

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR

Volume LX

Dallas, Texas, Thursday, May 21, 1914

Number 41

## A Word of Caution to Young Girls

**T**HERE are two or three classes of grown up young girls that need a word of admonition, and the mothers of such girls need several words of admonition. Statistics show that the number of such girls thoughtlessly headed for the bad is increasing and their wrecks are visible all along the shores of social life. They do not start out for wreckage and ruin. They are simply ignorant of the conditions and perils of life and they are thoughtless and indiscreet. Their mothers are not always wise and skillful in their management of such daughters and evil results follow.

Then, too, we have young men and older men of evil hearts and lustful eyes, lying in wait to entice and entrap the unwary and lead them astray. They take advantage of the weakness of such girls for entertainment, dress and diversion. You find them on the trains as travelers, at the depots where trains come in and unload their cargoes of humanity, on the street corners near where troops of working girls come out of stores, offices and factories. They have a purpose in their minds, they are full of designs, they are seeking to enter into terms of intimacy with the unsuspecting, the giddy and the foolish girls of this kind. Such men are governed by passion and self-gratification and in the accomplishment of their evil aims; they are utterly void of conscience, and their only caution in such procedure is to cover up their doings and tracks in such way as to avoid exposure. In all our centers of population and on all our highways of travel these men are to be found.

Guileless and unsuspecting girls from the country or the small towns get tired of the humdrum life of their quiet homes, feeling that there is not much to entertain them or to provide for their more elaborate wants, make up their minds to come to the city to find employment. These men are on the lookout for just such victims. They spot them as soon as they enter a train or walk into the depot. They make it convenient to speak to them adroitly and to engage them in conversation; they even proffer to aid them, or to take them to lunch, or on a little sight-seeing trip, or even to find for them a stopping place. How often these unsuspecting girls fall into these well-laid schemes and wake up to their ruin. No girl ought to leave her home for the city under such circumstances unless it is an absolute necessity, and when she does, she needs to be scrupulously cautious about permitting a strange man to get on terms of intimacy with her. Down in the heart of such men there is a well developed sinister purpose and they will stop at no plan and no pains to accomplish that purpose.

Then, again, it often happens that such

girls watch the want ads in the daily papers to see where there is a call for a servant girl, a stenographer, an office girl, a clerk in a store and the like; and then get into correspondence with such people seeking girls for such positions. How often it turns out that these want ads for girls are not calls for real service, but a concealed bait with which to decoy and catch the unwary and the unsuspecting. Sometimes designing women, known as procuresses, inspire some of these tricks in order to replenish their houses with victims for evil and ruinous living. From schemes of this kind these wicked resorts are filled up from year to year by those men and women who make it their daily an dnightly business to prey upon the ignorant and the thoughtless.

But a different class of girls often get into trouble when least suspecting it. They belong to well-to-do homes, but they go off to schools or on visits to distant friends or relatives. One of these sinister young men will manage to insinuate himself into the good graces of such a girl, pretend to know her father or relatives, find out where she is going, propose to her to take lunch with him between trains, take her in an auto and ride about the city and show her every apparent courtesy. She is flattered by such attention and thinks no evil. We recall just such a case of a girl going home from college to spend Christmas holidays and fell in with just such a gay young picked-up acquaintance and she dropped readily into his trap, went to lunch with him and was found the next day deserted and dazed—yes ruined!

Girls traveling alone ought never to permit any strange man, it makes no difference who he is, to form any familiar acquaintance with them, or to accept any courtesy at his hand. He may be all right, but seven times out of ten he will not do to trust. When girls form the acquaintance with young men they ought to be at the homes of their fathers and mothers, or in the home or under the protection of discreet friends. If when traveling you need information, ask the conductor on the train or at the depot go to the constituted authorities. Never encourage the strange man to give you attention or to proffer you assistance. Now and then such a man is sincere and all right; but not so with the majority of them. A real gentleman is not going to force his attention upon a girl on a train or at a depot unless the circumstances are very exceptional. And the girl who is silly enough to accept and encourage such attention is a simpleton utterly lacking in judgment and prudence.

Therefore, let girls be shy of answering want ads in the daily papers, be exceedingly prudent about permitting strange men to converse with them on trains or at waiting depots or on the streets. If a girl

is an employe in a store, or an office, she needs to be dignified and careful in her relation to chance acquaintance or to the men associated with her in such places. To accept promiscuous courtesies at their hands is a hazardous business. To go with them to lunch, to ride with them at night, to accept presents from them, to accompany them to the theater, to the ball room, or the moving picture show is to break down the safeguards and place themselves across the danger line. And how many just such girls pass finally beyond the danger line and are swept over the precipice. Just here is where the white slave traffic has its beginning. It comes to the girl, not openly and boldly, but gradually, persistently, cunningly until she is caught within the meshes of the net before she even dreams of what is in store for her.

Hence, we caution not only girls in their giddiness and thoughtless vivaciousness, but we call the attention of unthinking mothers of such girls to these dangerous ways that beset their daughters. There was never a time when mothers needed to be more alert and careful about the safety of their daughters than in this day of fast living and pleasure-seeking adventure. Some mother's daughter is needed to replenish victims for wicked men, and it may be that some evil eye is on your child. Tell her of these things and keep her apprised of the fact that lady-like conduct and prudent behavior are always incumbent upon her when she is away from home. The fact is, all our homes are in need of wise, far-seeing, God-fearing and painstaking mothers!

### DR. COKE'S MISTAKE.

**D**R. COKE, though a good man, was never a Methodist but always a Church of England man. He sought to secure the great body of Methodists to the Church of England before they deviated "to such an extent from the Establishment that in time it would bring about a universal separation." He wrote the Bishop of London that one difficulty in the way of the Methodists was that they had a prejudice against receiving the Lord's Supper from ministers who frequented card tables, balls, horse races, theaters and other places of fashionable amusements and stated that he had tried in vain to show them that the validity of the ordinance does not depend upon the piety, or even the morality, of the ministers. That kind of teaching did not suit early Methodism and will not do for Methodism of today. To Methodism the piety and consecration of her preachers are of more value than the ordinances. Methodism does not wish a worldly-minded preacher to serve at the Lord's table. Where salvation is supposed to be in the ordinances of themselves, the fallacy of an impious hand conveying the blessings of Christ's blood in the Lord's Supper

has to be enacted. Methodism saves men in the preaching of the gospel, and it takes a regenerate heart and a good life to give the tongue the power of the preached Word. Methodism has even held her preachers to a strict account, requiring them not only to point to, but to lead in the way.

### THE MINISTRY OF SORROW.

**N**O person reaches the highest excellence of human character until the great master, Sorrow, has been instructor. The reason is clear. We are in a world of sorrow. The whole race bows under the burden of sorrow. He who is to be great among men and serve mankind must have tasted of their common cup. The Savior himself was made perfect through suffering. In order to become the Savior of men Christ had to taste of their deepest possible sorrow. So that the ministry of sorrow is that of the angel who strengthened Elijah for the work of helping the world. Sometimes the death of a child bears the richest fruit in the father's after ministry. Again, sorrow turns our minds to that other world where there is no sorrow, and thus sets our affections there.

### PRAY FOR PEACE.

**O**UR neighboring republic is being ravaged with war—the worst kind of war when fellow countrymen fight each other most savagely. War between nations is cruel and all-devouring, but internecine war is tenfold more diabolical. Three hundred years of Church supremacy in Mexico is not sufficient to make the people able to govern themselves in peace. Nineteen hundred years of Christ's teaching has not brought Christian nations to arbitrate their differences. But the Prince of Peace should and will at last rule on earth. Wars should cease. If ministers and people prayed more for peace on earth it would help to hasten the time when arbitration would settle differences and when great armies would no longer be needed. War destroys soul and body. See the latest sanitation of camps and surgical skill by which disease is greatly lessened and suffering is allayed only make more glaringly the real indescribable wickedness and sorrow-producing power of war. Pray for peace on earth.

When Christ came the Jewish world was expecting him. Their prophecies all pointed to him and his portraiture was accurately drawn; but even then they did not recognize him and spurned him. Yes, they crucified him! Would he fare better today were he to return in the flesh? This question is worthy of our thought; for many of us who profess him loudest are less like him in the lives we are living.

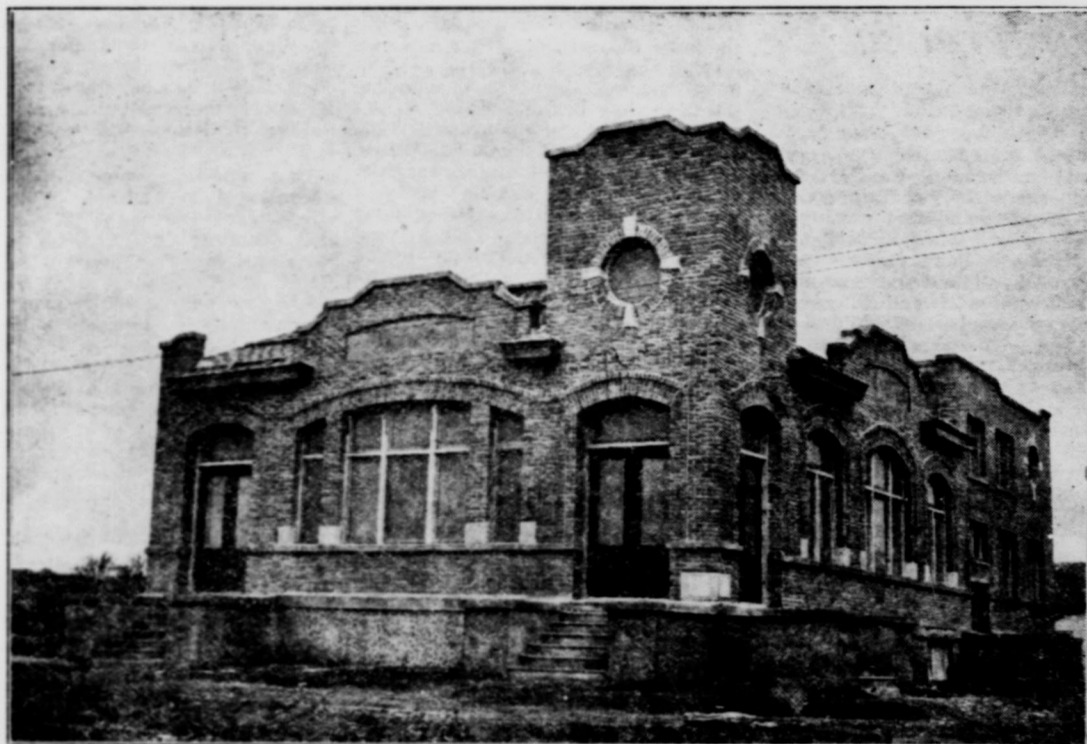












SANTA ANNA METHODIST CHURCH—REV. J. B. CURRY, PASTOR.

This modern house of worship is built of brick and stone, and represents an expenditure of \$10,000. It contains a large auditorium, a commodious basement, a Sunday School lecture room, and seven individual Sunday School class rooms. Dirt was broken for this building on the 26th of January, the ladies of the Missionary Society pulling the plow while the pastor guided the handles. It was formally opened Sunday, May 10th.

that he had made in order to provide temporary equipment for the college, was very embarrassing. Added to this was the fact that the opposition to Polytechnic within the Northwest Texas Conference was steadily increasing. When the session opened in the fall of 1899, for the first time in the history of the institution there was a decrease in the attendance. About one month after the opening of the session father recorded in his journal a full discussion of the situation. In this entry I find this sentence, "Hitherto we had enrolled many sons and daughters of preachers, but this year not one son or daughter of a preacher came—except those living near the college." This fact was to him one of the keenest disappointments that he had received throughout the five years of struggle that he had given in an effort to save Polytechnic College to the Church.

Trustees, he yielded to the urgent advice of these friends and sought relief by filing a petition of bankruptcy. In regard to this act I find the following entry in his journal: "This was to me more bitter than death, as I had always valued my good name above all things else—except of course integrity of character. I finally consented to this course and have surrendered to the referee all that I have to be disposed of for the benefit of my creditors. The assets are more than the liabilities and, if well sold, will pay all I owe. I hardly hope for a result so favorable. It is my purpose, though, if God gives me grace and strength and I can get anything above a meager support for my family, never to stop until every claimant gives a free discharge. May God hasten the day of my deliverance." The above entry gives a true record of what he did. He surrendered all that he had to his creditors, did not withhold what the law allowed him to withhold and what his attorneys advised him to withhold. He then spent the remaining ten years of his active life in a vain effort to pay up debts from which he was legally released.

of all States are required to ratify it. Every Congressional District in Texas must elect a Representative this year. The majority of our Texas Representatives in Washington are opposed to Federal prohibition; it is said that all but one take that position. Some are opposed to all kinds of prohibition. Others, like Representative Vaughan, claim to be staunch prohibitionists, but think Nation-wide prohibition by an amendment to the Federal Constitution a surrender of State rights. Everyone who votes in the primaries of July 25 must vote for the nomination either of a member of Congress who is for Nation-wide prohibition or of one who is against it. Accordingly the question is an issue, and it is one to which sufficient attention is not being given. But that is not all. After the question has been submitted by Congress three-fourths of the States must either ratify or reject. Thus National prohibition is put "up to" the State. The prohibitionists will have to carry thirty-six States, and the liquor people need hold but twelve. But when a State fails to ratify, the question is not settled so far as that State is concerned; for a State that fails to ratify may vote on the amendment as many times as it chooses until it does ratify it. The question of national prohibition enters, therefore, into the campaign of every man offering for the State Legislature.

sumes. He did not seek the nomination, but when county conventions and mass meetings throughout the State declared overwhelmingly for him, he felt that there was no other course open to him but to accept. He has a right to his views on National prohibition, and while I was a member of a county convention that endorsed him without knowing how he stood on that question, and of the Fort Worth convention that adopted the resolution for National prohibition, I do not hold it against Colonel Ball that he does not favor National prohibition, though nominated by those who do.

Each Must Choose His Side. So it has come to pass that we have different kinds of prohibitionists: There are those who are for National prohibition and those who are against it. Some of our strongest Texas prohibitionists, like Judge Poindexter and Colonel Ball, have come out against it. The question must be faced.

As for me, I voted for the resolution at Fort Worth. I did it deliberately, knowing what I was voting for, and I propose to stand by it. National prohibition is logically the next step. I am sorry that some of our good, strong men do not see it. I am sorry that Colonel Ball does not see it.

In 1911 the lamented Mrs. Lillian Stevens, on the night before the prohibition vote in Maine was taken, declared that within ten years prohibition would be placed in the Constitution of the United States. In the same year ten thousand young people at Atlantic City declared for "a saloonless Nation by 1920." In the same year Captain Hobson introduced into Congress a measure for a prohibition amendment to the Federal Constitution.

Only a few weeks after the passage of the Webb-Kenyon bill over President Taft's veto the General Superintendent of the Anti-Saloon League of America, issued a proclamation for "the next and final step"—an amendment to the Federal Constitution. Then followed in rapid succession the Columbus convention of November 10-13, 1913; the National Council of One Hundred, held the next day; and the presentation to Congress on December 10, 1913, of the resolution adopted by the Columbus convention. The campaign has been launched and the issue must be faced. From the very beginning I have stood with the progressive temperance forces and with the Anti-Saloon League, and I am with them as we take the final step. Let us all line up, on one side or the other! It will be a terrific battle!

To your tents, O Israel! JOHN C. GRANBERY. Georgetown, Texas.

OUT UNDER THE TWINKLING STARS.

They beamed from above and sang the melody of the universe—the melody of universal love. With eyes awake and ears alert I threaded the mazes of the city's thoroughfares. Out of the midst of the shadows, clad in luring vestments and pictured in youth and beauty, there came gliding, phantom-like, a slender girl. The darkness of a neighboring corner gave forth a low whistle-call. The awful meaning of the words it spake she understood but too well. It spake the tragedy of a tender person and a quivering soul; the tragedy of the universal nature age for matrimony. It behooves us American people to look well into this, and set about speedily to remedy this sin of the South—this melody the stars sang above.

Out under the twinkling stars this weak one was called, single, and alone, to battle in tragedy. He pursued. I followed on. As silently she glided along four and two score wistful eyes looked upon her slender form, a teaming array of fiendish hearts eager to enact a tragic part. Under the glare of a flaming light there, in all the charm and beauty of youth, she paused. The rolling tides of humanity's sea surged about her. In the midst there she stood—alone! Her heart battled with the tragedies of the eternities. The tragic waves of merciless necessity beat cruelly upon her; while out from her engulfment, for rescue, there was lifted a tender white arm in appeal. Put no ministering hand reached out into the horrid furies to help.

Back again she went. Back into the darkness. Back into hell! The sable curtain conceals the tragedy there—the tragedy of person and soul, and love. Let the law's blue-coated servitors lay hardened hands upon that helpless one, and thrust her, trembling, into the prison's cruel dungeon. From out its black hopelessness there springs the fountain of hope. Ah, mercy and love cry shame! Let ministering hands, the rather, be outstretched: let enfolding arms gather to the bosom of love. That one is helpless, bound by fetters of devils whose name is legion. Thou

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shalt not crucify, but mercy show. Catch the unuttered cry from that beating and bleeding heart; unuttered and yet hurrying throughout the universe until God hears, and calls to you to hear. O the battles out under the twinkling stars! Son of God, pity!

H. B. URQUHART. Fort Worth, Texas.

OLD AGE—THE INDIAN SUMMER OF LIFE.

Some one has well said that of all the seasons of the year in our American climate is none so tender, so beautiful, so weird and unearthly, so fascinating and perfect as the Indian summer. After the buds, blossoms, heat and harvests of summer; after the autumn of fruits and frosts, when the forests are mantled in crimson, fire and gold, when chill winds and vagrant snow squalls warn of the approach of ice-mantled winter, then some invisible hand seizes the galloping steeds of the seasons and reins them up suddenly for a few days, while earth, air and sky weave around the weather-beaten brow of the year golden crown of Indian summer. The sun pours down a soft and dreamy golden light; the sky is robed with a delicate, purplish gauze that seems to float everywhere; the air is balmy and caressing. There is a bewitching charm in the unearthly spell that has been cast upon nature.

"November leads us through her dreary straits To find the halcyon Indian Summer days. Where sitting in a dreamy, solemn haze, We catch a glimmer of the jasper gates, And hear the echo of the Celestial praise."

And so God designs old age to be the Indian summer of life—the gentlest, the tenderest, the most beautiful of all of life's seasons, for he says, "And even to your old age I am he; and even to hoar hairs I will carry you; I have made and I will bear, even I will carry and deliver you." God's special care and love for old age marks it as the Indian summer of earth's pilgrimage.—Baltimore Southern Methodist.

CAUSE AND EFFECT

Good Digestion Follows Right Food. Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion. Fortunately many are thoughtful enough to study themselves and note the principle of cause and effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest. (Adv.)

(Continued from page 3)

said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Matt. 18:4

5. What did Solomon mean when he said, "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 12:6.

6. What did Paul mean when he said, "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all men have sinned. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of life?" Rom. 5:12-13.

7. What did Paul mean when he said, "For as in Adam all die, even so in Christ shall all be made alive?" Cor. 15:22.

8. If sin and death passed upon all by Adam's sin, did not righteousness and life come back to all by the righteousness and death of Christ? otherwise, what does "all" mean?

9. If the sinner has to be converted or regenerated and "become as a little child" before he can "enter the kingdom of heaven" is not the child fit for the "kingdom of heaven," and can an unregenerate child "enter the kingdom of heaven?" Some of the best men and women I have ever

known, some of whom are preachers and active workers in the Church, were so trained and taught that they never in their lives went to the altar to seek religion, and say they cannot tell when they were converted and never knew the time when they did not love God, hated sin and wanted and tried to live right. Roby, Texas.

J. DAVID CROCKETT.

TO YOUR TENTS, O ISRAEL!

The injection of the question of National Prohibition into the politics of State and Nation has brought about a confusion that ought to be cleared up. Some of the notes being sounded by our leaders are by no means clear. This is a time for clear thinking and plain speaking.

National Prohibition Is an Issue.

In the first place, we must recognize that National Prohibition by constitutional amendment is a real issue that can not be evaded. It is an issue at this moment in the State of Texas. Senator Morris Sheppard, of Texas, and Representative Richmond Pearson Hobson, of Alabama, have introduced into Congress a joint resolution designed to secure a saloonless Nation. Two-thirds of both houses of Congress are required to submit the amendment to the Constitution, and three-fourths

of all States are required to ratify it. Every Congressional District in Texas must elect a Representative this year. The majority of our Texas Representatives in Washington are opposed to Federal prohibition; it is said that all but one take that position. Some are opposed to all kinds of prohibition. Others, like Representative Vaughan, claim to be staunch prohibitionists, but think Nation-wide prohibition by an amendment to the Federal Constitution a surrender of State rights. Everyone who votes in the primaries of July 25 must vote for the nomination either of a member of Congress who is for Nation-wide prohibition or of one who is against it. Accordingly the question is an issue, and it is one to which sufficient attention is not being given. But that is not all. After the question has been submitted by Congress three-fourths of the States must either ratify or reject. Thus National prohibition is put "up to" the State. The prohibitionists will have to carry thirty-six States, and the liquor people need hold but twelve. But when a State fails to ratify, the question is not settled so far as that State is concerned; for a State that fails to ratify may vote on the amendment as many times as it chooses until it does ratify it. The question of national prohibition enters, therefore, into the campaign of every man offering for the State Legislature.

The Fort Worth Convention.

What the Fort Worth convention committed itself to was a National prohibition amendment to the Constitution. The resolution was presented by Mrs. Nannie W. Curtis, late in the afternoon, some time after Colonel Ball had been offered the nomination and had accepted. Up to that time the issue had not been raised in the convention. He should not be criticised adversely for the attitude he as-



G. C. RANKIN, D.D., Editor

Office of Publication--1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

BLAYLOCK PUB. CO., Publishers

SUBSCRIPTION--IN ADVANCE. ONE YEAR \$2.00 SIX MONTHS 1.00 THREE MONTHS .50 TO PREACHERS (Half Price) 1.00

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Our District Conferences

(This schedule can be amended only by the presiding elders. They will do a great favor in its correction).

Table listing district conferences: Plainview, at Hale Center May 25; Dublin, at Gustine May 25; Cooco, at Ranger May 23; Sweetwater, at Snyder May 23; Weatherford, at Graford June 2; Big Spring, Post City June 2; Marshall, at Rockville June 2; Timpson, at Timpson June 2; Albuquerque, at Carrizozo June 2; San Angelo, at Crystal June 2; Pittsburg, at Wichita June 2; Dallas, at Oak Lawn, Dallas June 10; Fort Worth, at Central Church June 2; Marlin, at Norman June 2; Jacksonville, at Malakoff July 2; Navasota, at Huntsville July 2; Beaumont, at Kirbyville July 2; Childress, at Mertens Aug. 25; Galesville, at Kilbuck Aug. 25

A pretty wedding was solemnized on the morning of May 12 at the home of Rev. and Mrs. F. A. White, Smithville, Tex., when their daughter, Juanita, was united in marriage to Charles J. Rees, a prominent young business man of San Antonio. The ceremony was performed by the bride's father. A dainty wedding breakfast was served, and the couple left immediately for a visit to the groom's parents, in West Texas. After June 1st they will be at home to their friends, 1229 West Russell Place, San Antonio. Out of town guests were Miss Bertha Coker, Center Point; Miss Margherita Barlemann, San Antonio, and W. E. White, brother of the bride, Center Point.

The wife of Rev. A. D. Cosgrove, of Gouldbusk, has undergone a serious operation at Dallas and is slightly improved, but not much as yet. We hope to announce better news of her next week.

The General Conference

Tuesday came in cold and shivering. Overcasts were in demand. But the cold did not take the talk out of the loquacious brethren. As soon as the Conference opened they were ready with their interterminal points of order. It is hard to do business sometimes because of the expert point of order man. He is armed to the teeth with munitions of that sort of war. He would as soon level his gun on kildee as a man-of-war! At 11 o'clock the special order of the day arrived, which was an address by Bishop Candler on "The Life of Dr. Coke," Mr. Wesley's great confidant and the first great missionary spirit of that age in the Methodist Church. The Bishop prepared a special address and he delivered it with power and with demonstration. It was full of historic facts, biography, knowledge, wit and humor. It kept the audience in fine spirit from start to finish. I was interested in watching Dr. Bradfield, our Wesleyan fraternal delegate. He was evidently greatly interested for he listened with intense interest and often a smile would break over his face. Bishop Candler is one of the most entertaining men, whether in the pulpit, on the platform or in the chair. Interest never lags when he holds the floor. The report of the committee on revisals asking for the substitution of the "Church of God" for the "Holy Catholic Church" in the Apostles' Creed and the ritual was submitted, and then the talk feast began in earnest. Adjourning was had before a vote was reached, and it will be taken up again in the morning.

Wednesday morning, after a few preliminaries the unfinished business was resumed, which was the report to change the words "Holy Catholic Church" to the "Church of God." A number of speeches were made pro and con. The applause indicated a majority in favor of the change. The previous question was ordered, and then one of the clerical leaders against the change got the floor and moved that in taking the vote the yeas and the nays vote be called and that the clerical members and the lay members vote separately. One-fifth voted for this, and under the Discipline it prevailed. It took some time to call the roll on both the substitute and the majority vote, but in the end the vote stood: Clerical, yeas, 87; nays, 74. Lay vote: Yeas, 85; nays, 58. And as the rule required a majority of both orders voting to carry the motion, it was lost, as a majority of 13 clerical votes was recorded against it, but a majority of 27 lay votes were cast for it. Thus the leaders resorted to an emergency rule as a means of defeating the majority by a minority vote. A large number of laymen do not feel comfortable over the method adopted to defeat what a majority of the General Conference wished to become a law.

There will be no radical legislation. The memorials to limit the prerogatives of the Bishops and to elect presiding elders, and to limit the term of service of presiding elders to four years consecutively met the fate of defeat in the committee rooms, and the General Conference accepted the concurring reports. It was thought by some that the memorial to abolish the time limit in the pastorate would meet with some considerable favor, for it was much discussed in the religious press. But just as soon as the committee got hold of it it went the way of all the earth, and when the report was presented it was adopted by the Conference by an overwhelming majority. So the prediction we made some time ago that a General Conference would be of so many new men would necessarily be a conservative conference was true. New responsibilities rest heavier on new men than old

ones. They are chary about radical changes in our laws and usages.

At night Dr. Bradfield our English fraternal messenger, was given a large hearing. He was introduced by Bishop Hendrix and was warmly received. He is a genuine Englishman in appearance--short, stockily built, with a round, full face, short moustach, mostly a bald head and a pleasing face. He stood and read his address for nearly one hour and a half. But his style was felicitous, his diction pure, his manner unostentatious and his subject matter evangelical. He made no attempts at oratory, but spoke straight from the shoulder. Occasionally there were refreshing flashes of quaint humor, and the address was interesting and held the attention well to the close. Bishop Hendrix was happy in his response and the audience was well repaid for the evening thus furnished.

Thursday was a busy day. Committees brought in reports briskly. One from the Revisal Committee to change the Discipline so as to remove the words "In these Societies" in the general rules, to read "In the Church," and it was adopted by a large majority. But afterward it was rescinded, since it is a constitutional question, and was out of order. One change was made in the marriage ceremony of the Church at that point where it says, "Pronounce that they are man and wife together," etc., it now reads "I pronounce that they are husband and wife," etc. This was adopted by a good majority and without discussion. Important action was taken on the missionary contribution on one day in the month in the Sunday Schools for missions. The collections on this day hereafter will not be used by the pastor to help swell his missionary assessment, as is done frequently by the preacher. But under this special act that entire collection will go to the Board of Missions and ten per cent of it will go to the Sunday School Board for the extension of Sunday School work. And all special collections for this cause in the Sunday School will go likewise. In the minutes of the Conference the amount will hereafter be reported as an item to itself by the pastor and there the Sunday School will receive proper credit for it. More attention under this act will also be given in the Sunday School to missionary work and organizations to this end will be effected. Another act was passed giving to the conferences, through their mission boards, larger latitude in the appointment of conference evangelists to work under the direction of the boards. All proper authority is given to regulate and control the evangelistic work of the conference. At this juncture Dr. McFarland, the representative of the Church Federation Movement, was introduced and made a very forceful address on the progress and aim of this organization. Our Church is prominently connected with this movement. For a time Bishop Hendrix was president of the organization. Following him, Dr. Haven, in charge of the American Bible Society, was presented and made a great speech on the work of this society. Bishops Murrah and Hendrix responded to these addresses. Then a real fight was precipitated when the Committee on Temperance introduced a report on the tobacco question, and it reads: "The committee shall require all applicants for admission on trial to agree to abstain from the use of tobacco." A minority report was presented asking the Conference to leave this question just like the last General Conference placed it. Rev. Leveck P. Law, of the St. Louis Conference, a bright young man, made a telling speech on the majority report, and the applause indicated

much sympathy with the passage of the law. But the Conference adjourned leaving the report under the head of unfinished business. It will come up the first thing in the morning.

At night we had the fraternal addresses of the two Canadian delegates. Dr. S. P. Rose, of Montreal, was the clerical messenger, and he made a most delightful address. He confined himself to his manuscript, but he read it with a clear voice and an impressive manner. He told us of the evangelical work of his Church, of its union of sentiment and of its devotion to the spiritual truths of the gospel. The Hon. G. F. Johnston was the layman. He spoke without notes and told us of the educational and missionary work of his communion. Bishop Wilson responded to both addresses with great impressiveness.

Friday came in lowering, and before long it was raining. Soon the decks were cleared and the pending business was the minority report on the tobacco question. It did not want any more legislation. We had some fiery speeches, some of them wise and to the point, but one or two of them were foolish and ridiculous. Had it not been for the merit of our side of the question one of the speeches in advocacy of it would have killed it. But finally we got to a vote, and the minority report was defeated. Then the vote came on the main question, and it was carried by a vote of 182 to 116. Thus the law was passed by a decided majority in favor of requiring young ministers, when they knock at the door of the conference as applicants for the traveling connection, to pledge themselves to abstain from the use of tobacco. But the law is not ex-po facto in its operation and men new in the conference using tobacco will not be disturbed, unless their consciences dictate the disturbance. They can smoke on and chew until death; but their successors will not be permitted to indulge the habit. Our Texas preachers were rather evenly divided on the question and so were our laymen.

The committee on the Vanderbilt question made their report, one a majority report signed by nine of the members, and the other a minority report signed by six members. The majority report recommends that the General Conference return to the original seven Annual Conferences all rights claimed by the General Conference in the Vanderbilt University; and that the General Conference take under advisement the establishment of a new university about whose title there can be no question. It was a lengthy document, but the above is the germ of its meaning. The minority report recommends that the General Conference hold on to whatever rights and claims it still has in the Vanderbilt University and leave the General Board of Education during the ensuing quadrennium the duty of determining these rights and also the duty of trying to adjust matters between the Church and the Board of Trust in such way as to keep the hand of the Church on the institution; and at the next General Conference report the results of its labors. Both reports recommend the establishment of a school of theology at Southern Methodist University at Dallas and one east of the Mississippi. The reports will be taken up Saturday or Monday for consideration. They will provoke a great deal of discussion. I doubt if the result will be known in time to get it in the next issue of the Advocate.

In the vote the other day on substituting the words "Church of God" for "The Holy Catholic Church" the following Texans voted for the recommendation: Clerical: W. B. Andrews, F. M. Bowles, S. C. H. Bergin, V. A. Godbey, G. S. Hardy, C. M. Harless, H. D. Knickerbocker, J. H. McLean, J. W. Mills, G. C. Rankin, John A. Rice, T. F. Sessons, J. W. Story.

Laymen: J. Q. Adamson, G. W. Backus, W. J. Barcus, C. H. Beneke, Wm. Hagy, W. L. Dean, N. P. Doak, J. H. Garner, J. S. Means, C. H. Morris, J. M. Robertson, J. W. Robbins, N. G. Rollins, Ocie Speer, W. E. Williams, F. P. Work.

The following voted against it: Clerical: A. L. Andrews, T. S. Armstrong, L. S. Barton, W. D. Bradfield, J. B. Cochran, F. P. Culver, S. R. Hay, James Kilgore, E. A. Konkin, John M. Moore, E. W. Solomon, J. B. Turrentine. Laymen: F. F. Downs, T. S. Garrison, G. G. Johnson, and J. M. McCormick.

At night a great audience gathered to hear the fraternal address of Dr. Hughes, of the Methodist Episcopal Church. He is one of the most distinguished ministers of that Church. He was largely voted for at their last General Conference for Bishop; but he had a younger brother of great prominence and popularity and the vote finally turned to him and he was elected. Dr. Hughes is a man of striking appearance, slightly below medium in size, compactly built, a singularly handsome face, a voice of wondrous richness and wide range, and the manner of an accomplished speaker. For an hour and a half he held the attention of the audience, and at times there was enthusiastic applause. His whole speech was thoughtful to the point, versatile, wise, witty and humorous; and withal one of the finest of the sort we have ever heard. Bishop Hoss was never happier in his life in his response. He more than measured up to the occasion and kept the audience in an uproar of good humor from beginning to the close.

Saturday morning, after the Japanese fraternal delegate was heard, the fireworks began over the Vanderbilt question. A motion was made to adopt the minority report. Dr. Lamar took the floor and made an impassioned speech in behalf of the majority and scored the minority report. He threw much feeling into his speech and spoke like a man fully determined to fight to the last ditch. Dr. James Cannon followed for the minority. He is one of the coolest debaters in the body, calm, self-possessed, strong and convincing. His speech was an argument with no appeal to passion or prejudice. These two speakers were given thirty minutes, but all others were sent at the end of fifteen minutes. First one side and then the other was accorded the floor, and if the vote had been taken at the morning hour the majority would have won out by a strong lead. Dr. W. D. Bradfield got the floor, but the Conference adjourned for the noon hour. There was much intense interest and the leaders were fully aroused. A large majority of the Bishops were the majority leaders and their influence was not concealed. But evidently three of the Bishops were in sympathy with the minority--Bishops Lambuth, Waterhouse and Mouson; but they were not extreme, and they did nothing to influence the vote on the question. Bishop Lambuth presided at the morning session.

At the afternoon session Bishop Waterhouse was in the chair. Dr. Bradfield had the floor. He began deliberately and gave a history of the origin, progress and present status of the University trouble; it seemed that he had laid the foundation for a strong convincing speech in favor of the majority report. He was warming up to his subject with zeal when the gavel fell. His time was up and the Conference refused to extend it, as they did in the case of every speaker. It was a disappointment to us, for we wanted to hear him through. Following him, Judge J. M. McCormick took the platform, and he held the attention of the audience. Lawyer that he is, he wasted no time in preliminaries; but plunged right into his subject. He discussed the legal phases of the question and his speech made a deep im-



A GROUP PICTURE OF THE DELEGATES TO THE GENERAL CONFERENCE OF THE M. E. CHURCH



pression. Judge T. D. Stamford then took the stand. He is a great lawyer and he made the best speech delivered on the majority side. Judge Ocie Speer appeared and, like his legal brethren, he went right at the heart of the subject and made a telling speech for the minority. Dr. H. M. Dubose was recognized, and with richness of diction and poetic eloquence he held the attention of the throng during his allotted time. He supported the majority side. Thus they continued, each speaker receiving liberal applause. Judge Harris, of Georgia, made a strong and impassioned speech for the majority. So did Dr. Mann, of Kentucky. It was my privilege to follow Dr. Mann, as he is an editor, and I addressed myself to the minority report. Others spoke, and then adjournment was had until 8 p. m.

At the evening session Bishop Mounzon had the chair. It was a rollicking time for him, but he held the reins of power and directed the proceedings with skill and satisfaction. He is a fine presiding officer. The battle at once was renewed and continued alternately until half past ten, when the previous question was ordered. This gave the privilege of closing the debate to Judge Linebaugh, of Oklahoma. He made a thrilling speech and summed up the case for the majority in good shape. The vote was then taken by a call of the yeas and the noes. By this time the interest was tense, and when it was completed, the majority won by a vote of 151 to a vote of 140. This was really the test vote, as the vote on the majority report proceeded after many had left the house. There was no cheering over the result. The majority voters felt that they had nothing to crow over. Their margin was too small. They expected in the morning to sweep the field with a big vote, but they had only 11 votes more than enough.

There was but one little unpleasant episode, but it did not amount to much. Some brother moved to ask the Bishops to address the audience on the subject, but a storm of noes showed clearly that it was the fight of the General Conference and that they did not intend to drag the Bishops into it. But while Dr. W. F. Tillett was speaking he referred to Bishop Hoss, but with no intention of reflecting in the least upon him. But the Bishop was fired by the reference and protested against in explicit language. He asked the privilege of speaking three minutes, making his talk a personal privilege talk, but did not discuss the question. This little ripple died down and the seas became calm and the sky serene.

Bishop Hoss has led in this fight and since the courts went against him he has felt it keenly. And added to this were insults heaped upon him by the student body of Vanderbilt and the secular press, and it is a little more than flesh and blood can stand. He has the sympathy of the entire Conference and his heroic fight has won him the confidence of his brethren. But after the decision scores of them could not follow him in his beliefs that all was lost and that we ought to turn the institution over to the opposition to the Church. But none of them thought less of him, but love him the more. He is as true a knight as ever faced a foe. And with all his bravery he has in his bosom the affection of a woman.

I hear it noised abroad today that Monday morning someone will move to reconsider the vote in order to adopt a more tangible and statesman-like paper touching this matter. How this will be I cannot say at this writing.

This is Sunday, and it has been another great day in the city Churches. Many of us went out of the city to preach in the nearby towns. I went to Chickasha, some forty miles upon

the Rock Island, and preached for our pastor and people. This is a town of 12,000, a modern little city, and my congregation seemed to be two-thirds Texans. They gave me a warm welcome and many said they are readers of the Advocate. They received me like a kinsman.

Monday came in lowering in more ways than one. Many of the brethren who voted for the Vanderbilt majority report Saturday night were expressing undercurrents of dissatisfaction. They had slept over the matter and spent Sunday thinking about it. They did not want the Church to go out before the world so evenly divided on an issue so great. So they began to make overtures to the minority, and it finally developed that they were willing to reconsider the matter and recommit the paper with instructions to so word it as to bring about harmony. They were willing to change the report in such a way as to leave it to the Board of Education in the interim the power to exercise all the right left us by the court decision, to confirm or reject the nominations of the members of the Board of Trustees. A paper to that effect was read by Judge Harris, and it completely satisfied the minority. And I am sure that tomorrow the committee will bring in a report that will be practically unanimous and the Conference will adopt it. And it will be seen that while the seven original conferences, to whom the General Conference returns its rights in Vanderbilt, are striving to regain the ownership of the University, we will still keep our Board of Education at work looking after the duty to confirm or reject the new members of the Board of Trust. This leaves matters in much better shape and the Church will be a unit from henceforth in its operations along these lines. And the amended paper will leave everybody in a good humor.

The Vanderbilt case is still in a chaotic condition. On Tuesday some omissions, or rather some things that certain members thought ought to be embodied in the report of the committee which met Monday night, came up for discussion, with the result the committee became divided and so remained up to the time Conference adjourned for the day.

The point of difference in the committee hinges on the word "legal." The majority report as originally adopted provided for a commission to turn back or reconvey to the eight patronizing conferences all rights received by the Church from them in and to Vanderbilt University. The supplemental legislation which the conference instructed the committee to incorporate in the majority report provided that the Board of Education should pending the adjournment of the Conference and such a time as the commission should complete a transfer of said rights, continue to exercise its authority of rejecting or confirming trustees and maintain its full relation to the Board of Trust.

When the report was read in committee preparatory to affixing signatures a motion was made to insert the word "legal" before the word "transfer," making it read "complete a legal transfer." This was objected to by those known as the majority refusing to change the report in any particular, while the minority refused to sign without providing for a "legal conveyance."

Two reports were presented to the Conference Wednesday. G. C. R.

**GENERAL CONFERENCE NOTES.**

Oklahoma weather is about as capacious as Panhandle weather. It is utterly unreliable. It has rained on us considerably and at times it has been chilly and shivering. Some of us have Panama hats and they look and feel out of season. Some even have on spring suits and they have

suffered in body. But the city is a city of pavements and mud is a thing unknown. To its utmost limits the sidewalks are superb. The people are also kind and polite. Everybody is meeting somebody from home. Every State in the Union is represented in this citizenship. I meet old friends from every section where I have lived. The entertainment is reasonably satisfactory. There have been other gatherings here and a few delegates have been put to temporary inconvenience, but I have never seen better entertainment for a General Conference nevertheless.

The General Conference is composed of able men. Many of our most prominent ministers are here and take part in the proceedings. Every great city and prominent place in the Connection is represented. It is noted for splendid laymen, lawyers, State officials, jurists, farmers, mechanics, bankers and the laboring classes are represented in the gathering. It is a homogenous body. Class distinction is not known. They are on a common level. They mix and mingle in the most brotherly fashion. This fact shows the greatness of our Methodism. No one man lords it over another. The humblest and the tallest have equal rights. Any man is heard who can get the floor, and the Bishops' presiding make no discriminations when men rise to speak.

Our Bishops are revered and respected. Yes, they are loved. But at a General Conference they are much less Bishops than at an Annual Conference. They preside and interpret law, but they have no rights on the floor except by courtesy. When they want to speak it is a personal privilege courtesy. And this is not always granted. There was a motion made the other day to hear the Bishops on the Vanderbilt issue but a chorus of objections settled the matter. The General Conference is not a forum for Episcopal discussion. Yet whenever it is necessary for the General Conference to hear a Bishop they accord to him every deference. Of course the Bishops have influence even without speaking, for there are springs of power they can touch behind the scenes, and this touch manifests itself sometimes in General Conference action.

The Bishops watch the proceedings with great concern. And it is a fact that there are members in the body usually ready to carry out as far as possible the wish of the Bishops. But, as a rule, most of the delegates are disposed to act on their own judgments. They are willing to listen to the counsel and suggestion of the Bishops, but they do not always feel bound by such suggestions. The Bishops have to pass muster before the Committee on Episcopacy, and this committee knows no man after the flesh or after office. Their moral characters and official administrations are severely reviewed, and before this tribunal any man can criticize them if they deserve criticism. But this committee treats the Bishops with every consideration, and trivial complaints from any boy who is peeved and has no good cause, are not entertained for a moment. But all the rights of the itinerant ministry are guarded by this committee. The man who thinks there are no limits imposed upon our Episcopacy ought to sit one afternoon with this committee and his mind would be quickly disabused.

Yes, we have some candidates; but I have seen so far but little of the tactics of the politician. Now and then a brother will quietly and adroitly approach you with an innocent look and ask your opinion about this man or that; but this is exceptional. Once in a while you will get

a letter from some far off man asking you to vote for this man or that man for some office. But there is not much of this. Occasionally some man will intimate that such and such a man ought to be opposed for reelection because he favors or opposes this measure or that measure; but the thinking man pays no attention to such an unworthy suggestion. We have not yet determined whether we will elect any additional Bishops. But I have noticed a few lightning rods above the horizon. The other conventional elections do not excite so much interest. So that there is less room for politics in this General Conference than usual. But it would be impossible to rid the body of all semblance of politics. In this respect, however, it is a great improvement over the one four years ago. There politics were dominant.

Texas visitors are many. A great host of our preachers are here—mostly young preachers. They are taking advantage of the nearness of the session to visit it and look upon its proceedings. I cannot mention them by name—they are too numerous. It is a great pleasure to see them here and to note the interest they are taking. They sat and stood by the hour and listened intently during the Vanderbilt discussion. Some of the old ex-members are here also. They love the excitement and the association of the occasion. Memories of bygone gatherings of this kind crowd their thoughts and they delight to see their friends, to hear the discussions and to lobby a little in the interest of pet measures. I met Dr. Mahon, of the Memphis Conference, the nestor of that great body. Heretofore he has been a prominent member of the General Conference and an able one, too. A number of his old friends gathered round him the other day and asked about his health and expressed regret that he was not a member this time. He looked at us solemnly and said with due soberness, "Yes, I would love to be a member, but let me give you this comforting admonition: Ye living men come view the ground where you must shortly lie."

The official sisters are here and take an intense interest in the proceedings. And in the most bewitching and fascinating way they approach us and get in their work in behalf of laity rights for women. They are at the hotel and at the church and day and night they cease not to look after their hobby. But they are not offensive. They are sweet, delightful and lovely. And they are treated with the utmost consideration and politeness. It could not be otherwise. Southern gentlemen bow with deference to the true womanhood of our land; but we do not always grant their requests! However, they have their warm advocates in the membership of the Conference, and when their cause comes before the Conference they will be eloquently represented. But when it comes to granting their request, that is another question. They are handicapped this time by the presence of some other good and true women working against laity rights.

We are already beginning to talk about adjournment. The last of this week will see the end near at hand. Much of the work is past, and yet but little legislation has been enacted. This is well. We do not want much legislation. Just enough to keep our machinery abreast of the times and adjusted to the new conditions. Too much machinery is cumbersome. So there is always a conservative spirit in the General Conference. This is our saving feature. We all love our Church and want her to prosper and grow. So no violent hand is lifted against her, even by the most radical members. As a result, hundreds of

**ITCHY SALT RHEUM**

Sometimes Called Eczema—Removed By Hood's Sarsaparilla.

Salt rheum is one of the worst and unfortunately one of the most common of all diseases. How it reddens the skin, itches, oozes, dries and scales, and then does this all over again! Sometimes it covers the whole body with inflamed, burning patches and causes intense suffering.

Salt rheum comes from humors in the blood. This is why local applications do so little good. It will continue to exist, annoy, pain and perhaps agonize, until these humors have been removed.

Ask your druggist for Hood's Sarsaparilla. It goes to the source of the trouble. It cleanses the blood of the humors that cause salt rheum. It has given perfect satisfaction in thousands of cases. Get it today.

memorials sent here by different conferences throughout the Connection have reached the committees and gone the way of all the earth. That big word "non-concur" is the burial ground for these deceased efforts to change the aspect of our Zion.

**TEN SKETCHES OF DELEGATES.**

Rev. E. W. Solomon made one of the strongest speeches against changing the words "Holy Catholic Church" to "The Church of God." He held the attention of his audience from the time he opened his mouth until he concluded. He is a man of keen intellect, wide range of reading, strong voice and impassioned oratory. He has a fine command of language and knows where to place the emphasis on his words.

Rev. F. P. Culver is one of the conspicuous members of the Conference and popular with a wide circle of friends. He has a commanding figure, an imposing presence, a well-modulated voice, and a splendid declaimer. He got the floor on the tobacco question and made a eloquent appeal against further legislation and placed his opposition on the fact that it was class legislation and that it discriminated against young ministers and in favor of elder ones; also that it discriminated against the preacher and favored the layman. He was given a good hearing.

Dr. D. H. Kern, of the Baltimore Conference, stands out in his proportions with impressiveness. He is a large man physically, has a big brain, a voice of deep tones, and states his positions lucidly. He made a strong speech against the legislation on the tobacco question, and stated that he never used it, but looked upon it as a restriction upon personal liberty. I have heard the antics of Texas five hundred times make the same argument in support of the saloon; but he made the best speech that was delivered on his side of the question.

E. A. Cole, of North Carolina, is a red-headed layman, spare of body, bright of mind, loquacious of speech and persistent in manner. Twice he has gotten the floor and each time afforded much amusement for the Conference. He is equal to the occasion, and the cheers of the brethren only inspire him to louder and more continuous effort. He made a most erudite speech on the tobacco question and quoted authorities galore. However, he was on the right side of the question. The Bishop gave him great latitude and swept all over it.

Rev. J. P. Lovejoy is one of the eminently useful members of the body. My acquaintance began with him forty-two years ago when he and I

(Continued on Page 12)



OF THE M. E. CHURCH, SOUTH, NOW IN SESSION AT OKLAHOMA CITY, OKLAHOMA, MAY, 1914







Grand Prairie voted into its incorporate limits part of the territory Dalworth sought to incorporate.

The Fifth Court of Civil Appeals in Dallas handed down an opinion in the appeal of the city of Dallas in the contest by I. B. Cranfill of the election result by which \$400,000 of bonds were voted last year for a municipal light plant.

As a stimulus to a higher and more productive method as applied to the cultivation of cotton and corn, the Sunset-Central lines, through their industrial department, will offer a series of prizes to the farmer making the best record in cultivation and production of the two staples.

Ten men, most of them chemists, were killed by an explosion of acid and chemicals in the mixing room of the Mexican Crude Rubber Company at Detroit, Michigan.

Thomas E. Watson, former Representative in Congress, and once a candidate for President of the United States on the ticket of the Progressive Party, was indicted by the United States District Court at Augusta, Georgia, charged with sending obscene matter through the mails.

The Panama Canal authorities are clearing the canal of all obstructions in view of its possible early use. The work of removing the suspension bridge over the canal at Esquire was begun last week.

The American envoys to the Mediation Conference, Justice Joseph R. Lamar and Frederick Lehman, accompanied by their Secretary, H. Percival Dodge, left Washington Monday night for New York.

Commissioner of Indian Affairs Cato Selig and Lieutenant J. O. Richardson of the Navy Department are investigating the feasibility of the Government construction of an oil pipeline to the Gulf tide water.

The five banks of the Dallas district designated to execute the certificate of organization of this district met in Dallas Monday and signed the certificate.

The defense in the case of Lieut. Chas. Becker opened its side in New York on Tuesday. District Attorney Whitman completed for the State's side on Monday by placing on the witness stand two men whom he considered his star witnesses—Chas. B. Pitt, Jr., the former Lieutenant, and James Marshall, a negro youth.

From headquarters of district No. 6, United Mine Workers, orders have gone out declaring a strike of all coal miners in Ohio.

The bodies of the late Mme. Lilian Nordica, who died in Batavia, Java, has been shipped to Singapore, from which port it will be sent to this country for burial.

The Attorney General's Department has filed and settled two additional suits against cotton seed oil mills for violation of the anti-trust law in 1913 by fixing the price to be paid for cotton seed.

Judge Oscar Hopewell Leland, A. M., the only living anti-bellum member of the Baylor University faculty and the oldest alumnus of Baylor, died in Waco Monday.

The Subcommittee of the Senate Committee on Commerce will endeavor to report the river and harbor bill this week.

Judge E. R. Meek, in the United States District Court at Dallas, has formally adjudged the Southern States Cotton Corporation a bankrupt and the affairs of the company were referred to Eugene Marshall, Referee in Bankruptcy.

Chas. S. Melin, former president of the New Haven road, in his testimony before the Interstate Commerce Commission at Washington, placed directly on the late J. P. Morgan, William Rockefeller and their associates, in Wall Street, the responsibility for the "big finance."

By vote of 20 to 10, the Senate provided in the agricultural appropriation bill for distributing for use of farmers at primary cotton markets samples of cotton yarns and standard grades of cotton, which will enable the seller to determine the grade and value

of his staple. Senator Sheppard of Texas will ask the farmers of his State to designate who is to receive and hold the samples.

The Brazilian Minister in the City of Mexico has notified Secretary Bryan of the promise from Huerta's Secretary of Foreign Affairs that he will punish the men guilty of the murder of Private Parks, if he finds the killing actually took place within the Mexican lines at Vera Cruz.

Ex-President Taft, in the expression of his views on the Mexican situation before the Free Synagogue Celebration of Peace in New York last Sunday said: "Let us uphold the hands of President Wilson in his effort to find an honorable course which shall not thrust upon the people of the United States a heavy burden, the extent of which we can not measure, and one which shall lead to peace."

Admitting that he is in fear of his life, Dr. E. W. Ryan, recently held captive for two weeks by Mexican Federalists, gave more than his arrival in Washington, to describe not a mere outline of his capture.

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The five banks of the Dallas district designated to execute the certificate of organization of this district met in Dallas Monday and signed the certificate.

The defense in the case of Lieut. Chas. Becker opened its side in New York on Tuesday. District Attorney Whitman completed for the State's side on Monday by placing on the witness stand two men whom he considered his star witnesses—Chas. B. Pitt, Jr., the former Lieutenant, and James Marshall, a negro youth.

From headquarters of district No. 6, United Mine Workers, orders have gone out declaring a strike of all coal miners in Ohio.

The bodies of the late Mme. Lilian Nordica, who died in Batavia, Java, has been shipped to Singapore, from which port it will be sent to this country for burial.

The Attorney General's Department has filed and settled two additional suits against cotton seed oil mills for violation of the anti-trust law in 1913 by fixing the price to be paid for cotton seed.

Judge Oscar Hopewell Leland, A. M., the only living anti-bellum member of the Baylor University faculty and the oldest alumnus of Baylor, died in Waco Monday.

The Subcommittee of the Senate Committee on Commerce will endeavor to report the river and harbor bill this week.

Judge E. R. Meek, in the United States District Court at Dallas, has formally adjudged the Southern States Cotton Corporation a bankrupt and the affairs of the company were referred to Eugene Marshall, Referee in Bankruptcy.

Chas. S. Melin, former president of the New Haven road, in his testimony before the Interstate Commerce Commission at Washington, placed directly on the late J. P. Morgan, William Rockefeller and their associates, in Wall Street, the responsibility for the "big finance."

By vote of 20 to 10, the Senate provided in the agricultural appropriation bill for distributing for use of farmers at primary cotton markets samples of cotton yarns and standard grades of cotton, which will enable the seller to determine the grade and value

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.

AGENTS. WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Illinois.

GARTSIDES IRON RUST SOAP CO., 4054 Lancaster Avenue, Philadelphia, Pa. Gartsides Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect.

BOOKS. FOR SALE—One set The Expositor's Bible, 50 volumes, good as new. Will take \$10 for the set. REV. J. P. CHAMBERS, Laveria, Texas.

BUSINESS OPPORTUNITIES. FREE FOR SIX MONTHS—My special offer to introduce my magazine, 'Investing for Profit.' It is worth \$10 a copy to anyone who has been getting poorer while the rich get richer.

EDUCATIONAL. THE SPECIAL MAY OFFER OF SAN ANTONIO FEMALE COLLEGE IS VERY LIBERAL.

HELP WANTED. ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRINCE CORRESPONDING BUREAU, Washington, D. C.

HIGH COST OF LIVING CUT DOWN. BY scientific home-factory perfect method canning and preserving fruits, vegetables, meat jams, jellies, fruit flavor blending by experts for housewife and factory.

Cuero District—Third Round. Goliad and Fannin, at Fannin, May 23, 24. Edna, 3 p. m., Monday, June 25.

Gainesville District—Third Round. Bonita Cir., at Liberty Chapel, June 6, 7. Montague Mis., at Dye Mount, June 20, 21.

Pittsburg District—Third Round. Cookville, at Maple Springs, June 20, 21. Atlanta, Friday night, June 26.

Decatur District—Third Round. District League at Boyd, June 5-7. Bridgeport Sta., at B., June 7, 8.

Timponia District—Third Round. Tenaha (Paxton), May 30. Shelbyville (Windham's Chapel), June 6.

Beaumont District. The District Conference for this Beaumont District will convene at Kirbyville, July 6, at 8 p. m.

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TEXAS CHILDREN'S SOCIETY. Supported by Free-Will Offerings. Send us a check and help a child find a home. If you know of a child needing a home, or of a home wanting a child, write REV. I. Z. T. MORRIS, State Superintendent, Fort Worth, Texas.



# BAD COLDS

Some colds are worse than others, but they are all bad. Let your doctor decide the medicine. If he orders Ayer's Cherry Pectoral, remember we have been making it for 75 years.

J. C. Ayer Co., Lowell, Mass.

## THE COMMENCEMENT OF THE ADAMIC RACE.

Mrs. M. L. La Moreaux.

Where in nature, reason or science, is there one grain of proof in the evolution of the human race, as it is being discussed by science magazines and by some of the so-called Christian pulpits and by some others connected with our educational school books? The theory of the evolution of the human race from the common source of all animal life, either human or of the brute, is deducted from the works of Charles Darwin, the English naturalist and geologist. He brings no proof, only theories. His works were published about fifty years ago.

In geological research he was mystified by the similarity of the fossil found in the stratic formations of the earth, which represent many eras or ages apart, consequently they reckoned the Adamic age as of too recent date to account for the different geological ages our world has experienced. Geology is a modern science, therefore our modern students are befogged in trying to reconcile the facts with the chronology of the Bible. Darwin discovered evidences to prove that this world was ages old; older than the time of the Adamic creation. This is record of the earth given in the book of Genesis, chapter first. In the beginning God created heaven and the earth. God did not say the heavens. The first heaven is reckoned as the firmament or sky. The earth was without form and void; that is, without life. And the Spirit of God moved upon the face of the waters. And God said: "Let there be light," and there was light. When God brought the formless and void of life land out of the water the sun first shone on it. It was the first morning of the Adamic creation, and time was scientifically started, for the evening, which was first, and the morning was the first day.

The sun has kept the true time ever since, and it is foolish to reason, as some do, that the week of creation represents six thousand years. If so, the sun arose only every thousand years, but God said differently. The evening and the morning was the second day, and so on until God had finished the creation in the six work days and the seventh he pronounced it a rest day or the Sabbath. Therefore time has been the same from creation week of seven literal days unto this present time. Adam and Eve were commanded to be fruitful and multiply and replenish the earth. The meaning of replenish is to restore or fill up again. By this we infer the earth had been inhabited by other creations, and it was again to be replenished. There are many statements in the Bible that give us reason to believe the world had been destroyed before the Adamic creation, and the world that was is spoken of as the underworld, and the ancient world Ezekiel, the prophet, speaks of the noble forests of the underworld, whose trees lived in greatness with the trees of Eden or the Garden of God; but they were destroyed and brought down and enfolded into the bosom of the earth, as one of the prophets saw in vision the destruction of the ancient world that it was rolled up like a scroll, which would probably be the case of the world destroyed by water as mountains would be melted and spread over the face of the earth enfolded all life and the works of man. Thus it is that the modern science of geology and archaeology in the research of the earth discovered evidence of a former creation and formed the idea it was the first stages of life that is of today. They find a similarity in formation in the vegetable and animal world, which includes the human form of life, only inferior, and they have formed the opinion that the people of today evolved from this inferior form found in the fossil of this underworld. As they estimate the ages by the stratas they are unfolded in, which is misleading. Geologists count so many ages to a strata and argue that the Adamic age, according to Genesis, is a fall. In the rupture and the enfoldment of the earth in prehistoric times the earth is multiplied by this enfoldment, so there is no application of data or time reliable in the stratification of the earth. In some of the mysterious ruins of cities in Central America or Hindu-China they were found buried sixty and seventy feet under ground. But few relics of human bodies have been found in these ancient ruins to tell the story of their builders. There have been a few spec-

imens of human skulls found in coal mines that show that man existed when the coal represented forests.

These skulls are said to be greatly inferior by paleontologists than the skull of man of today. The ancient world was destroyed, let us infer, for the same reason that the antediluvian's world perished by the deluge; that is, they had degenerated.

Now let us reason from the word of God against evolutionists. In the beginning God established laws which are the laws of nature; that one life cannot merge into another or be transformed.

God said in Genesis 1:24: "Let the earth bring forth the living creature after his kind: cattle and creeping things, and beast after his kind," and it was so. It has continued to be so since the creation of the animal kingdom and the vegetable kingdom also. Everything after his kind has continued, according to the established laws of nature to this time. Every creature after his kind, some better, some worse, according to governing circumstances. A hybrid animal or plant cannot produce itself. The seed becomes extinct. The hybrid fruit and vegetables that Luther Burbank, of Santa Rosa, Cal., produces are propagated only by ingrafting scions. They are seedless.

Now let us look at the evidence of the creation of man. "And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him; male and female created he them."

Second chapter, seventh verse, God reiterated the creation of man and breathed into him the breath of life, and man became a living soul. This God did not say of the brute creation, that he breathed into them his own breath and they became living souls! In another place he said he made man a little lower than the angels. There has never been one proof of the theory of so-called evolution. That all species of the human race are susceptible of improvement and degeneration we all know to be a fact beyond dispute, but the so-called primitive man, our father Adam, was the best specimen of manhood God of the universe ever made; for he said he was very good. As for primitive man being cave dwellers, it is not so. Cain, the elder son of Adam, built a city and called it Enoch. Adam's grandsons were instructors of the organ and harp and artificers of brass and iron. This proves that if the theory of the Stone Age is correct it was before the Adamic creation, of which we know very little about. As for the cave man, we have them with us today. All through the Rocky Mountains, going west from Denver, you can see the caves that man inhabit; excavations in the sides of the mountains on either side of the railway. They are neither wild men or monkeys.

In Kansas and Nebraska, less than fifty years ago, man and his families dwelt in caves and dugouts, which were more common in the west of these States than houses built of lumber or stone, as lumber was scarce and transportation difficult. We do not call them low in the scale of human beings. On the contrary, they were brave and courageous, working against difficulties to obtain a home. It has been proven by archaeological research that the Eastern and also the Western Hemispheres are covered by ruins of temples, palaces, monuments and pyramids that show the art of building, and sculpture were far superior to our day.

To emphasize the idea of a pre-Adamic creation I will quote an extract from a paper I clipped from: "Associated Press, Hot Springs, Ark., June 3, 1913: Resolutions were adopted by the International Bible Students' Association in convention here today declaring that the Bible teaching on the creation of the earth has been and is still generally misunderstood." The resolution states: "We find that the Bible distinctly implies that the earth was in existence untold ages prior to the creation of Adam and that an appreciation of the fact is essential to an intelligent and abiding faith in the Scriptures."

Great accomplishments are not so much the fruit of great genius as they are the fruit of a believing, persistent hammering away at the difficulties.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take. (Adv.)

## THE NATURE OF THE RISEN BODY OF CHRIST.

Number One.

There are quite a number of able and leading men, both lay and clerical, in our Church and in allied Churches, who disclaim faith in the so-called traditional theory that Christ's risen and glorified body has the material elements of his pre-crucifixion body. It is freely confessed that it is the same body in which he suffered and died on the cross, and which Joseph of Arimathea and Nicodemus took down from the cross and buried in the new tomb in the garden. It has all the scars of his physical crucifixion, and all other marks necessary for the same body he had during his life and ministry on earth, but in the processes of his resurrection from the dead all the elements of flesh and blood were eliminated, and it is now and forever more a sure spirit body.

Now, being thoroughly convinced that this spirit body theory is in opposition to the doctrines of our Church and to the inspired Word of God, I purpose, the editor being willing, to expose its fallacy in the following papers.

The second "Article" of our "Religion" reads:

"The Son, who is in the bosom of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one Christ, very God and very man, who truly suffered, was crucified, dead and buried to reconcile the Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men."

The second "Article" reads as follows:

"Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth till he return to judge all men at the last day."

These "Articles of Religion" definitely settle the question of Methodist theology concerning the risen and glorified body of Christ. If he assumed in the womb of the blessed Virgin the whole and perfect nature of man, and took out of the tomb the same body, with all things appertaining to the perfection of man's nature—not an angel's, or a spirit's nature—then his risen and glorified body has in it the same physical elements that entered into the physical organism of Adam in his creation, when he bore the image and likeness of God.

The idea that Christ's risen body is pure spirit, devoid of all the physical elements which the Lord considered necessary to the organic existence of human nature in its creation, because it could pass through closed doors, as argued by some, is by no means logical, if the Bible, the only real authority on the subject, be accepted as the basis of our reasoning.

Not any one, for instance, can prove that Adam prior to his sin and fall, under the influence of the Spirit of God, and in obedience to divine law, could not have passed, as did Christ, unobserved through closed doors. We must not forget that man's nature, as we experience and know it, is not whole and perfect. It is distorted and abnormal. It is fallen and degenerated. It is out of harmony with itself and with everything in the universe surrounding it. The earth itself was cursed as a result of man's sin and fall. God made it bring forth thorns and briars to hinder him in the cultivation of its soil and to minify the products of his labor. Prior to his sin, he was lord of all nature. Everything was subject to his command. Everything conspired to aid him in his undertakings. There was no resistance to his efforts. Now everything is against him. Visible and invisible, material and immaterial, in sea, and earth and sky is hindering him, limiting him, opposing, antagonizing him, so that the things he would do he does not, and the things he would not do he does. But Christ was not unnatural in his nature. Though opposed by the unnatural nature which surrounded him, he was Lord of the whole physical universe, even before his death on the cross and resurrection from the dead. He walked on the Sea of "beautiful Galilee" as if its aqueous surface had been Parian marble, and caused Peter to do the same. He transformed his body into the visible likeness of his present glorious body and changed it back to its earthly humility by the "mighty working whereby he is able to subdue all things unto himself" without the loss or impairment of one single element that entered into its organic earthly life. And if Christ's risen body, though it has all the physical elements received in birth, cannot act freely, independently and without reference to the so-called natural laws

"It is as breezy as the Hill Country of Georgia." —Bishop Candler



## The Story of My Life

By G. C. Rankin, D.D.

Is replete with incidents, humorous and pathetic, in the strenuous life of the author from the "barefooted" period to mature manhood. Recitals of battles won and lost. It is an inspiring, elevating word-picture of a life that never knew an idle moment. It is interesting alike to old and

young, and readable thrice over by all.

JUST A FEW OF THE MANY EXPRESSIONS.

BISHOP KEY SAYS OF THE BOOK:

Sherman, Texas, September 24, 1912.

My Dear Doctor—I have finished reading "The Story of My Life" and pronounce it an immense success.

It is unique, original, inspiring. Familiar as I am with many persons and places brought to view, I read every page of it with sustained interest and found not a dull page or surplus statement. I thank you for the copy you sent.

My wife could hardly wait for me to finish it, when she dived into it greedily, and says it beats any romance. It will have a great run. So note it be!

THE STORY OF MY LIFE.

The Joint Board of Publication of the Advocate of their own accord passed the following:

Resolved, That we have read with great pleasure and profit "The Story of My Life," written and published by Dr. G. C. Rankin, and heartily recommend it to our people everywhere as a book of unusual merit and of real spiritual, as well as literary and historical value.

JEROME DUNCAN,  
S. A. BARNES.

DR. JOHN H. BRUNNER'S TRIBUTE.

During my pilgrimage of eighty-five years I have seen many books and have read not a few. But a more interesting book than the "Story" of Dr. Rankin's "Life" has not been read by me. His delineations of scenes and persons are so varied and exact as to excite wonder and admiration. One is reminded of Dr. Dick's delineations of the diverse heavenly bodies—the blazing sun, the modest moon, the twinkling stars, the wandering planets, the roving comets, and even the meteors that flash along the sky and disappear forever. A Christian philosophy pervades the entire book, and the reader rises from its perusal richer in his intellectual stores and strengthened in his moral nature.

Hixson College, Tennessee.

J. H. BRUNNER.

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G. C. RANKIN, D. D., 1804 Jackson Street, Dallas, Texas

of resistance, it lost instead of gained by its victory over death.

But added to that, St. Luke tells us that Philip was caught away from the Eunuch and his chariot by the Spirit and was found at Azotus. He was transported bodily—possibly invisibly—through the air without loss or harm. St. Paul said he was carried into the third heaven. Whether he was in the body, or out of it, he did not know. That is positive proof that he believed the human body, even previous to its death and resurrection, could be carried into heaven and brought back to earth without the loss or impairment of any of its physical properties. That being true, there is no reason why Christ's risen and glorified body, though sustaining its physical elements, could not pass through closed doors at will.

There ought to have been, and doubtless there was, a distinct and great gain in its powers and the outward, the visible and the tangible. And inasmuch as the whole creation fell in man's fall, and now groaneth and travaileth with us in pain, waiting for the adoption, to-wit, the redemption of our bodies (see Rom. 8:19-23), and will share and rejoice in the redemption and glorification of our humanity, it may be possible that the physical universe was so influenced through the redemptive sufferings of Christ that it fell back into harmony with God and threw its forces into the plans and purposes of Christ, and is co-operating with him in its own recovery from sin, and in the final accomplishment of the salvation of man from sin and death, and his immortalization in heaven. That all things work together for good to them who love God, who are called according to his purpose, and that it is God's pur-

pose in the scheme of human salvation to "reconcile all things, both which are in heaven and which are in earth, in Christ," and combine all in one universal volume of eternal praise to him who hath loved us, and washed us from our sins in his own blood, and made us kings and priests unto himself, are clearly and emphatically stated in God's written and inspired Word.

DANIEL M. GEDDIE,  
Westville, Oklahoma.

I can take six months' rest in six minutes if privileged to busy my brain in the greenhouse of great and beautiful thoughts.

The people who get little enjoyment out of much money are worse off by far than those who get much enjoyment out of little money.

### Old Lady's Sage Advice

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main Street, this city, says:

"If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

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pecially supported by all the Annual Conferences west of the Mississippi.

The reports of the majority and the no less interesting report of the minority both contain the recommendation endorsing Southern Methodist University as our great institution west of the Mississippi. Should it be the wisdom of the General Conference and the commission appointed by them to rally about a reconstructed Vanderbilt, or to create a new University east of the Mississippi, there will not be a less support or need for Southern Methodist University.

There is also the unanimous expression that simultaneously with the opening of the academic department must be the opening of a great theological school. Clergy and laity, led by the Bishops, seem unanimous in this demand for a theological school, and message after message has been sent from conference to the people of Texas encouraging them in their campaign for its establishment.

This endowment cannot be too large nor need for its equipment and efficiency underestimated. Indeed, there might be a question as to the advisability of the establishment of the University did not the University build all reasonable departments around the great center, the department of religious education and theology.

The people of Texas may, therefore, feel that there is absolutely no difficulty or discouragement to their continuing the building of the University and the foundation of the theological department.

The way is wide open and the highest tribunal of the Church has given its authority. The insistence of the people for such an institution has been heard and the religious world anxiously awaits the opening of the institution.

**PERSONALS**

Rev. G. F. Winfield, the president, informs us that Rev. J. H. Braswell of Clifton, Texas, will preach the sermon to the undergraduates of Meridian College Sunday, May 24, 8:30 p. m.

Dr. and Mrs. G. D. Lain of Sanger, Texas, announce the marriage of their daughter, Alma, to Mr. Willie Bush Chambers, Thursday, May 14. The young people will be at home after June 10 in Sanger, Texas.

We are glad to know that Rev. C. L. Browning is able to take up work again. He is ready for a pastorate or position in Church school. His address is 208 S. Ervay, Dallas, Tex.

Rev. E. B. Jackson of Mabank, called on the Advocate the past week. He gives a fine report of his charge. His wife is in the sanitarium, having undergone a serious operation, but we are glad to report she is recovering.

The Advocate force enjoyed the visit of Bro. W. H. Stroud of Electra. He is one of the staunch Methodist laymen in his section and appreciates the Advocate.

There is no poverty like that of the disposition and the heart can always be a millionaire in charity if it wills to be.

The sting of ingratitude is not half as baneful as the curse of the selfish tightwad. Better to risk the former than to make sure of the latter.

Souls with great sympathies are heaven's own gentlemen and ladies and to piece out the short supply was religion invented.

# Southern Methodist University

At the hour of going to press a report from the General Conference brings word of unanimous endorsement of Southern Methodist University. The recent crisis in our educational affairs only emphasize the need for and value of just such an institution in such territory as it must cover. Not one act of the Conference indicates other than the Church-wide confidence that the Methodists of Texas, New Mexico and Oklahoma will see to the complete and immediate establishment especially of a Department of Theology and Religious Education that will enlist the support and co-operation of every Methodist west of the Mississippi. Both the majority and minority reports of the committee in the famous Vanderbilt matter recognized Southern Methodist University and recommended it as at least one of the theological schools of the Church.

Regardless of what may be the detail of the final adjustment of the Vanderbilt case, there is no question as to the ownership, control and destiny of S. M. U. The duty of the people is clear. The foundation of a great theological school is an immediate necessity, and the action of all the Annual Conferences and the trustees of the University are vindicated by the will of the Church at large. The only and great regret is that we have not done more. The campaign has only been in operation since conference, and even with the inspiration of the wonderful opportunity of the present, few realize how much could be done if we would only try. So many thousands of our people have not yet kept faith with themselves by making some contribution. Others have done well, as is shown by the fact of more than \$75,000 of subscriptions to the endowment of this department, but we have not begun—we have not yet shown our strength. Note some expressions from Bishops Denny, Candler, Atkins and Mouzon:

Bishop Ward had his heart set on a Theological Department in Texas, and I believe he had one subscription of \$25,000 towards the equipment of such a department. Texas Methodism ought not to allow the work on which Bishop Ward had set his heart, and which had he lived he would doubtless have carried to success, to fail. Our Methodism has many dangers, but we have never been in the dangerous position of a too highly educated ministry. It has always been a grief to me that American Methodism has up to this good day never produced even one national scholar. To do the theological work that ought to be done in the Southern Methodist University you will need not less than \$300,000 as an endowment.—Bishop Denny.

Of course, I take no stock in the view that Churches are unfit to conduct universities. That idea seems to be the offspring of ignorance of educational history and the petty conceit of a raw secularism. One cannot argue with it; for what is not founded in reason cannot be removed by reason. It will have to run its course and die like hog weeds wither after the first frost of autumn.—Bishop Candler.

I do not hesitate to say that it is my opinion that the building of the Southern Methodist University is the most important enterprise now before the people of the Methodist Episcopal Church, South. We must not sidetrack the S. M. U. The Theological Department has been my hope. How much we do need it! So many of our preachers still live in the eighteenth century. They do not know what men are thinking about in this day. They hold on to the worn-out science and philosophy of a past age, and proclaim them as the gospel. And so it came to pass that many men of culture and influence are not touched by our preaching.—Bishop Mouzon.

And to meet this emergency—to build this Theological Department of a truly Methodist Theological School—and to equip our preachers and laymen of the future in specially religious work we have raised only about \$75,000, but surely, beyond any sort of question, the balance of the \$300,000 will have been subscribed before the conference year shall have closed.

This campaign is being pushed along four great lines—The General Theological Endowment Campaign, the Key Memorial Campaign, the Ministers' Memorial Campaign, the Sunday School Campaign for the Department of Religious Education. The first three have been explained fully heretofore, but the latter deserves especial mention at this time.

It will be remembered that this department by general demand will be expected to furnish courses in the following:

- Bible Teaching for preachers and laymen.
- Sunday School Methods and Principles.
- Church Music, Church Polity.
- Church Architecture, Church Finance, Etc.

And the plan to have 1000 Sunday School classes agree to pay \$10 each for five years, thus securing a minimum of \$50,000, was launched. This work is being accomplished largely through the Bursar's office and the District Sunday School Commissioners, appointed by the Bishops. The result is beginning to be seen, and the bonds are coming in daily. The appeal is irresistible, if only the matter be presented.

Last week Brother S. C. Riddle, presiding elder of Decatur District, and Brother Silliman, District Commissioner, held a little institute with Brother A. R. Nash, pastor at Decatur, and secured nine bonds, six being signed on the spot. But they did more, they decided to challenge other districts in the State to secure each 25 of the \$50 bonds during General Conference, and the word was quickly passed around and the results are coming in, in spite of rain and mud.

**THE FIRST TWO DISTRICTS TO WIN WERE THE GEORGETOWN AND MARSHALL DISTRICTS,**  
each of which completed the number of 25 bonds last Sunday.

Brother Perritt, of Jefferson, District Commissioner for Marshall District, evidently accepted the hearty welcome of Brothers Bergin and Gollibugh, of Marshall, and of course success was inevitable. And, mark it, those bonds will bear revenue immeasurable to those Churches.

Brother Franklin Moore, of Granger, is the hero of the Georgetown campaign. He is the kind of pastor who is willing to work in the present that the Church may pay dividends in the future. In spite of rain and mud, he kept right after the job and last Sunday the good little city of Belton, presided over by Brother J. C. Mimms, pastor, and W. C. Rylander as Sunday School superintendent, represented the matter and established the school record to date—14 bonds—and all the people happier thereby.

And the others are coming in. Success must come. Let Bishops and General Conferences and pastors and people take notice. The Methodism of today is making certain the efficiency of her children.

The Adkissonian Literary Society of Polytechnic College, Fort Worth, held its ninth annual banquet in the Oriental Hotel, Dallas, a few nights since, with more than a hundred of the present students and a number of the alumni present to enjoy the brilliant affair. President R. S. Hyer, of S. M. U., being one of the speakers of the occasion.

This society was organized twenty-two years ago and named for the first President of Polytechnic College, at one time President of Clarendon College, where there is also a society bearing his name. This society has an enviable record both in the contests it has won and in the type of men who have trained within its halls. Its roll bears the names of nearly fifteen hundred men, many of whom

are filling responsible positions in all lines of activity. Two of its young preachers are Junior College Presidents; three presiding elders, a large number in pastorates, some in law, in medicine, in journalism and many of the other professions.

On this occasion Dr. R. S. Hyer, President of Southern Methodist University, was informed that it was the purpose of this and the Philosopher Society to perpetuate their work in Southern Methodist University and thereby conserve its membership, which is now scattered over the State.

**A SPLENDID GIFT TO THE MEDICAL LIBRARY.**

Dr. E. H. Morgan, of Granbury, Texas, one of the first alumni of the Medical Department of Southern

Methodist University, if not one of the first matriculates, recently on a visit to Dallas, notified the office of his intention to do something worthy for the Medical College. Faithful to his word, upon his return home he promptly forwarded us a very valuable collection of medical books for the University library.

These books were timely and heartily appreciated by all the students. They add materially to the rapidly accumulating library, thus assisting in meeting one of the demands of the American Medical Association, for the equipment of a Medical College.

The University is grateful to Dr. Morgan, as to others who have given timely assistance.



A STORM-SWEPT CHURCH.

The above is a scene at Redwat er after the great storm had ruined our property and swept away all public buildings. Our people, true to their spirit, are holding their Sunday School, and will not miss a service. No. 1 is the pastor, Rev. T. D. McCrary, and No. 2 is Brother W. R. Fagan, the superintendent.