATE.

FOR SALE—Good lot on Polytechnic Heights, near car line; small payment down and remainder on long time. Write owner, G. E. JOHNSON, Comanche, Texas.

TEACHER.

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

WANTS TO HELP.

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

WORK AS SUPPLY WANTED.

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

Vernon District—Third Round.

(First Part) Vernon Cir., June 25, 26, 27, 28, 29, 30, 31. Lyberty, July 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Damon, July 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Chick, July 25, at 2 p. m., July 26, 27, 28, 29, 30, 31. Margaret, July 25, at 10 a. m., July 26, 27, 28, 29, 30, 31. Chillicothe, Aug. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Childress, Miss. Aug. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Estelline, Aug. 2, at 10 a. m., July 25, 26, 27, 28, 29, 30, 31. Child, Aug. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. R. C. HICKS, P. E.

Dublin District—Third Round.

Alexander, at White Chapel, June 3, 11 a. m., 12 a. m., 1 p. m., 2 p. m., 3 p. m., 4 p. m., 5 p. m., 6 p. m., 7 p. m., 8 p. m., 9 p. m., 10 p. m., 11 p. m., 12 p. m., 1 a. m., 2 a. m., 3 a. m., 4 a. m., 5 a. m., 6 a. m., 7 a. m., 8 a. m., 9 a. m., 10 a. m., 11 a. m., 12 a. m., 1 p. m., 2 p. m., 3 p. m., 4 p. m., 5 p. m., 6 p. m., 7 p. m., 8 p. m., 9 p. m., 10 p. m., 11 p. m., 12 p. m., 1 a. m., 2 a. m., 3 a. m., 4 a. m., 5 a. m., 6 a. m., 7 a. m., 8 a. m., 9 a. m., 10 a. m., 11 a. m., 12 a. m., 1 p. m., 2 p. m., 3 p. m., 4 p. m., 5 p. m., 6 p. m., 7 p. m., 8 p. m., 9 p. m., 10 p. m., 11 p. m., 12 p. m., 1 a. m., 2 a. m., 3 a. m., 4 a. m., 5 a. m., 6 a. m., 7 a. m., 8 a. m., 9 a. m., 10 a. m., 11 a. m., 12 a. m., 1 p. m., 2 p. m., 3 p. m., 4 p. m., 5 p. m., 6 p. m., 7 p. m., 8 p. m., 9 p. m., 10 p. m., 11 p. m., 12 p. m., 1 a. m., 2 a. m., 3 a. m., 4 a. m.,

District Conferences

(Continued from page 7)

the entire conference with splendid effect.

At 8:30 Rev. G. S. Hardy, of Sweetwater, preached a splendid sermon on Soul Winning.

On Friday morning at 11 o'clock Rev. G. A. Humphries, of Roscoe, preached a magnificent sermon on Child Training. He dwelt on the preacher's boy and gave statistics showing that as a class they outrank any other, despite the oft-repeated allegation brought against them. The writer wished every preacher's boy in the land might have heard it.

Friday night Rev. J. R. Plant, of Ira, preached to the delight of all.

Saturday morning at 11 o'clock Rev. J. G. Miller, presiding elder of Stamford District and also President of Stamford College, preached a great sermon, at the close of which he represented the college in a strong appeal for students. This is our school and Methodists in this part of our Methodism should rally to the support of this splendidly equipped school.

Saturday afternoon the reports of committees were read, delegates elected to the Annual Conference and the next meeting place was selected by a unanimous vote. After a heated contest with Loraine, Fluvanna was selected as our next place of meeting.

The following were elected delegates to the Annual Conference:

- G. E. RAMSEY, Sweetwater.
W. P. LESSLY, Colorado.
REV. NEALY MORTON, Roby.
D. C. McRAY, Goram.

Alternates:

- W. S. Adamson, Snyder.
J. T. Biggs, Ira.

Licensing Committee—Rev. G. S. Hardy, L. A. Humphries, J. E. Stephens, C. F. Carmack and C. E. Jameson.

The conference missed the representatives of most of our Connectional interests. We enjoyed a communication from Dr. Bradford, and the Advocate was represented by our presiding elder, who also represented our Southern Methodist University.

By unanimous vote it was ordered by the conference that a part of the report of the Committee on Missions be published in the Texas Christian Advocate.

The Report.

"We recommend to the Bishop and his Cabinet the advisability of re-districting the Northwest Texas Conference, retaining the same districts now formed, so as to make all of them, except the Big Spring District, self-sustaining and of as nearly equal financial strength as possible."

Our Chairman showed himself a past master in presiding and keeping things lively and going. He is thoughtful and brotherly. He wins all hearts at once.

One of the best features of the conference was a communion service Friday afternoon. It is a great service. I trust we shall never hold another conference without one.

The Committee on the State of the Church reported nearly 500 conversions already in the district, and this without the revival campaign hardly begun.

The Secretary heard fine reports from the Sunday morning sermon by our Chairman and the Sunday afternoon sermon by Rev. C. C. Wright, of Dunn.

The people of Blackwell did nobly in their entertainment, and their pastor, Rev. Duncan, was busy making every one at home and comfortable. We all had a good time.

J. E. STEPHENS, Sec.

THE OKLAHOMA CITY DISTRICT CONFERENCE.

The Oklahoma City District Conference met at Purcell, May 27, at 9 a. m., with Rev. W. M. Wilson, our presiding elder in the chair. The presiding elder's address, which has already appeared in the Advocate, was something new in District Conference circles.

The opening sermon was preached by Rev. C. K. Proctor, one of the best prepared young men in Oklahoma, and the sermon was great in its comprehension of thought and homiletic accuracy.

The attendance was good. All the pastors except three present; great number of lay delegates present. The different interests of the Church were represented as follows: Education, by Rev. E. R. Welch, Conference Educational Secretary; Sunday School, by Rev. E. Hightower, the Divisional Secretary. His visit to the conference was one of inspiration and information. The missionary cause was presented by Rev. M. L. Butler, Confer-

ence Missionary Secretary; Evangelism, by Rev. J. A. Old; Laymen's Work, by B. C. Clark, Conference Lay Leader.

The preaching of the conference was of an exceptionally high order, the best of any District Conference it has been my privilege to attend. The opening sermon was followed by a sermon by Rev. R. E. Goodrich, whose message was profound and with the Gospel ring. Dr. W. D. Bradfield, our beloved editor, preached a wonderful sermon on the "Centrality of the Cross." It was a passionate plea of a great soul for men to enthrone the Cross in their lives and preaching. Rev. M. L. Butler, in a missionary discourse, showed how the Church received its inspiration in that field.

Saturday night Rev. S. Y. Allgood preached to the satisfaction of all those present.

Sunday was truly a great day for Methodism in Purcell, the presiding elder preaching at the 11 o'clock hour, a love feast at 3 o'clock in the afternoon, led by Brother J. D. Massey, the evening hour being occupied by Rev. Willmoore Kendall.

As the conference began to come to its close it was rumored among the brethren as to whether the "best wine would be preserved for the last." But for a fact Sunday was a great and glorious climax—a religious feast for all present. The entire conference was intensely religious. Business, while every detail was well looked after, was secondary.

The following were elected to the Annual Conference:

- B. C. CLARK.
W. L. CLARK.
A. C. RIPPEY.
D. D. DUSKIN.

Alternates:

- W. D. Parish.
Dr. E. S. Lain.

Epworth, Oklahoma City, was selected as the place for the next session of the District Conference.

C. C. BARNHARDT, Sec.

SUPERANNUATE HOME.

We have just closed our District Conference on the Bowie District. Among our appreciated visitors was Rev. F. O. Miller, Agent for the Superannuate Parsonages of the North Texas Conference. Of course he represented his work, after preaching a remarkable sermon on the "The Call and Work of the Ministry." I have known F. O. Miller for a quarter of a century. I do not know of a more remarkable man. When he was pastor I wondered at his work in that field of labor. When he was made a presiding elder and filled some of the best districts of the conference I was no less astonished at his splendid work there. And when he went into this special work of providing homes for the superannuates of his conference his work has no less been a marvel. I doubt not that the work he is now doing is the best of his life. It is a work that so few can do. It is a work that lies near the heart of every true preacher. After a preacher has spent his life in the itinerancy, to be thrown out on the cold world without a home in his old age, is a heartlessness and cruelty that words cannot describe. It was only a few days since that a wife of one of the preachers on my district said, shudderingly, "My only fear is that after my husband has given his life to the Church, we will be turned out in the end to poverty and want." That fear stood as a ghost before that little woman's heart. Brother Miller is the friend of every such wife, preacher and preacher's child. He is doing his best to remedy that condition to the extent of putting a roof over the head of every such one. It is a work which an angel might rejoice to do. It is a work which every preacher stands in need of having done. It is a work which the Church should respond to. But, strange to say, some preachers actually begrudge opening their pulpits to Miller that he may do this glorious work! A committee should be called in every such case, and such a preacher should be put on trial for incompetency or moral turpitude. No such a preacher should run at large. Such actions tend to discourage this work, thwart the efforts being made to remedy this serious condition, and hinder the work by entailing great distress on those faithful servants of God who have given their all to God and his Church.

With regard to the work of providing parsonages for those who can no longer go forth to battle, it affords me pleasure to say that our preachers and people respond nobly and liberally to these appeals. Several have been provided for in the bounds of this district who could not have provided for themselves in their extremity. Let me beg that the Church give this great cause more attention and more liberal support. Invite Miller to your charges and give him

the right-of-way, and he will do you good and will forward one of the most needed causes of the Church. T. H. MORRIS.

DO STEWARDS BECOME SUPERANNUATED?

(A paper read before the Cleburne District Conference, at Burleson, Texas, April 7, 1915.)

It occurs to me that it would have been more appropriate for a layman to discuss the subject, but since it has been assigned to me, I will undertake the task, not without fear and trembling, however, drawing upon my experience as a pastor in dealing with stewards for a term of fifteen years.

The first question to settle in order that we may get the subject clearly before us is, What is a superannuate? In Section X, paragraph 169, of the 1914 Discipline, the question is asked: "What is a superannuate preacher?" and the answer is: "A superannuate preacher is one who is worn out in the itinerant service." If we confine ourselves strictly to this definition and reason by analogy from the ministry to the stewardship, our question would answer itself in the affirmative and there would be nothing left to discuss. Stewards are made of the same material as ministers, so far as the physical basis is concerned, and are subject to the same physical limitations, and if a man is retained in the office of steward long enough, there will necessarily come a time, owing to the infirmities of age, when it may be said of him, He is worn out in the stewardship and is entitled to be placed on the honor roll as a superannuate steward. Our Church has made ample provision for such an emergency, and if our pastors always had the courage of their convictions and would follow their better judgment in nominating these officials, many difficulties of the local Church would be obviated. But just as preachers are sometimes retained in the pastorate long after they should have been placed on the retired list, so men are often retained on the Board of Stewards beyond the period of their usefulness, and as a result of this folly whole Churches have been dragged into a state of superannuation and have gone into a spiritual and financial decline. But, as with the ministry, so with the stewardship, the majority of such cases are not chargeable to the fact that men have worn themselves out in their work, whether it be the pastorate or the stewardship, but to the fact that they have become inefficient and unacceptable in their work. To close a career of service to the Church by the former method is an honor that an angel might covet, and has the promise of recognition by Him who said, "Be thou faithful unto death and I will give thee a crown of life," but to drag out the evening of life in a service to the Church for which both reason and experience prove one unfitted is a shameful waste of God-given opportunities for which we will be held to a strict account in the day of judgment.

The real question involved in our discussion, therefore, is not, Do stewards become superannuated? for that is a self-evident fact, but, Do stewards ever become so unacceptable and inefficient in their work as to be no longer useful as stewards? and to this question, after a life-time of observation and fifteen years' experience as a pastor in dealing with them I most emphatically answer, They do. There are few Churches of long standing in our Connection that have not at some time or other suffered by the administration of such an official. Some times it is a single man whose social and financial standing in the community combine to make him the leader in the Church. Sometimes it is a set of men whose official career began under the old regime and who have grown old together in the service. To them new methods is a synonym for innovation. They cling tenaciously to the old ways and methods. Whether it be a single man or a set of men, the result is always the same. An inefficient and unacceptable steward, or Official Board, can just as effectively block the way to progress in the Church as an inefficient and unacceptable pastor.

Indeed, I am persuaded that as a Church we have underestimated the value and importance of this official in the local organization. If we take the writings of St. Paul, to whom we are indebted for the bulk of our information in regard to the internal workings of the primitive Church, the officials into whose hands were intrusted the affairs of the local Church were of the highest importance. The minute instruction given in his pastoral epistles as to their qualifications and the manner of their selection indicates that the apostle regarded them as the key to the situation in the local Church, and where is the pastor of any experience who does not thoroughly agree with this view? If the elders and deacons of the primitive Church are represented in the local

Sister: Read My Free Offer!



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

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

societies of our denomination it is in the office of steward. If the rules laid down by St. Paul, in his epistles to Timothy and Titus, as to their qualifications were strictly adhered to some of our Churches would be in great straits to find enough men to complete an Official Board, but who will deny that the Church would be better off for it?

It would take too much time and space to enumerate all the traits that mark a steward as an inefficient and superannuated official, but if you will indulge me for a few minutes I would like to give some characteristics or traits of some stewards and Official Boards with whom I have had the privilege of laboring, and whose sympathy and co-operation have been a large factor in whatever success I may have attained as a pastor.

In the first place, they have been men who were deeply religious and have invariably undertaken their work with a feeling that they had been honored by the Church in being called to such a service. Many men who are filling the office of steward regard it as a drudgery and do their work under protest. Such service can never honor God nor be honored by Him.

In the second place they have been men who have felt that what they were putting into the Church, in time, in money and in service, were not a tithe of the debt they owe to God for the blessings he is continually pouring into their lives through the channel of the Church. God pity the pastor and the Church that have to be served by a set of stewards who have become tainted with the modern idea that the Church is costing too much! One of the best stewards I have ever known said to me a short time ago that no man was fit to be a steward, whatever other qualifications he might have, who did not feel that the house in which he worshiped ought to be the best house in the community and that his pastor ought to be the best paid man in the community.

In the third place, they have been men who have regarded the agreement reached at the beginning of the year by the Board of Stewards as to the amount necessary for the support of the ministry as a personal obligation, a debt for which each member of the Church and of the Official Board especially were liable, just as if it were a joint note at the bank. In my rounds as a pastor it has been my unpleasant duty a few times to follow pastors who had left debts unpaid in the community, and there have not been wanting members of the Official Board who were ready to complain of such conduct as being unparadonable and a reproach to the ministry and the cause of Christ. I have no apology to make for the no-debt-paying pastor. He is a reproach to our brotherhood and ought to be dealt with as our law directs. But there is something radically wrong with a man's idea of honesty who will permit his pastor to close out a conference year with a deficit in his salary, and then complain to his successor that preachers have gotten so they will not pay their debts. In my opinion the first sin was committed by the Church and the Official Board and upon them rests the greater reproach.

In the last place, the stewards whom I have known to love and esteem for their work's sake have been men who have brought into the work of the stewardship the same honesty of purpose and endeavor that they have put into their own personal affairs and have been just as diligent in trying to meet the demands of the Church and solve the delicate problems of the Church's finance as they were in meeting their personal obligations in the business world. There are hundreds of stewards of this type throughout our Connection. They are the Lord's noblemen, the preacher's friend. As Paul says in speaking of the Christian graces, "Against such there is no law." C. N. MORTON, Granbury, Texas.

THE OLD MILL CREEK CHURCH, BURNED MARCH 21st, 1915.

(By Request.)

There was a Church built years ago, and Mill Creek was its name. Surrounded by a neighborhood, where peace and plenty reigned, 'Twas built by early settlers, a good and prosperous lot. But times have changed, yes many gone, and somewhat, too forgot. Alas! this Church I write about, it, too, has passed away. Which calls to memory many things which happened in its day. The happy times spent at that place, to all a kindly greeting. Yes, one and all were always glad to 'tend the Mill Creek meeting. The older heads went one by one, the younger took their place. Their ideas longed for greater things, which always is the case; And as the years went swiftly by 'twas plain enough to see That interest taken at that place lacked what it used to be. The house, of course, as years went by began to show decay, Repairing of the noted place, no mind was turned that way. So now it's gone, that sacred place will somewhat brush your mind Of early days, of those gone by, yes of the good old times. An ideal place to worship God, your trials when there, would vanish. For all were free and kind to you, no such thing as being clannish; All styles were used in going there, no mind about your dressing. No feelings hurt, no slight remark; now wasn't that a blessing? The burning of the Church was sad, the news, of course, spread fast, And many heads went down in thought, a gloom of sorrow cast On many who could ask, "Have I kept the path there taught, Or drifted far away from right, all having gone for naught?" Gen. H. E. McCulloch, converted there, kept firmly to his creed; I understand that at that time the pastor was P. F. Reed. And others preached at that place, I'll mention Brown and Biggs, Horton, Butler, Dietz and Graves helped many to cross the Bridge. 'Tis somewhat different now you know, at least I think it so. If you can't fix yourself in style you do not like to go. There's a saying no doubt you've heard, I mean about your feathers, Some don't like to see you there, your room suits them much better. More good was done in that old Church, the Gospel they did teach; You know the negro saying is "Poor pay you'll get poor preach." That may be so in these fast days, for money is all the go. You'll find that at the Judgment Bar you'll reap what'er you sow. So now I'll end, the Church they say, is bound to be rebuilt. Well, maybe so; the expense I hope, will not cause you to wilt, For as you pass, the very trees seem, as it were, to speak, And say to all, come, don't forget the neighborhood of Mill Creek. -GEO. B. DIX.

HISTRIONIC AND EIRO, OR HISTORIES COMPARED IN IRONY.

(By John L. Sullivan.)

The writer recently received a "postal card" from his old-time friend, Finch M. Winburn, of the Central Texas Conference, who is the first Methodist preacher that left impressions upon the tablet of memory that respond to powers to recall. Those days, I think about 1867 or 1868, were so different to these, I was moved to reminisce just a bit (not that either he or I are getting old, though still disposed) in my answer to his card.

The Then and the Now.

Thinking that the substance of what I wrote in reply to the card might be interesting to some of the Advocate readers just at this time, I offer same:

O, what a train of memories came trooping up when I read that card, just read, when I read the name signed, "Winburn!"

The Old Pine Grove Church in Hot Springs County, Arkansas, where my mother was converted when a little girl, and where she held membership in the M. E. Church, South, until I was grown. That house was built in the frontier days of that State. Of hewn pine logs, roofed with pine "clap-boards," split by hand. The pews were of logs split through the center, hewn smooth, four two-inch holes being bored in each end, into which baseball bat-like legs, or supports, were driven. The backs to these were furnished by the occupant, who had the privilege of sitting on a pew with a straight or curved back, provided he or she could furnish an uncurved spine. The pulpit was about four feet tall, a four-square box that opened at one side, a book-board across on front panel, which was about six feet in length. This was on no elevation. It was there the Spirit of God first touched my childish heart.

To this Church, a part of the Rock Port Circuit, was wisely sent a young man, just a little past the "goshin state," a supply pastor. I saw him first at the home of my grandfather, Smith Sullivan. Late in the afternoon Saturday I heard someone say, "Yonder comes the preacher. He's got his new wife with him." For he had just married Miss Dora Kee. While feeding the preacher's horse something was said about where the young couple would live. Winburn said: "They told me of an old abandoned, leaky cabin we might move into, but I told them I did not find my wife in a shuck pen, and I'm not going to take her into one." This remark was kept fresh in my mind by the criticisms I heard during the next ten years of my stay there.

Then those days of my childhood following the wake of civil strife's bloody trail! O, those years in my mother's home when my wardrobe, most of the time, consisted of a shirt only; this augmented ere Jack Frost returned by a pair of pants and a coat and a pair of "brogard" shoes—all save the latter being taken in the raw wool and cotton and by mother's hand converted into "ready-to-wear" garments with no sewing machine. What if my funnel-shaped, lamb's wool hat of two or three year's wear was all I had for "head gear?" With this set far back on my towhead, covering ears and back of my neck, I was happy as a president-elect on quadrennial inaugural day! I was ready to walk three to seven miles to hear Methodist, "Hard-Shell," or preacher of any other "cult" or "creed;" for there I could see the rest of the boys and those beautiful lassies, their hair hanging loosely down their backs, tied back with a "hairstring" of red, green, blue or yellow calico—no, no, not common "prints." It was fine goods—cost twenty to twenty-five cents a yard. (The girl that had a ribbon was the envied of the community.)

A Practice of Economy.

Then there's that "big old log" just under the hill from the "meetin' house," where the young ladies would halt, sit on that log, their backs to the road (and to their beaux), there put on their shoes, walk on to service. Then, on starting home again, sat in the same way on the same log, pulled off shoes, put stockings, and—into same; tied shoestrings together and gallant sweetheart swinging them all over his arm, they walked onward, doing the only thing that seemed to be offered by the times, court, "spark," love, make love, woo, win, marry early, work hard, stay poor, virtuous and honest.

Not many of these boys ceased to pursue his studies, continue in his schooling, hence, not becoming "rusty" as some do nowadays, still plowed, hoed, cleared land, split rails, grubbed, hewed logs for house and barn buildings. Starting with X, representing the unknown quantities, by the above "ciphering" in algebra, the problem of a home-getting,

securing a living, etc. Then, too, those young wives kept up their music, regardless of how many little ones, welcome comers, were born into the family. Their guitar was the cotton cards; their harp of many strings the spinning wheel; their piano the weaver's loom—that home that was so wealthy as to have an accordion and some one that could "play good!" That home was the "Mecca" for the real music lovers of the hills—a happy gathering place with a welcome as wide open as the unfelled forests unfenced. O, those days of our youth! No, no, I would not have them return—those good old days of the past. We are now in the midst of "strenuous times," "close money," low prices when we sell, high when we buy. Slavish demands of the times, "undervests, overvests!" "Toggeries imported from France or German-made!" "Live for show, in auto go," yes, but I'm here to tell you I'm happy, feeling that "a bird in the hand" is worth a covey in the past. So I'm not shouting "hard times," nor joined to "starvation howlers."

Ironical Contrast.

In those days we knew nothing of "high cost of living." A man could get a pair of split leather boots for \$15 to \$18, while today we are buying as good, have to pay from \$3.50 to \$4. We could get fine corn for \$3 the bushel; now when I buy, and not as good quality, I have to pay \$1, and usually as much as fifty cents. When I went to grandfather's store for a dollar's worth of coffee (we always took it unparched), I took no sack, just dropped it into my pocket. We bought bacon (called "clear side," I suppose, because one could hold a middling between his eyes and the sun and see daylight), at thirty cents to thirty-two cents the pound, and it was "breakfast bacon," "dinner bacon" and "supper bacon," too. Now we pay as much for just "breakfast bacon" only. Our automobiles ran without cranking, were drawn by oxen, and our "speedometers" would register from ten to twelve and one-half miles the day. We neither feared a "blow-out" nor a hold-up. Still I am pleased with the now in which we live, but for sin's awful part:

God lives and all is well, Though I starve and go to heaven! Contented here I'll dwell, Give thanks for blessings given!

Well, well, I did not think when I brought out my typewriter and paper I would write the above; yes, machine!

I'm somewhat like Bishop Hoss West Tennesseean, who, when asked if he could not read a well-written letter he had received, said: "Why, no, I can't read readin', much less writin'." When I came to Texas at the age of seventeen I could not write writing, nor read "reading;" but now, you see, I can even write reading by machinery. I was unfortunate in buying a machine. Got one that can't spell good, but I must not tell you the kind, for it might damage future sales.

Byers, Texas.

Many a skeleton has grown restless in the family closet. One can almost at times hear the clank of the chains that bind him. Suppose your web of life were all tangled. Suppose your private life were to be suddenly dragged into the limelight. The horrors of it all! In a very dim and distant past one said: "Without ye are as whitened sepulchres; within, full of rottenness and dead men's bones." Men and women tramp our streets whose history is as silent as the hush of death. Imprisoned ghosts, now grown brave by years of concealment, at last risk too much. Our smiles hide the deadliest secrets. Sometimes we thoughtlessly drop the key. The spectral thing breaks for freedom. Then tragedy—then shame. There is no supreme hour in which to discover friends. How often is this allegiance just a fitful flame. It's like the will-o'-the-wisp. Too often it forsakes in an evil hour. There are but few friendships that do not prove to be only fire-lights thrown up from the bogs of appetite. Most the crowd that fling roses at the marriage feast will lead the mob at the hanging. One needs but to be pursued by sleuth-hounds to discover undying friendships. Put your ear close to the average human heart. The sound is like the moaning of a tired and restless sea. It will not hurt—it cannot! Hidden boulders tease and fret its already tired and worried waters. What if the turtrains were ruthlessly drawn aside? Is there one whose absolutely real life steps to the front? He who risks it must be pretty sure of his hiding places. We must not curse the one whose skeleton has stalked out into the garish day. In cursing others we may curse ourselves.

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. Articles 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.

TIPTON—Little Lucy Laverne Tipton, baby girl of Mr. and Mrs. A. W. Tipton, born July 7, 1913; died May 1, 1915. This little life was short, but was graced to this family. During her stay the father and mother and three brothers poured into this innocent budding baby life the full tide of their hearts' love. Many little things they did to move her to her first smiles that filled her face with cheerfulness and hope, but her stay here was short. All who chanced to know her loved her. Suddenly a disease, a foe to baby life, crept in with hands full of death robes and touched this bright, beautiful growing babe, and little Lucy Laverne was gone. Her little soul had winged its way home to God who gave it. The precious form was laid to rest in Brady Cemetery. Funeral held by pastor, Rev. I. T. Morris. The first deep grief of parents, but they grieve like true Christians. From now heaven will be nearer; baby girl is there beckoning to them and her loving brothers. May God continue to comfort them in these sad hours. A devoted friend, LULA CALLAN.

CALLAN—The Methodist Church at Brady has recently been bereaved in the death of one of its noblest women, Mrs. Lula Callan, the wife of Dr. G. P. Callan. Sister Callan was born at Byson, Tennessee, September 14, 1879, and was married to Dr. Callan at Comanche, Texas, March 29, 1903; died in Brady, Texas, May 20, 1915. She was buried May 21, in the midst of a large concourse of friends. The floral offerings were beautiful. But her life was far more beautiful than the flowers which were placed on her grave by friends. In the Sunday School, the Woman's Missionary Society, the Women's Bible Class, which meets every Friday afternoon for Bible study and prayer, the Eastern Star, of which she was a member, everywhere Sister Callan was a faithful worker, a recognized leader, full of faith, good works and alms deeds. But it was as a wife and mother that she excelled. Her devotion to her husband and children was all that could be asked. Her death was a glorious victory. She was content and talked to everybody. To her death had no terrors; it was only going home. Her only regret was to leave Dr. Callan and her four little children. Her last act of service out of her own home was to wait on little Lucy Laverne Tipton, one of our Methodist babies which recently died. In a few days Sister Callan was taken with the same disease and only lived a few days. A few days before she died she wrote a few lines on the death of Lucy Laverne which I am sending to the Advocate for publication. Dr. Callan and the four children have the sympathy of all the citizens of Brady. May the Lord sustain by his grace. I. T. MORRIS.

SEGREST—Mrs. Louisa Mariah Segrest was born June 9, 1854. Her parents both dying in her infancy, she was taken and reared by J. C. and Amanda Hightower. In 1864 they moved from Louisiana to Milan County, Texas. In 1868 she was converted and joined the M. E. Church South. On July 19 of the same year she was married to D. S. A. Segrest. To this union were born twelve children; six of whom, with the father, survive the mother—four boys and two girls. On May 31, 1915, she died at the home of her daughter, Mrs. Mahoney, near Aquila, Texas. Funeral services and burial took place at the Vaughan Cemetery June 1, 1915. L. L. EVANS, P. C.

JONES—Clara (Bartholomew) Jones was born in Nevada, Missouri, forty-six years ago. She united with the Methodist Church in early girlhood. In 1901 she was married to H. N. Jones, contractor and builder, and resided for some years in Beaumont, Texas, then in Houston, and for the last five and a half years they have resided in San Antonio. She died May 3, 1915. Mrs. Jones was a woman of unusual attainments and a forceful and gifted personality. She was identified with educational and social work wherever she lived. In club and relief work both in Houston and San Antonio she was very active. Finally health compelled her to withdraw, mainly the result of long duties outside her home. During the last months of her life she prayed to be spared for her family and passionately struggled with her incurable malady. She found it difficult to say "Thy will be done." As the end approached her faith triumphed. She trustfully committed herself and her children into the care of her heavenly Father, who she met in great peace. Surviving her are her husband and five children. The interment took place in beautiful Mission Burial Park. S. W. KEMERER, San Antonio, Texas.

ROGERS—Robert T. Rogers, whose death occurred at his home near Post Oak, Texas, May 8, 1915, was born in Haywood County, North Carolina, October 23, 1834; was married to Miss Mary D. Reed, of Hempstead County, Arkansas, November 23, 1860. To them were born six sons and two daughters. All of these, with his devoted companion, survive him. Brother Rogers gave his heart to Jesus Christ when a small boy, united with the M. E. Church, South, and for a little more than seventy-five years was one of its most faithful members. During this time he grew into a noble Christian character that made him a blessing to his Church, his home and community. We were with him during the last hours and saw that Christlike spirit manifested as he bore so patiently his suffering. As the end drew near and his heart-broken companion bent over the bedside with her hand upon his brow, trying to show her love and devotion which no language could express, he looked at her, then at those around him, and doubtless thinking of God's goodness through all the past, and with the blessed assurance of his sustaining grace then, and that soon they would meet to part no more, he exclaimed, "How thankful, how thankful!" and soon passed peacefully away. Well may it be said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Funeral services were conducted at the home by the writer, assisted by Rev. R. L. Patterson, of Sunset Circuit, a former pastor, who also married his daughter. After these services the Masons took charge, and his remains were followed to the cemetery by a large concourse of sympathizing friends, and laid to rest with the impressive ceremonies of the Masonic order. E. A. DREW.

CRUSTO advertisement featuring an illustration of a fried chicken in a pan and a tin of Crusto. Text includes: 'Fried chicken that is fried chicken. Don't you want to taste the tip-toppest fried chicken you ever put in your mouth? A brown, crispy crust on the outside—and just full of the chicken juice (no grease) on the inside? Fry it in Crusto—gives you all the chicken taste because it itself is tasteless. Saves all the chicken juice because you can get it so hot without burning, that the minute you drop the chicken in the pan a crisp crust is fried around the meat which keeps the grease out and the flavor in. Lard and butter burn long before Crusto will. Lard costs no less and isn't as good. Cooking butter costs more and doesn't approach it. Use Crusto for lard and butter purposes—all but bread-spreading.' Below the illustration: 'FRIED CHICKEN AS SERVED AT SOUTHLAND HOTEL DALLAS. AT ALL GROCERS COMES IN TIGHT TINS, 5 SIZES 2 LB., 4 LB., 5 LB., 10 LB., OR 20 LB. CRUSTO—Houston, Texas'

LEWIS—Mrs. Isabelle Dillamie Lewis (nee Handy) was born in Blount County, Alabama, May 3, 1834. She was converted and joined the M. E. Church, South, when about 17 years old and lived in it a consistent Christian life until her death, which came after several days of illness May 29, 1915, at her home in the Salem community, Llano County, Texas. She was married to Benjamin Palmer, November 20, 1856; in less than three months her husband died. January 9, 1867, she married Dr. William L. Lewis, M. D., and to this union were born five children. She moved from Blount County, Alabama, to Texas, in the fall of 1870. Dr. Lewis died September 16, 1889, and she spent the remaining years in widowhood. The funeral service was held in the Salem Church and the body buried in the Salem Cemetery, surrounded by a host of sorrowing friends and loved ones. She leaves two daughters, twelve grandchildren, six great-grandchildren. We commend the bereaved ones to the kind and all-wise providence of God. May they so live that when God calls them they may meet her in heaven. C. W. RYLANDER, Pastor.

WARD—William Henry Ward was born in La Fayette, Louisiana, May 31, 1852; he died at Navasota, Texas, May 20, 1915. He came to Texas when a small boy and has lived over fifty years in Hempstead, from whence he was buried. Being a railroad man he was away from place to place, but his family remained in Hempstead. Brother Ward leaves a wife, four sons and a daughter to mourn his death. A better man than Brother Ward never lived—devoted to his family, consecrated to his God and the Church, he will be greatly missed around the fireside, where he did all in his power to make it cheerful. The Church has lost one of her noblest sons. Though our hearts ache because our dear Brother has been removed from the walks of men, we rejoice to know that he is in the paradise of God, where his frail body will never more be racked with pain. He has gone, but is not forgotten. We shall meet Brother Ward in the sweet bye and bye. May God's richest blessings rest upon the mourning loved ones. Their pastor, GEO. E. KEMP.

BROWN—Mary Minerva Brown, daughter of Brother L. I. and Sister M. E. Abney, was born December 28, 1879, and departed this life January 27, 1915. It was the will of him that doeth all things well to pluck the bud from earthly thorns to bloom in paradise. She died in the triumph of a living faith. She was united in marriage to Mr. George Brown August 9, 1913. To this union was born one child, a son. Sister Mary professed faith in Christ in 1913 and united with the Methodist Protestant Church at Littlefield as a charter member. Sister Brown leaves to mourn her departure a husband, father, mother, eight brothers and two sisters, and a host of other relatives and friends. Sister Mary was loved by all who knew her. She has only dropped this robe of clay to put her shining raiment on. She now mingles with the angel choir in everlasting song. Dear brothers and sisters, don't grieve. Be kind and affectionate to each other, love and serve God and you, too, will join your dear sister in that everlasting song. Dear father and mother, dry your tears of grief; your loss is her everlasting gain. Her pastor, W. A. LAMBRIGHT.

BARNES—Mrs. Ellen Hopson Barnes was born in Hayes County, Texas, September 13, 1854. Her parents were Mr. and Mrs. Lucian Hopson and moved to Lampasas County in 1859. Here their daughter grew to young womanhood and was married to Captain A. H. Barnes August 13, 1871. To this happy union were born two children—one daughter, Mrs. Ella Barnes Alsvater, who is known as her good mother to the brighter world July 20, 1913, and one son, W. A. Barnes, who now resides in Austin. Sister Barnes had been a member of the Methodist Church for thirty-seven years. Some of the very noblest deeds of our Church in Lampasas had been performed by this unassuming lady. She made no effort to let the community know of her many acts of kindness and unselfishness. But many of the poor had gone to her in their afflictions and need, always to receive kindness and aid. Not far from her beautiful home lived a number of the poorest and most unfortunate people any community has ever had as citizens. To these she was always the "good Samaritan." She nursed the sick, clothed their naked, fed their hungry and comforted their sorrowing. The day of her burial a few of those she had so often administered to ventured over to her home for the funeral, and near the street as the procession passed near the vicinity of the homes of these poor, a great company of little children gathered and with sad faces watched in silence. This was their tribute of love to their benefactress. A few days later one of her friends, a Swedish lady whom she had shown the way of Christ, said, "No one can ever take her place, for she was the first one in America to tell me about the love of Christ." She was a devout Christian and an earnest Bible reader, and a great believer in prayer. Because of her great sorrows and her afflictions this pastor was often in her home, and there were the fewest times, if any, that she did not request that we might read God's Word and pray together, and always her pastor would come away desiring to rattle his shackles, moments in Christian living and service. She was the pastor's real friend, to which all of her pastors bear testimony. She loved the Church, and she desired in a quiet way to do all the good that she could. And so I found this testimony to her consecration, the poor, suffering, and sick he loved in her. She had the profoundest contempt for the usual, but she also had the highest admiration for genuine Christian character. She had known many sorrows and borne many griefs and toward the last days seemed to rejoice in the prospect of departing out of the body to be with Christ. After several weeks of very great suffering, on February 13, 1915, she fell on sleep in Christ. To her friends and loved ones present, those last days, she often talked of the triumph of her faith, and the blessed assurance which filled her soul. "Perfect love had cast out all fear." Z. V. LILES.

JOHNS—Ruth Johns was born March 15, 1911; died May 26, 1915. She was bitten by the family dog which had become infected. Hydrophobia set up, and though in the hands of skilled physicians after three weeks of intense suffering God took her precious soul home to himself. Her beautiful curls and cheerful smiles will linger in memory; her spirit is with God who gave it, and when life is ended here, you may meet her again. The parents and eleven children mourn her death. Look to him who can unstrap the burdens and wipe away all tears. The remains rest in the Round Rock Cemetery. W. M. BOWDEN, Hutto, Texas.

THOMAS—Hazel Margurite, daughter of E. R. and Lizzie Thomas, was born at Stratford, Texas, August 28, 1904; was baptized by Rev. J. H. Messer, pastor M. E. Church, South, at Pecos, Texas, in 1908. She was a patient and heroic little sufferer since she was two years old, and on the morning of May 1, 1915, the little spirit went away to God and left the little weary body to rest in the "city of the dead" at Pecos, Texas, till the resurrection morn. At the time of her death she lived with her parents at Malaga, New Mexico. During her last moments she dried the tears from her parents' eyes and said, "Don't cry; I feel better now." Yes, she is happy forever with God who took the treasure to himself. "For where the treasure is there will the heart be also." The funeral was conducted at the home by the writer. J. M. WILSON.

PERSONALS

Rev. O. E. Moreland, of Garland, was a pleasant caller this week. His work is in good shape, as it always is.

Rev. E. R. Stanford, the efficient junior preacher of First Church, Fort Worth, was a pleasant caller at our office the past week.

Rev. J. F. Pierce, of the Gainesville District, delighted us with a visit this week. He is a strong and efficient man wherever the Church places him.

Rev. G. F. Fair, a superannuate of the Northwest Texas Conference, was in Dallas the past week and we enjoyed a call from him. Brother Fair has spent the winter on the coast and looks much improved in health.

Rev. M. W. Clark, of Maypearl, and his son, Freeman, were pleasant callers at the Advocate office this week. Brother Clark is one of our best pastors and Freeman is a bright boy of promise.

Rev. B. L. Nance, of Channing, called to see us. He is new as a pastor, though he has been active in Sunday School and other Church work. He has been helping Brother Leonard Rea in a meeting and Brother Rea gives him great praise.

The ladies of the Missionary Societies in Dallas presented Dr. and Mrs. O. F. Sensabaugh with a silver service in commemoration of their silver wedding anniversary. This was a merited tribute and is much appreciated by Dr. and Mrs. Sensabaugh.

The wife of Rev. J. H. Scrimshire, of Como, died Sunday at a sanitarium in Greenville, Texas. The Advocate extends sincere condolence. The brethren will remember Brother Scrimshire in their prayers in this trying hour.

Brother J. S. Means, of Andrews, has ordered the Advocate sent to a number of converts and new members added to the Church at Andrews recently. Brother Means says his experience as a steward is that readers of the Advocate make the best members.

Rev. S. W. Kemerer, our pastor at Alamo Heights and Los Angeles Heights, San Antonio, preached the Baccalaureate sermon for the Kerrville High School May 23, all the Churches of the city uniting in the service. He was the guest while there of Prof. E. E. Bagwell.

Rev. Leonard Rea, of Mt. Vernon, was among our callers this week. He has just closed a great meeting at Mt. Vernon, with eighty conversions and fifty-nine accessions. The pastor did the preaching and Rev. B. L. Nance assisted in personal work and organizing, with valuable Sunday School work interspersed.

Rev. Thos. Gregory, of San Marcos District, fearing not the Germans, made his way to North Texas to attend the meeting of the trustees of Southern Methodist University. In order to get a passport back home of course he called at the Advocate office. We were glad to see him. He reports his district in good condition.

Rev. and Mrs. A. A. Wagon, of Houston, Texas, announce the marriage of their daughter, Clara Christian Wagon, to Mr. M. C. Lamar on Saturday morning, June 6, 1915, at their home. They will be at home at 2307 Avenue L, Galveston, Texas. The groom is a son of Rev. C. R. Lamar, a superannuate preacher of the Texas Conference. The Advocate tenders congratulations and best wishes to the young couple.

Rev. J. A. Whitehurst, presiding elder of the Waco District, is recovering nicely from his long spell of fever. He is able to be up and to walk about the home, and was also able to be present at the interesting program rendered at the Orphans' Home, where they broke dirt for the new building. Brother Whitehurst will not be able to hold his Quarterly Conferences for some weeks yet. His brethren are anxious for him to take a much needed rest.

Mr. B. Q. Evans, editor of the Free Lance, Dallas, pays Brother L. E. Conkin a very high tribute in the last issue of that paper. Brother Conkin recently conducted a successful revival in Greenville, the home of Mr.

Evans. After writing up the meeting Mr. Evans says: "The writer, who loves him like a brother, is by him like Bill Nye was by the Atlantic Ocean when he first beheld its blue and turbid waters, when he stepped back and exclaimed: 'Gentlemen, she's a success.'"

CHANGE IN APPOINTMENTS.

Bishop Lambuth and Morrison announce exchange of Rev. Wallace R. Evans, Highland Park, El Paso, Texas, and Rev. M. O. Williams, Largo, Florida. HUBERT M. SMITH, P. E. El Paso District. El Paso, Tex., June 2.

OUR CHURCH NEWS

Bishop E. D. Mouzon, who has in charge the work in South America, will sail from New York for Brazil, June 12. His daughter, Miss Harriet, will accompany him on this trip. During his absence Bishop Collins Denny will have charge of the affairs of the Baltimore Conference.

At the last session of St. Louis District Conference action was taken looking to the publication of the history of our Church in that city.

The Archbishops of Canterbury and York have issued a joint pastoral letter to be read in all of their Churches in England, calling the nation to prayer and urging men to enlist in the army.

West End Methodist Church, Winston-Salem, North Carolina, celebrated its second anniversary by raising \$25,000 to clear off its indebtedness. Bishop John C. Kilgo preached the sermon.

Dr. W. N. Ainsworth, of Georgia, at the late meeting of the Board of Trustees of Wesleyan College, was elected President of the Board, in the place of Col. Isaac Hardeman, deceased.

There are approximately 19,000 Churches in Southern Methodism, and 12,000 of these have no missionary organization. It appears from these figures that there is pressing need for increased activity on the part of the pastors throughout our Methodism.

The Watchman-Examiner (Baptist) gives the latest Baptist world statistics as follows: North America, 6,129,162; Europe, 617,652; Asia, 176,158; Australia, 39,178; Africa, 17,992; South America, 12,606. The total, 6,983,748, represents a gain of 157,451 over the figures of last year.

Dr. W. D. Weatherford, of Nashville, Secretary of the International Committee of the Y. M. C. A., and Miss Julia Pearl McCrory, General Secretary of the Y. W. C. A. of Winthrop College, Rock Hill, South Carolina, were married May 27 at Winthrop College. Dr. O. E. Brown, of Vanderbilt University, being the officiating minister. Dr. and Mrs. Weatherford will spend the summer at Blue Ridge, North Carolina, and will then be at home at Nashville, Tennessee.

Plans are progressing for our annual Missionary Conference at beautiful Junaluska, July 9-20. It will be held on lines similar to those of last year; Study classes for those who desire to prepare such work in their home Churches; institutes for all who desire to help and be helped in solving the practical difficulties and doing the real work of missionary cultivation and promotion in the home base; the devotional half hour for all who need a deepening of the prayer life; and platform lectures for the information and inspiration of all sorts, ages and conditions.

It is announced by Mr. H. A. Ivy, Secretary Temperance Department Texas Sunday School Association, that June 20 is designated in the Sunday School calendar as Anti-Tobacco Temperance Sunday. It is hoped that every Sunday School in Texas will on that day have special exercises designed to warn the youths in its membership against the "snare laid for them" in the seductive cigarette habit. If each school can save one boy from becoming a victim of the ruinous cigarette habit it will be a fine day's work.

A committee of one hundred prominent men of the country, headed by former President Wm. H. Taft, have issued a call for a conference to consider proposals for a League of Peace. The conference is called to meet in Independence Hall, Philadelphia,

S. M. U. Board of Trustees Elects Faculty

Southern Methodist University will open for its first year's work on September 22, 1915. This date was selected, the majority of the faculty members were elected, and every phase of the work done in the last year was reviewed at a two days' session of the Board of Trustees of the University, which adjourned Friday, June 4. All details of the opening of the University were gone over, rates for tuition, board, etc., were decided upon and the Executive Board was requested to push all work and have everything ready for the date chosen.

The following members of the faculty were elected:

College of Liberal Arts

English—Head of Department, Olin D. Wannamaker, A. B., A. M., Vanderbilt and Harvard, now at Alabama Polytechnic Institute. Associate Professor, J. H. McGinnis, A. B., A. M., Ph. D., now at Columbia.

Biology—Professor, Fred N. Duncan, A. B., A. M., Ph. D., now at Columbia.

Physics—Head of Department, Robert Stewart Hyer, A. M., LL. D., President Southern Methodist University. Chemistry—Professor, John Reedy, A. B., A. M., Ph. D., now at Yale University.

Mathematics—Associate Professor, Edward H. Jones, A. B., A. M., Harvard, now with Daniel Baker, Brownwood.

Geology—Associate Professor, Ellis W. Shuler, A. B., A. M., Ph. D., Harvard.

History and Economics—Associate Professor, R. A. Hearon, A. M., M. A., now at University of Michigan. Adjunct Professor of Economics, John Wynne Barton, A. B., M. A., Columbia, now professor at Trinity University.

French—Associate Professor, Frank Holt, A. B., M. A., Ph. D., now at Cornell.

German—Associate Professor, A. D. Schuessler, A. B., Ph. D., now at Cape Girardeau, Missouri.

Spanish—Adjunct Professor, S. A. Myatt, A. B., A. M., Vanderbilt, now at Texas Christian University.

Latin—Associate Professor, J. S. McIntosh, A. B., Ph. D., University of Chicago.

Faculty School of Theology

Dean, Bishop E. D. Mouzon, Dallas. Secretary of Faculty, Dr. Frank Seay, of Southwestern University, Georgetown.

Department of English Bible, Rev. Paul B. Kern, A. B., A. M., D. D., Murfreesboro, Tennessee.

Department of New Testament, Greek and Interpretation, Frank Seay, A. M., B. D., Georgetown, Texas.

Department of Hebrew and Old Testament Interpretation, Ivan Lee Holt, B. D., Ph. D., Cape Girardeau, Missouri.

Department of Christian Doctrine, Fitzgerald S. Parker, D. D., Nashville, Tennessee.

Department of Church History, Gross Alexander, B. D., S. T. D., D. D., Nashville, Tennessee.

Department of Pastoral Theology and Religious Education, James Kilgore, A. M., D. D., Houston, Texas; Assistant, Frank Reedy, A. B., Dallas.

The heads of the Philosophy, Education and Greek Departments will be announced later.

THE NEWLY ELECTED OFFICIALS OF THE BOARD OF TRUSTEES OF SOUTHERN METHODIST UNIVERSITY

Rev. Horace Bishop, D. D., Chairman
Mr. R. H. Shuttles, Vice-Chairman
Mr. Frank Reedy, Secretary-Bursar

Executive Committee

Rev. Horace Bishop, D. D., Chairman
Mr. G. T. Jester Mr. R. H. Shuttles
Rev. O. S. Thomas Rev. J. M. Peterson, D. D.

Finance Committee

Mr. C. C. Walsh, Chairman
Rev. Horace Bishop, D. D. Mr. G. T. Jester
Mr. R. H. Shuttles Rev. J. M. Peterson, D. D.
Rev. O. S. Thomas

Auditing Committee

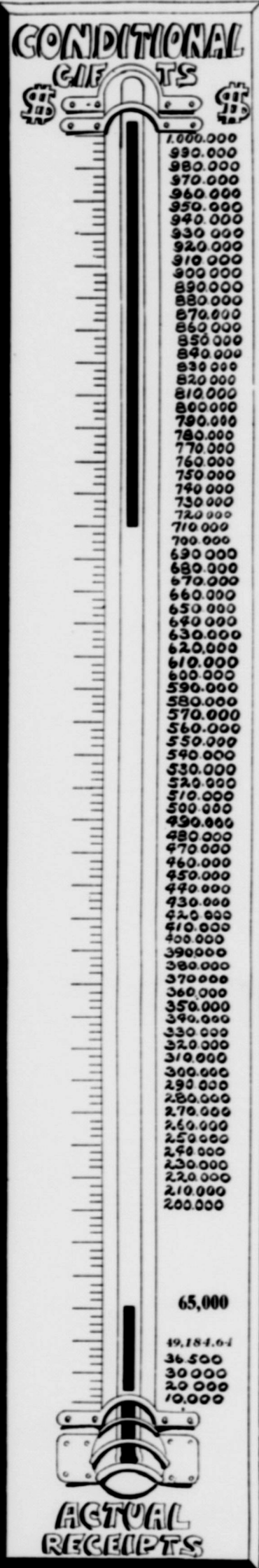
Mr. C. C. Walsh, Chairman
Mr. J. C. Box Rev. O. S. Thomas

June 17. It is proposed by the leaders in this movement that the United States be one of a league of nations which shall agree to use their joint military forces to prevent any one of their number going to war with another before recourse is had to a judicial tribunal or, where the question in dispute is not justifiable, to an international council of conciliation.

According to "Annals of Methodism in Missouri," by W. S. Woodard, Pleasant Green Cemetery is the site of the first Methodist church constructed west of St. Louis. The class being organized in 1825 and the first building erected in 1826, a second one in 1836 and the present one in 1868. In this historical setting and following a memorial sermon at Pleasant Green Methodist Church, Rev. U. V. a barbarous world.

Myatt, presented, on behalf of the Board of Trustees, the plans for enlargement and endowment of the cemetery. In a few minutes the congregation raised \$1790. This with what others interested who have not been heard from will do will assure that this old site will be permanently kept up as a beautiful cemetery.

Mr. McAdoo, when Police Commissioner of New York City, is reported to have said: "Were it not for religion and the faith behind it, there are not enough policemen in all the world to keep order in the city of New York." The same is true perhaps of any other city or section of the country. Without religion and the institutions it stands for this world would be indeed a heathen and



According to figures recently given out, and which are said to be based on the United States census statistics, there are twenty-five States in the United States which have a greater Protestant Church membership than Roman Catholic and nineteen States in which the Roman Catholics are strongest. The States having the largest Protestant membership are: Pennsylvania, 1,700,000; New York, 1,230,000; Ohio, 1,170,000; Illinois, 1,100,000; Georgia, 1,007,000. The States in which there are each more than one million Roman Catholics are: New York, 2,280,000; Pennsylvania, 1,200,000; Massachusetts, 1,080,000. In Georgia the Protestants are relatively strongest—1,007,000 to only 19,000 Roman Catholics. In New Mexico the relative strength of Roman Catholics is greatest—121,000 to 14,000.