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The General Conference and The Vanderbilt University

PRIOR to the meeting of the late General Conference the Church press had much to say pro and con concerning the status of Vanderbilt University. But we did not deem it the part of wisdom to do more than to publish the decision of the court in the matter, and then permit two of our leading ministers to interpret that decision from opposite viewpoints, and then await the action of the General Conference with reference to the issue. That body met and, after a thorough discussion of all phases of the questions involved, a unanimous verdict was reached and given to the Church. That verdict has been outlined in these columns. The plan of settlement is in the hands of a special Commission, appointed to take the whole matter under advisement and work out of it the best solution possible. That Commission is composed of wise ministers and business laymen and they are competent to take care of whatever interest in that institution is left to us by the Court.

In the meantime, the General Conference has authorized the Board of Education to exercise the right of rejecting or approving the newly elected members of the Board of Trust in accordance with the instruction of the Tennessee Courts and thus retain our technical connection with the institution until the Commission has done its utmost to discover whatever of interest, if any, the Church still retains in Vanderbilt University. This General Conference plan is the wisest that we could devise, and while not fully satisfactory to any one, nevertheless, for the sake of unity, it was accepted by all parties as the only course to pursue.

It is, therefore, our candid judgment that any further discussion of the issue in these columns will not aid the Commission, neither will it redound to the harmony and success of our Church work. So we have determined to leave the further settlement of this issue where the General Conference has placed it and turn our attention exclusively to the building up of Methodism in our bounds and to the duty of "spreading scriptural holiness in these lands." We have a great work before us and its accomplishment will tax our intelligence, our piety and our means and it is our purpose to present an unbroken front all along the line in order to serve the best interests of our Zion.

The General Conference was kind enough to give unqualified endorsement to our great educational enterprise in Texas, Southern Methodist University, and to express its great pleasure in the success of this institution. There was no division of sentiment at this point. Our liberal undertaking was the pride of that

law-making body and they saw in it the beginning of wonderful things for the Church in this empire of the Southwest. They were all delighted with our charter and with our title to the property, and they realized that whatever may be the contingencies involved in the charter and rights of our other institutions, there is no contingency in Southern Methodist University. Out here it is conceded that we rest upon a solid rock and that no storm can ever dislodge us.

Hence, the Church east of the Mississippi is looking this way with great interest and our every step of progress will be watched with approving eyes. We are now in the limelight and, since the General Conference took action approving our marvelous plans, we are known throughout the Connection. Southern Methodist University has already begun to make history, and now let us direct our energy, our enterprise and our liberality on a large scale in this direction. We have the location, we have the nucleus of an endowment, we have the territory and we have the wealth to bring things to pass; and there is no reason why Southern Methodist University should not continue to go forward by leaps and bounds. The Administration Building is already completed and it stands out as the most imposing structure of the kind in the United States. Hard by is also very nearly completed the Boys' Dormitory and ere long the Girls' Dormitory will begin to take shape; and just as rapidly as possible other buildings will be added until the one hundred-acre campus will be dotted with a group of buildings unequaled in this or any other section of our country. Boys and girls from all over this trans-Mississippi country will flock here for training and the Church will draw from this source an intelligent constituency that will bless Methodism from the Mississippi to the Pacific slope.

No section of our Church has such brilliant prospects as those that lie out before us. Will we be equal to the responsibility? Have we the courage to face it and go forward and quit ourselves like men? We do not hesitate to answer these questions in the affirmative. But every man, woman and child must be true to the trust and bend every energy to do his or her part. A united Methodism can do anything and this is the time to join hands and hearts in one mighty movement to make this institution, this child of Providence, grow and develop with the advancing years. Let our preachers and laymen do their utmost to make this beginning go forward until all our hopes are realized in a splendid success. Let our men of means begin to reckon with Southern Methodist University. They

will run no risk in remembering this institution with their donations and bequests. Whatever they do here will not only be for the present, but for the unborn generations. It will be a permanent investment, the results of which only eternity will unfold. Then let us give to those who are leading in this great movement our co-operation and our hearty approval. They are entitled to our sympathy, our

prayer, our active endeavor. To help them we will have no time to carp, or to criticise, or to mope; but let's roll up our sleeves, place our shoulders under the burden and do our part to make things go! The Church is calling in loud tones to us and he that hath ears to hear let him hear. Now is the time to clear the decks and strip for action. On with Southern Methodist University!

About Hindering and Helping the Pastor

IF you want to hinder your pastor in his efforts to save sinners and build up the Church in a life of righteousness and thereby reduce his efficiency to a minimum, the task is easy of accomplishment. Just turn your attention to a few matters and then assiduously pursue them, and it will not be long until you have his way blocked and his influence checkmated.

Be indifferent to him and his work. Take no special part in anything that will promote his plans or encourage his efforts. Do not attend the Church service but little, and make it a point never to go to prayer-meeting. Look after your lodge work persistently, but make the Church second in all such matters. Manufacture excuses for your own delinquency and justify yourself on one pretext and another for taking no special part in Church services and Church work. Follow this up for a few months and your habit will be fixed and the Church will not be attractive to you. And when you lose interest in the Church, you will run down in piety.

Find fault with the preacher. Let it be known that you regard him as a prosy man in the pulpit, with no message of importance to you, neglectful of his pastoral duties, out-of-date and full of foggy notions. Criticise him in your home and discount him on the streets. Point out his shortcomings in the presence of your children and give them to understand that he is not much of a preacher and that you can be better entertained on Sunday by reading newspapers or good books rather than by attending the services.

Withhold your support from him and refuse to pay anything to the current expenses of the Church. When the steward calls round give him to understand that you get nothing out of the services and that you have a better use to which to put your money. Tell him that the preacher never comes to see you and that you care nothing about him, that you will not contribute to his maintenance.

Go to the picture shows, to the theaters, the card parties and other places of amusements; and make Sunday morning and evening the time to look over your farm, to glance at your accounts, to take your family in the buggy or the auto for an airing. They have been confined at home all week and need to get out, that

the Church service is wearisome, and a jaunt to the country will rest them.

Just follow this up persistently for awhile, and you will be out of touch with the preacher and out of sympathy with the Church. You will be a hindrance to his work and to the work of the Church.

How can a preacher carry on the work of the Church with a few men and women of this sort devoting themselves to the business of weighting him down with burdens and breaking the force of his influence in the community?

How can you help the preacher? By pursuing the opposite course. Give him the sympathy of your presence as regularly as possible at the Church service. This will not only help him, but it will help you also. It will keep you under the influence of the associations of the Church, it will bring to you the counsel, the admonition, the helpful ministrations of the Church service. The effect of all this will be seen in your personal life and in your interest in religious matters.

Speak kindly to your pastor. Let him know that you love, honor and trust him. Take him by the hand and give him a brotherly Godspeed in the work he is trying to do. Invite him to your home and have him take a meal with you and get the benefit of his godly counsel and brotherly influence. It will do your family good and it will establish a bond of friendship that will be sweet through life.

Speak good of him on the street and in company of those you would love to see at your church. Pray for him and ask the good Lord to make him a blessing to you, to your family and to the community. Do your part cheerfully to support him and give him to understand that he is worth a great deal more in moral and spiritual helpfulness than can possibly be expressed in the few dollars paid to him.

This sort of treatment will make a good preacher out of most any sort of man called of God to the ministry. It will make him love more and more those entrusted to his care. It will inspire him to study, to visit, to be deeply spiritual and feel that he is appreciated for his work's sake. It will make harmony in the Church, and it will keep up a vital connection between the Church and the world. Through this connection his best influence will be delivered upon men. Try it, brother, sister, and see what the effect will be upon you, upon him and upon the community.

The Christological Problem

By REV. CHAS. F. BROOKS, Muskogee, Oklahoma.

Prof. Friedrich Delitzsch, the celebrated German Assyriologist, proposes a unification of the three great monotheistic religions of the world, viz: Mohammedanism, Judaism and Christianity. Only one step is necessary, he thinks, in order to effect a working basis for this most desirable consummation, and that is that Christianity free itself from the unworthy pagan conception of parthenogenesis, in other words, surrender its belief in the deity of Christ, a belief which higher criticism is making more and more impossible for thinking men.

So much for Delitzsch.

Henry C. Sheldon, in his "System of Christian Doctrine," a popular text for students of theology, says there is no dogmatic necessity for maintaining the doctrine of the immaculate conception and virgin birth of Jesus.

This makes the matter of union easy; for if we can take Sheldon's pill, there will be no trouble about the capsule offered by Delitzsch; and I see no reason why disciples of Sheldon should not make immediate overtures to the Jews and Mohammedans for union.

To what stupid lengths have some men gone in their insane desire for combination and numbers!

I am unwilling to believe that there is no dogmatic necessity for maintaining the doctrine of the immaculate conception of Jesus, in no other way could he have been "the Son of God" and "the son of man" than by a special act of God upon the Virgin Mary. To throw away this doctrine is to give up the essential deity of Jesus and surrender ourselves into the profane hands of a hopeless infidelity.

To get at the bottom of Delitzsch's proposition and learn how absurd it is, we shall have to pass through a perfect cyclone of controversy—the oddest, most furious controversy ever waged in the history of the world, a controversy involving the conception, birth, life and death of the Son of God.

I. The conception of Jesus being the first in order of time, it is that therefore with which we first have to do.

From the earliest dawn of distinct Christological construction, the Church has for the most part predicted of Christ a complete human nature. The Council of Chalcedon, in 451, declared him possessed of "a rational soul and body, consubstantial with us according to his manhood, in all things like unto us, without sin." But to say that Christ was human and stop with that is to stop far short of the truth concerning him. It means to say that he not only had a human mother but a human father as well—a repudiation of the immaculate conception, which is tantamount to a denial of his deity. The Church, therefore, voicing the orthodox view of Jesus, went farther than a declaration of his humanity and said that he was the Word of the Father, or the mode of God's manifestation of himself; that he was of one substance with the Father as well as consubstantial with man; that he took man's nature in the womb of the Virgin Mary; and that as a consequence two whole natures were linked together in one person, so that he is both God and man.

Here is the first point of conflict. Higher Criticism, the New Theology, Comparative Mythology, so-called Rationalism and Infidelity, as over against Orthodoxy and Revelation, muster to their aid all the skill and the learning the infidel world knows anything about. They predicate their denial of the immaculate conception and virgin birth on three principal grounds, viz:

1. The story of the divine conception, that is, the conception by a woman of a child without a human father, and by means of a miraculous act on the part of Deity, is one found among the traditions, legends and beliefs of many heathen and pagan nations. Nearly all the old Oriental religions, antedating Christianity by many centuries, contain stories of this kind concerning their gods, prophets and great leaders. The divine conception and virgin birth were borrowed outright from these and incorporated into Christianity after the death of Christ.

2. The idea of the Virgin birth was not an original Christian doctrine, but was injected into the teachings of Christianity about one hundred years after the beginning of the Christians, and that it was incorporated by the fact that only two of the gospels make mention of it. All the other New Testament writers be-

ing silent on this point, they positively assert that this is evidence that the belief was unknown to the early Christians, and that it was incorporated into Matthew and Luke by later hands.

3. Matthew and Luke bear internal evidence of the introduction of the story at a later date.

I have taken these views in a condensed form from a work entitled "The Mysteries of the Virgin Birth," and have left no essential idea unstated.

Now it must be patent to every one who is versed at all in the Scriptures that those who hold to these views have no adequate idea of the history of man to say nothing of the revelation of God. That there were distorted ideas running in the legends of the Pagan nations of the world relative to the incarnation of Christ and the ultimate restoration of the human race, no informed man will attempt to deny. But to say that Christianity borrowed from these is a palpable falsehood. If we confine Christianity to the time this side the birth of Jesus, there would be weight in this contention. In fact, it would be undeniable. But Christianity in essence is not so confined. It is inseparably linked with ancient Judaism. It goes in history to where "the memory of man runneth not to the contrary." It leaps the lapses of time. It runs back along the weary stretch of the centuries to the home of our first parents, to the promise God made to the woman. Yea, it rushes back beyond all time to the council chambers of God in eternity, when Christ was slain "from before the foundations of the world."

And not only does the conception of a Divine Deliverer run in the Oriental, Grecian, Roman and even some of the most barbarous systems of mythology, but also the ideas of the creation of the world, the fall of man, the destruction of the world by a flood, the re-peopleing of the earth and its final destruction by fire. Of this last event Seneca writes:

"The time will come when the whole world will be consumed, that it may be again renewed, when the powers of nature will be turned against herself, when stars will rush on stars and the whole material world, which now appears so resplendent with beauty and harmony, will be destroyed in one general conflagration. In this grand catastrophe of nature, all animated beings, (excepting the universe) intelligence, men, heroes, demons and gods shall perish together."

This sounds very much like Malachi. Did Seneca borrow from Malachi or Malachi from Seneca? Malachi lived and wrote 400 B. C.; Seneca from 1 B. C. to 65 A. D. The inevitable conclusion therefore is that the Stoic philosopher wrote from current tradition, a tradition originally obtained from the prophecies of the Jews. And this is always the case. No philosopher, lawgiver, poet, sage or seer, whether Jew or Gentile, ever pretended that he discovered the existence of God or any of the laws that bind creature to Creator. Plato says in his Republic that "No mortal can make laws to purpose." Demosthenes called law "the invention and gift of God." So far were the ancients from presuming that they themselves originated all the things that they invariably ascribed them to divinity—the gift of God to man—or to tradition—the gift of the fathers to their sons. Strange then how these latter-day enthusiasts, these intellectual infants, straining at the gnats of revelation and swallowing the camels of absurdity, will rise up in the face of an intelligent world and ascribe to the ancients what they never claimed for themselves.

Who then acquainted with these facts, acquainted with the application to the child of a Roman consul Virgil makes in his *Poëtie*, of the oracles of the Cumaean Sybil oracles so strangely like the prophecies of Isaiah concerning the Christ Child—acquainted with "The Messiah" of Pope, acquainted with the views of the Stoics of which Ovid, as translated by Dryden, speaks in his metamorphoses—who, I say, acquainted with all these things, can doubt for one moment that so far is it from being true that Christianity borrowed the legend of the immaculate conception from the Pagan nations of the world, that the Pagan religions borrowed whatever they had of this truth and all kindred truths from Christianity, or the revelations of God to man?

II. The second point of conflict is the fact that only two of the four evangelists, Matthew and Luke, make mention of the immaculate conception and virgin birth, whereas the other two evangelists, Mark and John,

and all the other New Testament writers are silent on these points.

This constitutes no difficulty for a sincere seeker after truth, but on the contrary furnishes a strong ground to faith when examined in the light of fact. In the mouths of two witnesses every word is established; and it certainly reveals a very unfair spirit in the man who demands more here than is required for the establishment of any other truth. Besides only Matthew and Luke deal with the infancy of Jesus. Had Mark and John also dealt with that phase and period of his life, it might have been expected that they too would speak of his conception and birth. Indeed, it would have been strong ground for skepticism if they had not. Mark saw fit to begin his gospel with the baptism and entrance of Jesus upon his public ministry, and it would have certainly been a most strange occurrence had he gone back beyond his beginning or stepped aside from the general trend of his narrative to inject into the record something of the birth and infancy of Jesus. When John wrote his gospel the Gospel of Matthew was already at hand, and he evidently thought Matthew's record sufficient. As for the other New Testament writers, they could certainly have had no reason for injecting this matter into their writings, and their very silence is the strongest sort of evidence of the assumed fact. For who can doubt that St. Paul, with his characteristic boldness, candor and love for truth, would have allowed the matter to go unnoticed had there been no foundation for it in fact? And not only had they no reason for bringing it into their writings but the greatest reason for not doing so. If the atmosphere in which Jesus was born and grew up "was charged with hostility and suspicion," the atmosphere in which the Apostles lived was little less so. It was a delicate matter, and to constantly flaunt it before the Jews of that day meant to heap further odium upon the name of Christ and increase the burdens of the Church. The bitterness, venom and slander that afterwards came from the pen of Celsus and others of like ilk, in their charges of adultery against the Virgin Mother and bastardy against the incarnate Son, certainly serve to show us how fraught with folly would have been a reiteration of these things in the early beginnings of Christianity.

But I am unwilling to let the case rest here. While this argument is deemed all-sufficient, yet I prefer to go into the record and once for all put the question beyond legitimate cavil. Going into Mark's gospel there are three instances I wish to cite as touching Mark's conception of the divinity of Jesus.

One day in the synagogues at Capernaum there was a man present possessed of an unclean spirit, and the unclean spirit acknowledged Jesus on this wise:

"I know who thou art, the Holy One of God." Mark 1:24.

On another day, in the land of the Gadarenes, Jesus came in contact with another man possessed of an unclean spirit and the unclean spirit cried out: "What have I to do with thee, Jesus, thou Son of God?" Mark 5:7.

On still another day, while Jesus taught in the temple at Jerusalem, he said: "How say the scribes that Jesus is the son of David? For David himself said by the Holy Ghost, the Lord said to my Lord, sit on my right hand, till I make thine enemies thy footstool. David, therefore, himself calleth him Lord; and whence is he then his son?" Mark 12:35-37.

While there is nothing here in express terms regarding the conception and birth of Jesus, yet no possible construction of this language could lead us to any other conclusion than that Mark fully believed the record of Matthew.

"How say the scribes that Christ is the son of David?" When we get at the root of this question, we get at the exact truth as it was and as Mark and all the rest of the disciples understood it.

As Christ, he was God's anointed, "a priest forever after the order of Melchisedek," "having neither beginning of days, nor end of life." He was the Word, the self-revelation of the eternal Godhead from eternity, in whom and by whom the mind and purpose of God toward the world find expression—the relationship of God to God and the self-relationship of God to man. As such he could not have been the son of David, but the Christ of God, generated in the womb of the Virgin Mary by the creative energy of the Holy Ghost. This view is strengthened by an incident related, Mark 10:47. As blind Bartimaeus sat by the wayside begging, he heard that Jesus was passing by and cried out, "Jesus, thou son of David, Jesus, the Savior, or This furnishes the key to the human side of Jesus. He was Jesus, the

son of David Jesus, the Savior, or keep of Jah. This is a distinction which the Higher Critics and theologians seem never to have noticed. Indeed I do not find it spoken of anywhere in any of their writings, but how significant it is! God could not work and save the race without the help of man, neither could man save the race without the help of God. Hence the double title Jesus Christ, the human-divine, the man-God, the helper of God. He is "Jesus, the son of David," and "The Christ of God," two natures united in one person.

Now if we dip into John's gospel ever so slightly, we find evidence no less cogent. In 1:18 we find this expression, "the only begotten Son;" in 1:34, "the Son of God;" in 1:49, "Thou art the son of God; thou art the King of Israel." What do these expressions mean if they are not ascriptions of deity to Jesus? And how could he be the Son of God if he were not generated of God? True, it may be argued that in John the expression, "the Son of God," is a term applied not only to Christ but to all Christians. In his first general Epistle 3:2, he says, speaking to Christians, "Beloved, now are we the sons of God." But I call your attention to the fact that we are not "begotten" sons of God; we are sons by adoption only. Jesus is the only begotten Son of God. And when we look into the significance of beget, and find that it means "to procreate as a father, to generate, to cause to exist," how utterly idle does it appear for any sane man to argue that John is not fully agreed with the Synoptic Gospels with reference to the conception of Jesus Christ.

But says the Higher Critic, "Why the necessity or purpose of the recital of Joseph's genealogy, as applied to Jesus, if Jesus was not truly the son of Joseph?" I answer: The Jews always reckoned genealogies by males, never by females, so that it was but natural that Matthew, a Jew, should reckon by Joseph, the legal father of Christ. And while the Kingdom of Messiah is not founded in natural descent from David, as I have already shown, while in that regard he has no genealogy, no natural father, "being without beginning of days or end of life," yet it were better to have men ask, is not this the carpenter's son? than, is not this the son of a harlot? But this does not change the fact that on his mother's side he was Jesus the son of David; for Mary, the mother of Jesus, was of the house and lineage of David, of the same tribe and family as Joseph. And who can doubt for one moment that Joseph, being a strict and devout Jew, if he had not been fully convinced from divine communication that the child was begotten by a special act of God, would have put Mary away, if he had no said, "Bring her forth, and let her be stoned," as Judah did in the case of Tamar.

Just here I myself will put a problem: If this Jesus, the Christ of history, be not the Messiah of prophecy—if the kingly and priestly offices be not fully lodged in his hands—how shall we know if we ever have one? He was to be of the tribe of Judah, of the house and lineage of David. But there is not now a Jew under God's sun and there will never be one who can legally establish the fact that he is even a descendant of Abraham, to say nothing of David. All their records and genealogical tables were destroyed in the destruction of Jerusalem, the Jews dispersed all over the world, and no man can declare his generation. "Art thou the Christ, or look we for another?" If another, we can not admit him to be the Messiah, for it could not be proved from human records that he is "the Lion of the tribe of Judah," the seed of Abraham, the son of David.

III. We come now to the third ground of contention, the injection of the story into Matthew and Luke by later hands. This attacks the integrity of Matthew's Gospel as well as the reputed date of its composition; for the objectors put Mark before Matthew in date of composition, because Mark seems to lend color to their "injection" theory.

That Matthew wrote the gospel accredited to him is the testimony of all antiquity, and all the Greek manuscripts put it first in order, just as it appears in our King James translation of the Bible. The reputed date of Matthew's composition ranges all the way from eight to thirty years after the death of Christ. The truth about the matter can never be known, as we have only internal evidence from which to draw our conclusions. That it was written before the destruction of Jerusalem is beyond doubt. The charge that it was translated by later hands from an original Hebrew Matthew, at which time the so-called "injection" was made, can not be sustained. If there was

ever a Hebrew Matthew it has been lost, and we are left solely to speculation regarding it, and speculation is not argument.

But when we come to look at the Greek Matthew as we have it now, we find that it is not a translation at all but an original Greek production. The ablest scholars of the world say that it could not have been a translation from the Hebrew, because of the existence of certain Greek idioms, words and phrases which have no parallel in Hebrew. We are therefore shut up to the fact that either Matthew wrote this gospel outright in Greek, or assert in the face of all ancient testimony that he had no hand in it at all. The fact of the business is the credibility and integrity of Matthew would never have been questioned but for the morbid desire to get rid of the supernatural and miraculous, no matter what the cost.

IV. This plants our feet firmly on gospel ground and enlarges our faith in the divine Son of God, but we are far from the goal; for we are yet to face the problem of the union of the human and the divine in Christ. Here we have a problem indeed! No satisfactory explanation of it has ever been made, and I do not hesitate to say that we shall never have a thoroughly comprehensible theory of it until this mystery is brought clearly him who shall open the secrets of all hearts and make manifest the mysteries of faith. If therefore, we wait until this mystery is brought clearly within the reach of the human intellect before we give full faith and confidence to Jesus Christ, we shall never enjoy him in this world or in the world to come. Whatever we can not embrace of this truth with our minds, we are to take by faith. For manifestly it would be as well, as Sheldon aptly remarks, for us to "wait for a calculation of the size of the sun before enjoying its light and warmth, or for an exact determination of the distance of the stars before taking in the impression of majesty and glory which falls from the evening sky."

From past experiences we know yonder sun which has ridden the heavens in majesty and glory for thousands of years will still shine on in resplendent beauty for us as it did for our fathers, bringing to us the same seasons and blessings, whatever may be the mysteries surrounding it. So also we know from past experience that this same Christ who constituted that spiritual rock from which our fathers drank in the wilderness of sin will furnish to us living water in the wilderness of this world until we wake at last in his likeness in that land of light and love!

While this is true it is also true that the atmosphere of the Christological problem needs to be cleared up. There are certain theories regarding it which, since they are purely man-made, need to be measured by the rules of a masterful logic to the end that we may approach as nearly as we can without presumption into the presence of him whom no man in essence hath ever seen or can see.

We have already seen how that theory which regards Christ as completely and only human, is, in the light of revelation an impossible one. Now it remains to be said that any theory which eliminates the humanity of Christ and makes him completely and only God is equally objectionable. If this theory be true, Christ was omnipresent, omnipotent and omniscient from the moment of his conception, and was man only in theory, never in reality. In that even the Word was in no sense "made flesh;" he in no sense "tabernacled among us." But the record tells us that he was "the Son of Man," and that as such he "grew in wisdom." Moreover he himself said of himself, Mark 13:32: "But of that day and that hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father." This, so far as the question of absolute omniscience is concerned, seems to be proof that he never possessed it. Yet Peter said of him, "Thou knowest all things." But Christ made his statement before his death and resurrection, Peter after.

Again when Pilate spake of his power over Jesus, Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above." This seems to be a confession of his own limitations.

Once more, as he hung on the cross the chief priests mocked him, saying, "He saved others; himself he can not save." There was an essential truth in that taunt. He came to save others. Manifestly then he could not save himself too.

I mention these matters to show you the difficulty of this problem. To unite these two natures in one being is a hard thing to do—a thing possible only with God. To grasp the conception of it is also a difficult thing to do. Let us therefore

look at it in the light of a simple illustration.

It is said of Alfred the Great that he sometimes laid aside the dignities and apparel of his office and went out among his subjects disguised as a peasant.

This illustrates more clearly than anything I have ever been able to find how that Christ could clothe himself in human flesh and still be God. Substituting in the form of God before the world was, his external characteristics were beauty, glory and majesty.

V. A glance now at a part of the work of the High Priest on the great Day of Atonement together with a brief application, and then I am done. We read: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Lev. 16:20-22.

As this goat—an innocent creature not capable of sin—was made the sin-bearer of the theocratic Israel, so Jesus was made the "scapegoat" of the human race. Yonder without the camp, after he had received the imposition of hand from the High Priest of Heaven beyond the walls of the city in which centered the religious life and activity of God's Israel, Jesus was led out to die. And as he hung there suspended between earth and sky, with cruel nails thrust through his hands and feet, the sins of the world rested upon his innocent head. He bore the iniquities of us all. For three full hours gross darkness hung over the face of the whole earth.

This was no natural eclipse of the sun, but a supernatural occurrence symbolizing the gross moral darkness into which the human race was plunged, and from which there was no deliverance except through the expiation of that sacrifice hanging on yonder accursed tree. And at last he must go out alone into that wilderness of woe into which no man hath ever gone, either before or since—that "land of separation"—accursed by the iniquities of man and forsaken by the presence of God.

I call your attention to three expressions that stand at the climax of this tragedy, viz: (1) "Father, forgive them;" (2) "My God, my God, why hast thou forsaken me?" (3) "Father, into thy hands I commend my spirit." Why that lapse in the title "Father" in that intermediate cry? Just before it "Father;" just after it "Father;" why not "Father" in that also? Because when the first was uttered, "the worst had not yet come;" when the last was uttered, "the worst had already passed." The climax of the situation, therefore, is thrown back upon that intermediate cry. Here is the crisis of his suffering, and in that crisis the presence of the "Father" was withdrawn. He was left to tread the wine-press alone. He was made in this to feel the worst sting of all. For the first time in his whole conscious experience he is cut off from communication with the "Father." Why then does he not demand to know why the "Father" cannot own him as the sacrifice for sin without owning sin; that God cannot do, Jesus must therefore, pass through this ordeal without the least degree of approval from the great unseen Judge. He understands that. But one other question remains to be settled: "My God, my God, why hast thou forsaken me?" He knows that in him, as Pilate said, there was nothing worthy of death, yet he must die. Forsaken of heaven, in the consciousness of his own sinless integrity, he throws himself back upon himself as God. Here is the final test of his essential deity. Sometimes in our hymns we sing of "a dying God," but that is extravagant rhetoric, not sound theology. God could not die. But God could lay aside this form of manifestation of himself, forsake the body of humiliation which he had put on, and abandon it to perish with the going out of the physical life which had animated it. So out of his own breast he strikes a light, even in the midst of that gross darkness that invested his spirit, a light that lights his spirit back to the "Father" of infinite love. There, "in radiant glories crowned," he sits at the right hand of the Father on high, the light of the City of God. Shine on, thou eternal light of God, and let the beams of thy glory fall into benighted hearts, until the ends of the earth rise up and own thee, Lord. And when the sun is turned into darkness and the moon into blood; when stars rush on stars in that final cataclysm of the ages; be thou still the light of the City and People of God!

public, and to the whole wide world. With our growth in numbers and our extension of enterprise there will be multiplying points of contact, additional areas of competition, and new occasions of friction. It will be easy under imaginable contingencies for our representatives in the local field to forget that we be brethren. The results of such forgetfulness, for every reason and under all circumstances, will be deplorable. Family quarrels are always the meanest quarrels, and Church quarrels are the meanest of family quarrels. There will also be heard from time to time the raucous voice of the unsanctified individual, and discordant notes seem to have marvelous carrying quality. The popular mind does not easily distinguish between the cry of the comparatively irresponsible individual and the official utterance and deliberate action of the organization to which he may belong. As servants of Christ we must watch and pray "that the name of God and his doctrine be not blasphemed" by reason of unholiness and misdirected zeal. Otherwise that which we confidently believed God intended for the blessing of mankind in our common Methodism will become a scandal to his cause and a stumblingblock in the way of men. For these reasons such exhortations, at once expressing and intensifying the spirit of unity, have an increasing value.

In this connection allow me to express to you our high appreciation of the spirit and service of your fraternal delegate to our last General Conference, Doctor Frank M. Thomas. He came to us as a living epistle of fraternity. His eloquent message won our admiration and his brotherly spirit warmed our hearts. By public address and by private intercourse he strengthened all our bonds of union. We rejoiced to believe that your thought and your feeling were truly represented by your messenger and his message.

Of special interest and importance on such an occasion as this is the fact that we are the joint heirs of one hundred years of remarkable history. Whatever the future may hold for our Churches in the way of unity and without reference to the past seventy years of separated existence, there was a period when we were organically one and a century of achievement which is our common property. That splendid record in which we have equal ownership covers the formative period of the great religious movement of which we are a part. That first century of development holds the secret of the genius of Methodism. There we shall discover the forces which gave and still give momentum to the movement which bears our family name in history; there we shall find our reason for being in what the world of humanity needed and in what our fathers did to supply that need; there we shall find the essentials of the message whose proclamation was attended by such transformations as attested the presence and power of Almighty God. In such an hour as this, when for a time we are face to face in fraternal assembly, we do well to be mindful of our family records and Church traditions.

The historical method which sends us back to the study of the past is one of the new instruments of human thought. It is in use in every department of research. It is one of the distinguishing characteristics of modern intellectual life. The astronomy of today not only studies the heavens as they are; it also attempts a history of the stellar universe. Geology not only labels and catalogues the strata of the planet in their present arrangement; it also essays to give us an account of the formation of the earth. Biology not only describes living existences; beyond that it tells us the story of the behavior of life in its earliest forms. Ethics we study today, not only in accepted ideals and established standards, but also in their changing expression as disclosed in the history of human development. And modern philosophy prescribes for all its disciples the discipline of the history of philosophy.

This new appreciation of the past and this adoption of the historical method has been and will be of incalculable value to the Christian faith, for Christianity claims to be a historical religion and to be historical in such wise as to differentiate it from other religions. It is not an achievement of the individualistic method. It did not suddenly spring into existence as the vision of a night or the discovery of a day. It was not evolved as a system of thought by a single mind and offered to the world as a finished product by a single hand. No individual drew the materials of our religion out of his own inner consciousness after the similitude of a spider spinning a web. Christianity is historical in its antecedents, Christianity is historical in its materials, Christianity is historical in its documents and Christianity is historical in its realization and development. No other faith, in comparison, has as much to gain by the adoption of the historical method in modern times.

The historical method has, too, a unique value for us as Methodists. We have our own peculiar history, and by that we are related to the great stream of Christian history. It is true that we have been so busy making history that we have not paused as others have done for its writing or its study. But bearing in mind that the modern idea regarding history as the explanation of results and not as the simple arrangement of events in chronological order, there are special reasons why there should be a revival of interest in the annals of the period we share in common. We need to know the history of the past in order to the understanding of the present, for what we are depends so largely upon what we were; we need to study that history as an integral part of the divine revelation, for God makes himself known to men by what he does as well as by what he says; we need to know our history, for only by comparison

can we judge the character of modern Methodism, estimate its present efficiency, and discover the direction of its tendencies. For every consideration the people called Methodists ought to have a knowledge of their heroic and hallowed past.

My brethren, it is no exaggeration to say that the century belonging to us in common is at once our glory and our despair. In the far stretches of religious history its lines outline rise like mountain peaks above the foothills. If the statements made by recognized authorities outside of our own communion in describing its character and achievements are accepted at anything like their face value, we have a heroic heritage as Methodists. If it be true, as Leslie Stephen, in his "History of English Thought in the Eighteenth Century," writes, "Wesleyanism was, in many respects, by far the most important phenomenon of the eighteenth century;" if it be true, as Isaac Taylor, the philosophical Churchman, declared, that Methodism "has come to present itself as the starting point of our modern religious history;" if it be true that it came at the darkest hour in the moral, religious, and social life of England, a time when the forces of evil were raising the land of our fathers into the throes of such a revolution as bathed France in blood, and that the only thing that saved England from a dramatic social catastrophe was the sudden rise of Methodism; if, it be true, as Green, the English historian, tells us, that Methodism in a few years changed the whole temper of English society and because of it "a new philanthropy reformed the prisons, infused energy and vigor into the penal laws, abolished the slave trade, and gave the first impulse to popular education;" if it be true, as Dean Stanley affirmed, that its founder was "the chief reviver of religious fervor in all Protestant Churches, both of the Old and the New World;" if it be true that the indirect influences of the movement have been greater than the organized body of results now bearing the name of Methodism; if it be true that Methodism as a distinct organization, or aggregate of affiliated organizations, should be wiped out of existence, so that there was not a Church nor even an individual left to bear the name, it would still live as one of the most tremendous factors in the world's life by reason of the influences which it has permanently incorporated in the consciousness of the race and the structure of society; if it be true that the Methodist family in heaven, composed of those who were born at her altars, lived in her fellowship, and died in her faith, is more numerous than the Methodist host down here below, and that if she were to perish from the earth she would still exist forever in the heavenly courts; if it be true that Methodism is one of the very few great moral movements in the history of Christianity and that it is only to be grouped with the early spread of the Christian faith in the Roman Empire and the Protestant Reformation under Martin Luther—if there is only a suggestion of the truth in these statements, then Methodism has a history of achievement and influence worthy of that era which began with Pontecost, continued with the conquest of the Roman Empire, and shall end only with the universal sovereignty of our Lord Jesus Christ.

The epic of Methodism, however, belongs to America and is found in the three-quarters of a century when we were yet one. The student of history cannot escape the conviction that the great movement was providentially designed for the new world rather than the old. The coincidence of its history with that of the United States, its adaptation in spirit and methods to the new land and its people, and its historical results amply justify that faith. The new country furnished a theater of action on a magnificent scale. When Methodism came to our shores, in 1766, the western colonial boundary line was the summit of the Alleghenies. The settled area, counting two or more persons to the square mile, was about two hundred and forty thousand square miles. By the Peace of Paris, in 1763, that western line was extended to the Mississippi. Two decades later the Louisiana Purchase doubled the extent of our territory, and during the period of half century from the time of the Louisiana Purchase the United States multiplied its area by three, and in sixty years our territory increased in size from two hundred and forty thousand to three million square miles.

Then came the settlement and organization of the great empire. In a single lifetime the tides of population swept from the Atlantic Slope to the great deserts beyond the Mississippi. In fifty years the center of population moved westward nearly two hundred miles. Prisoners of the War of the Revolution lived to see a mighty nation of thirty millions of people. The settlement of the Mississippi Valley was the first instance in history of the reduction of a wilderness within the span of a single life. In times past nations have changed their homes, but at no other time has this been done on so grand a scale, in so few years, and with results so far-reaching.

The settlement of new territory and this growth of population presented a religious problem of prodigious proportions. Here was an area larger than any other in the civilized world without an ecclesiastical establishment, for in this new country religion was turned loose to take care of itself. Contrary to the traditions of all Christian States, religious liberty was secured by the separation of Church and State. The new conditions might well excite the gravest anxiety as to the future of the republic. Such a separation in a social order spoiled for centuries with religious institutions and educational foundations would have spelled the servants of God and taxed all the resources of the Church. How were Christian Churches, Chris-

tian pastors and Christian schools to be provided for this boundless territory and all the ministrations of religion to be given to these multiplying millions? The existing Church organizations, with "regular" clergy and "settled" pastorates, were helpless in the face of such unparalleled conditions. Their cumbersome ecclesiastical methods could not supply the religious needs of a long and shifting frontier nor follow the rapid movements of the American pioneers. That achievement awaited the appearance of a traveling connection, an itinerant system and a lay ministry which could be borne on the tides of population.

The solution of the national problem was furnished by our fathers. At this emergent moment Methodism made its appearance and entered the arena which was to witness its mightiest achievements. The times were not favorable to religious enterprise. It was a period of reaction in religion and of impotence in Church life. The first generation of Methodists found Christianity at the lowest point of all its American history. Unable to cope with conditions, the Churches were losing ground. It was also a time of intense agitation and bitter feeling in the State. The first Methodist class was formed in the year of the political strife attending the repeal of the Stamp Act. The minds of the people were stirred by revolution. In addition to all other disadvantages, Methodism came from England, and the majority of the American people were not in the temper to receive either their tea or their religion from such a source. The prospects for a new religious movement were dubious and dark.

But it is a matter of historical record that the moving population was supplied with ministrations of religion by means of an itinerant ministry and thousands of lay helpers; that the same conditions that made a nation of Americans made us a Church as Methodists; that Methodism alone of all the denominations had growth and enlargement during that stormy period; that her ministers did not wait to be called by the people, but everywhere called the people to the things of God; that the humble circuit rider became the founder of the Church of God in new States as large as the kingdoms of the old world. And when at last the westward march of the American people halted by the waters of the Pacific the standard of Christ had been planted by Methodist hands in every city and in almost every hamlet of the new land. If the American Republic has a great mission to humanity, if religion is essential to the power and permanence of a free government, and if our Methodist ancestors with heroic hearts and sacrificial service achieved for our land in the things of the spirit as our statesmen and soldiers served in matters of state, then our common history of three-quarters of a century in America is a fount of inspiration for all coming generations, a perpetual challenge to conservation and conquest, and a bond of union which shall unite the hearts of our people as long as the record is held in grateful remembrance.

Our common history is replete with heroic names. Early first, now as always, is the name of John Wesley. The great Dean Stanley, when visiting in America, called attention to the unique place and personality of the man who founded and for fifty years administered as if by the divine right of a king the affairs of Methodism. He remarked that while the founders of the English Baptist, the English Congregationalist, English Unitarianism, and the Society of Friends were all comparatively obscure, and some of them had been eclipsed by those who came in later days, no one has risen in Methodism equal to the founder, John Wesley. Matthew Arnold said he had "a genius for godliness," and Macaulay said he had "a genius for government"—a double genius expressed by Gunkle, who described him as "the first of theological statesmen." The years have confirmed the estimate of Saundley in his private correspondence with Wilberforce: "I consider him the most influential mind of the eighteenth century—the man who will have produced the greatest effects centuries or even millenniums hence, if the present race should continue so long." Among the outstanding figures in Christian history we group John Wesley with Paul the Apostle and Martin Luther.

With Wesley stands Thomas Coke, the first Protestant bishop of the western hemisphere. He has been aptly described as "the forerunner of Methodism." His personality was of such proportions that it was cramped in the amplitudes of the American continent. No man of Methodism has done more for the territorialism of Christ and the expansion of his kingdom. He was the chief of itinerants. His travels in the work of evangelization would have carried him around the planet twenty times. He crossed the Atlantic eighteen times on his missions. He gave more money to religion than any other man of his own age, clergyman or layman. To the end of his life he was Wesley's right-hand man and had charge of the Methodist missions throughout the world. He was the founder of strong missions in the West Indies, Africa and Asia. When a veteran of almost seventy years he presented himself to the Conference as a missionary to the East Indies, and in the absence of Funds offered to defray the expense to the amount of \$20,000. He died a missionary on the Indian Ocean and was buried beneath its waves. During his lifetime Methodism needed and had no missionary society. Thomas Coke embodied the interest in his own person. The result was that Methodist foreign missions had been carried on for over a generation and we had upward of one hundred missionaries in the field before the society was formed. Methodist missions do not owe their origin to missionary societies.

(Continued on page 6)

Fraternal Message

By REV. MATT S. HUGHES, D. D., LL. D., Methodist Episcopal Church.

Mr. President, Fathers and Brethren: By action of its General Conference and by appointment of its Board of Bishops, I am sent to you by the Methodist Episcopal Church. The commission of fraternity with which I am intrusted and honored charges me with the grateful task of bringing to you the Christian salutations of the people of our communion, of assuring you of their abiding interest and brotherly affection, of expressing to you their joy in your continued progress and increasing prosperity, and of bringing to you some account of our own fortunes during the past four years. Under the blessing of God, I come to you as the messenger of nearly four millions of the sons and daughters of Wesley—a host greater than the entire population of the republic when Coke and Asbury presented their official address to President Washington, in May, 1789. In harmony with the parochial ideal of our founder, the constituency for which I speak belongs to a world parish spread abroad over the five continents and the islands of the sea. In keeping with the pioneering enterprise of Methodism, which has always kept pace with our national expansion, I come to you from a great commonwealth on the Pacific, over which floated the flag of Mexico when Episcopal Methodism, as represented by our bodies, ceased to be one and became two. As the representative of all these members of the household of God, I come to you with fraternal greetings upon my lips and with brotherly love in my heart. Let me frankly confess that, in assuming this representative function, it has been necessary for me to make a somewhat difficult adjustment. It has been hard for me to attain an attitude of mind and to secure a point of view which would make it possible for me to speak to you as one coming from the outside

and as representing interests which are not altogether in common. You know that family relationships and family affections scarcely come to be taken for granted in the course of years. They do not dwell upon the tongue but are domesticated in the heart; and if occasion seems to require that they shall be given formal expression, there is a feeling of strangeness and a sense of embarrassment. Thus in bringing to you a somewhat formal message of fraternal affection from our part of the Methodist family I have something of the feeling which would be experienced by a son in giving public assurance to a father of the continuance of his most distinguished consideration or in making a formal protest to a mother of the actual existence of a final affection. After thinking of you as members of the family for a quarter of a century and holding you in heart as blood kinsmen for all these years, the assumed position of an outsider is new and strange and the formal expressions of fraternity came halting to the lips. If, therefore, at any point in the address there sounds a note of family assumption in what is said, you will understand it sympathetically as a temporary lapse into the customary point of view and an expression of the ordinary family feeling on the part of the speaker.

But whatever may be the incidental difficulties in setting forth our mutual relations, we may be well persuaded that any means by which we emphasize our unity of spirit and our identity of purpose has a growing value. In the gracious providence of God the borders of our Zion are being evermore expanded and our members annually increased. This means that Methodism in itself and in all of its relationships is of increasing importance to the kingdom of God, to the American Re-

Notes from The Field

Kenner Circuit.

After spending one and one-half years in school, we are delighted to be placed back as a field hand in the pastoral work. We have been kindly received. Kenner Church started us off with an old-fashion, potpourri. Brother and Sister J. L. McKamy remembered us in a substantial way. Mrs. Dr. Dye kindly remembered the preacher's wife with a five-dollar bill for a Christmas present. The Frankford people, with the co-operation of the Ladies' Aid Society of Kenner, placed cooking and heating stoves in the parsonage, which have added greatly to our comfort. At the first Quarterly Conference Remer Church asked for and received half time for balance of conference year. Our second Quarterly Conference convened at Irving, May 23 and 24. Our "beloved" was on hand, looking after every interest of the Church and preached three forceful and inspiring sermons. The gloomy prospects for a crop did not keep our stewards from making a fine report. To cap the climax, the good ladies of Irving Church presented to their pastor a beautiful and valuable suit of clothes, full and complete from head to foot, with the exception of a nice and up-to-date derby hat, presented by Brother Curtis Hancock. For all which we are very grateful indeed. May the good Father of all grace put his rich blessings upon the lives of those who have remembered us so kindly. We take courage and press on, praying God to help us to give to our people the very best year's service possible.—J. E. Short, P. C.

Cooper.

Our reception at Cooper was all that any one could desire. Our year has started off well. Our work is prospering. On the first Sunday in May we began our revival meeting with Judge M. J. Thompson preaching and Rev. Woodie W. Smith, song leader, assisting. We ran the meeting two full weeks and notwithstanding many hindrances in the way, one of which was the High School commencement, we had a good meeting. The visible results were fifty-two professions and forty-six accessions to the different churches, twenty-four names being given for membership in our own Church. The preaching was the kind that draws men. The broad sympathies of that great, big-hearted, great-souled man just takes hold of the people under the power of the Holy Ghost and they are constrained to come into the kingdom. He works always to the interest of the local churches, not trying to tie the people on to himself. He is very strong on the necessity of joining the Church as soon as converted. His sermon on "Why Join the Church?" is one among the greatest sermons I have ever heard. Brother Smith was very efficient as song leader. He made a junior chorus a special feature of the meeting. We paid them \$200 for their services. The salary was raised half at the beginning of the year and finances are in good shape. Our Sunday School has made gradual growth and now is a hostelry of busy workers and students on each Sunday morning. The Woman's Missionary Society is active and doing good work. Altogether we are having a successful pastoral and are hopeful of a year of success.—S. M. Black, P. C.

Bryan.

What was apparently the most extensive and far-reaching revival of my three and a half years' pastorate in Bryan has just come to an end. I was fortunate enough to secure for my help in the meeting Evangelist T. B. Price and Singer B. E. McCleskey, of Siloam Springs, Arkansas. It was a one-Church meeting, but these men caught the town from the beginning and I have never seen larger crowds in attendance on revival services. The meeting suffered many hindrances, being moved back and forth from a tabernacle to the church six or seven times on account of rain, and these moves coming, too, just at crises times, but it gripped the town and I believe its influences will abide. The largest visible results of the meeting seem confined to the Church membership of the town. There were about as many public professions of reclamations at the altar as there were conversions; the total of both running to about one hundred and thirty-five. Like many another of our revival campaigns it had to close too soon. It really assumed too large proportions for one Church to handle it in the two weeks given to it. Evangelist Price is one of the sanest, most effective evangelists that I know anything about. He is an exceptionally strong preacher and appeals to all classes. His clearness and directness are most charming and convincing. His arraignment of sin is full of thunder, but his candor and evident love for the sinner saves the arraignment from needless offense. In McCleskey he has a most efficient co-laborer. He sings the Gospel with unusual sweetness and power and is a very strong leader for a great chorus. The work in Bryan moves on well. All departments of the Church prosper and my quadrennium promises to end with the best since last.—Gene Flint.

Lee Street, Greenville.

At the close of the first half of the conference year we wish to make a few statements concerning the Lee Street Church. As is the custom of all true and loyal Methodists, they received their pastor and family with open arms. Of course it's too late to mention dinners and poundings—but these were not lacking. The parsonage is a splendid building, practically new, containing eight rooms, which

were put in first-class condition before our arrival. The woodwork, including floors, having been retouched, it had the appearance of a brand new house. The comfort and convenience of the house has been increased by the putting of folding doors between the reception hall and library. As pastor, I feel it's due these good people that we mention a few of the special favors that have been ours. The Woman's Society gave me a surprise birthday dinner—and a dinner it was—inviting the stewards and their wives, a great time we had, and this kindness will not soon be forgotten. A good lady presented wife with a check covering cost of an electric iron and fireless cooker. This, too, will never be forgotten. The Woman's Missionary Society has increased from twenty to forty members and are very active. They are furnishing complete the bathroom at a cost of about \$140. The Sunday School, under the leadership of

and Mrs. Fisher, who combined with their gift of music personalities that win and hold confidence and co-operation. Brother Owens, a visiting lay member, also gave much to the spiritual force of the meeting. The preaching was done by the pastor, Rev. H. L. Minger, in whose service to his people before and during the revival was the haven of greatest significance. Under his leadership the congregations have grown to the capacity of the Church. The Sunday School has increased 50 per cent, and the weekly prayer meeting has increased from a handful to a "congregation of people in the house of the Lord. Wishing you continued success and appreciation.—A Member of the M. E. Church of Mansfield.

Montgomery.

This is my fourth year at Montgomery. Have been some changes in some of my appointments during this time. I have one new appointment this year, Richards, a growing little town. We have a good parsonage, for which I give Bro. Hooks credit. It was not finished when I came, but well on the way to completion. From the beginning to the present of the best filer of his generation. Twenty-

noon. We were also favored with the presence of Brothers E. B. Thompson and A. W. Gibson, of Commerce, who assisted in the services of the day. These brethren have many warm friends in and around Wesley Chapel, and her doors are always open to them. Wesley Chapel starts out with flattering prospects for a better future.—J. Leonard Ren, Pastor Cumby, Miller Grove and Wesley Chapel.

Waples Memorial, Denison.

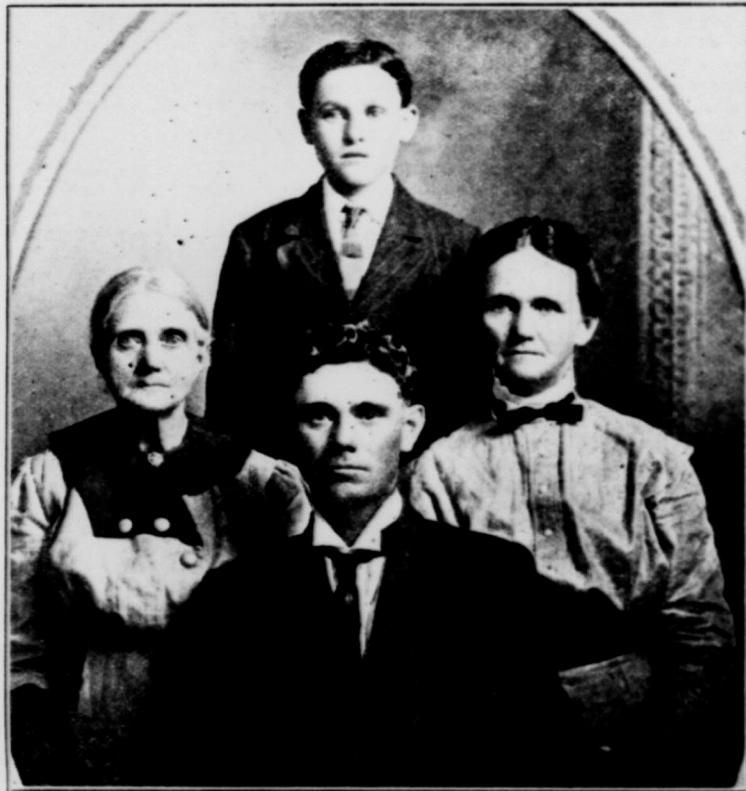
Waples Memorial Church has closed a splendid meeting. The services continued for two weeks, the last service being held on Sunday night. The pastor, Rev. E. L. Egger, was assisted by Rev. C. W. Hearon, of Abilene, who did the preaching. Brother Hearon is a most excellent young man with rare preaching ability. Nature has richly endowed him with a well trained mind, a heart full of love and a winsome personality. Therefore when he speaks the people flock to hear him. He is fearless in his preaching and uncompromising in his attack upon all forms of worldliness and sin. He has the gift of speaking to those who oppose him in such a manner that they appreciate his candor and sincerity. During the meeting fifty-five were added to the Church and the membership was greatly revived. Brother Egger is now serving his second pastorate at Waples Memorial, this being his fifth year on the charge. Not many pastors can return to a former station and do even a greater work than their first ministry. In his case this is the best year of his efforts in Denison. He is loved by the membership of the Church and popular throughout the entire city. He is a good pastor, possessing many splendid gifts. He is very spiritual in his preaching and lifts his hearers to a higher plane of living. The several departments of the Church are doing fine Church edifice in order to take care of the growing Sunday School and young people's societies. The same is to be completed in time for the meeting of our Annual Conference this fall.—Jas. E. Murr, L. P.

Vernon.

There are many marks of encouragement and progress in our work at Vernon. Among these may be mentioned a Teacher Training Class of about fifty members, taught by the pastor; about thirty new subscribers to the Texas Christian Advocate, a larger and better organized Sunday School, and last, but not least, a great revival meeting. We secured the services of Dr. W. M. McIntosh and Prof. Lucius Anderson, The Presbyterians and Christian Churches co-operated in the meeting and also many members of the Baptist Church. The meeting was well attended from start to finish, many of the large audiences filling the great auditorium of the Methodist Church. The singing, led by Professor Anderson was all that we could ask both in solo and congregational work. Dr. McIntosh endeared himself to the people here very much. As a preacher he is clear, straightforward and scriptural, as a soul-winner persistent and effective, and as a mixer among men a past-master. Among the visible results of the meeting are a greatly revived membership, a fine Christian spirit among the Churches of the town about 115 conversions and reclamations, something near seventy-five additions to the various Churches, and personal differences among our people settled, which will make us more effective than we have ever been before. This pastor had a delightful time in Canyon City where he preached the commencement sermon for the West Texas Normal and then spent a week in Oklahoma City as a visitor to the General Conference. At the West Texas Normal I found a graduating class of 130 and as fine a student body as I have ever met. Here I met my friend of other days, President R. B. Cousins, who is one of the ablest public school men the State of Texas has ever produced. He has gathered about him a faculty that guarantees the success of any work to which they may put their hands.—A. W. Hall, P. C.

Sweetwater.

We closed on the May 17, a three weeks' meeting of great power and gracious results. Coale and Huston were with us two weeks and rendered most acceptable service. Bro. Huston led the singing most successfully. Perhaps the largest chorus ever organized in Sweetwater aided in the singing and Brother Huston led them most successfully. He is also a successful personal worker. Brother Coale preaches with the power of deep earnestness that brings success. He uses none of the usual revival methods and depends wholly on the power of the gospel preached with entire consecration. The Sweetwater Church will ever remember the services with gratitude unmingled with a single unpleasant episode. Sixty members united with the Methodist Church and many others went to other Churches, thus being 125 reclamations and conversions counted by human means. But God alone can count the real good done. But for the almost daily rain the last week of the meeting many more conversions would have resulted. The Sweetwater Church has received ninety members since conference and many applicants are under instruction waiting opportunity for full membership. Our Sunday School is booming, our great church is full on Sunday and the prospects are bright for a great year.—Simeon Shaw, Senior, P. C.



FOUR GENERATIONS.

We present in the above a picture of four generations: Mrs. Ann Rogers, Waxahachie; Mrs. Sallie Farrar, Ferris; W. T. Farrar and Ruth Farrar, of Caddo Mills. Sister Rogers has been reading the Advocate over forty-five years and now passes it on to the fourth generation.

Superintendent Bethel, is steadily growing—in fact has outgrown present accommodations. The Leagues are growing rapidly. The Seniors are raising money to present to the Church a handsome communion service. The pastor's salary was raised \$200. There have been forty-two added to the membership. We are now planning and praying for a glorious revival soon, and with this we feel that Lee Street Church will make great progress. In fact this Church has a great future. No, brother, the place is not for let next year; you will have to wait four years for your turn.—T. N. Weeks, Pastor.

Whitewright.

Our meeting was held in March under the united effort of our people and the Presbyterians. Besides the membership of the Churches being greatly revived there were about seventy-five conversions, some of whom were already members of the Church. Twenty-three united with our Church. Judge M. J. Thompson did the preaching, assisted by Brother Stanley Burdine who led the singing. One could not ask for better service than that rendered us by these men of God. Judge Thompson is a remarkable man, and phenomenal success attended his efforts here. Fifty have been added to the Church since conference. Our Sunday School has more than doubled in attendance. The Senior League, which was organized last year is one of the best in North Texas. Both Sunday School and League have made pledges to S. M. U. The Church is well organized and all departments are doing splendid work. About half of the Conference Claims have been secured in cash and subscription. With about half of the conference year now in the past we feel safe in saying that this is one of the best years of our ministry, for which we give praise to God and, by being encouraged press on.—F. B. Wheeler, Pastor.

Mansfield.

One of the most remarkable revival services in the history of our local Church has just closed. Notwithstanding the almost continual downpour of rain the church was crowded and on some occasions not large enough to accommodate all. An unusual feature was the preparedness of the Church body that, from the first to the last service, "met together of one accord," deeply impressed that "the Master had indeed come and was calling for his own." Of vital significance was the fact that of the eighty-two conversions, thirty-eight were young men, strong and capable and each Church. The song service was led by Mr.

two were of the big "Hustler" Sunday School class taught by the pastor's wife. Forty-two of the new converts joined the Methodist Church. The people have been good to us in many ways. Tokens of love have been shown in a substantial way. I love my people and serve them to the best of my ability, and the people love their pastor and his family. We have accomplished very little during these years. Have made some substantial gains and trust that good has been accomplished. This year we have received several into the Church, organized one Sunday School and are preparing to hold Children's Day services at three appointments on the charge. Moved old Fairview Church in to Richards at a cost of \$320. It is well located and on brick pillars. We have six Sunday Schools. I insist that my people take the Advocate—it would help them and me. I expect to bring up a good report at conference. Brethren, pray for us.—S. D. Harger, Pastor.

Wesley Chapel.

Last Sunday was a great day for the old Mt. Zion Class on the Cumby charge. For several years there has been an organization at Mt. Zion, but we had never owned a house of worship. There have been several attempts to build, but for one reason or another plans would fall through. All this time the Cumberland Presbyterians were kind enough to allow us the use of their house. At the conference last fall this class was placed on the Cumby charge, and the writer became its pastor. We were not long in seeing that, though our Presbyterian brethren were kind in letting us use their house, we must build or continue to lose ground. So we got busy, and as a result we have a pretty, neat house of worship in the most delightful grove to be found anywhere. It is all completed now and we opened it last Sunday with appropriate services. Had an all-day occasion with dinner on the ground and large crowds. One of the main features of the day was the naming of our new Church. As it is built half way between Mt. Zion and Ruff, a fair better location, it was necessary to give it a different name to either of these. So the vote was cast for "Wesley Chapel." The new Church enterprise has put new life into the community, and especially our Church. We have received sixteen members into the Wesley Chapel Church since conference. The new location puts us in the center of our membership, whereas before we were to one side. A better location could not have been found. The pastor preached the opening sermon, and Brother W. L. McGuire preached in the after-

MERIDIAN COLLEGE.

Meridian College closed its seventh session on May 26. It was a creditable showing; in fact a very remarkable termination for a school of its rank. The exhibitions of oratory and the fine arts won't I have done credit to our schools of years' standing. The debate on one of the popular issues of the day was of high order and worthy of men of mature years. There were sixteen young men and women who had met the requirements of graduation, and were granted certificates. The College was raised to the rank of Junior College by the Board of Education at its last meeting, and the curriculum will now be raised to meet its demands. The Board of Trustees have re-elected Rev. G. F. Winfield to its presidency, and feel that under his enthusiastic leadership we will have a great forward move. The same members of the faculty will be retained, except Prof. C. G. Duncan and wife. Prof. Duncan goes to S. W. U. Medical School in preparation for a medical missionary. Some fine additions were made for the teaching force, and with the provisions for extra dormitory, we have a most encouraging outlook for the future. The commencement sermon by Dr. H. A. Boaz was up to his high standard of gospel ministry. Hon. E. R. Mayfield, of Austin, delivered the literary address, and it was of high order. He is a man of rare capabilities, pleasing address, enthusiastic and soul-stirring, and our people will not soon forget his coming. The school is the property of the Waco, Dublin, Cleburne and Gatesville Districts, and the only Junior College in the Central Texas Conference. We are proud of it, and under the control of the four districts it should become a great school. M. K. LITTLE, Gatesville, Texas.

RESOLUTIONS OF APPRECIATION.

The following resolutions were passed by the Cisco District Conference, held at Ranzer May 28, 1914:

Whereas, Our beloved presiding elder, Rev. C. E. Lindzey, came to the Cisco District at a critical time in the initial year of its history and is now closing his quadrennium on the district; and

Whereas, Under his leadership the wisdom of the Board and Cabinet in creating this new district has been manifest, and its permanency assured, be it resolved:

(1) That this District Conference express appreciation of his unswerving devotion to duty, his brotherly counsel, his sound, practical and evangelistic ministry and his earnest and faithful labors.

(2) That we pray God's richest benediction to rest upon him and his family wherever they may be cast in the future.

(3) That a copy of these resolutions be furnished the Texas Christian Advocate for publication and that a copy be sent to Brother Lindzey.

RESOLUTIONS OF CONDOLENCE.

Resolutions of condolence passed by the District Conference, Cisco District, May 29, 1914:

Whereas, Our Sisters, Mrs. Crawford, Mrs. Armstrong, Mrs. Watkins and Mrs. Havens, have been called from our midst to join that immortal host in the realms of glory, and whereas their lives among us have been exemplary of Christian living, and whereas their husbands, our beloved pastors and local preachers, have been left to mourn, be it resolved:

(1) That we commend their lives to all people as examples of pure, Christian womanhood.

(2) That we believe and trust that God has called these, his gems of Christian character, to grace his heavenly home.

(3) That we extend our love and sympathy to their bereaved husbands and loved ones, and untreat them to look over to our God for consolation and help. Again,

Whereas, Our lately deceased Brother T. L. Gates was a member of this conference, and whereas we most sorely feel the loss of this great and stalwart champion of our Savior and his cause and miss the counsel of our friend and brother, and whereas his life was one worthy of our emulation, be it resolved:

(1) That we hold up his life in commendation to all humanity as one befitting a disciple of the lowly Nazarene.

(2) That we express our heartfelt sympathy to his bereaved wife and family. And, Whereas, Rev. K. P. Barton has recently been a member of this conference, and whereas God has seen fit to take his beloved companion and mother to heaven, be it

Resolved, That we extend to him and the bereaved ones our sympathy and condolence.

Resolved, That a copy of these resolutions be sent to the Texas Christian Advocate for publication and that a copy be sent to each of the brethren.

J. FRANK LUKER, Secretary.

That's the Way.

When you set out to make ice cream, do not try the old way, but use

JELL-O ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a cost of about nine cents a quart.

That's the way to make ice cream.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability-Old Age Certificates. Benefits, at death, disability, or old age. \$150,000 paid widows, orphans, disabled. Reserve \$30,000. For terms, etc., write J. H. SHUMAKER, Sec'y, Nashville, Tenn.

AN EDUCATIONAL OPPORTUNITY FOR SERVICE.

At last the countries south of us are coming into their own; at last they are gaining recognition. We have known vastly more about Europe in every respect than about Latin America, which is territorially most of America. Even when we have taught Spanish in our schools we have employed the Madrid pronunciation instead of that common throughout America. South America has long been known to us only as the "Neglected Continent"—so much neglected that Col. Roosevelt claims to have discovered a river in Brazil a thousand miles long. Our own Nation has not even used to advantage its own superior opportunity of gaining the trade of these countries.

But all is now quickly changing. Latin America has awakened the world's interest and especially that of the people of the United States. The opening of the Panama Canal will work transformations which we now little understand. Our own Church has lacked the foresight to establish work at the canal, where our interests and responsibilities will be more and more gathered, while the "Northern" Methodists, ever on the alert, established themselves there long ago.

Somebody will develop and serve Latin America in the days just ahead—economically, educationally, socially, religiously. Perhaps it will be the aggressive Northern people—the "Yankees." All honor to them! They have a right to go wherever their faith, enterprise and courage are needed. But we are near and the responsibility and the primary privilege are ours. We Southern people, we Texans, have our chance.

It seems to me that Southwestern University has come to the kingdom for such a time and such a task as this. Only two other large institutions are as favorably located: the University of Texas and Rice Institute. Southwestern has the distinction of professing as its mission the following in the steps of Him who came to serve, to redeem, to seek and to save that which is lost. The world is our parish. We are to meet the needs not of Texas or the United States only. Our missionaries have gone to the ends of the earth. We have a distinctive mission to Latin America.

How may we grasp this opportunity? How may we discharge our responsibility to Latin America? I make several suggestions:

Mexico needs counsel and teachers and friends more than she needs either persons to exploit her wealth or bullets. Where will her young men and women get their higher education in the days just ahead? Who will help her establish an educational system and a system of taxation? Who will guide, counsel and direct her after peace is restored and she sets about laying broad and strong the foundation of the new and greater Mexico? Can we not hear the voice of Jehovah calling: "Whom shall I send, and who will go for us?" And will not Southwestern answer: "Here am I, Send me!"

One of the leading historians of this country told me that Spanish-American history presents a great unworked field. Here is our chance in history. One portion of our library might be devoted to Latin-America. We ought to make that a specialty. The field of education offers many Latin-American themes and phases of interest, as we have found this year, such as the problem of our Mexican population in Texas. As for sociology and economics, we are finding an inexhaustible wealth of unsolved problems in this field demanding investigation. It goes without saying that the Spanish language will be emphasized. The strongest club, or one of the strongest, in the University, should be the Spanish Club, and it should be the most practical—concerned not merely with the Spanish language, but with Latin-American interests in general.

Thus I have given you hurriedly my vision of Southwestern's opportunity, simply throwing out suggestions and touching undeveloped the high points. We live to serve. We must bring our studies into direct relation with life. We must feel that we are a part, and an essential part, of the world's great throbbing life. Our future will depend upon the contribution we have to offer.

JOHN C. GRANBERY, Georgetown, Texas.

THE SUMMER SCHOOL OF THEOLOGY.

Rev. E. Rosemond Stanford.

The program for the coming session of the Summer School of Theology at Georgetown, June 16 to 25, should be of special interest to all the younger preachers. Bishop E. E. Hoss is so well known that he needs no introduction. He usually speaks for himself. I believe the Summer School of



The above is a good likeness of Mrs. N. R. Sheffield. She is seventy-nine years old and has been a member of the Methodist Church for seventy years. She was the wife of a Methodist preacher for about forty years. She has fifty grandchildren, sixteen great-grandchildren and eight children of her own. Although a cripple for eight years and has to go on crutches, she is as jolly as a young girl and comes to Church regularly. I was her pastor for two years and she was most always in her place in the morning service. She has been taking the Texas Christian Advocate from its infancy and says that it is the best paper in the world. Her house has long been the home of preachers and many members of the North Texas Conference will remember her. She did live near Cooper, but now has a good home with her son near Combs, Texas. Drop her a line, brother preachers, and tell her that you remember her. It will do her good. ALEX HUBBARD.

Theology is the very best institution we have for giving the preacher a wider view of things by bringing him in touch with the leading men of the ministerial profession. Texas preachers are awake and in the forefront today because they are progressive and keep up with the times. The Summer School of Theology has done more to stimulate and guide the intellectual life of the young preacher than anything else I know.

When I heard that Dr. Charles Reynolds Brown, Dean of the Yale Divinity School, was to be with us this year I felt that I wanted to write a personal letter to every young preacher in Texas urging him to attend the Summer School. Dean Brown is one of the best preachers in America today, and the best all round platform speaker it has been my privilege to hear. He was born in Virginia, educated in the University, graduated at the Boston School of Theology, preached in the Methodist Church a year or two and accepted a call to a Congregational Church in Oakland, California, where he built up one of the largest and most aggressive Churches on the Pacific coast. Three years ago, after twenty-two years as a remarkably successful pastor, he was called to be the Dean of the Yale Divinity School. He has already transformed the whole atmosphere of the school and has put new life and vigor into every department and practically doubled the endowment.

At the National Council of Congregational Churches some months ago he was elected Moderator, which is the highest honor in the gift of the Congregational Church. Dean Brown is a writer of ability. "The Social Message of the Modern Pulpit" is in the course of study in the M. E. Church. His college addresses, "The Cap and Gown," and "The Young Man's Affairs," are among the best. "The Main Points" and "The Young Man's Religion," are the clearest and most satisfactory re-statement of the old truths that I know of.

His three lecture courses in the seminary are, "The Art of Preaching," "The Care of a Parish," and "The Minister's Message." In his lectures at Georgetown, Dr. Brown will give the cream of "The Art of Preaching" and of "The Minister's Message." You will not be disappointed if you come to the Summer School this year. Dean Brown has a rare sense of humor, is a most fluent and versatile speaker, a student of no mean ability and a man of most pleasing personality.

Dr. Henry F. Ward will also bring a strong message of Social Service and this is a theme that is demanding the attention of the preacher more and more.

LAYMEN'S MISSIONARY MOVEMENT.

486 Per Cent Gain in One Year.

Some weeks ago I received from Bryan, Texas, a statement showing an increase in contributions to home benevolences in three years of 309 per cent, and, during the same time, an

Commencement at Southwestern University

Commencement exercises beginning Friday, June 12, will celebrate the fortieth anniversary of the founding of Southwestern University. From the modest start with three professors and thirty-three students in 1873, it has grown to be one of the greatest Methodist schools in the South, with forty-six professors and instructors and 1914 students, including Fitting School, Music, Art and the various Summer Schools. Beginning with meager facilities valued at \$63,000, which included one building, in which the first session was opened, October, 1873, it has advanced to its present high position among the colleges of Texas, with grounds, buildings, endowment and other resources now amounting to nearly \$1,000,000. During these forty years more than 10,000 young people have received the benefits of college training and 1000 have graduated with academic degrees.

Friday Morning, June 12.

The regular annual meeting of the Board of Trustees will be held in the office of President C. M. Bishop at 2 o'clock in the afternoon. The first event of commencement will be the concert by the students of the Music Department at 8:30 o'clock Friday evening, under the personal direction of Professor Arthur L. Manchester, who has prepared a very attractive program.

Saturday Morning, June 13.

The Junior Orators' Contest for a gold medal given by the Farmers' State Bank will begin at 10 o'clock with nine representatives: C. G. Masterson, Georgetown; Junior Class.

B. S. Graham, Alice; T. M. Stokes, Lampasas; Alamo Society.

F. E. Smith, Merkel; H. B. Simpson, Yoakum; San Jacinto Society. O. W. Moerner, Castell; L. U. Spelman, Nopal; W. E. Hamilton, Dodd City; W. W. Rogers, Crandall; chosen by the Faculty because of their scholarship.

Saturday Evening June 13.

Brooks Prize Debate at 8 o'clock, for \$25 worth of books given by Judge

Increase of contributions to foreign missions of 785 per cent as a result of the Every Member canvass.

Now come results of a single Every Member canvass from First Church, Athens, Ga., C. C. Jarrell pastor, showing an increase of contributions to home benevolences from \$1368 to \$3357, and to foreign missions from \$329.98 to \$1941.

If anyone can beat this, or even approximate it, I should like to hear from him. C. F. REID, 819 Broadway, Nashville, Tenn.

"MEASURING UP TO SOME OF THESE OLD FELLOWS OF THE PAST."

That is the way dear old H. G. H. puts it, but he is too modest to hint that even he was sometimes caught in "that class of frontier preachers who "measured up" ahead of some more pretentious ones, but with your permission, Mr. Editor, I will measure a time and place where H. G. H. out-measured a "big gun."

My father, General Henry E. McCulloch, was sent to Tyler, Tex., in June, 1862, to organize and send to Little Rock, Arkansas, twenty regiments of volunteers, and while so engaged, he boarded at a hotel kept by Rev. Irvine, a local Methodist preacher, and the General being a strong Methodist, he naturally fell in with them and with pardonable pride spoke of some of the ministers who would be assembled there, but especially was he proud of his chief medical officer, Dr. Jesse Boring, who was known all over West Texas as an unusually strong preacher, and the General promised them a rare treat when the doctor arrived. There was also a "mess" coming from about San Antonio and in that "gang" were two preachers—Howard Poring and H. G. Horton—as well as John Boring, the writer of this article, and some others. In due time the big preacher arrived and was invited to preach in the courthouse (as the church had been converted into a hospital), there being hundreds of sick as was the case whenever new recruits were gathered together, because sanitation was not understood then as now, and cost us thousands of brave boys, and he delivered a fine, logical discourse at 11 a. m. to a rather disappointed audience, as those were war times and it lacked fire, and that afternoon they called on H. G. H., who

R. E. Brooks, Houston, Tex., to the winning society. Question: Resolved "That the time has arrived when the nations should adopt a policy of disarmament to be completed within fifty years." Affirmative side, Alamo Society, represented by John R. Spivey, Graham, Tex., and J. L. Lyons, Glade Springs, Va. The negative side, San Jacinto Society, represented by O. W. Moerner, Castell, Tex., and R. W. Stockdale, Tex.

Sunday Morning, June 14.

Bishop E. E. Hoss of Nashville, Tenn., will preach the baccalaureate sermon at the Methodist Church at 11 o'clock. There will be special music by Prof. Manchester's choir of forty well trained voices.

Sunday Evening, June 14.

At 8 o'clock there will be a vesper service which will consist of a beautiful musical program with a short address by President C. M. Bishop to the graduating class.

Monday Morning, June 15.

At 8:30 o'clock the Commencement procession will form at Mood Hall and this event will be the real beginning of the special celebration of the fortieth anniversary of the founding of Southwestern University. It is the purpose to make this procession a historical pageant by having as many classes as possible represented, each class with a banner displaying date of class, names of members, or any special fact they desire to be known. This academic pageant, led by Prof. Manchester's specially trained choir, singing a Processional, will be composed in the following order of the classes of '76, '79, '80, '81, '82, '83, and so on down to the class of '14, which will be followed by the Trustees, Faculty and Commencement Orator.

At 9 o'clock the Senior Oratorical Contest for a gold watch, valued at \$50, given by the Board of Trustees, will be held at the Auditorium. In an elimination contest between nine of the Seniors four were chosen to represent the class of 1914. The contestants and their subjects are as follows:

W. D. Blair, San Antonio, Tex., "America—the Melting Pot of the Nations."

J. O. Haymes, Munday, Tex., "The New Diplomacy."

J. O. Webb, Slaton, Tex., "Robert E. Lee."

Jno. B. Milliken, Lewisville, Tex., "By What Authority?"

After the oratorical contest Hon. John E. Green, '91 of Houston, Federal District Attorney, will deliver the Commencement Address, then will follow the conferring of degrees. In the afternoon Professor Emil Carl Wilm, '92, Professor of Philosophy at Wells College, Aurora, N. Y., will deliver an address to the Alumni at their reunion. Among the distinguished guests who have written that they would attend are Hon. Robert L. Henry, M. C., Washington, D. C.; Dr. H. A. Boaz, President Wesley Woman's College, Polytechnic, Texas, and Bishop E. E. Hoss of Nashville, Tenn., who, with Dr. Charles Reynolds Brown, Dean of the Divinity School of Yale University, and Dr. Harry F. Ward, Secretary of the Social Service Commission of the Methodist Episcopal Church, will lecture at the Summer School of Theology which begins Tuesday, June 16. Indications are that the largest attendance ever had will be enrolled. The following pastors will be the instructors for this year's Summer School of Theology:

Past Graduate.

W. F. Andrews, W. E. Boggs, J. W. Hill, V. A. Godbey.

Fourth Year.

C. R. Wright, H. B. Smith, E. W. Alderson, C. H. Booth, H. M. Long.

Third Year.

S. M. Black, J. A. Ruffner, E. L. Shottles, Thomas Gregory, A. L. Moore.

Second Year.

J. F. Webb, D. H. Hotchkiss, A. D. Porter, A. W. Hall, C. W. Dennis.

First Year.

C. L. Browning, C. W. Hearon, C. A. Spragins, T. F. Sessions, G. W. Davis.

Admission on Trial.

W. H. H. Biggs, Z. B. Pirtle, E. L. Egger, S. W. Thomas, Emmett Hightower.

The Summer School Of Theology. JUNE 16th to 25th, 1914. LET THE SUMMER SCHOOL OF THEOLOGY HAVE RIGHT OF WAY. The program which has been arranged for the coming session of the Summer School of Theology should prove to be a most interesting one. The undergraduates especially are urged to make their plans to attend. Bishop E. E. Hoss, Dr. Charles Reynolds Brown, Dean of the Divinity School of Yale University, and Dr. Harry F. Ward, Secretary of the Social Service Commission of the Methodist Episcopal Church, are some of the most noted lecturers. Write to the REGISTRAR, Georgetown, Texas, for special program, room reservation, etc.

was young and full of enthusiasm, and his effort was a regular "live wire" and captured his hearers. Then the joke was on the General and one old brother said to him, "General, if you want to show off that big preacher on your staff you better send that young one to camp." Such was H. G. H. in 1862, and his "how abides" yet, for at the last Annual Conference in San Antonio, one of the brethren who is no bad judge of preaching, said to me, "Did you hear Horton

last night? I tell you it was fine." Dear old comrade, he was a good mess-mate, was soon made chaplain and many a boy was touched by his ministry and his lonely spirit cheered by his kind words, for I'll tell you it is mighty lonesome to be sick a couple of months and 600 miles from home, mother and loved ones, and that, too, where disease was taking them away at the rate of twenty-five per day. BEN F. McCULLOCH, Buda, Tex., May 5, 1914.

(Continued from Page 3.)

but (thanks to Bishop Cole) our societies owe their origin to the missions.

And Francis Asbury! He is, without question, the chief figure in the religious history of the United States. Dr. Leonard Woolsey Bacon, in his "History of American Christianity," a work which cannot be charged with Methodist bias, says: "Very great is the debt that American Christianity owes to Francis Asbury. It may reasonably be doubted whether any man one man, from the founding of the Church in America until now, has achieved so much in the visible and traceable results of his work. The first resident bishop of Protestantism, he did for America what Wesley accomplished for England. He holds the place in the Church that we accord to Washington in the State. For forty years under Asbury the headquarters of American Methodism was in the saddle. He traveled two hundred and seventy thousand miles, and he ordained over four thousand preachers. For the period of a whole generation he directed the interests of the developing Church with an administrative wisdom which amounted to genius. With it all he had a great heart. His devotion to the cause is evidenced by a homely incident at the Western Conference in 1806. He discovered that some of the brethren were in want, being unable suitably to clothe themselves, and in their behalf he parted with "his watch, his coat and his shirt." My brethren, if I know anything about human nature and Methodist preachers there will never be any trouble on the subject of the episcopal authority as long as the ministers know that the bishops are ready to sacrifice their treasures and even their lives in their behalf. We need not wonder that the followers of such leadership were men of heroic ideals and achieving passion.

It is interesting in this presence to note the principle of reciprocity at work between the North and the South in that common history. Methodism began its work in the North, but its center of gravity moved rapidly southward. The various denominations already on the field had their metropolitan cities. The Congregationalists had Boston; the Episcopalians, New York; the Quakers and Presbyterians, Philadelphia; so Methodism went south to the latest and southernmost of the colonial cities, and Baltimore became its headquarters during the first period. It was at Baltimore that Asbury fixed his residence, if it can be said that he ever had a fixed residence. The first movement of Methodism in America was from the North to the South.

But from the South it moved back again to the North. When I was pastor of the historic Chestnut Street Church, in Portland, Maine, a Church which celebrated its centennial anniversary in 1896, the pastoral succession to which I belonged went back to a man who ranks in American Methodism with Asbury and Cole—Jesse Lee. A Virginian born, was the apostle of Methodism in the rugged climate of New England. The most difficult task undertaken by Methodism in these early days was the invasion of the North by Jesse Lee. The campaign opened by the Southerner under the old elm on Boston Common was a success. By it Jesse Lee, of Virginia, became the father of New England Methodism; and as a result of eleven years of service he left a statistical record of fifty preachers and six thousand members. Dr. Stevens says of Lee and his achievement: "In this respect his historic honor is quite unique; though individual men have in several other sections initiated the denomination, no other founder has, so completely as he, introduced, conducted, and concluded his work, and from no other one man's similar work has proceeded equal advantages to American Methodism." For Jesse Lee and his service the North is indebted to the South.

Another of my predecessors in that charge was a young man who was a native of Bristol, Maine. He was the justice preacher in 1799. He had a most distinguished career as pastor in Boston and New York, as publisher and editor of the Methodist Book Concern, as proprietor and editor of the Methodist Magazine, for which he secured ten thousand subscribers the first year. In 1808 he drew up the plan of a delegated General Conference as it now appears in our Discipline. His name is familiar to you—Joshua Soule, the first senior Bishop of the Methodist Episcopal Church, South. I shall not pause to comment on your great good fortune in having begun your separate denominational career under the leadership of a Yankee Bishop, but this I will say, in the light of the fact, that no achievements of your denomination, however glorious and phenomenal, will ever lack satisfactory and sufficient explanation in the minds of your New England brethren as long as they remember the advantage you enjoyed in the beginning.

There was another historic name connected with the pastorate of that Portland Church—the name of Elijah Holding. The record tells us that he came as pastor in 1817. Along with Jesse Lee, he helped to write the romance of early New England Methodism. With the exception of his first few years as an itinerant, his fields of labor lay wholly within that section until the Church called him to wider service. He was elected to the episcopacy in 1842, and for twenty years he was your Bishop and ours. He discharged his duties with distinguished ability and became one of the oracles of the Church on the subjects of doctrine and polity. Thus the threads of our common history in those early years weave back and forth North and South, creating the fabric of American Methodism under divine guidance, as we devoutly believe. To our fathers God spoke as in the ancient times: "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters

from the ends of the earth; even every one that is called by my name."

This story of our heroic age acquires enhanced value in the light of the fact that genuine progressive movements in the Church are always in vital relation to the past. It is the paradox of progress that we go forward by turning back. Progress does not consist in breaking away from the continuity of history. Advancement does not mean losing sight of ancient landmarks. Forward movements are born of a deeper understanding of the old truth, and progress is the result of new applications of the old forces. The modern world is the outcome of a return to the past. The era in which we live is the product of two great movements. One is the Renaissance, a revival in arts and letters of the fifteenth century; and the other is the Reformation, a revival in morals and religion of the sixteenth century. Both of these movements drew their inspiration from the past.

The Renaissance marks the transition from medieval to modern methods of thought. As the name suggests, it was at almost every point a return to an earlier period. Petrarch, the first humanist, found his inspiration in the older literature of Italy. The knowledge of the ancients was his consuming desire. The greatest impetus was given the transition by the capture of Constantinople and the dispersion of the Greeks. For centuries Greece had been the home of learning, but its literati lived in lethargy, and its possessions were non-productive. The exiled sages, thrust from their homes and driven from their country, became the literary missionaries of Europe. They brought into the centers of civilization the language and literature of the past. Wandering scholars carried the knowledge of Greek and Latin far and near; princes and popes welcomed the humanists to their courts; dusty manuscripts and collections of antiquities were gathered by wealthy patrons; the old universities were invigorated by the new learning; the people saw themselves with a veritable passion to the study of the ancient classics; and, to crown it all, the printing press came to give diffusion and permanence to all the gain. The past had laid its hand upon the world with life-giving power.

The Reformation is the other great movement which marks the passing of the Middle Ages and the beginning of the modern era. Here again, as the name indicates, we have a restoration and not a creation. The revival of the study of the Greek led to the study of the New Testament. The life of Christ and the interpretations of Paul were read in the original tongue. The old teaching became once more living words to living men. In the Church the Reformation was a process of rehabilitation—it sought to bring the Church back to originals from which it had departed. In the life the Reformation was a process of spiritualization—an attempt to return to the real religion of Christ. It was the avowed purpose of the reformers, not to create anew, but to restore the old. The mission of Luther and his associates was the republication of neglected or forgotten truth. The authority and the precedents of the movement were sought in the period before the people. The warrant for changes in the ecclesiastical order or rites of worship were found in the early Church. The Reformation went to the past for all its sources and sanctions.

Of Methodism in the beginning, it is equally true that it was a forward movement with a backward look. It did not come with a new theology. It did not announce the discovery of unknown truth. It did not have a fresh stock of religious ideas. It did not add any fundamental articles to the Christian creed. But while its doctrinal basis was in existing formularies, Methodism laid a new emphasis upon the old doctrines that are vital to Christian experience, such as the universality of the atonement, the witness of the Spirit, the sanctification of believers; and began to build spiritual life upon them. It sought to recover lost elements of apostolic Christianity which had fallen out of the actual life of the Church, it brought back the priesthood of the people in lay activity, it restored the love feast of the apostolic period for the culture of Christian fellowship; and when Wesley finally broke with the ecclesiastical order and created Bishops for America he found his precedents in the past, citing such works as Lord King's "Enquiry into the Constitution and Discipline of the Early Church." But the things Wesley taught and did were so old that they were new to his time, and hence followed the brutal persecutions and the bitter theological controversies of the first period. When the doctrines emphasized by our fathers were gradually adopted by evangelical Christendom and found their way into the preaching of the pulpits and the teaching of the times it was the renaissance of vital Christianity.

The operation of this law of progress by reversion to the past becomes peculiarly impressive in a survey of our present work. The elements of progress in the recent developments of our Church life are renovations and not innovations. This fact is sometimes obscured by the further consideration that every attempt to reproduce fails to give an exact reproduction. That which is restored is always modified by the influence of the changing years and the necessity of adaptation to changing conditions. Thus Methodism was not the exact reproduction of anything which had gone before. It was the old Gospel and the old power as modified by England and America of the eighteenth century. So the Methodism of this generation is not the exact reproduction of the first generation; it is the old Gospel and the old power modified in their presentation and application by the changing social order, but the dominant notes of our progress are characteristically Methodist. For example, a few years ago a denominational report would have dwelt upon what we were thinking; now the burden of

speech is what we are doing. The center of gravity has moved from intellectual controversy to religious activity. It is symptomatic of the new conditions that a great convention of Church leaders and representative men could be in session eight hours a day for four days, considering all the interests of the Church, without a word of theological debate. Ten years ago such a gathering inevitably would have divided on such subjects as the higher criticism, and the meeting place would have become known as a battle field in the conflict between adherents of different schools of thought. Now there is no intention of postponing the King's business pending the settlement of all the technical disagreements of his servants. The disposition is to carry forward the Lord's work in the usual lines of pastoral and by activity, and await the final reports of the specialists on disputed points. In this decision we emulate the fathers, who prosecuted their great task in the firm conviction that the first need of dying men was a living Christ.

It will be good news to you, my brethren, to know that in the outstanding phase of our work we are making progress by going back to first principles in Methodism. Our emphasis is on evangelism. We are having a revival of revivals. The recent spectacle of a General Conference appointing a commission on evangelism was enough to raise the modern prophet to cry, "Hear, O heavens, and give ear, O earth;" for in the beginning Methodism itself was a general commission on evangelism. The Church was a committee of the whole in the work of salvation. She has enjoyed a blessed pre-eminence in preaching a saving Gospel and in bringing men to their knees before God. That holy art she not only practiced herself but imparted to others. In some recent years there was cause to fear that we were neglecting our denominational specialty and that some of our neighbors might take our evangelistic crown.

It is with gratitude to God that I now report a quickened sense of mission throughout our whole Church. There is the realization that the work of the Church is always the same—saving of men. There is the recognition that the need of the world is always the same—the grace of our Lord Jesus Christ. Conditions may change. Some of our peculiar institutions, as well as some of our golly ministers, may become superannuated. The periodical revival may not produce its former epidemic results. Men may not crowd the sanctuary by the mere announcement of special services. The work of conversion may be characterized by different phenomenal effects. But if present methods fail, the old passion for souls must invent new ones. If men do not come in crowds, we must go out and bring them one by one. If the camp meeting does not meet city life conditions, then we must find something as effective to take its place. If the "woman's bench" does not serve the present purpose, we must nevertheless see to it that the penitential tear and the prayer for mercy are still seen and heard in our Zion. Whatever may be our classes, however effective or ineffective our familiar methods, the work of bringing men to God for which we exist must be accomplished and will be accomplished when our people today, like our fathers of yesterday, are possessed with the passion of Christ for the souls of men.

In this connection it is interesting to note that in recent years science has undertaken the study of the phenomena of the religious life. The psychologist has something to say on the subject of conversion—using that term in the broad sense as comprehending all the elements in the transformation by which a man is changed in character and conduct. This term as thus used stands for the whole process by which the man becomes "a new creation." What have these authorities to say? Conversion is a fact—that is the first assurance of science on the subject. And not simply conversion, but beyond that, the dramatic experience of sudden conversion is given a secure place in the ascertained group of religious facts. William James, in "Varieties of Religious Experiences," said: "Were we writing the story of the human mind from a purely natural history point of view, we should still have to write down man's liability to sudden and complete conversion as one of his most curious peculiarities;" and Mr. Bain, in his volume, "The Emotions and the Will," says: "The explanation of sudden conversion is no doubt to be sought in some overpowering impression on the mind, that supplies a new and energetic motive to the will, thereby initiating a new line of conduct." To be sure, the psychologist does not say, as would the Apostle Paul, what produces "the overwhelming impression on the mind," what "supplies a new and energetic motive to the will," or what "thereby initiates a new line of conduct," but we Methodist preachers can supply the omission. It ought to give a new power to our proclamation, a new readiness to our testimony, a new fervency to our prayers, and a new enthusiasm to our evangelism to realize that we are living in a time when the voice of science is echoing the message of revelation in declaring the fact of conversion preached by our fathers and proclaimed by their sons. At least, it must not be said that the secular psychologist speaks with a clearer note on this subject than the Methodist preacher, that the collegiate lecture roan hears a clearer exposition than the congregation in a Methodist Church, nor that the scientist bears witness to it with stronger conviction than the Church member. In other words, this is no time for us to neglect our specialty as a denomination.

Probably the greatest development of the quadrennium is found in the Sunday School. Here again our advancement relates us to the past. From the beginning Methodism has been intimately related to the history and

progress of this great movement. The Sunday School was originally a Methodist idea. When Robert Rakes asked what could be done for the neglected children on the Gloucester streets, it was Sophia Cook, a young Methodist woman, who gave the answer, "Let us teach them to read, and take them to church." She walked with Robert Rakes at the head of his troop of ragged urchins the first Sunday they went to the parish Church. In 1786 Bishop Asbury established the first Sunday School in America in the house of Thomas Crenshaw, in Hanover County, Va. The year 1790 is memorable in our history by reason of the appearance of the Sunday School in the minutes of the conference. Methodism was the first ecclesiastical body in this country to give the new movement of official recognition.

The new era began with us in 1908 with the creation of the Board of Sunday Schools. It has been financed and equipped as a great missionary agency. The results have exceeded the most sanguine expectations. At the close of 1913 we had an enrollment of 4,500,000, the largest single Sunday School constituency in the world. In the six years our increase has been 1,150,000, while in the six years preceding our gain was only 350,000. In this new period we have organized over 1500 Sunday Schools, from which more than 400 Churches have developed. We have put twenty-six Sunday School missionaries to work in the United States. We have created the office of Superintendent of Foreign Work and have sent workers to Sweden, Germany, Japan and China. We have 1125 classes for teacher-training and organized adult classes with 227,900 members. The achievements of these years is without parallel in our history.

Here lies our great opportunity. Conversion is a current term. It describes a great national need; it embodies a political program; it stands for insurance against poverty of national resources in the future. It is intended to save to the people and their uses our lands, forests, minerals, and water power. The Sunday School is the department of conservation in the Church. It seeks to conserve the resources of the kingdom of God, infinitely greater in value than those of the nation to which our statesmen give attention. In our institution we are in contact with our material as builders. By this agency we have reached the young life. Any other institution of the Church—the regular service, the prayer meeting, the young people's societies—must first solve the problem of reaching the people. The Sunday School has them—has them by the millions. We have not dreamed of the possibilities of the Sunday Schools. Millions of scholars have been brought to the school without being brought to Christ. We have left a great field of twenty millions of the young outside to the haphazard ministry of local endeavor. That is a wicked waste compared with which the destruction of our forests, the exploitation of our minerals, and the loss of our water power are "as the small dust of the balance."

Here is the field for our next campaign. Here is an enterprise ready for that constant and co-operative activity which has been out of the secrets of our past success. Here is a means by which the latent forces of the Church can be applied to the work of the Kingdom. The utilization of the idle and wasted power of our people in this field would be like the introduction of steam power into the industrial world. We need the leadership of pastors, the transformation of officers and teachers in evangelists, and the co-operation of the membership. The accomplishments indicate the possibilities. We are told that out of our Sunday Schools come 53 per cent of our preachers, 83 per cent of our Church

members, 83 per cent of our conversions, 70 per cent of our Churches and 25 per cent of our missionary funds. In other words, we get about 80 per cent of our results from approximately a 10 per cent investment—an enormous return. It is a providential indication of some of the present-day problems of the Church.

Another element of progress is found in our educational work. The last year's report shows that we raised approximately \$3,000,000 to strengthen our institutions of higher learning. Many of our colleges are engaged in campaigns for endowment and equipment. We are infusing our educational system and bringing it up to standard. This carries us back once more to the clusters of Oxford and reminds us of the laying of the cornerstone of "Cokesbury College" two days after the close of the General Conference of 1785 in Baltimore. From the beginning Methodism has recognized that there are some kinds of service which the Church must render the social order which can not be accomplished by means of its stated services and its local congregations. This is peculiarly true of its educational function. Where vital religion prevails the Church and the school stand side by side. The Christian Church was the pioneer in higher education in the United States. The first foundation in New England bears the name of a clergyman—Rev. John Harvard. The cornerstone of Yale was a minister's library. Princeton was the fruit of a religious revival. Columbia, Williams, Amherst, and Brown are all children of the Church. In this work

(Continued on page 14)

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As concert pianist, Richard achieved his first triumphs in playing the great concertos with the Philharmonic and Colonne Orchestras in Paris. His wonderful success led to orchestral engagements in other music centers of Europe. Later he appeared in a series of Concerts and Piano Recitals in London, Dresden, Berlin and Leipzig. Richard's brilliant work in America as pianist and teacher has given him a pre-eminent place in music and artistic circles.

He was connected with the Cincinnati Conservatory six years.



FRANK RENARD.
Piano.

Few teachers and pianists have mastered so many phases of the Art of Music as Frank Renard and achieved such notable success in all.

He is well known in Europe and America as a composer, and last year won a notable prize for chorus with orchestral accompaniment presented by the German Singing Societies.

Mr. Renard was graduated from the Conservatory of Karlsruhe, Germany. He holds a State Diploma as teacher in all musical branches in Normal Schools and Universities.

As pianist and teacher he has made a most favorable impression in the country of his adoption.

In competition with some of the best men in the country, he won a \$100 prize for an orchestral accompaniment to a text by Lothar Brunke. The number was "Die Weckruf an Die Deutschen," written for male chorus and a baritone soloist. This prize was given in the thirty-third National Saengerfest last year at Milwaukee. In this there was noted strength and vigor, characteristic of all of Prof. Renard's work. His work is splendid and convincing.



BENDETSON NETZORG.

In this young pianist, teacher and composer, the Slavonic race is to win new laurels in America.

Mr. Netzorg is most happy in drawing his life and being from that poetic and artistic branch of the Slavic race that gave the world the immortal Chopin.

Mr. Netzorg spent several years in Europe under Hugo Kann and Stepanoff, who is accepted as the best exponent of the Leschetitzky School. So thoroughly did he master the spirit and ideals of her work that Stepanoff entrusted to him the training of some of her own pupils.

Mr. Netzorg's broad music culture and fluency of language made him a successful lecturer and teacher of music theory in Berlin.

His compositions were published and produced in Berlin with marked success.

At the Kidd-Key Conservatory, Mr. Netzorg will have classes in Harmony and Composition as well as in piano, and give a series of lectures that will include interpretative studies of great operas.



PETTIS PIPES.
Piano.

The Kidd-Key Conservatory is most gratified to present Mr. Pipes as a representative of its possibilities in the training of teachers and musicians.

Mr. Pipes, as a conservatory pupil, studied piano under Wilbur MacDonal and Harold von Mickwitz, and Composition and Harmony from Frank Renard.

Later he was granted a leave of absence and went to Berlin, where he was a pupil of the famous Stepanoff.

He has been a member of the Conservatory Faculty for eight years.

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LOUIS VERSEL.
Voice Culture and Organ.

Louis Versel had a rare inheritance of artistic gifts. One sister distinguished as an etcher and painter, another as a violinist, emphasize the rich art heritage of the family into which he was born.

Fortune also favored him with opportunity. He was graduated with high honors from Dr. Hoch's Conservatory, Frankfurt on Main. He made a special study of voice under Max Flush, and of opera, oratorio work, songs and chorus training under Dr. Bernhard Scholz. Other masters were Raff and Rubinstein and Dr. Tran Knorr.

He is a composer of high rank. His songs especially have great poetic beauty and melodic charm.

In America he has been a successful teacher both in Boston and New York.

During his recent visits to Europe he again studied pipe organ and voice with some of the leading French and German masters.



MRS. ZARA HOLT VERSEL.

In New York she pursued both piano and voice, the latter under Madame Pappenheim. Though she had distinguished herself in several of the large music centers as a pianist, particularly in her Chopin interpretations, voice seemed to be her career.

In Paris she was a distinguished pupil in piano under Marmontel, and in voice under Du Minil of the Grand Opera. It was here that she perfected herself for a teacher of that famous method of voice production and building that has given the world its greatest singers. She was especially fortunate in having instruction from the famous Viardot.



MR. A. C. GRACEY.
Violin.

Mr. Gracey is a violinist and teacher of wide experience both in solo and ensemble work.

As violinist his work is characterized by purity and beauty of tone and poetic charm.

He was graduated from the Pittsburgh Academy. For six years he pursued his violin studies under Frank Clement, the most distinguished exponent of the Art of Ferdinand David.

He was Assistant Concertmeister and Librarian of the Allegheny Symphony Orchestra for four years.

For thirteen years he has specialized in teaching.



PHILIP TRONITZ.
Piano.

Mr. Tronitz comes from the land of Grieg and is a fine representative of the new artistic spirit of the Scandinavian peoples.

He was graduated at the Royal Conservatory in Christiania where he came in touch with the best talent of the Continent.

After three seasons of successful concertizing in his native land, he came to America. Here he has made an enviable record as pianist and teacher.

He inspires his pupils with an enthusiastic love for his art, which stimulates their energies and leads to fine results.

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OUR ANNUAL CONFERENCES.

Table listing annual conferences: Bishop J. H. McCoy, West Texas, Austin Oct. 21, Central Texas, Hillsboro Nov. 11, Texas, Bay City Nov. 18, North Texas, Denison Dec. 2, Northwest Texas, Sweetwater Dec. 9

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: Albuquerque, at Carrizozo June 4, San Angelo, at Cristoval June 4, Pittsburg, at Winfield June 9, Dallas, at Oak Lawn, Dallas June 10, Fort Worth, at Central Church June 10, Marshall, at Beckville June 30, Marlin, at Normangee June 30, Jacksonville, at Malakoff July 1, Navasota, at Huntsville July 2-5, Beaumont, at Kirbyville July 6, Timpson, at Timpson July 7, Hillsboro, at Mertens Aug. 26, Gatesville, at Killen Aug. 28

THAT TOBACCO LEGISLATION.

Some of the brethren are airing their opposition to the legislation by the General Conference anent the young preachers and tobacco. It's no use. An overwhelming majority of that body passed the measure and it is now a law and will be enforced.

Personally, we see no sin, per se, in the use of tobacco, but in view of the widespread opposition among our members to their preachers using it, we put it under the head of a "needless self-indulgence" and an offense to thousands of good members of the Church.

Just a Few Things Here and There

W. D. Lewis and Peter Radford, who assume to represent the Farmers' Union, are now busy firing broadsides into the preachers. The gravamen of offense upon the part of the preachers is, that they are urging another submission campaign preparatory to another State-wide fight for prohibition; and they are urging the importance of putting in power men who are favorable to this program.

One of these folders is entitled, "Back to the Pulpit with the Preachers." We quoted a few passages from it in our last issue, but we will go a trifle further into it at the present time. "Let all the brethren unite in lifting the fallen ministers from the sloughs of politics back into the pulpit. It pollutes the Church, it hurts religion, and is a heinous crime against society. We can think of no more diabolical hypocrisy than a politician in the pulpit.

The above are a few choice selection from this document. We might go further and quote more extensively, but the above is enough. We merely give the reader a peep into its contents. It is not necessary for us to reply to these charges and insinuations. No preacher, of whom we have any knowledge, is guilty of these things. They are hatched in the saloon brain and handed over to these two self-appointed guardians of the ministry in Texas.

The next document is entitled, "Down with the Bosses," and it is a companion piece for the other one just noticed. We reproduce a few selections from its pages: "Can you imagine a more perfect machine than one that puts preachers forward as political gunmen? It is one of the ironies of fate that a preacher may become a scandal as well as a glory to civilization. We can conceive of no more adroit political machine than one that can put misguided preachers to the front to give the appearance of respectability that original Tammany never had the nerve to hope for."

serve a political combination which has for its inspiration the open saloon. They represent a small per cent of farm interest, but a tremendous per cent of saloon interest. Had they been men of higher intellectual endowments they never could have been drawn into the efforts of the saloon to degrade the ministry.

The political campaign is now in full blast. The slanderer and falsifier is abroad in the State. He is circulating the rumor that Col. Ball owns and operates a high-class saloon in Houston! Yes, he is going so far as to say that Col. Ball is a whiskey drinker, and is not clean in his social life. Yet people who have known him from his childhood know that these charges are without any foundation, and so do the men who circulate them. We have known him personally and intimately for nearly a quarter of a century and such things are shocking. But such is politics. When a man stands for office he must expect the hyenas to dig into the hidden places, and, if the animal can find nothing real, it imagines that it smells something and sets up a howl and then the pack join in the chorus.

Mr. Ferguson is the anti candidate for Governor. He announced in his opening speech that he was "the degenerate son of an illustrious sire." Just why he thus characterized himself is more than we can understand. He is the son of a noble Methodist minister, who has long since gone to his reward. We had never regarded his son as a "degenerate," and he has done himself no credit by such a confession. We know that he has always been a rabid anti. We have gone up against him in Bell County in local option campaigns. We know that on one occasion in a public speech, when the women were urging the destruction of the saloon in the interest of the boys, he said, "If these cigarette-smoking boys want to go to hell, let them go. Our business has to be taken care of. My pocketbook is my principles." And now he comes out in his opening campaign speech and says, "I am the degenerate son of an illustrious sire." O, the times! O, the customs! O, the politicians! O, the campaign speeches! And all this in grand old Texas!

We make these references not to defend anybody, not to accuse anybody, not to denounce anybody; but merely to give our readers a glimpse of what is going on in the State on the hustings. Surely, politics has gone to a low level when such things are possible. But men hungry for office, greedy for public position, with the saloon securely hidden far out of sight behind them, are often led beyond the limit, and they do and say things of which they would not be guilty under any other circumstances. Freedom of speech is one of the inalienable rights of the American; but in political campaigns it is often abused. Under its high privilege no man is an immune from its exercises. Even the ministry, who are putting in their time trying to save humanity from sin and public sentiment from corruption, are not exempt. But this is the first time that the opposition to the ministry has assumed the mask of the Farmers' Union and leveled its deadly fire upon them.

CADDO MILLS FOR A SUNDAY.

Caddo Mills is situated on the M. K. & T. road, just this side of Greenville, and on the southern border of Hunt County. It is made up of thrifty and law-abiding citizens. The country adjacent is fertile and productive and business is good. It was my pleasure to spend last Sunday with them and take part in the dedication of our new Church. Rev. E. F. Brown is the pastor and he is a good one. He reads solid books, gives large attention to the Scriptures and preaches sound sermons. He knows the doctrines of the Church and declares them to the people. In doing it, however, he is brotherly and has no disposition to ruffle the feelings of other people. He simply lets the people know what we believe and teach and he is grounding our people in the faith once delivered to the saints. This is his first year and he has the confidence of our people and of the community as well. It was a wise move when he was sent to the Church at Caddo Mills.

Sunday morning the house was filled with interested people. Every seat was occupied and the occasion was one of dignity and impressiveness. The house is a credit to the liberality of our people. It was started under the pastorate of the late Rev. C. W. Jacobs, and it has been finished and paid for sometime. It is modern, tasteful, commodious and convenient. It is neatly furnished, and it was in good trim for the service. The people listened attentively to the Word and in conclusion the house was set aside for the worship of God. Our ritual was followed and the effect was good to the use of edifying. We have a heroic band at this point. They are genuine Methodists and stand by their Church and their preacher. A good list of Advocates are taken and it was pleasant to meet and shake hands with so many people who know me and whom I had never met. Along with Brother Brown, I enjoyed the hospitality of Brother and Sister H. C. Stephenson and it was good to be with them. They are stanch members of the Church.

G. C. R.

ANOTHER FEARFUL SEA HORROR.

Saturday morning, May 30, another dreadful sea horror was added to the list. At Rimouski, near the Canadian coast, a coaling vessel plowed into the Empress of Ireland, bearing twelve hundred passengers, and the wounded ship sank in a very few minutes in ninety feet of water. Nine hundred and ninety-seven of the crew and passengers were lost in the catastrophe. It was caused by the dense fog enveloping the St. Lawrence River at the time and it was so sudden that most of the passengers did not have time to arouse from their sleep, and they went down to a watery grave. An investigation will be made and if possible the blame for the disaster will be properly fixed where it belongs. But this will not bring back from watery graves nearly 1000 who perished so suddenly.

POLYTECHNIC CHANGES NAME AGAIN.

A few weeks ago we noted the fact that Polytechnic College had changed its name to Wesley Woman's College as an important step in the direction of complying with the plan of the Educational Commission to become a college for girls, instead of a co-educational school as heretofore. This change was made with no thought of confusing it with the name of Wesley College at Greenville, but those connected with that school feared that such would be the case. So in order to avoid anything of that sort, the trustees of Polytechnic College agreed to change the name from Wesley Woman's College to TEXAS WOMAN'S COLLEGE, and this has been adopted. The latter name is all right, appropriate and commodious enough to take in the State and the regions round about. Dr. Boaz is busy getting out the catalogue for the ensuing year and he says he is having applications daily for room for the opening term.

REV. JOHN ADAMS GONE TO HIS REWARD.

The grand old man of the Texas Conference has been transferred to the Church triumphant. He passed away from us Wednesday morning, June 3, at three o'clock, in his eighty-fourth year. His end was peace and he was buried at Tyler, his home town, Thursday at 3 p. m., in the presence of a great throng of preachers and people, for he was held in great esteem by multiplied hundreds of men and women. His was a long and useful life and no man among us has more thoroughly written his record into the history of Texas Methodism than Brother Adams. From 1830 to 1914 is a long stretch of years, but he filled his place in them gloriously. For sometime he had been in failing health, but his death comes as a shock to us all. It is hard to realize that we shall look upon his benignant face no more. It will hardly be like the Texas Conference with him gone. But his victory is complete and his translation triumphant. We only have time in this issue as we go to press to merely make these statements about him, but in our next issue we will give a survey of his life, his character and his work. Peace be to his tired old body, but eternal rest to his disembodied spirit.

DR. T. N. IVEY RE-ELECTED.

For four years Dr. Ivey has been editor of the Nashville Christian Advocate and right well he has discharged his duties to the central organ and the Church. Only once during his work have we had occasion to differ from him seriously, but that was a difference of judgment pure and simple. But even in this difference we have had the highest respect for Dr. Ivey and accord to him the same right that we claim for ourselves--to do our own thinking. It was right and proper that he be returned to his old place to keep up his work on the central organ for another quadrennium. We extend to him our brotherly hand grasp and assure him that it will be a pleasure to work shoulder to shoulder with him in the future as in the past. May he have smooth sailing as the years come and go. If at any time we can be of service to him in his work it will be gladly rendered. We hope to see him at our conferences this fall and he will receive a cordial welcome.

PERSONALS

Rev. T. B. Reagan, of Corvallis, Montana was a pleasant caller recently. He is far from us but he reads and enjoys the Advocate.

Rev. C. T. Jones and wife, of Kemp, and his mother, Mrs. S. Eldridge, made us a pleasant visit this week. He is an efficient local preacher in the Church.

Our old friends, Tom Swope and wife, of Houston, were pleasant callers this week. He had been to Mineral Wells for a few weeks and was on his way home.

We saw much of Brother M. A. Andrews while in Houston. He is one of the truest of men in his piety and Church life, and he stands high in the esteem of the business men of that city.

Rev. B. A. Snoddy, of Graham, and his son, Milton, of this city, were pleasant visitors to this office last week. Brother Snoddy has an ailment of one of his eyes and was here for treatment.

While in Houston a while back we were shown many courtesies by George T. Moore, one of the devoted and useful members of First Church. He is one of the successful business men of that city.

Rev. Mrs. and Samuel D. Cook, Eliasville, Texas, have issued invitations of the marriage of their daughter, Miss Bertie, to Mr. Reuben W. Hendrix, and the happy event was consummated June 2, 1911.

Dr. Phillips Gibbs, of Houston, is a friend we esteem more highly than words can express. We have tried him and he is true on all parts of the ground. And he is one of the leading physicians and surgeons of Houston.

Through the generosity of a layman and the preachers of the district, Rev. Thomas Gregory, presiding elder of the San Marcos District, West Texas Conference, was an interested visitor to the General Conference at Oklahoma City for ten days. He very much

appreciates the thoughtful consideration of his friends.

Rev. J. T. Bloodworth, of the Central Texas Conference, has decided to enter the evangelistic field and he will soon open his campaign at Odessa. The pastors at Waco commend Brother Bloodworth very highly as a man capable of this class of work. We indorse all they say about him.

Brother W. H. Stroud, of Electra, or the country near by, was to see us recently. He was here with his wife who had undergone a successful operation. He told us of a good church building in his community now nearly or about completed. He is a useful lay member of that congregation.

Brother M. A. Childers, of Sinton, made his conference a useful delegate to the late General Conference. His name failed to appear in the list of those who voted to eliminate "Holy Catholic Church," but he voted to take it out all the same. At the close of the Conference he made a visit to his home folk in Oklahoma and had a good time in a family reunion.

Brother W. Y. McClain, of Vera, made us a brotherly visit recently.

Dr. M. M. Hart, of Vera, loves the Advocate and the other day while in the city gave us the benefit of a pleasant visit.

We had a pleasant visit this week from Judge J. J. Faulk, of Athens. He is one of the staunch members of our Church and a lawyer of State-wide ability and reputation. He stands four-square on all moral questions, too.

Rev. S. H. C. Burgin, of the West Texas Conference, is a member of the Board of Church Extension, and B. M. Burgher, of Dallas, is a member of the Sunday School Board. The members of these two boards were not before us when we mentioned the names of members of the other boards in our last issue.

Rev. J. A. Wood transferred from North Texas Conference and stationed at Bandera, West Texas Conference, to take place of Rev. J. H. Meredith, who was moved to Aransas Pass to take place of Rev. C. W. Godwin.



REV. R. B. MORELAND
Pastor Key Memorial, Sherman,
North Texas Conference.

Brother Moreland is the latest addition to the 20 Club, having sent 22 new subscribers from Key Memorial this year. Seventeen were sent at one time as the result of a talk on Sunday and some personal work following it up. Brother Moreland is carrying out his usual custom in circulating the Advocate. The list always grows where he is pastor, and other Church interests grow, too.

king and Lord of lords. He has called us to his work. I, then, can with joy ask, and even persuade, men to attend upon my own ministry, not to exalt self, but to glorify God and advance his cause.

Every preacher and Church must realize their relation to the unevangelized of the community. If old man "A" does not attend Church the preacher should ask himself why. We must go out after him, the non-Churchgoer and keep it there you will finally win him to its worship. The preacher should have the names and postoffice addresses of every home in the community. We should go further and know every man, woman and child in our parish by name as far as it is possible. We should not rely upon the public service as the only means of touching the lives of men for Christ. A good lawyer will win his case before he goes before the jury. The time has come when the preacher must win many of his converts during the week. The old idea of the big summer revival is fast playing out, but a far better idea is taking its place, and that is the continual everyday evangelism. Converts every Sunday should be the slogan of the pastor now. Work for that, pray for that and God will help you to realize it.

Now, in order for us to spread the Master's cause and bring salvation to the people we must use every legitimate method to this end. We must change our tactics. We must make the Church more appealing. We must keep the Church before the people every day.

Newspaper Publicity.

Paid advertisements are the very best and least expensive method of Church publicity. The city Church uses the big dailies, the country Church must use the local paper. Our local paper reaches one thousand homes and every member of the home peruses the paper. It brings our Church ad before thousands of people. A nice little ad can be purchased for a dollar per week. But some say too much expense. Well, the costliest thing about a Church is an empty pew. Your newspaper gives good publicity, and at the same time gives dignity to your Church. Your Church must show signs of life if anybody has anything to do with it. The world is afraid of dead things. Yes, use the local paper to the honor and glory of God. Show your appreciation of the editor and he will help you give publicity to your Church.

A Bulletin Board

is a fine in small towns to advertise your Church services. Build a case 2x3 1/2 feet, with glass door. Make it neat and appealing. Take a few pieces of cardboard and stencil set and advertise your Church services. Place good pictures, newspaper clippings, etc., in the case. You can make it popular—people will stop, talk to each other about the Church, its services, and so on. For special occasions placards hung in show windows give good publicity for your services.

Postal Cards.

Have your printer make you some postal cards to send out to invite people to your Church. Send them to occasional goers; send on Friday inviting them to your Sunday services. Note results. On these cards give place, text, subject and leave about two lines for remarks. I have sent out twenty cards on Friday to occasional Churchgoers and have as many as fifteen of them present on Sunday. I was repaid.

Pulpit Announcement.

This has been the old method and is a good one, but must not be relied on exclusively, because there are many people that will never know what is going on at the church because they do not attend. But announce, explain and urge in these pulpit announcements for people to come to church. Note the strangers. Ask them to come back. Tell the people they are welcome and tell them how it makes your heart rejoice to see large congregations. Encourage them and they will come and will bless your Church.

Personal invitation.

A pastor must love the people. He must like to be social and be social. Shake hands with men because you love them and because you are glad to meet them. On the street, in the stores, in the homes, everywhere invite people to come to Church. Watch, note results. Don't just in a blunt way ask folks, but tell them what will be doing next Sunday. Explain the services, such as special music, a talk from the superintendent, the pastor's text, new members. Make him anxious for the Sunday to come. He will come. Watch for opportunities to invite men to Church. I saw a member of the Church who did not come often who had just shaven his beard. I met him and said, "Oh, I see you are coming to Church next Sunday." He came. I saw another man buying a new suit. I said, "I see you are coming to Church next Sunday." Well, we must fasten the Church in the minds of men and these methods will



REV. F. A. WHITE
Pastor Smithville Station,
West Texas Conference.

Among the dependable men of the West Texas Conference is Rev. F. A. White. He is an efficient pastor and neglects nothing, and he makes the Advocate an assistant pastor by placing it in more homes. His first work at Smithville was to send 23 new subscribers to the Advocate, and when we asked him how he did it he gave us the following:

"I take the Advocate into the pulpit and call attention to some editorial or some article contributed. For illustration: Some time ago there appeared an editorial on 'Eternal Punishment.' Good people, here in an editorial worth more than a year's subscription. After the talk I call for subscribers and take names on the spot. Follow up next week as I meet people in their homes and on the street. A few times have secured subscribers by repeatedly leaving Advocate in the home where I visited often. People become interested in the paper and offer to subscribe, they have said, to save me the trouble of bringing my paper over, etc."

all help. We must strive to be alive. One more method. The visiting card left in homes is a good reminder. I made some cards, giving eight reasons why people should go to Church. I left them in all the homes. Another, the appointments and times, with an invitation to come to Church. They all do good. I have written this because it might cause some pastor to think more seriously about Church publicity. It is a great thought and I hope we can fill our Church with people to hear the Gospel. Then will come the revival. J. R. KIDWELL, Penelope, Texas.

EDUCATION AND THE SALVATION OF THE SOUL.

I have seen so much in the Advocate about education and Southern Methodist University. I am a strong believer in education, but, oh, my! are we not doing too little for the salvation of souls; are not sinners all over this favored America of ours passing out into the dark? It seems that we hardly have time to take up collections, raise money, build universities, etc., and educate the ministry. When we understand and know, to a great extent, the awful condition our cities, towns and country is in—thousands and thousands of poor, so poor they have to stay away from Church on account of not being able to get the proper clothing to wear to preaching; and still a great many more, yea thousands staying away from preaching from various other causes—gambling on the Sabbath day, drinking, various other vices too numerous to mention. Oh, that we had thousands of believing ones filled with wisdom and the Holy Spirit to go out into the highways and hedges and compel them to come in. Let us pray that we might have more such men as the great Dwight L. Moody and others that have passed away to reap their reward. We all know that the salvation of souls is of greater importance than anything else. It is awful to think of one soul being lost. I hope the leaders of our great Southern Methodist Church will send the preached gospel all over the neglected portions of our great favored country. "And he said unto them go ye into all the world and preach the gospel to every creature." Again, "The harvest truly is great but the laborers are few * * *"

MRS. E. J. SMITH,
Clarksville, Tex., Route 2.

The source of one's spiritual life is within. It is entirely independent of outward conditions. This makes it possible for him in any state to be content.

The General Conference and Else

By REV. G. S. WYATT, Quanah, Texas

The General Conference is a thing of the past. According to this scribe's opinion, many things were done that will be of much help to the Church at large, many were done that will be of no advantage so far as I can see, and some few were done that, in my judgment, will be hurtful.

I heartily approve of the action taken in the Vanderbilt case, for I verily believe when the question of ownership is passed on by the courts we will come into possession of our own. I most assuredly rejoice in the fact that the Conference refused to endorse the demand for "laity rights," for I think the Bishops were eminently correct in the statement made in their address, that a very small number of our women are asking for such legislation. But if we admitted that the demand was universal on the part of our good women we could not afford to grant it unless we are ready to abandon the Book. To admit that the Book is wrong in one of the great principles it sets forth of necessity produces doubts as to its correctness regarding others, and the first thing we know we are at sea without chart or compass. It cannot hurt us to stay with the Bible, but it is certain to work our ruin to depart from it. The older I grow the more pronounced is my faith in the teachings of the Scriptures. I have found that just in proportion as I have abided these teachings in my life and conduct I have succeeded with myself and others. There are some things that I settled years ago; absolute faith in the Trinity God, the Father as a Being of infinite love, the Son as an all-sufficient Savior, the Holy Ghost as an infallible guide, and that the Book faithfully revealed to me these persons of the Trinity just as they are; that the system of truths as taught by the Methodist Episcopal Church, South, are in perfect harmony with the teachings of the Bible as I see them, and her polity the best known to me for the spread of scriptural holiness. I have a supreme pity, and sometimes a great disgust, for a Methodist preacher, who, under any conditions, feels that he binds himself under circumstances where he must apologize for the teachings of the Word of God, or back off from the position of his Church. He surely should relieve his embarrassment by getting into more congenial and less embarrassing relationships. If he is called to preach, let him preach the will and testament of him who calls him to preach. I say it with all due deference to those who may take an opposite view, that, as I understand it, it is impossible for any one to stay with the Book, and especially the plain and unmistakable teachings of St. Paul, and defend the demand for "laity rights." "Back to the Bible" should be the slogan of every Southern Methodist preacher.

If any of our preachers find that they cannot preach it as the Church teaches it, why, the world is wide, there is plenty of room on the outside. The ministry is too sacred a calling, and the pulpit too holy a place to be dealing in empty vagaries, and things that are not plainly taught by the Scriptures just to please the fancy of some people that are asking for things that God does not see best for them to have.

Paul's words to Timothy will bear repeating here: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word." I would emphasize it, "preach the Word!" Now, let the preacher that is going to enlighten the people on "laity rights" take any one of the following texts: "But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." (1 Cor. 11:3.) "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church." (Eph. 5:22, 23.) "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." (Col. 3:18.) "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, or thou shalt be subject to thy husband, and he shall rule over thee." (Gen. 3:16.) And where will he land if he stays with the Book, and preaches the Word?

G. G. Findlay, B. A., of Headingley College, Leeds, England, in his splendid exposition of Paul's letter to the Ephesians, says, after quoting from Col. 3:18, and 1 Tim. 2:11, 12, "Were these directions temporary and occasional? Were they due, as one hears it suggested, to the uneducated and undeveloped condition of women in the apostle's time? Or do they not affirm a law that is deeply seated in Nature and in the feminine constitution? The words of 1 Cor. 11:2-15 show that, in the apostle's view, this subordination is fundamental." * * * "Whether these sentences square with our modern conceptions or not, there they stand, and their import is unmistakable."

Alexander McLaren, D. D., in his admirable comment on Col. 3:18 and 4:1, says, "The wife, the child, the servant are bid to obey; the husband to love, the father to show his love in gentle consideration; the master to yield his servants their dues. Like some perfume distilled from common flowers that grow on every bank, the domestic piety which makes home a house of God, and a gate of heaven, is prepared from these two simple—obedience and love. These are all."

Matthew Henry, in his comment on Gen. 3:16, says, "Those wives, who not only despise and disobey their husbands, but domineer over them, do not consider that they not only violate a divine law, but thwart a divine sentence." If our preachers and laymen will stay with the Book, and fairly and honestly preach and teach the Word by the time the next General Conference convenes the demand for "laity rights" will be buried forever in the sea of oblivion. So mote it be.

I am glad that the Conference did not submit to the Annual Conferences the question of voting again on the change of name. I have never been able to see any reason for changing our name. If you will take the pains to study the progress that our Church has made since its organization in 1845 you will find that we can successfully challenge any Protestant denomination in the United States to make a better showing. It does not enhance the fragrance of the rose to call it by another name. Our name is so wrapped up in our history that even if we were to change it, and should ever be called on to answer, "From whence came you," we would have to disclose the foot which we are trying to hide by changing the name.

Let our name remain until the time

comes when organic union with the M. E. Church, and the Protestant Methodist Church, is an accomplished fact, and then such a name as may be decided on without a surrender of things that are very sacred and dear may be chosen. Do you know, Mr. Editor, that I really became alarmed about myself, fearing that I was close to the time of my departure, as I read the fraternal address of Rev. Matt. S. Hughes, D.D., LL. D. As I read his magnificent utterances giving expression to his high estimate of the M. E. Church, South, and according to her, and justly so, the splendid work she has done as one of the great factors of Methodism in this Nation, I found myself saying, "If all the members of the M. E. Church were as fair and just towards us as is Dr. Hughes, I would be ready for organic union now." Do you reckon there is any danger? Well, things are changing, and you and I may live to see the union of all branches of Methodism in our Nation. I can't say that I am praying for it with very much earnestness, but if it should come in answer to the prayers of those who are praying for it, I will accept it as of the Lord, fall in, and make the best hand that is possible to me.

I was exceedingly well pleased with the kindness shown to Bishop E. E. Hoss. If there was ever a Methodist Bishop that should be canonized, he is one of them. He is great from every point of view—great as a man, great as a Methodist, great as a Christian, and great as a Bishop. He is full four-square. There is nothing within the gift of the M. E. Church, South, that should not be his on demand; yea, even before he calls, the Church should answer. Long may he live to bless the Church with his wise counsel, and to put his splendid intellectual powers and magnificent manliness in the way of any hurt that might come to our beloved Church.

It may be that, should the editor not commit this to the voracious maw of the wastebasket, I shall have something to say regarding the things that the General Conference did with which I am not so well pleased.

CHURCH PUBLICITY.

Church publicity is fully coming before the Church. In this world of so many things, everybody and everything is trying to get a hearing before the people. If the Church remains in the old rut, no effort to flash its many beauties before the public, it will be crowded to the background. On the other hand, if the Church is properly placed before the people it will attract many, and people will come to Church that will come nowhere else.

In olden times, when the Church was the only place to go, it was not so necessary to advertise. But now in almost every town there are picture shows and various forms of places to attract the minds of the people. If the Church is to mold the life and character of the people, it must get the people to attend upon its worship. It must go out and compel them to come in. It is a part of every preacher's duty to bring the people to Church. The idea that clean advertising is not ethical should forever be banished from the minds of the preachers and Churches. The preacher is not working for himself, but for God. We are the division managers of the King of

Epworth League Department

GUS W. THOMASSON

5115 Victor Street, Munger Place, Dallas Texas.

Address all communications intended for this department to the League Editor.

Encampment, Epworth-by-the-Sea, JULY 15th to 26th, 1914

DR. PARKER RE-ELECTED.

We are sure that Texas Leaguers will receive with genuine pleasure the announcement of Dr. Parker's re-election as General Secretary of the Epworth League at the hands of the General Conference just closed. Dr. Parker has had but one term of four years in the central office of the League, but has given a sufficiently good account of himself to warrant the powers that be in retaining him. He has come into a full understanding of the needs of the work and with the new and enlarged authority granted by the General Conference, the stamp of full approval given to the work of the League and the mandatory legislation requiring its full recognition by our pastors, there is every reason to believe that we shall see during the next four years a most wonderful growth and development of the movement.

Texas congratulates the Church and wishes Dr. Parker the fullest measure of success during the next quadrennium.

EPWORTH NOTES.

At last we are able to publish an outline of the program for our Encampment at Epworth-by-the-Sea, July 15-26, 1914. The committee has experienced much difficulty in shaping its plans, on account of the long pending question as to whether we would hold a meeting this year or not, this uncertainty making it impractical to engage speakers in advance. The outline as now being published is still incomplete but invitations have been extended and engagements are being negotiated for all of the open periods, so that in a short while the full draft will be in readiness for final printing. It is worthy of note that the program, worked out under trying conditions as it has been, offers an exceptional array of strong features, the Sunday School work, particularly, coming in for its share of department division of time. The Mission Study Forum in which, under the new arrangement, opportunity is to be given every one to participate in the study of our mission work in various fields, will be received, as is thought, with general approval. A distinctively new feature is the period to be devoted to short reports from the several departmental sessions. In this way the cream of the morning's work in all departments will be brought to the full Encampment in a most interesting and instructive way. There are other features about the program which will give it popularity and a close reading of same is urged upon our Leaguers.

Bishop Key writes under date of May 26 a very affectionate letter, from which we quote as follows: "Your invitation includes me in a tender spot and I am going to try and accept it. But remember I am an old man, 85 years old, and liable to unexpected conditions. I want to mingle with you all this year. Old as I am, my heart is young as ever and I enjoy working with and for young people." No one on our program will receive a more hearty welcome than Bishop Key and if it is the prayer of all our young people that he may be spared the full enjoyment of health and attend this session. He is to have a prominent part in the exercises of "Old Timers' Day," when a general reunion of former workers and friends will be held under the direction of Ed. D. Stegar and Allan K. Ragsdale.

In addition to Miss Elizabeth Kilpatrick, of Mississippi, Chairman Hightower, of the Sunday School division of the institute work at Epworth this summer will have Mrs. V. A. Colby, of Austin, who will specialize in primary methods.

The song book this year will be "Diadems," a new publication by W. C. Everett and E. O. Excell, already well known to our people as a splendid collection of music for young people's meetings. If you have this book bring it along with you. Also, those who have horns, violins, flutes or instruments of any kind are requested to bring them, for a large orchestra is to be organized. The name of the director will be announced shortly.

A CALL FROM AN UNEXPECTED SOURCE.

The League Department receives this week a call from Mrs. G. H. Willits of Galveston in behalf of the soldier boys of the U. S. Army, the result of a resolution recently passed by the Epworth League of First Methodist Church of that city. We are publishing Mrs. Willits' letter in full and will be glad for any of our Leaguers who might be interested in this matter to bring this matter before us in direct contact with Mrs. Willits. We have no provision, as we understand it, in our organized work, by which workers can be assigned for the character of service which the resolution referred to presents, but this may be because the way has never opened before for it to be undertaken. These columns are open for any suggestions which might be offered touching the call.

At a recent union meeting of the young people here Chaplain Livingstone, Twenty-Third Infantry, U. S. A., Texas City, Texas, made an appeal for young people supported by young people to work with the Chaplains of the U. S. Army among the 70,000 soldier boys. He stated that special training was hardly necessary, as the work would be under the Chaplain's directions, but that the workers were needed when the boys were busy and more needed when they were not.

We have here these soldier boys in our midst for sometime, and have learned much of their trials and temptations, and feel keenly interested in their well-being, and, too, we know the Chaplains need helpers.

Believing that there must be City League Unions, or even Leagues, that could undertake such support, if the necessity is shown there, we desire to bring this matter before you for your consideration. In fact, this letter is written as a result of a resolution passed by the members of the Senior Epworth League of the First Methodist Church, Galveston, based on Chaplain Livingstone's appeal, and is hurried to you in order that you

may have time for correspondence with Secretary of War in reference to the movement, if you consider our resolution favorably.

MRS. G. H. WILLITS,
Secretary Senior Epworth League,
1221 Tremont, Galveston, Texas.

NORTH TEXAS FIRST VICE-PRESIDENTS, ATTENTION.

To the First Vice-Presidents of the North Texas Conference.

Dear Leaguers.—We have no time to lose; let us "be up and doing," and now I am asking that every Leaguer, pastor who has our meeting at Greenville at heart to insist that the officers send in their reports at once. What has the First Department been doing? Great things I trust, but if the report don't sound so big send it in, or else my report won't sound big. Let's wake up, everybody go to Greenville. They are expecting us and we will come home greatly benefited. Let me hear from you at once. First Vice-Presidents.

MRS. IDA PARKER,
First Vice-President.

Whitewright, Texas.

TENTATIVE PROGRAM TEXAS STATE EPWORTH LEAGUE TWENTY SECOND REGULAR SESSION, TENTH ANNUAL ENCAMPMENT, TO BE HELD AT EPWORTH-BY-THE-SEA, CORPUS CHRISTI, TEXAS, JULY 15-26, 1914.

First Day, Wednesday, July 15.

Get Acquainted Day.

8 p. m.—Song, Prayer and Praise Service, conducted by Dr. George S. Stegar, Shreveport, Louisiana, Dean of the Encampment. Arrival and introduction of faculty members. Registration of delegates and visitors, in charge of L. W. Bailey, State Secretary, and assistants. Informal social period, auspices Corpus Christi League.

Second Day, Thursday, July 16.

Organization Day.

Morning Session.

9 a. m.—Prayer and Praise Service, conducted by Rev. Leslie E. Booth, First Vice-President, San Antonio, Texas.

9:15 a. m.—Formal Opening of the Conference.

9:30 a. m.—Organization of the Choir and Orchestra.

10 a. m.—Organization of Encampment Institutes.

Epworth League Methods—Dr. F. S. Parker, General Secretary, Director.

Junior and Intermediate League Methods—Miss Ada Trawick, General Junior Secretary, Director.

Boys' Work—Prof. W. H. Butler, State Superintendent of Boys' Work, Director.

Woman's Work—Mrs. Hume Steele, Educational Secretary Woman's General Board, Director.

Laymen's Work—Judge F. P. Works, Amarillo, Northwest Texas Conference Lay Leader, Director.

Sunday School Methods—Rev. E. Hightower, President Texas Methodist Sunday School Conference, Director; Miss Elizabeth Kilpatrick, Coriath, Mississippi, Assistant.

11 a. m.—Opening Sermon, Bishop Joseph K. Key, Father of the Texas Epworth League, Sherman.

12:15 p. m.—Noon adjournment.

Evening Session.

7 p. m.—Outdoor Group Meetings, arranged and directed by faculty.

8 p. m.—Song service.

8:30 p. m.—Sermon, Rev. S. S. McKenney, Naacogdoches, Texas.

Third Day, Friday, July 17.

Administration Day.

Morning Session.

8:30 a. m.—Prayer and Praise Service, conducted by Mrs. Minnie F. Armstrong, Second Vice-President, Gainesville, Texas.

8:45 a. m.—Daily Business Session. Order of the Day: Annual reports.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum. (This work is to be divided into three sections with such time allotted to each as the director may determine, the entire series to be considered at each period or to be separated and considered in order on different days, viz.: (1) The Social Aspects of Foreign Missions; (2) The Social Aspects of Home Missions; and (3) "Daybreak in the Dark Continent," the latter being a survey of Africa as our latest mission field.)

11 a. m.—Address.

12:15 p. m.—Noon adjournment.

Evening Session.

7 p. m.—Outdoor Group Meetings.

8 p. m.—Song Service.

8:30 p. m.—Fraternal Address, Hon. Patrick Henry, President Texas Christian Endeavor Union, Dallas.

8:45 p. m.—Sermon, Bishop Jas. H. McCoy, Birmingham, Alabama.

Fourth Day, Saturday, July 18.

Recreation Day.

Morning Session.

8:30 a. m.—Prayer and Praise Service, conducted by Mrs. J. F. Lillard, Third Vice-President, Seguin, Texas.

8:45 a. m.—Daily Business Session. Order of the Day: Appointment of Committees on Nominations, Revisions and Resolutions.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum.

11 a. m.—Address, "The Religion of the Church and Worldly Amusement."

12:15 p. m.—Noon adjournment.

Afternoon Period.

The whole of this period will be devoted to wholesome amusement, with a matched game of baseball to be played between visiting and local players, and tennis, croquet and other games arranged at will.

Evening Session.

7 p. m.—Outdoor Group Meetings.

8:30 p. m.—Band Concert on the beach and bathing party.

Fifth Day, Sunday, July 19.

Mediation Day.

Morning Session.

9:45 a. m.—Sunday School Services, Rev. E. Hightower, Superintendent.

11 a. m.—Annual League Sermon, Bishop Jas. H. McCoy, Birmingham, Alabama.

12:15 p. m.—Noon adjournment.

Afternoon Session.

3:30 p. m.—An Hour with the Hymns of Methodism. This period will be devoted entirely to the singing of the hymns, 3d and

new, of Methodism, historically interpreted by Dr. F. S. Parker.

4:30 p. m.—Short Address.

Evening Session.

7 p. m.—Open Air Service in front of Epworth Inn, conducted by Rev. Frank S. Onderdonk, returned missionary from Mexico.

8 p. m.—Song Service.

8:30 p. m.—Sermon.

Sixth Day, Monday, July 20.

Old-Timers' Day.

Morning Session.

8:30 a. m.—Prayer and Praise Services, conducted by ex-State President Frank Reedy (1900-1901), Dallas.

8:45 a. m.—Daily Business Session. Order of the Day: Report of Committees on Nominations, Revisions and Resolutions. Annual election of officers and quadrennial election of trustees.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum.

11 a. m.—Address, "The Epworth League as a Spiritual Force," Judge F. P. Works (State President, 1897-1898), Amarillo.

12:15 p. m.—Noon adjournment.

Afternoon Period.

3:30 p. m.—Reunion, Ed D. Stegar (President, 1895-1896), Chairman, Bonham; Allan K. Ragsdale (Secretary, 1894-1895; 1905; President, 1907-1913), Secretary.

Evening Session.

7 p. m.—Outdoor Group Meetings.

8 p. m.—Song Service.

8:30 p. m.—Bishop Joseph S. Key, Father of the Texas Epworth League, Sherman.

Seventh Day, Tuesday, July 21.

Corpus Christi Day.

Morning Session.

8:30 a. m.—Prayer and Praise Service, conducted by Rev. T. F. Sessions, pastor First Methodist Church, Corpus Christi.

8:45 a. m.—Daily Business Session.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum.

11 a. m.—Address, "Old Friends and New," Dr. Geo. S. Stegar, Shreveport, Louisiana.

12:15 p. m.—Noon adjournment.

Afternoon Period.

3:30 p. m.—Reunion, Mrs. H. E. Lutz, General Chairman; Miss Mattie Harris, Dallas, Assistant.

Evening Session.

7 p. m.—Outdoor Group Meetings.

8 p. m.—Song Service.

8:30 p. m.—Entertainment, auspices Corpus Christi Epworth League.

Eighth Day, Wednesday, July 22.

Sunday School Day.

Morning Session.

8:30 a. m.—Prayer and Praise Service, conducted by Miss Elizabeth Kilpatrick, Corinth, Mississippi.

8:45 a. m.—Daily Business Session.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum.

11 a. m.—Address, "The Sunday School Essential to our Educational System."

12:15 p. m.—Noon adjournment.

Evening Session.

7 p. m.—Outdoor Group Meetings.

8 p. m.—Musical Concert.

Ninth Day, Thursday, July 23.

Educational Day.

Morning Session.

8:30 a. m.—Prayer and Praise Service, conducted by Dr. J. E. Harrison, President San Antonio Female College, San Antonio.

8:45 a. m.—Daily Business Session.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum.

11 a. m.—Address, "How the College Contributes to Success in Life."

12:15 p. m.—Noon adjournment.

Evening Session.

8 p. m.—Sermon, "Christian Education," Rev. J. E. Harrison, D. D., San Antonio, Texas.

Tenth Day, Friday, July 24.

Missionary Day.

Morning Session.

8:30 a. m.—Prayer and Praise Service, conducted by Rev. Glenn Flinn, Fourth Vice-President, Bryan.

8:45 a. m.—Daily Business Session.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum.

11 a. m.—Missionary Address, "Our Latest Mission Field."

12:15 p. m.—Noon adjournment.

Afternoon Period.

3:30 p. m.—Reception to all missionaries in attendance, conducted jointly by the State Fourth Department, Rev. Glenn Flinn, Vice-President, and the attending representatives of the Woman's Missionary Society. (Main Auditorium.)

Evening Session.

7 p. m.—Outdoor Group Meetings.

8 p. m.—Song Service.

8:30 p. m.—Sermon, "Home Missions."

Eleventh Day, Saturday, July 25.

Boy Scouts Day.

Morning Session.

8:30 a. m.—Prayer and Praise Service, conducted by Prof. W. H. Butler, State Superintendent of Boys' Work, San Marcos.

8:45 a. m.—Daily Business Session. Order of the Day: Unfinished Business.

9 a. m.—Departmental Conferences.

9:45 a. m.—Ten-minute reports from Departmental Conferences.

10:15 a. m.—Mission Study Forum.

11 a. m.—Sermon, "The Boyhood of Jesus," Rev. Rex Wilkes, Plano.

12:15 p. m.—Noon adjournment.

Afternoon Period.

3:30 p. m.—Exhibition Drill, featuring activities of Boy Scout life. Prof. W. H. Butler, Director.

Evening Session.

7 p. m.—Outdoor Group Meetings.

8:30 p. m.—Band Concert on the beach and bathing party.

Last Day, Sunday, July 26.

Decision Day.

Morning Session.

9:45 a. m.—Sunday School Services, Rev. E. Hightower, Superintendent.

11 a. m.—Sermon, Bishop E. D. Monzou, San Antonio.

12:15 p. m.—Noon adjournment.

Afternoon Period.

3:30 p. m.—Young People's Mass Meeting.

7 p. m.—Open Air Service in front of Epworth Inn, conducted by Rev. F. S. Onderdonk, returned missionary from Mexico.

8 p. m.—Song Service.

8:30 p. m.—Closing Jubilee Service, conducted by Rev. Glenn Flinn, Bryan.

Auld Lang Syne.

regular and called meetings, but all its action shall be subject to confirmation by the Board. The Sunday School Editor shall be chairman of the committee. Five members shall constitute a quorum.

4. It shall be the duty of the Board to organize new Sunday Schools; to contribute to the support of needy schools; to educate the Church in all phases of Sunday School work by creating and distributing literature and holding Sunday School conferences and institutes; to promote the training of Sunday School officers and teachers and the organization of Wesley Bible Classes; and to promote the formation of city, district conference and State Wesley Bible Class Federations; to determine the standard of efficiency for Sunday Schools and the curriculum, including courses for parents, courses for the training of Sunday School officers and teachers, and courses for pastors and for Wesley Bible Classes, and otherwise to promote the efficiency of the Sunday Schools, and, after consultation with the Sunday School Editor, to recommend to the Book Committee such books, periodicals and general Sunday School supplies as the work may require.

5. Any vacancies in the Board occurring in the interval between General Conferences shall be filled by the Board, the member or members so elected to serve until the close of the next General Conference, except that a vacancy in the presidency of the Board shall be filled by the College of Bishops and a vacancy in the Sunday School editorship shall be filled by the Book Committee with the consent of the College of Bishops.

6. The General Conference shall elect quadrennially a Sunday School Editor, who shall prepare and edit all books and literature included in the Sunday School curriculum and all other required Sunday School publications, and shall, so far as he may find it practicable, travel throughout the connection in the interest of Sunday School work. He shall be a member ex-officio of the Sunday School Board. The Sunday School Board shall furnish him all necessary clerical and editorial assistance, to be paid for out of the amount to be appropriated to said Board by the Book Committee.

7. For the purpose of developing our young people, as well as those of mature years, in Christian character and training them in Christian service through systematic instruction, Christian fellowship, and mutual helpfulness, the Board shall maintain a Wesley Bible Class Department to be composed of all adult, senior and intermediate classes, organized according to a plan prescribed by the Board. The Board shall elect quadrennially a superintendent of the Wesley Bible Class Department, who shall have charge of the organized Bible Class work in our Church. It shall be the duty of said superintendent to promote the organization and enrollment of Wesley Bible Classes, and the formation of city, district conference and State Wesley Bible Class Federations, and to travel throughout the Church in the interest of this department.

The support of the superintendent shall be provided as is that of the Sunday School editor, and the Sunday School Board shall furnish him such assistance as his work may require, to be paid for out of the amount appropriated to said Board by the Book Committee.

8. The Board may elect from time to time such Field Secretaries as it may see fit, whose duty it shall be to travel in such territory as the Board may direct and under such supervision as the Board may provide, promoting the establishment and development of Sunday Schools, the organization of teacher training classes and Wesley Bible Classes, and the circulation of our Sunday School literature, and holding Sunday School Conferences and institutes. The salaries and terms of Field Secretaries shall be fixed by the Board.

9. The funds of the Board shall be derived from voluntary offerings, from appropriations by the Book Committee, and from Children's Day and missionary offerings, as provided in Paragraphs — and —.

In an early issue we shall print that part of the law which relates to the Conference Sunday School Board.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

All communications for this department should be sent to above address.

THE SUNDAY SCHOOL.

The members of the new General Sunday School Board for Texas are Dr. V. A. Godfrey, of the West Texas Conference; Mr. B. M. Burgher, of Dallas, and Prof. C. A. Nichols, of Southwestern University. The new Board is composed of twenty members, besides five or six ex-officio members, and Bishop Atkins is Chairman. Among the members from other States are to be found Mr. John R. Pepper, of Memphis; President Few, of Trinity University; and Rev. J. O. Willson, of North Carolina. Measured by the personnel of its membership the Sunday School Board is one of the strongest boards of our Church.

Miss Elizabeth Kilpatrick, who will have a prominent place in the Sunday School Department at Epworth this year, is a figure of national prominence in Sunday School work. Concerning her work recently in the Minnesota Sunday School Convention the Sunday School Herald had this to say: "The adult session will be in charge of W. C. Pearce, W. C. Stem and Elizabeth Kilpatrick. These three are the most noted Adult Bible Class workers in the world today. There are none better on the globe."

Miss Kilpatrick's dates for this year include the Girls' Summer School at Lake Geneva, Wisconsin, where she will teach. We are fortunate in securing for Epworth a worker whose services there is such wide demand. Of her tour in the interest of Adult Bible Class work in Michigan last October the Sunday School Herald says: "It was one of the most successful tours ever conducted in the State. The special offerings paid all the expenses of the party and left a surplus of fifty dollars." Are you going to Epworth this year?

The only constructive legislation of far-reaching importance that was passed by the recent General Conference was that proposed by the Sunday School Committee. More than two years ago the Conference of Chairmen of Sunday School Boards appointed a committee on needed Sunday School legislation. At the Hot Springs meeting in February that committee reported and its report, with some important amendments, was adopted. After its adoption the paper was referred to the General Sunday School Board for final consideration. The Board remodeled the paper and presented its salient features to the General Conference. Of course the General Conference sent it to the Committee on Sunday Schools, and the committee added some improvements and then adopted the paper and reported it back to the General Conference, where it was adopted with only one slight amendment. We now have as good a Sunday School law perhaps as any Church in the world, and under its administration we expect to see the Sunday School interest move forward by leaps and bounds. As we know that thousands of our readers who did not take the Daily Christian Advocate will want

to know all about our new Sunday School law we print the first paragraphs of it in this issue.

Students of our excellent Sunday School literature will be glad to know that Dr. E. B. Chappell was re-elected Sunday School Editor for a third term of four years by the practical unanimous vote of the General Conference. Of two hundred and eighty ballots cast, Dr. Chappell received two hundred sixty-five. With the stimulus of such strong endorsement by the Church we expect to see Dr. Chappell make our literature better than ever.

THE NEW SUNDAY SCHOOL LAW.

Section 1. The General Sunday School Board. For the purpose of promoting the religious training of our children and the spread of Bible knowledge among our people, there shall be a General Sunday School Board, the organization and functions of which shall be as follows:

1. The Board shall be composed of one effective Bishop, ten travelling preachers and ten laymen, to be elected quadrennially by the General Conference on nomination of the Committee on Sunday Schools, and of the following ex-officio members: The Sunday School Editor, the Assistant Sunday School Editor, the Superintendent of the Department of Teacher Training, the Superintendent of the Wesley Bible Class Department, and other general officers the Board may elect, and the Educational Secretary of the Board of Missions. The Bishop belonging to the Board shall be President, and the Sunday School Editor Vice-President, ex-officio. Elections to membership on the Board shall be on the ground of experience in and expert knowledge of the Sunday School work. Regular meetings of the Board shall be held annually, but a meeting may be called any time by vote of the Executive Committee. Twelve members shall constitute a quorum.

2. The Board may be incorporated under the corporate name of "The General Sunday School Board of the Methodist Episcopal Church, South," according to the laws of the State of —, and shall be located in the city of —, but may meet at any time and place it may elect. Its officers shall be a President, a Vice-President, a Secretary and a Treasurer. The Recording Secretary and Treasurer shall be elected by the Board, and it may elect such other officers or officers as the work may require. The Board shall have oversight of the Sunday Schools of the Methodist Episcopal Church, South, under such regulations as the General Conference may prescribe; and it shall have authority to make such by-laws for its government as it may find expedient, provided they are in harmony with its constitution.

3. The Executive Committee of the Board shall be composed of its Vice-President, the Superintendent of the Department of Teacher Training, the Superintendent of the Wesley Bible Class Department, and two clerical and two lay members to be elected quadrennially by the Board. The Executive Committee shall transact all business of the Board between its

GEORGETOWN DISTRICT CONFERENCE.

The Georgetown District Conference, Central Texas Conference, was held at Hutto, March 4, 1914. Rev. T. S. Armstrong presiding. All the pastors were present except two. There was a goodly number of laymen present.

The pastors gave splendid reports of their charges, and the indications pointed to a favorable final report. The laymen were given an opportunity to report for the charges, and with their report they gave some very helpful and interesting suggestions with reference to the Church work in general.

Brother Armstrong, our presiding elder, showed himself an alert presiding officer, and he dispatched the work of the conference with splendid executive ability. Every interest of the Church received careful attention. Brother Armstrong is held in high esteem by both pastors and laymen all over its district.

Dr. J. D. Scott, Agent for Mission Home and Training School, San Antonio, was present and gave a very forceful presentation of his work. There is no doubt but the efforts which are being put forth by this servant of God will result in great good. The conference gave him a good offering.

Rev. C. T. Talley, Commissioner of Education for Southwestern University, was introduced to the Conference and preached a most excellent sermon on Christian Education. Brother Talley is one of our best preachers of the Texas Conference and when he touches a thing it takes on new life.

In connection with the business sessions of the conference we had the devotional services interspersed, and there were some very excellent sermons preached by some of our pastors. The services were helpful and inspiring.

The following were elected delegates to the Annual Conference:

C. C. CODY,
S. H. MOORE,
F. F. DOWNS,
PAUL MATTHEWS.

Alternates:
M. C. Cooke,
W. B. Stanford.

Our pastor and his people at Hutto, the seat of the conference, were lavish and loyal in our entertainment during the conference.

The conference was a perfect unit in all its deliberations, and there was not one interest of the work of the Church overlooked. We feel sure that this was due to the wise and sane leadership of the presiding elder and the hearty co-operation of the pastors and laymen.

J. B. BERRY, Sec.

Woman's Department

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

ATTENTION, NORTHWEST TEXAS MISSIONARY CONFERENCE.

All railroads in our territory have granted a one and one-third rate for the annual meeting at Plainview June 6-10. Date of selling June 4, 5 and 6, returning date June 12. Please ask your nearest ticket agent.

MRS. NAT G. ROLLINS.

RATES TO CENTRAL TEXAS ANNUAL MEETING.

The railroads have announced the following: Rates—One and one-third fares for the round trip.

Selling dates—June 14 and 15.

Return Limit—June 23.

Territory:

F. W. & R. G.—Brady to Fort Worth, C. C. & S. F.—Weatherford, Dallas, Fort Worth to Temple, including Brownwood to San Angelo.

H. & T. C.—Fort Worth, Dallas to Waco via Bremond.

I. & G. N.—Fort Worth to Waco, inclusive.

M. K. & T. of Texas—Fort Worth, Dallas, Cleburne, Cisco, Cross Plains to Georgetown.

St. L. & S. W.—Comanche, Stephenville to Kerens, Corsicana to Hillsboro.

W. M. & N. W.—Entire line

MRS. W. L. PERRY.

NORTHWEST TEXAS WOMAN'S MISSIONARY CONFERENCE.

Delegates to the Northwest Texas Woman's Missionary Conference, please send names to Mrs. O. B. Jackson, Plainview, Texas.

ODESSA AUXILIARY.

The election of officers was held at last regular meeting of fiscal year. With the following officers in harness for a good year's work: Mrs. Charles Long, President; Mrs. L. McClelland, First Vice-President; Mrs. Bee Rawlings, Second Vice-President; Mrs. Evans, Third Vice-President; Miss Mollie Waddell, Fourth Vice-President; Mrs. J. H. Ratliff, Treasurer; Mrs. Walter O'Neal, Secretary; Mrs. C. Lewis, Corresponding Secretary; Mollie Waddell, Press Reporter and Agent for Voice.

Odessa Mission has done good work in the past and we feel assured of a good year ahead. A more earnest, loyal band of women would be hard to find. On them really depends the success of our Church here in Odessa. Among the many good things accomplished in the past year and early part of this year are Sunday School contains, parsonage repapered and more

MERIDIAN COLLEGE.

Meridian College has recently closed the most successful commencement occasion as well as the greatest year's work of its history. All the young gentlemen and young ladies who appeared on the various programs acquitted themselves creditably, and revealed the fact of thorough training. Dr. H. A. Boaz preached the commencement sermon in the college auditorium, which was taxed to its capacity. Many of us who have heard him many times think that this was the greatest sermon that we ever heard him preach. Scores of people pronounced it the greatest sermon they had ever heard. On Monday morning Hon. E. B. Mayfield, Railroad Commissioner, delivered the literary address. It was one of the greatest addresses that this very eloquent and fluent speaker ever delivered. Inspired by the confidence and appreciation expressed by the graduating class of the institution, which he helped to establish, and by the presence in the audience of his former neighbors and friends, he was at his best. Many of the students were inspired to say, "I had rather be able to deliver an oration like that than to occupy any position."

Seventeen young gentlemen and young ladies were in the graduating class. Two of them won scholarships in three universities and two others won scholarships in colleges. Miss Nora Mayhew, of Bruceville, daughter of Rev. W. J. Mayhew, won the G. W. Turner Medal for scholarship. Mr. John Taylor, of Lorena was second honor graduate. Miss Hallie Simpson was faculty representative and Mr. Jeff Duncan, of Lingleville, Texas, was class representative. The Mrs. R. V. Ferguson Medal in Expression was won by Miss Maud Duncan, of Duffau, Texas. The Neal W. Turner Medal in Oratory was won by Mr. Fred Owen, of Iredeil, Texas. The S. B. Knowles Medal for Declamation was won by Eugene Wiggins, of Walnut Springs. The representatives of the San Jacinto and Seth Ward literary societies debated the recall of judges for the \$25 set of books which is offered by Mr. E. B. Mayfield each year. The debaters were: For the San Jacinto, A. C. Chamberlain, of Haskell, Texas, and William Kueker, of Lorena, Texas, and William Kueker, of Lorena, Texas, who spoke for the recall of judges; the Seth Ward representatives were: Leslie Cooper, of Meridian, and Maurice Tharp, of Turnersville. The decision was rendered in favor of the negative.

The prospects for next year were very encouraging. All of the faculty were retained for another year, except Mr. and Mrs. C. G. Duncan, who enter S. M. U. to prepare for medical mission work. Mr. R. J. Bingham, an A. B. graduate of Mills College, of Mississippi, and Miss Caroline Richardson, an

completely furnished, lights in church, new flue, church painted and many other small expenses. With the officers alone success is sure to follow and blessings abound. Our Third Vice-President, Mrs. Evans, conducts a most helpful and searching study of the Scriptures. Seven are regular subscribers to Voice.

PRESS REPORTER.

Odessa, Texas.

TEXAS CONFERENCE AUXILIARIES.

Mrs. George Call, Orange, Texas, is Corresponding Secretary of Foreign Department, W. M. S., Texas Conference.

MRS. W. T. SPENCER.

NOTICE.

An executive meeting of the W. M. S. of the North Texas Conference is called for Tuesday, June 9, at the Methodist Dormitory, Denton, Texas. All officers and District Secretaries are requested to be present.

MRS. L. P. SMITH, Pres.
MISS FLORA THOMAS, Sec.

TEXAS CONFERENCE NOTICE.

Mrs. J. C. Lacy, Longview, has been appointed Publicity Superintendent for Texas Conference.

MRS. W. T. SPENCER, Rec. Sec.
MRS. O. L. McKNIGHT, Pres.

TO AUXILIARY PUBLICITY SUPERINTENDENTS TEXAS CONFERENCE.

Serving you and working with you for two years as your Conference Publicity Superintendent brought me much pleasure and many blessings.

If the clouds hung low and heavy at times, as hang they will some days in all endeavor, the glorious sun was more often shining, since your co-operation was most often in evidence.

This is what "upholds the arms" and gladdens the heart and spurs the mind and lifts the soul of a Superintendent—co-operation. From this comes "victory" over every obstacle. It includes "faith and works," and, I am sure, prayers. Our new Superintendent is Mrs. J. C. Lacy, Longview is a fine, capable, genial, Christian woman, whom many of you know.

As my successor I beg of you give her co-operation and all that it includes and helps her to reach the wonderful heights that are awaiting publicity work. It is your duty—make it also your pleasure. The office is a hard one but a delightful one.

Lovingly yours,
MRS. W. T. SPENCER.

A. B. graduate of Baylor University, were elected to fill the vacancies. Both these teachers have had several years successful experience.

G. F. WINFIELD.

CLARENDON COLLEGE COMMENCEMENT.

We have just closed one of the best and most successful commencements that Clarendon College has ever had. We had a great many visitors from Texas, Oklahoma and New Mexico. We are always glad to see our friends and patrons with us during commencement occasion. The hospitality of Clarendon on these occasions is never failing, as our citizens take great delight in entertaining everyone who comes to commencement.

The graduating class is the largest in the history of the institution and in some respects exceeds in scholarship that of any other class preceding it, and this is due to the fact that the faculty of Clarendon College are requiring more and better work in the classroom than they have ever done before. Boys and girls who bear the imprimature of Clarendon College will make good anywhere they may go.

The past year has been one of great prosperity in all the departments of the college, as everything concerning the management of the institution has moved on with perfect poise, rhythm and harmony.

The alumni address was delivered by Brother George Palmer, one of our former graduates, and it was a splendid effort. George is one of our rising young preachers who is making good and who will make good in any department of Church work to which he may be assigned by the authorities of the Church. Clarendon feels proud of Brother George.

We had with us the unique, the inimitable Dr. E. W. Alderson, who preached two remarkably fine sermons and delivered one of the most sensible and practical baccalaureate addresses that it has ever been our pleasure to hear, and we have heard many since our connection with colleges. Dr. Alderson is great in his simplicity, great in his practicality and great in his orthodoxy, and we take the greatest pleasure in commending Dr. Alderson to any college or university wanting great sermons and great addresses on commencement occasions.

Brother Riley, who has been with us for the past two years and who has made a splendid record as a professor and who has given perfect satisfaction, prefers the ministerial field to the class room, and we regret very much to give him up. Brother Riley is a young man of splendid parts, of preaching ability and of sound and sane discretion, which attributes are very essential to a Methodist preacher.

He is a young man who is going to be heard from in the affairs of the Church.

Brother Slover is laying great plans for the future of Clarendon College, and under his wise, guiding hand the institution for which he has done so much and over which he presides so successfully, is bound to grow in efficiency and in power.

Brother Switzer, who has been connected with Clarendon College for some time, feels called to the ministerial field and is now occupying the pulpit at Canadian to the great delight of his parishioners. Brother Switzer is a success.

The music department of Clarendon College is unsurpassed in all this land of ours. The director is American-born and European-trained, which, I think, is better than having been European-born and trained. The grand concert, given at commencement, is said by those capable of judging to have been one of the most remarkable ever heard in this part of the country.

The art department and the school of expression are of the highest order, the teachers in these departments having received their training at the great centers of learning.

We have a splendid business department connected with the college, presided over by two very capable young men, who are graduates of one of the best business colleges in our country.

The people of the Panhandle can get all they need at very reasonable prices along the lines of the literary, music, art, expression and business at Clarendon College.

S. E. BURKHEAD.

LAMPASAS DISTRICT CONFERENCE.

The Lampasas District Conference met in Mullin April 30 and ended May 2.

All the pastors but two were present and were very optimistic about their charges.

Some of the pastors have had revivals and all are expecting to have them.

If that day ever comes when we don't magnify the evangelistic spirit Methodism is doomed.

The condition of the Church throughout the district is very encouraging.

Tracy, at Mason, is on the west line of our district and has everything in good condition.

C. G. Hill, at Fredonia, had a good report. He has had the parsonage made over.

George L. Ryan, at Richland Springs, had a good report.

J. P. Watson, of San Saba Circuit, reported three successful revivals on his charge.

W. E. Draper, of San Saba Station, reported his new church in course of erection. It is of marble found near the town of San Saba. Perhaps this is the only marble church in our connection.

J. A. Foster, the bachelor preacher, at Mullin, and his people gave us royal entertainment. Foster is doing his work and Methodism will grow under his leadership.

Pierce, at Goldthwaite, is happy on account of his great meeting. It must have been a very great meeting from all accounts.

We saw but little of C. H. Doak—he arrived on one train and left the next. He met the committee for admission on trial and was recommended to the Annual Conference for admission.

P. B. Summers, of Burnet, gave a good report of his work. Brother Summers is one of our most evangelistic preachers.

N. G. Ozment, of Marble Falls, made a good report of his charge. His new brick church is moving on rapidly to completion. The General Conference did not remove the time limit, so he will be on the move this fall.

M. P. Morton, of Johnson City, was not present. He had measles in his family and could not leave. He has a new parsonage.

J. F. Lawlis, of Llano, was absent, but had a good report. Brother Lawlis had a very serious operation in March, which has kept him in for several weeks. He is one of our most efficient men.

Geo. L. Keever, of Cherokee, had a good report. He has held his revival at Cherokee, which was very successful. Brother Keever has a very important charge and he is making good.

R. B. Moon, of the Llano Circuit, is doing a large territory in his charge. He is covering some good work. He has been a student in Cherokee Junior College the past term.

R. D. Moon, of Kempner, was a little under the weather, but had a good report. Brother Moon has been a faithful servant of the Church for forty or more years.

Z. V. Liles, of Lampasas, had a good report. He is bringing things to pass. His stewardship has raised his salary four hundred dollars since he has been their pastor.

Geo. G. Smith, of Center City, was in fine spirits over the outlook of his charge.

L. N. Myers, of Star, had a good report. He has built a church since conference. Myers is a doer.

R. L. McIntyre reported Beaman charge. Congregation doubled, salary raised, twenty members received since conference. Everything in good condition.

Our presiding elder seems to think he has the finest set of preachers to be found anywhere, Alabama not excepted. He was brotherly from the beginning to the end and made us feel that we were appreciated.

The whole session was spiritual from the first service to the last one. The preaching was done by Geo. L. Keever, Z. V. Liles, A. E. Rector, J. F. Tracy, C. G. Hill, R. L. McIntyre, J. W. Cowan and P. B. Summers. Every sermon had the evangelistic ring to it.

All in all, it was one of the best District Conferences I have attended for some time.

Dr. Boaz, of Polytechnic, Fort Worth, visited the conference and also addressed it in the interest of the Woman's College.

A. E. Rector, Field Secretary of Sunday Schools, gave us one of his best lectures.

We had quite a number of laymen present



who joined in the work of the conference like field hands.

The next conference goes to Burnet, where we will receive a typical West Texas welcome.

John Brindley Cowan, son of Rev. J. W. Cowan, was licensed to preach; also D. Wesley Ragsdale was granted license. He is the son of Rev. J. R. Ragsdale, a local preacher.

R. L. McINTYRE, Sec.

We, the Committee on the Spiritual State of the Church, after hearing the reports from the different charges beg leave to submit the following:

1st. With the exception of perhaps four or five charges there seems to be a spiritual dearth in many of the places reported and as we believe that as a people we are drifting away from some of the ways of our fathers that we believe productive of great revivals, therefore, we would recommend a return to the family altars, secret prayer, fasting, reading of God's Word in the home and more home religion.

2nd. That as we believe the abandoning of the class meetings in our Zion we have put a barrier in a way that has crippled us spiritually. We would, therefore, recommend a return to our class meetings and also a better attendance upon all the services of the Church.

3rd. We would further recommend that our membership be urged by our pastors both in private and public that our holy religion is one of self-denial and that we should seriously and prayerfully practice more self-denial when tempted to attend places of questionable amusements and non-attendance upon the regular services of the Church, and if successful along this line in securing better attendance, then let the pastors heed the Master's warning to Peter, "Feed my sheep."

4th. We would further recommend that our presiding elders and pastors utilize the local preachers and laymen in holding services of some kind in our unoccupied territory until other arrangements can be made and that the preachers on stations and half stations, look after some of the places occasionally where the preachers are now burdened with so many appointments.

5th. That steps be taken by this district to get a consecrated live wire in the district to help our country pastors to work our unoccupied mission territory and that said pastors will assist in every way possible to encourage and help said district missionary to reach the people in heart and purse. We believe if properly worked and the revival fires begin to burn there will be no need of fears as to financial results. We sing, God will take care of you. Can we not believe he will and that his promise to us to trust in him, do good and verily thou shalt be fed will be fulfilled? We realize that something must be done for the people in the brush. Who will answer, send me?

6th. That Friday before the fourth Sunday in May be set apart as a district fast and prayer day for the outpouring of God's Spirit on our entire district and for an upward move toward a plane of higher living and a real religious adjustment of all the troubles that stand in the way of an onward and upward move, and that the pastors announce said day urging their people to observe same as well as our already appointed fast days before our Quarterly Conference.

(Signed) BY THE COMMITTEE.

SULPHUR SPRINGS DISTRICT CONFERENCE.

On account of an oversight I failed to send in on time the report of the Sulphur Springs District Conference. We met at Willsboro on March 31, at 2 p. m., with Rev. R. C. Hicks, presiding elder, in the chair. There was a goodly attendance of preachers and a few laymen, but the floods were overwhelming and others who intended coming could not do so. The session was harmonious and evangelical. Besides the routine of business we had preaching twice daily and it was of a high order. We were honored by the presence of Rev. John E. Roach, representing Southwestern University; Rev. W. B. Wilson, representing Southern Methodist University, and Revs. D. H. Aston and C. L. Bonds, representing Wesley College. All these brethren were patiently heard and resolutions of sympathy (?) were passed for them.

Rev. J. C. Marshall was recommended to the Annual Conference for admission on trial. The following lay delegates and alternates were elected:

Delegates:
T. C. McCORKLE,
C. H. MORRIS,
REV. J. B. LAMB,
J. N. WINNIFORD.

Alternates:
C. M. McKinney,
C. H. Holley,
Claud McCorkle.

Cooper was selected as the place for holding the next session of the District Conference. The hospitality and open-heartedness of the good people of Willsboro was gratefully acknowledged by all the visitors.

S. M. BLACK, Secretary.

SOME WORD HISTORIES.

One of the strangest of all word histories is that of the word "sincere." It really comes out of the practice of filling flaws in furniture with wax so as to make the furniture appear faultless. Furniture thus filled appeared perfect in finish. It appeared to be "sine cera," that is, "without wax." Wood with flaws filled with wax to make them appear perfect, was not genuinely perfect, but only made to appear so by means of wax filling. But if a piece of wood really needed no filling, and was perfect in fact and appearance "without wax" (sine cera), it was a "sine-cera" (waxless) piece of wood, and therefore perfect in its own character. You may easily see how very beautiful this word now may be if transferred in its application from wood to human character. The history is marvelously beautiful.

The word "wrong" is very sharp and clear and forceful in original significance. Originally it did not apply at all to any moral quality or condition, but only to physical things. It comes from an old Anglo-Saxon word which meant to twist, to distort, to wrench out of shape, to disfigure by warping. Applying this to character it is easy to see the forceful meaning.

It is common to say that we are fond of a person or of a fruit. The word "fond" is from an old English word, "fommen," to be foolish. And Shakespeare uses the word in that sense. Dr. Johnson, in his dictionary, defines it as foolish, silly. This was in strict keeping with its original meaning. Surely we are not "silly" over sauerkraut and sausages. By an easy transition this word has come to mean excessively devoted. The word "vanity" is from the Latin and means emptiness, nothingness, and gradually to mean false pride and self importance, which are about the same as the original meaning.

Circumspect is a very forceful word. The circumspect man is always an admirable character. The word is from the Latin, "circum," around, and "spicere," to look, hence to look around. A circumspect person is one who looks around, that is, looks on all sides before acting, which is to say that he will examine carefully into all the bearings of any action before he acts. It is a beautiful word. Need we any exhortation to be circumspect? H. L. PINER.

HER MOTHER-IN-LAW

Proved a Wise, Good Friend.

A young woman out in Ia. found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I'd quit coffee I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea but that was just as bad.

"She finally was induced to try Postum which she has used for over a year. She travelled during the winter over the greater part of Iowa, visiting something she had not been able to do for years. She says she owes her present good health to Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum. (Adv.) —sold by Grocers.

The Passing Day

The landing of munitions for Huerta from the Hamburg-American liners Ypiranga and Bavaria passed into the realm of diplomacy when both ships were granted clearance by the collector of the port at Vera Cruz, Capt. Herman O. Stickney, after Karl Heynen, general agent in Mexico of the company, had signed a bond covering the fines assessed against the steamers under the collector's interpretation of the Mexican navigation laws. Capt. Stickney holds that diverting to Puerto, Mexico, the shipments consigned to Vera Cruz was a direct violation of the laws and a fine of 20 pesos on each package landed was assessed against the ship's masters. The total fines amount approximately to \$200,000 in gold.

Six men of the crew of the tank steamer, San Valeris, at Galveston, were killed as the result of an accumulation of gas in the fore peak. The accident occurred at sea and the men were buried in a single grave on the Mexican coast. The steamer was laden with cargo of crude oil from Texpam.

A Wichita Valley train was derailed Saturday night as the result of a water-spout in Mulberry Creek bottom. Seventeen persons were injured. None seriously.

At Sand Hill, Mississippi, Lee Davis, the postmaster, was awakened by the barking of dogs and went out to investigate. He was fired upon by parties in wait and killed. No clue has been discovered as to the identity of the murderer.

The plan of the Presidential Commission for Nation-wide vocational education has appeared in the Senate in a bill introduced by Senator Hoke Smith, one of the commissioners. It proposes an expenditure by the Federal Government of \$1,500,000 next year for the salaries of teachers of agricultural, trade, industrial and home economics. The amount would increase automatically each year until 1924, when the total would reach \$7,000,000. An equal amount must be expended by States. A Federal Board of Vocational Education would consist of the Postmaster General and the Secretaries of the Interior, Agriculture, Commerce and Labor. State Boards of not less than three members each would be provided.

An investigation of the alleged corner in wheat and the "squeeze" in May corn was begun at Chicago, Monday, by Garfield Charles and Davis B. Stansbury, assistants in the office of the United States District Attorney James H. Wilkerson. Eighty-seven brokers are said to have entered complaint against the Armour Grain Company in connection with the wheat deal.

Arthur A. Stiles, State Reclamation Engineer, advises that plans have been formulated for the reclamation of the overflowed portion of the Guadalupe Valley in that section. It will be a combination of levees and ditches. Mr. Stiles will appear before the Fort Worth Labor District Board to give technical advice with reference to completing the levee along the Trinity River.

The Dallas Navigation Company has secured an option at Houston on a steamer and two barges. It is thought the deal will be closed and purchase made. The feasibility of navigating the Trinity River by such a boat as the one contemplated being purchased has been repeatedly declared, and it has been said that in event of purchase, the steamer would be brought to Dallas at once, under her own steam. She and the two barges would ply between Dallas and Galveston as regularly and extensively as the Trinity's varying stages would permit.

The United States steamship Texas, the most recently constructed battleship of the United States navy, which sailed from New York on May 13 bound for Vera Cruz, is the first battleship on which coal-fired engines have been entirely replaced by the electric type. The equipment consists of ten ranges in the general mess gallery, five in the officers' gallery, and two bakers' ovens.

As a result of the mediation at Niagara Falls, it is proposed to establish a provisional government in Mexico. Tentative plans have been submitted to the Huerta government and the United States. The question of admitting the Constitutionists to the conference before an agreement of protocol is signed loomed up and is likely to have some influence on the decision of the United States in the plans.

A White House automobile, in which Miss Margaret Wilson, the President's daughter, and two friends were riding, was held up Saturday for exceeding the twelve-mile speed limit in Hyattsville, Maryland. When the chauffeur told who his passengers were he was allowed to proceed. The Constable, who had the car was running twenty-five miles an hour, referred the case to the State Automobile Commissioners.

All the money necessary to re-finance the Kansas City, Mexico and Orient Railway has been obtained, and the road will be out of receivership and on its own feet again within the next thirty days.

By a court of his fellow prisoners, a convict in Sing Sing prison was found guilty of the theft of six pounds of cooked meat from the mess room and was fined 300 marks, which means he must serve four months in addition to his sentence.

The Governor has committed to life imprisonment the death sentence returned against Fernando Subia in Reeves County for the murder of T. Y. Moorehead, City Marshal of Pecos City. On a former day the Governor refused to interfere in this case.

Extension of the Galveston seawall would have been defeated for this session of Congress had not Senator Sheppard discovered that the subcommittee of the Senate Committee on Commerce had refused to recommend the appropriation of \$1,189,000 for the project placed in the bill by the House of Representatives. Senator Sheppard and others were told that the subcommittee had acted favorably, but it appears at another session the

item was eliminated without the Texas delegation being informed that the appropriation was under consideration. After some debate Senator Sheppard secured from the full committee reinstatement of the seawall extension as originally estimated by the House action, but only \$100,000 is made immediately available.

With the view of inaugurating the summer inspections in behalf of pure food and food sanitary campaigns in Texas three inspectors from the pure food and drug department have left Austin on such missions and practically every town in Central Texas will be visited where slaughter houses, dairies and other sources of food supply will be rigorously inspected. Dr. E. H. Golz went to Lampasas, while R. B. Hoffman, Jr. begins at Granger and Tom Johnson on towns on the Houston and Texas Central Railroad.

The steamer Colon, which arrived at New York from Cristobal, brought the first freight that came through the Panama Canal. The cargo consisted of 21,000 sacks of sugar and was towed through the canal on barges. It is the first cargo to pay through freight.

Personal property left by the late Baron Straetheim amounted to \$23,257,000, according to the probate granted in London. The value of the real estate left by the testator was not made public, but it is believed it will amount to about \$28,000,000.

The American University, the new National Methodist Episcopal School at Washington, was formally opened last Wednesday. President Wilson and Secretaries Bryan and Daniels participated in the exercises. Bishop John Williams Hamilton, of Boston, and Bishop William Fraser McDowell of Chicago, delivered addresses, and Bishop Earl Cranston, of Washington, presided at the ceremonies held on the University campus.

President Wilson has given assent to the labor amendment to the Clayton anti-trust bill and Representative Henry, of Texas, will present the added language as the product of himself and Representative Kitchin, of North Carolina. It develops that in considering the last draft there was but slight difference between the President and the supporters of organized labor. The President wanted the words "in themselves" inserted, which was viewed as giving the provision a more serious application than the Henry-Kitchin verbiage proposed. For harmony, it is said the President, after conference with Secretary Bryan and Representative Webb, chairman of the Judiciary Committee of the House, accepted the amendment as presented.

The Foreign Relations Committee has agreed to take up at its next meeting Senator Southard's resolution calling on President Wilson to propose to Great Britain arbitration on the Panama Canal tolls dispute.

Marking the location of a battle in which the First Congress of the Republic of Texas held meetings, a bronze tablet was unveiled last week at the Main Street entrance to the Rice Hotel, Houston. Charlotte Gynne Williams, a great-granddaughter of General Sam Houston, the first President of the Republic, and Charles Alexander Ashe, a great-grandson of Amos Jones, the last President, performed the ceremony of unveiling.

C. C. Huff, general attorney, and E. D. Steger, vice-president, of the Katy have submitted to the Railroad Commission equipment contracts calling for the expenditure of approximately \$700,000. The items will be checked as to value by the commission's engineer and formal approval probably given. Under the contracts the Katy is to acquire 200 ballast cars and thirty heavy type locomotives. The foregoing expenditure is part of the \$6,000,000 to be spent by the Katy in six years, under the compromise with the Attorney General.

Feigning insanity since his arrest several months ago for the murder of the father, mother and brother of his wife, J. Ed Baxter was given a life sentence at Memphis, Tennessee. Immediately after the verdict was announced Baxter dropped his role of insanity and laughed over the way he "put one over," as he expressed it. He said he did not want to be sent to the electric chair.

Charles Becker, the ex-Police Lieutenant in New York, was sentenced Friday to die by the electric chair in Sing Sing prison during the week beginning July 6. Becker smiled to friends in the courtroom when the sentence was pronounced.

A plan for disposing of the battleships Elabo and Mississippi to a foreign Power for just what the United States paid for their construction was laid before the Senate Naval Affairs Committee by Secretary Daniels. Greece is understood to be negotiating for the two ships. The ships have been in commission since 1908. The Mississippi cost \$5,822,000 and the Elabo \$5,894,000. Secretary Daniels asked for an amendment to the naval bill permitting the sale and providing that the money be used in the construction of one dreadnought in addition to the two dreadnoughts already provided in the bill as it passed the House.

Castings have been started for a 100-inch reflecting telescope, the largest in the world, which will be installed at the Mount Wilson Observatory at Pasadena, California. The mirror was successfully cast in France, after four others had been discarded because of blemishes. The tube of the telescope, with the mirror at the bottom, will be forty-three feet long, and with the mountings will weigh nearly twenty tons.

J. F. Kimball, Superintendent of Schools at Temple, has been elected to the superintendency of the Dallas schools. Mr. Kimball was educated at Baylor. He also has taken courses in Columbia and has done some work at the University of Chicago.

Dr. Urratia, who was a member of the Huerta Cabinet for three months, has sought safety in flight and now seeks protection of the United States. The Doctor arrived in Galveston last week. "The efforts of President Wilson to show his friendship and that of the United States for Mexico in her trou-

bles will, as soon as they are known to the world, elevate President Wilson to the high attitude of an apostle," was the way Dr. Urratia expressed himself in an interview granted, through his friend and interpreter, Dr. A. W. Parsons. "The United States has tried to be a friend to Mexico and the only fault that I can find is that the demands made by John Lind were not immediately enforced. Had this been done, the crisis that is now approaching would have passed away a long time ago and with the saving of much bloodshed."

The Canadian Pacific liner, Empress of Ireland, went ninety feet to the bottom of the St. Lawrence River within fourteen minutes after a collision with the Danish collier, Storstad. The Empress of Ireland was lying in a heavy fog off the shore of Father Point, about 150 miles from Quebec. The collier suddenly loomed up through the river mists and crashed head on into the big Canadian liner. Of the 1387 persons aboard only 433 are known to have been saved—954 was the toll of death. The Dallas Chamber of Commerce. Among the passengers were many who were en route to the Salvation Army Convention in London.

Hon. Cato Sells, United States Commissioner of Indian Affairs, and Lieutenant J. O. Richardson, of the Navy Department, had a hearing in Dallas last week on the matter of the feasibility of the Government constructing an oil pipe line from Oklahoma to the gulf for the purpose of transporting oil for the use of the navy. Several leading citizens from Dallas and elsewhere were before the Commissioner. The Dallas Chamber of Commerce filed with the Commissioner a statistical brief outlining the commercial and industrial factors in Dallas, with a view to inducing the recommendation of building the line through Dallas and establishing at that point a large refinery. The Commissioners were entertained at dinner by the Chamber of Commerce and business men generally.

The Security National Bank, with resources of nearly \$10,000,000, started in business in Dallas Monday morning, as the result of the consolidation of the Guaranty State Bank and Trust Company and the Commonwealth National Bank. D. E. Waggoner and Edwin Hobbs, who were president and cashier, respectively, of the Guaranty State Bank and Trust Company, will hold the same positions with the new institution.

Dr. and Mrs. Winters, father and step-mother of Catharine, the 9-year-old girl whose disappearance from her Indiana home over a year ago has caused a Nation-wide search, have been arrested at New Castle, Indiana. They are charged with conspiracy to commit a felony, merely as a means of holding them in order that the charge might be changed later. It is the belief of authorities they fled.

E. K. Smith, of Shreveport, Louisiana; Oscar Wells, of Houston; B. A. McKinney, of Durant, Oklahoma; Frank Kell, of Wichita Falls; Marion Sanson, of Fort Worth, and J. K. Culbertson of Paris, were chosen as candidates for Class A and B directors of the Federal Reserve Bank of the Eleven Districts at Dallas. The above gentlemen were selected at the nominating election held at Dallas last Saturday.

As a memorial to the late Adolphus Busch, his son proposed to erect a hotel in St. Louis to be called the Adolphus, planned after the Adolphus in Dallas. The hotel which will face the new City Hall park will cost over two million dollars.

Theodore Roosevelt, accompanied by Phillip Roosevelt, a young cousin, and his eldest daughter, Mrs. Nicholas Longworth, of Cincinnati, sailed for Spain on the steamship Olympic to attend the wedding of his son, Kermit, in Madrid, on June 10, to Miss Belle Willard, daughter of the American Ambassador to Spain.

Secretary Bryan is to be a Chautauqua lecturer again this year, and, beginning July 4 in North Carolina, will make three speeches a day during the season from the platform.

Approximately 1000 members of the Baraca-Philathea Sunday School classes of Dallas will attend the annual world-wide convention of the Baraca-Philathea Sunday School classes at Waco, June 6 to 10 inclusive. An attendance numbering 20,000 is expected. Quite a few novel features have been arranged for the meeting. A cowboy round-up is one and a dinner which will be given on the street fronting the Waco Hotel is another. The street will be closed for the occasion.

General Huerta has authorized his representatives at the mediation conference to announce to the world that "neither mistaken pride nor personal interest" would prevent his withdrawal from office once Mexico is "politically pacified" and the government succeeding him is so constituted that it can count on the support of public opinion in Mexico.

A watchman in the Department of Agriculture at Washington caused some consternation among the clerks in the office Tuesday when he shouted the building was about to be destroyed by dynamite. An investigation led to the discovery of four sticks of dynamite which he finally admitted he had himself placed where found. His purpose was to gain promotion for rare courage. He will probably gain demotion.

The so-called "thread trust" was dissolved by the Federal Court at Trenton, New Jersey, Tuesday. There were several groups of thread manufacturers, but the dissolution covers all, and it is forbidden by the court to acquire or hold any property in the organization effected to corner the thread business.

J. J. Welder is shipping from his ranch at Sinton, a few miles from Victoria, 65 Eastern markets, nine trainloads of cattle, valued at \$424,000. This is the largest cattle sale ever made in this territory, it is said.

One of the easiest methods of raising one's wages is to lower expenses and change economy into revenue.

Goodness is trustful and suspicion is always a confession of guilt and a proof of smallness on the part of the actor.

Sad, Sad, Almost But Lost

By Rev. W. H. Hughes, Dallas, Texas.

In the Advocate of May 21, I see an effort of Brother J. David Crockett attempting to answer an article I wrote and published in the Advocate some weeks ago, under the above caption. I call it an attempt, because he discusses a question altogether different from the one upon which I wrote. He discusses the moral or religious state of a child when born into the world, while I showed from the Scripture, in Christ's own words that "Except a man be born again he cannot see the kingdom of heaven." But Brother Crockett flies in the face of this avowment of Christ and would have us believe that all God requires of an adult is the passive innocence of a child in which he was born, while Christ makes no exception of those who may claim to have kept the commandments from their youth up and any other sinner. So the controversy is not with me, but between Brother Crockett and Christ.

To prove Christ was mistaken when he said, "Except a man be born again he cannot see the kingdom of God," Brother Crockett says, "Some of the best men and women, 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 to and tried to do right." Now, reader, you have the authoritative statement of Jesus, that "Except a man be born again he cannot see the kingdom," and the counter-statement of Brother Crockett saying, "Some of the best men and women I ever knew, some of whom were preachers, never knew when they were converted." That is precisely the thing I deplored in my article—that the Church was being filled up with men and women, some of whom are preachers, who never were converted. The reader will take his choice of teachers, Brother Crockett or Christ.

The statement in my article which seems to have given Brother Crockett mortal offense is as follows: "The idea that a child can be trained up in Sunday School, or anywhere else, in a way he will not need regeneration, or the new birth, is of the devil." At this statement he is horror-stricken and calls it "a hard saying." But his contention is with Christ, who without making any exceptions, declared, "Except a man be born again he cannot see the kingdom of heaven." Christ used the word man in its generic sense, which included the whole human family. To sustain my statement, I pointed to the young ruler who came to Jesus and asked what he must do to have eternal life.

and said he had "kept the commandments from his youth up." But when he was told that he must "sell all and give to the poor, and come and follow me in the regeneration," he went away sorrowful, never to return. This case so completely illustrated my contention that the only answer Brother Crockett made was to accuse this noble young man of lying, which he does in these words, "Does Brother Hughes, or any other Bible student, believe that the young man told the truth?" Here allow me to ask a counter question. Does Brother Crockett, or any other Bible student, believe that the blessed Christ would have allowed that young man, or any one else, to have deliberately lied to him on this solemn subject, and not say one word in disapproval, and then when he went away look after and love a deliberate liar? Did Christ love him because he lied?

I also referred to the Apostle Paul's own experience as an illustration which proves the absolute necessity of the new birth. Paul said he was of the seed of Abraham, a Hebrew of the Hebrews, of the tribe of Benjamin, brought up in Jerusalem at the feet of Gamaliel, a Pharisee after the most strictest sect and lived in all good conscience before God, and as touching the law blameless, so that if any man had whereof to glory of ancestry, family, or the outward forms of religion, "I more." Yet when the miraculous light shined upon him on his way to Damascus, he saw he was a wretched man without the new birth. But Brother Crockett treats these statements of Saint Paul just as he does those of the young ruler, as untrue and false. He says, "This case is also irrelevant, because Saul of Tarsus said that he had lived in all good conscience with no evidence that he had been trained aright, or that he had kept the commandments. The trouble was, he was led by a misguided conscience. 'Does Brother Hughes, or any other Bible student, believe that Saul of Tarsus had kept the commandments?'"

Now let us halt here long enough to point out a few of the errors in the above quotation from Brother Crockett's pen:

1. He assumes the statements are false and misleading.
2. That they were made by Saul of Tarsus, when in fact they were not made by Saul of Tarsus, but by the learned and inspired Paul, about thirty years after he was converted and in the apostolic office.
3. He says Paul was led by a misguided conscience, while I suppose the grand old apostle had about as correct ideas of a good conscience as some folks today.

I close this article by saying that

**HUNDREDS OF
NEW SUMMER FROCKS
SACRIFICED IN PRICE**

There are Six Distinct Groups, the assortments embracing every worthy variation of the correct modes, from the simplest morning frocks of handsomest Linens and Lawns, Eponge and Ratines, Voiles and Swisses to the most elaborate Gown for evening and receptions.

\$175.00 Dresses in this sale.....	\$67.50
\$85.00 Dresses in this sale.....	\$54.85
\$65.00 Dresses in this sale.....	\$47.65
\$55.00 Dresses in this sale.....	\$30.00
\$42.50 Dresses in this sale.....	\$24.85
\$35.00 Dresses in this sale.....	\$16.85

Summer Frocks in Voiles, Linens, Tissues and Crepes, Values Up to \$10.00, Choice \$5.95

**TRAVELING CLOTH AND SILK SUITS
IN THE JUNE SALE**

Broken in sizes and in assortment of colors—but you may be lucky in getting exactly your size. Come and take a look and note our great price reductions.

No garment reserved, every Suit in stock included.

Regular prices up to \$17.50, special.....	\$9.85
Regular prices up to \$30.00, special.....	\$13.85
Regular prices up to \$45.00, special.....	\$18.75
Regular prices up to \$67.50, special.....	\$26.85

Dallas Sanger Bros. Texas

Brother Crockett must be as brave as the celebrated Davy Crockett, of the Alamo, or else he could not afford to differ with Jesus Christ on the necessity of the new birth, or accuse both the young ruler and Saint Paul of flagrant falsehood. This is stepping on ground that angels dare not tread.

STANDARD BEARING.

Young men, women, children and all ages, what are you doing for Christ? It is a hard question and one that deserves a great deal of careful study before answering. Are you a "standard bearer" or a "would-be Christian," having more Churchianity than Christianity.

The old adage goes "A hint to the wise is sufficient," so look at it from the standpoint of one who was for six years a thief and murderer in God's Kingdom. Receiving God's love and blessings, giving nothing in return, carrying those to hell and damnation whom I could have saved if the light had been shining within my bosom.

How many of us are elder brothers and sisters, selfish, contentions and always out of tune with God and all his creations. The best tonic for a person of that type is to get "thy heart right with God," then it will be right with your fellowman and in full accord with all about you. Don't be like the man which builded an house on the sand, and when the seas rose, was washed away; be steadfast for the Master, strong in the faith that saves, then you will be as the house builded upon a rock, impregnable against the snares and temptations which beset us on all sides. We will all some day, very probably, be grandfathers and great grandfathers. How are we going to live here? The world of tomorrow depends upon the young people of today, therefore don't live for today, but live lives that you would be happy to see exemplified in the generations yet unborn.

Standard bearing for Christ means much more than merely going to Church, and professing to be Christians. It means a full and complete surrender and sacrifice of self to the will of God. Those who can truthfully say, "Thy will, not mine, be done," the type of Christians we need today, when people are so madly rushing on after fashion, the card table, wine cup and the so-called modern dances.

I see from your papers in Texas that Mr. and Mrs. Vernon Castle, the teachers of the tango twister, the boogie wiggle and what not, are being raised to the top notch on the ladder of society. Society, yes, society, what is it? In its degraded and abasing embellishments is the greatest sword the devil wields today.

Imagine a dancing master laboring in the vineyard of the L. O. going out into the byways and nooks luring up those who are fallen, dragging a drunkard out of the gutter and administering to the poor and needy, instead here is the true picture: gaudy clothes, superfluous jewels, debauchery, and what not, shortening their days upon the land which thy Lord giveth them. They are elder brothers and sister who follow in the train of the "you'd better ask me" (slit up the back), "You got to show me" (slit up front) skirts, and are not competent to teach the loveliness of Christ to who know it not.

Excuse a digression but I would like to refer to an article by Radford and Lewis, of Farmers' Union fame, which was published in the issue of the Houston Chronicle under date of Sunday, May 17. It has to deal with the political preacher. I believe in a separation of Church and State when it comes to the question of men using God's house of worship to gain political laurels. Are such standard bearers? No, ten thousand times no!

What we need today are mothers who realize that their time must be given in the home in the training of their children in the way the Savior would have them go. Not mothers who spend idle hours in shopping, gossip, at the club over the bridge table and forever and eternally studying this new gown and that. Is it a sacrifice for a mother to give her time in the home? No! God lends not, but gives to the end even as he

STOMACH DISTRESS

Taking stomach medicines or medicines to digest your food only weakens your Stomach still more till finally you are entirely dependent upon some one's Dyspepsia cure or Stomach tablet.

What you need is a Nature-helping remedy that will remove the underlying cause which is generally in the liver and gall. Thousands of Stomach Sufferers have found out GALLIGONE put an end to their torture. There is very little real Stomach Trouble. Most of it is secondary to Liver Trouble or Gallstone disease.

Our Book for Liver and Stomach Sufferers will be sent free upon request and will show you how you may be cured at home. Address Gallstone Remedy Co., Dept. 913, 219 S. Dearborn St., Chicago, Ill.

loves to the end and when a mother throws away her time in the present-day frivolities she is cheating God, robbing him of what is his. "Am I my brother's keeper?" Surely you are. Parents, where are your children, what are they doing, not only on week days but the Sabbath which was made for man and not man for the Sabbath? Well, they are chasing like young kids over the greens of our parks, at the picture show and a thousand and one other places where they have no business.

The spirit-filled life is a banner for Christ who is going to bear it. Be strong in the faith, helping those about you, lifting up the fallen. Don't be an elder brother, but a strong warrior of God, using the sword of the Spirit.

Think it over friends. "He that being often reproved and hardeneth his neck, shall suddenly be destroyed and that without remedy." Unless ye repent, (and turn from your iniquitous ways) ye shall all likewise perish. Prepare to meet thy God by being a standard bearer, the greatest of all privileges.

REV. GEO. E. PRINCE, Chicago, Ill.

AN OPPOSITE COURSE FROM SAIAN'S.

The Apostle, evidently, purposes to draw our attention to the difference between the course of Satan and that of the Logos in respect to loyalty and obedience to Jehovah. Satan proudly assumed that if he had a separate empire he could manage it better than was the divine arrangement. Lucifer, the morning star, said in his heart, "I will ascend above the stars (the other angels); I will be as the most high (a dictator, a ruler). Pursuing this ambitious course, Satan beheld in our first parents a new order of beings, with precreative powers designed to bring into existence a race that would fill the earth. Lucifer assayed to be ruler over this human creation. He became a rebel against the divine arrangement in so doing; he captured the first pair by his misrepresentations, and not only did he thus become the "prince of this world" (the present order of things) but additionally, as Jesus explained, he became the murderer of the race. (John 8:44.) He has, indeed, had a reign of thousands of years but with what horrible results! The whole creation is "groaning and travailing in pain," under the death sentence.

T. B. SMITH, Paris, Texas.

STATEMENT OF AGENT OF SUPERANNUATE HOMES FOR NORTHWEST TEXAS CONFERENCE. Collection Clarendon Institute \$ 53.25 Collection Clarendon District Conference 48.70 Collection Amarillo District Conference 64.25 Collection Abilene District Conference 72.09 Collection Hamlin District Conference 75.55 Collection Hamlin Church 25.00 Collection Plainview District Conference 15.00 Collection Sweetwater District Conf. 100.00 Collection Sweetwater Station 100.00 Assessment Vernon District 300.00 Assessment Childress Church 100.00 Specials 39.00 \$993.75

It is a great embarrassment to the Agent that less than \$200 has been paid in cash on these subscriptions. It will greatly help the cause if everyone who has subscribed will send a check at once. I have asked for only small amounts. I have pressed no one. I have tried to distribute the burden as far as I could. I have tried in the small opportunity I have had to create a sentiment for the continuance of the work so necessary and so neglected in our conference, in the hope that next year the Bishop could send out an agent to give his whole time to this work. It has been a labor of love, and nearly everywhere I have had a "hilarious" collection. Two homes have been assured, and two saintly men have been housed. But send me a check brother. SIMEON SHAW, SR. Sweetwater, Texas.

AN OVERSIGHT. In my writup of Meridian College commencement I unintentionally failed to state that Rev. J. H. Braswell, of Clifton, Texas, preached the sermon to undergraduates. Twenty years ago he was pastor at Meridian. It was a good sermon on "The Place of the Bible in Making a Life."

G. F. WINFIELD.

MARRIED. THOMPSON-KELLGER—At the bride's home near Teol, Texas, May 24, 1914, Mr. L. B. Thompson and Mrs. Lela Kellger, Rev. D. F. Pulley officiating. ADAMS-JACKSON—Mr. Charlie Adams and Miss Mamie Jackson, in the home of Rev. J. O. Jordan, Thornton, Texas, on May 24, 1914, Rev. J. O. Jordan officiating.

DAVIS-ABERDORN—At the Methodist parsonage, in Whiteboro, Texas, May 24, 1914, Mr. R. S. Davis and Miss Mamie Aberdorn were united in marriage, Rev. W. R. McCarter officiating. Coronel Institute, the well-known Methodist Co-Educational School at San Marcos, Tex., offers a specially generous reduction in rate for board and tuition for the benefit of those who enroll before June 16th, 1914. For catalog and full information write to the President, Rev. Sterling Fisher, San Marcos, Tex.

CHURCH DEDICATIONS.

The first M. E. Church, South of Goree, Texas, will be dedicated by Rev. G. C. Rankin, D. D., on June 21, 1914, at 11 a. m. And at 3 p. m. he will deliver his great lecture on prohibition. All former pastors are cordially invited. J. H. WATTS, P. C.

The Methodist Church at Groesbeck, Texas, will be dedicated June 21, by Rev. E. A. Smith, of Coahoma. All former pastors are cordially invited to be present. EUGENE B. HAWK, P. C.

ABOUT THE BRICKS.

Inasmuch as I am having some inquiries as to which would be cheaper: Send the cash or brick? I feel inclined to suggest that "the value of a brick" be sent in money, or a brick by parcel post. The response has been excellent thus far, and we hope to soon have a nice church. W. J. MARSH, Haworth, Okla.

SILO PRIMER.

The Sunset-Central lines have lately issued a reprint of the Silo Primer compiled by Prof. H. L. Knight. This pamphlet covers every detail of construction, filling and cutting and the proper curing of ensilage as well as calling attention to possible defects and how to remedy them and is a valuable asset to the progressive farmer. Quantities of this publication have been sent to the various agents along the Sunset-Central lines and copies may be had on application.

A STRING OF PEARLS.

"God has tasks for Christians that angels can not do."—Forward. "The noblest question in the world is, what good may I do in it?"—Franklin.

"Unhappiness is the hunger to get; true happiness is the hunger to give."—G. W. Jordan. "Wisdom is the principal thing; therefore, get wisdom; and with all thy getting, get understanding."—Proverbs.

"Those who have the most of happiness think the least about it. But in thinking about and in doing their duty happiness comes—because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe."—Thackeray. "Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul, every minutest grain will come up again with an increase of thirty, sixty, or a hundredfold."—F. W. Robertson.

Greenville District—Third Round. Campbell Cir., at Smith's Chapel, June 5-7. Quinlan Cir., at Oak Grove, June 12-14. Greenville and Cash Mis., at Ballard Grove, June 19-21. Lone Grove, June 26-28. Jones Bethel and Wesley Chapel, at W. C., July 3-5. Fairlie Mis., at Fairlie, July 10-12. Commerce Sta., July 17-19. Caddo Mills Cir., at Hendrix, July 24-26. Celeste Cir., at Whitehook, July 31, Aug. 2. Wolfe City Sta., Aug. 7-9. Merit Cir., at Bethel Grove, Aug. 14-16. Celeste Sta., Aug. 21-23. Floyd and Salem, at Floyd, Aug. 28-30. Lee Street Sta., Sept. 4-6. Wesley Sta., Sept. 11-13. Kavanagh Sta., Sept. 18-20. C. M. HARLESS, P. E.

Sulphur Springs District—Third Round. Cooper Sta., June 20, 21. Lake Creek, at Brushy Mound, July 4, 5. Ben Franklin & Pecan Gap, P. G., July 11, 12. Mr. Vernon, at Hagansport, July 18, 19. Sulphur Springs Mis., Birthright, July 25, 26. Rely Springs, at Arbala, July 31, Aug. 1, 2. Wimbush Sta., Aug. 8, 9. Como and Forest Academy, F. A., Aug. 15, 16. Purley, at Pine Forest, Aug. 22, 23. Yowell, at Jardin, Aug. 29. Solohgr Bluff, at Tira, Aug. 29, 30. Klondike, Sept. 5, 6. Brashear, Sept. 12, 13. Sulphur Springs Sta., Sept. 19, 20. R. C. HICKS, P. E.

Bonham District—Third Round. Honey Grove Cir., June 7, 8, at Bells. Honey Grove Sta., June 8, 9. Trenton Cir., June 13, 14, at Blanton. Leonard, June 14, 15. Petty Cir., June 20, 21, at Forest Hill. Bonham, First Church, June 24. Dodd Cir., June 27, 28, at Blanton's Chapel. Ector Cir., July 4, 5, at Savoy. Bonham, Sec. Church, July 5, 6. Windom and Mary's, June 27, 28. Ravenna Cir., July 18, 19, at Ambrose. White Rock Sta., July 25, 26. Brookston, Aug. 26. Bailey Cir., Aug. 1, 2. Ladonia Sta., Aug. 9. Telephone Cir., Aug. 14, 15, at Telephone. Red River Mis., Aug. 15, at Tiger Town. W. W. WATTS, P. E.

Navasota District—Third Round. Trinity Sta., May 31, June 1. Onalaska and C., at Carmona, June 7. Groveton Sta., June 7, 8. Shro, at Mary's, June 27, 28. Navasota Sta., June 29. Huntsville Sta., July 4, 5. Oakhurst, at Riverside, July 6. Grandland and Lovelady, at Grandland, July 30. Augusta Cir., at Augusta, July 11, 12. Crockett Sta., July 12, 13. Anderson and Bedas, at Fairview, July 18, 19. Porter Springs, at Weldon, July 25, 26. Conroe Sta., July 27. Walker County Mis., at Farris, Aug. 1. Milcan and Stonham, at Magnolia, Aug. 5. Midway, at Midway, Aug. 8, 9. Madisonville Sta., Aug. 9, 10. Brazos Co. Mis., at Union Hill, Aug. 15, 16. Bryan Sta., Aug. 16. Cold Springs, at Evergreen. Cleveland and S., at Fostoria, Aug. 23. Montgomery Cir., at Spring Branch, Aug. 29, 30. Willis and New Wavely, at New Wavely, Sept. 6. E. L. SHETTLES, P. E.

Terrill District—Third Round. Royce City, June 5, 7. Terrill Sta., June 13, 14. Garland Sta., June 20, 21. Fate Cir., at Millwood, June 27, 28. Kathanan Sta., July 4, 5. Rockwall Sta., July 4, 5. Kemp and Becker, at B., July 11, 12. Security Mis., at Warsaw, July 18, 19. Mainbank Mis., at Prairieville, July 25, 26. Mesquite and Pleasant Mound, at M., Aug. 1, 2. Forney Sta., Aug. 2, 3. Chisholm Cir., at Allen's Chapel, Aug. 8, 9. Mesquite Cir., at Pleasant Valley, Aug. 15, 16. Crawford and Seagraves, at C., Aug. 22, 23. College Mound Cir., at Morro's Chapel, Aug. 29, 30. Elmo Mis., at Pleasant Valley, Sept. 5, 6. Hutchins and Wilmer, at W., Sept. 12, 13. Lancaster Sta., Sept. 13, 14. A. L. ANDREWS, P. E.

San Marcos District. (Revised List) Martindale, at Maxwell, June 6, 7. Lytton Springs, at L., S., June 13, 14. Machaca, at Shogard's Chapel, June 27, 28. San Marcos, June 30. Blachac, at Flat Creek, July 4, 5. Dripping Springs, at Driftwood, July 8. Staples, at Prairie Lea, July 11, 12. Leesville, at Floyd's Chapel, July 18, 19. Lockhart, July 24. Lutz, July 25, 26. Seguin, July 27. THOMAS GREGORY, P. E.

Austin District—Third Round. Hyde Park and Fred Allen Memorial, April 28. Columbus, May 30, 31. Eagle Lake, May 31, June 1. Garwood Cir., at Eagle Lake, June 4. Weimar Cir., June 6, 7. Flatonia, June 7, 8. Waldate Cir., at Alum Creek, June 12, 14. Smithville, June 14, 15. McDaniel, at Hornsby June 20, 21. S. W. U. Summer School of Theology, June 16-26. Liberty Hill and Leander, at L., June 27, 28. Manor, at Osborn Chapel, July 4, 5. Lagrange and W. Webster, at W., July 11, 12. Elgin, July 18, 19. Ward Memorial, July 19, 20. Webberville, at Cedar Creek, July 25, 26. Rastrop, July 26, 27. West Point, at Coons, Aug. 1, 2. First Church, Aug. 3. University Church, Aug. 4. The stewards should make an effort to bring the finances no in full during this quarter, and pastors are requested to send in as much as possible to the Conference Collections to the Conference Treasurers. V. A. GODBEY, P. E.

Jacksonville District—Third Round. Malakoff and Trinidad, at Walnut Creek, June 5. Athens Sta., June 6. Frankston Cir., at Fincastle, June 8. Neches Cir., at Pleasant Grove, June 13. Palestine, Grace Church, June 14. Elkhart Cir., at Antrom, June 20. Palestine, Centenary Church, June 21. Keltys Cir., at Wildhurst, June 27. Aho Sta., June 28. LaSalle Cir., at Houston, July 4. Jacksonville Sta., July 5. Rockwall Cir., at Aho, July 11. Fusk Sta., July 12. Aho Cir., at Gold Springs, July 18. Eastace Cir., at Pickens Spring, July 25. Larne Cir., at Rastrop, July 26. Cushing Cir., at Sacral, July 31. Gallatin Cir., at Bethel, Aug. 1. Troop Sta., Aug. 2. Mt. Selman Cir., at Tatum's Chapel, Aug. 2. Overton and Arp at Overton, Aug. 8. Texas-Cedar Mis., at Atoy, Aug. 15. Ballard Sta., Aug. 23. Brushy Creek Cir., at Mt. Vernon, Aug. 29. J. B. TURRENTINE, P. E.

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. No signing cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. Nichols Co., Naperville, Ill.

AGENTS WANTED who have a conveyance to go in the country and write fire and cyclone insurance. One who will work can make good, easy money. Address 611, Wheat Bldg., Fort Worth, Texas.

GARTSIDES IRON RUST SOAP CO., 407 Lancaster Ave., 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. Good seller, big margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

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 richer. It demonstrates the real earning power of money, and shows how anyone, no matter how poor, can acquire riches. "Investing for Profit" is the only progressive financial journal published. It shows how \$100 grows to \$200. Write now and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

EVANGELIST.

To the brethren who wish my services in June or July, please to at once address Box 210, Denison, Texas. G. A. MARVIN, Evangelist.

Cisco District—Third Round. May, at Bethel, 11 a. m., June 6. Rising Star, 8 p. m., June 6, 7. Polan, at Baker, June 13, 14. Wayland, at Mt. Zion, June 20, 21. Pioneer, at Crosscut, 11 a. m., June 25. Gorman, June 27, 28. Pine Springs, at Macdonald, 11 a. m., July 1. Carbon, 11 a. m., July 2. Staff, at Flatwoods, July 4, 5. Romney, 11 a. m., July 7. Seranton, 11 a. m., July 10. Cisco Mis., July 11, 12. Cisco Sta., July 12, 13. Desdemona, at C. E. LINDSEY, P. E. Centenary, July 19.

Stamford District—Third Round. Goree Cir., May 30, 31. Weinert Cir., June 6, 7. Bonarton Mis., June 20, 21. Haskell Mis., June 27, 28. Haskell Sta., June 27, 28. Stamford, St. John's, July 4, 5. Ward Memorial and Leathers, July 8. Munday Sta., July 11, 12. Avoca and Bethel, July 18, 19. Seymour Sta., July 25, 26. Seymour Mis., July 29. Westover Cir., July 30. Throckmorton Mis., July 31. Throckmorton Sta., Aug. 1, 2. Woodson Mis., Aug. 3, 4. Albany Sta., Aug. 8, 9. JACOB G. MILLER, P. E.

Terrell District—Third Round. Royce City, June 5, 7. Terrill Sta., June 13, 14. Garland Sta., June 20, 21. Fate Cir., at Millwood, June 27, 28. Kathanan Sta., July 4, 5. Rockwall Sta., July 4, 5. Kemp and Becker, at B., July 11, 12. Security Mis., at Warsaw, July 18, 19. Mainbank Mis., at Prairieville, July 25, 26. Mesquite and Pleasant Mound, at M., Aug. 1, 2. Forney Sta., Aug. 2, 3. Chisholm Cir., at Allen's Chapel, Aug. 8, 9. Mesquite Cir., at Pleasant Valley, Aug. 15, 16. Crawford and Seagraves, at C., Aug. 22, 23. College Mound Cir., at Morro's Chapel, Aug. 29, 30. Elmo Mis., at Pleasant Valley, Sept. 5, 6. Hutchins and Wilmer, at W., Sept. 12, 13. Lancaster Sta., Sept. 13, 14. A. L. ANDREWS, P. E.

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GOSPEL SINGER.

HAVE open dates for summer months, as chorister, soloist and personal worker. Reference furnished. STANLEY C. BURDINE, Box 784, Corsicana, Texas.

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MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. National Co-Operative Realty Company, 1-551 Marden Building, Washington, D. C.

MISCELLANEOUS.

"Send for Free Booklet—"All About Patents and Their Cost," "What to Invent," "Sale of Patents," etc. Shepherd & Campbell, 500 R Victor Building, Washington, D. C.

REAL ESTATE.

FOR SALE—Farm 295 acres, 200 in cultivation, every foot tillable, sandy loam. Two sets houses, two cisterns, one well. On public road, four miles Ruby, Fisher County. Consider it a bargain at \$25. Easy terms. Too cheap for trade. W. E. CAPERTON, Sweetwater, Texas.

SANITARIUMS.

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

Paris District—Third Round.

Blossom Sta., June 6, 7. Clarksville Sta., June 7, 8. Annona, at Garland C., June 20, 21. Whitehook, at W. C., June 21, 22. Detroit, at Red Oak, June 27, 28. Lamar Ave., June 28. Bonham St., at Cross Roads, July 4, 5. Roxton, at Elm Grove, July 5, 6. Woodland, at Blakely, July 11, 12. Clarksville Cir., at Prairie G., July 18, 19. Centenary, July 19. Bogata, at Fullbright, July 25, 26. Deport Sta., July 24-26. Emberson, at Forest C., Aug. 1, 2. Pattonville, at Shady G., Aug. 4, 5. Paris Cir., at Reno, Aug. 8, 9. Avery Cir., at Shawnee, Aug. 9, 10. McKenzie Cir., at Maple, Aug. 15, 16. Deport Cir., Aug. 22, 23. W. F. BRYAN, P. E.

Brenham District—Third Round.

Rockdale, June 13, 14. Thornedale, at Pleasant Retreat, June 20, 21. Somersville, June 21, 22. Lyons Cir., at Christman, June 27, 28. Caldwell, June 28, 29. Matagorda and Lane City, at M., July 4, 5. Bay City, July 5, 6. Wallis and Fulshear, at F., July 11, 12. Brookshire and Pattison, at B., July 12, 13. Bellville and Chappell Hill, at Camp Ground, July 18, 19. Glen Flora, at Lago, July 25, 26. Bay City Mis., at Matthews, July 26, 27. Wharton, Aug. 1, 2. Sealy, Aug. 2, 3. Richmond, Aug. 8, 9. Rosenberg, Aug. 9, 10. Waller Cir., at Kirby's Chapel, Aug. 15, 16. Hempstead, Aug. 16, 17. Giddings, at Barton, Aug. 22, 23. Chappell Hill, Aug. 23, 24. Lexington, at Early Chapel, Aug. 29, 30. Lexington Mis., at Saly, Sept. 5, 6. Brenham, Sept. 6, at 8 p. m. S. W. THOMAS, P. E.

Vernon District—Third Round.

Vernon Cir., July 4, 5. Tolbert, July 11, 12, 13. Childress, July 12, 13. Childress Mis., July 18, 19. Estilene, July 19, 20. Crosswell, July 25, 26. Orlin, July 27, at 11 a. m. Lantz, Aug. 1, 2. Quanah Sta., Aug. 2, 3. Vernon Sta., Aug. 9. Margart, Aug. 10, at 11 a. m. Kirkland, Aug. 14, at 11 a. m. Paducah, Aug. 16. Dumont, Aug. 16, 17. Childress Sta., Aug. 23. Tell, Aug. 25, at 11 a. m. J. G. PUTMAN, P. E.

Jacksonville District—Third Round.

Malakoff and Trinidad, at Walnut Creek, June 5. Athens Sta., June 6. Frankston Cir., at Fincastle, June 8. Neches Cir., at Pleasant Grove, June 13. Palestine, Grace Church, June 14. Elkhart Cir., at Antrom, June 20. Palestine, Centenary Church, June 21. Keltys Cir., at Wildhurst, June 27. Aho Sta., June 28. LaSalle Cir., at Houston, July 4. Jacksonville Sta., July 5. Rockwall Cir., at Aho, July 11. Fusk Sta., July 12. Aho Cir., at Gold Springs, July 18. Eastace Cir., at Pickens Spring, July 25. Larne Cir., at Rastrop, July 26. Cushing Cir., at Sacral, July 31. Gallatin Cir., at Bethel, Aug. 1. Troop Sta., Aug. 2. Mt. Selman Cir., at Tatum's Chapel, Aug. 2. Overton and Arp at Overton, Aug. 8. Texas-Cedar Mis., at Atoy, Aug. 15. Ballard Sta., Aug. 23. Brushy Creek Cir., at Mt. Vernon, Aug. 29. J. B. TURRENTINE, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.
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TISDALE—Little Jessie Clenton, son of Brother and Sister J. T. Tisdale, took his flight to his heavenly home on the evening of May 17, 1914. He was a bright little visitor while with us. The stay in the home was just long enough to make his absence realized so much. It seems so strange that he would have been given and then taken away so soon. But is not the hand of God guiding? He came as a life of purity, the rays of which might warm our hearts and draw us to him who is holy. Brother and Sister, your sweet little babe is just across the silent river of death, where he is watching and waiting for you. While you can never call him to you, you can go to him. We laid his little body to rest on May 18 in the Avery Cemetery. A touching scene attended by sorrowing parents and loved ones. Funeral services were conducted by the local pastor, Rev. J. J. Mason. S. A. BAKER.

LYNCH—Mrs. Ada Lynch (nee Willis) was born November 1, 1885; converted and joined the Baptist Church at twelve years of age; departed this life from the home of her mother, Mrs. L. P. Cozzens, of Jones County, Texas, May 12, 1914. The writer conducted the funeral services at Nianda, Texas, at the cemetery in the presence of a large assembly of citizens. She had been in bad health for some time. When she knew that she was nearing the crossing she told her loved ones that she was ready. She was the wife of Frank Lynch, of McLennan County. He and their little boy mourn the loss of wife and mother. No doubt she is waiting for loved ones on the celestial shore. C. G. SHUTT.

SHIRLEY—Mrs. Maud Canafax Shirley was called from earth to heaven April 12, 1914. Many will read this with a peculiar thrill of sorrow, for many are the people that knew her and remember her by the fruits of her labor. She was the daughter of the late Canafax, one of our superannuated preachers. Mrs. Shirley was born in Breckenridge, Texas, September 10, 1878. Her father says that he is sure that she has ever loved God and delighted in his service. He dates her conversion in the days of early childhood, when seated on his knee she heard from his lips the beautiful Bible stories, and especially the story of Jesus and his love. Being born and reared in a Methodist parsonage, she was peculiarly prepared for service in the Church. One of the great sources of her power was leading the song service in the church. She was her father's helper during his last years of active service, and many other preachers has she helped very effectively. She was a great personal worker. Many hearts have melted under the force of her pleadings. She was one of the best prepared women for successful service I have ever known. She was married to G. W. Shirley September 5, 1909. To this union were born two children, the first being taken away in infancy, the other, a babe, left behind. Her going away was very sad, but we rejoice to know that she is at home with God, and only awaits the coming of those who are left behind. J. FRANK LUKER.

SCARBOROUGH—On March 21, 1914, Mrs. N. P. Scarborough, great of life and sanctity of soul, laid down her suffering temple of earth and on angelic wings mounted up to the Father's house. She left a happy home of comfort and kindness and love, but in the city not made with hands she has entered a mansion of magnificent splendor. For many long years has she been laying up treasures in that country where decay is unknown. Few will put down at the Master's feet lives more filled with kind words and good deeds and helpful services than she. When a call of need or a cry of distress came to her door no day was so stormy, no night so dark she did not heed and help. She was cultured and refined and consecrated. In her home as a wife and mother she was devoted and kind. As a worker in the Church she was untiring. A teacher in the Sunday School for more than thirty years, she has profoundly influenced the young life she has touched. By her fruits she is known. From her classes have gone six preachers of the Gospel, and hundreds of young men and women led to Christ by her teachings rise to call her blessed. She suffered much bodily pain, but in spirit she was always cheerful. The surgeon's knife sought to give relief, but failed. From the sanitarium in San Angelo she heard the summons, and leaving her loved ones a parting message she took her departure to be with God. Sister Scarborough was born in Manry County, Georgia, November 7, 1858. With her parents she came to Texas in 1868 and settled in McLennan County. In 1875 she was married to E. F. Scarborough, and he, with three sons and five daughters, sorrow for the sainted one. But the sky is bright with promise, for we are certain of a reunion if, until death, we are faithful to God. Her pastor, ARCHIEY GORDON.

BUTLER—Mrs. Mary Jane Butler (nee Beetherton) was born in Christian County, Kentucky, March 25, 1866. She was married August 5, 1884, to Thomas Y. Butler, of Weakly County, Tennessee. To this union were born eleven children, nine boys and two girls, all of whom are living except one baby boy. She moved with her husband from Tennessee to Eastland County, Texas, in October, 1889, where she lived until God called her home April 15, 1914. Sister Butler was converted in childhood, and joined the Methodist Church. She lived a faithful member until her death. Besides being the mother of eleven children, she had the care of three orphan children. This was a pleasant burden to her, yet it told very plainly on her physical strength. She wore her life away in the service of her family, yet she did it joyfully, and she leaves behind a splendid body of children that will ever be a monument to her sacrifice and service. She will be greatly missed, for there will be that inevitable vacancy in the heart and home here, but she is filling that honored place around the throne of God that only a faithful mother can fill. We look forward with glad hearts to the time of reunion when there will be no more parting. J. FRANK LUKER.

DEGGS—At 5 o'clock Wednesday evening, May 20, 1914, the death angel visited the home of Brother J. T. and Sister Jessie Deggs at Manning, Texas, and took from them their sweet darling baby girl and bore her spirit to the "far away home of the soul," thereby making sad the hearts of the family. Little Mammie Nell Deggs was born August 13, 1913, and was a remarkably bright, sweet babe, and was the idol of the home, but God in his wise providence has plucked the tender bud and transplanted it in his heavenly mansion, where it is beckoning the father, mother and elder children to come. On Thursday evening, May 21, at 5 o'clock, in the presence of a large company of sorrowing relatives and friends, we consigned all that is mortal of this sweet child to the silent tomb to await the general resurrection, when it shall be raised in triumph from the grave and be reunited with the spirit and will live with the redeemed of God throughout the ceaseless ages of an endless eternity. To the grief-stricken parents we would say, cast your burden upon the Lord and he will sustain you. Your precious babe is not dead, but liveth, and is at the beautiful gate waiting and watching for your coming. May God bless this sad dispensation of his providence to the good of the family. T. H. WINDHAM.

LAMBETH—Mrs. Augusta Morris Lambeth was born in Lowndes County, Mississippi, in 1855, and came to Texas with her father's family in 1869. She was married to T. A. Lambeth November 24, 1874, and to this union there were born four children, all of whom are still living. Sister Lambeth was converted and joined the M. E. Church, South, at forty-two years of age, and since that time she has kept the faith. For more than twelve years she was a constant sufferer, being an invalid during all the latter part of that time. She bore it all with Christian fortitude and patience. On May 8, surrounded by family and friends, just as the sun went down, she on earthy scenes, and arose brightly on an everlasting day in the eternal world. She was a saintly character and her influence will not die among men. Her favorite passages of Scripture—the 23d Psalm and the 14th chapter of John—were read from her own well-worn Bible, and songs she loved were sung as we tenderly laid away her tired and pain-racked body to sweetly rest and await the resurrection of the just. Her pastor, S. M. BLACK.

CUMMINGS—John R. Cummings was born in Arkansas August 12, 1872. Was educated and joined the M. E. Church, South, in 1895. As an official in the Church, he having served in different capacities, he was always intelligently faithful. A man of above ordinary intelligence and well informed and none truer to the pastor than he. Was twice married—first to Miss Eulalia Daniels, December 31, 1894, to which union one son was born, Claud, who survives his parents, his mother having died August 17, 1894. Married to Miss Nellie Tucker, daughter of Rev. O. H. Tucker, May 1, 1905. To them were born four children. On May 5, 1914, in the faith that had sustained him during three years of disease and suffering, Brother Cummings fell on sleep in great peace, and his spirit returned to the God who gave it. Is survived by his wife, son, Claud, and two sweet little girls, a son and daughter having gone before to the land of day. A good citizen, true friend, devoted husband, devoted father, a more amiable and lovable man we know where to find him. Our Church at Byers is poorer because he is not here, and we all miss his cheery, sunny smile. His pastor, JNO. L. SULLIVAN.

MARSHALL—Little Woodrow Wilson, son of W. I. and Carrie Marshall, was born October 1, 1912, and died December 29, 1913. Only fifteen months was he with us the pet of the family and loved by all. He was a beautiful child and intelligent beyond his age. His last illness was of two weeks duration. All was done that could be done to relieve his suffering, but the end came. Farewell, darling baby, we miss thee so much and by faith we see thy little beckoning hand inviting us on to that better world where there is no more sorrow, pain nor death. May God help us as a family to live faithful to the end and be reunited in the home of the pure and good. HIS MOTHER.

GARLAND—J. D. Garland was born at Montezuma, Tennessee, June 23, 1840, and came to Texas in 1857, locating near Annona. He professed religion at the old Burkhead Chapel in Tennessee. He was married to Miss Jessie Latimer, October 27, 1873. To this union were born seven children, six of whom now survive. Little Joe D. died in early childhood, and on July 5, 1895, Brother Garland suffered the loss of his first wife. His second marriage occurred November 23, 1897, to Mrs. Della Shippe, who survives to mourn the loss of this good husband, affectionate father, Christian friend and brother. Brother Garland was a Christian of the purest type and the kind that has meant so much to the Church in the past. He was the last of the older generation of the Garlands, and also he was the last charter member of the Annona Methodist Church. On April 21, 1914, this day celebrating the Battle of San Jacinto, he won the victory over the last enemy, death. His spirit departed unto our heavenly Father as peacefully as the setting of the sun and as quietly as river water moves toward the great deep. In his death, the poor and the rich, the white man and the black man, the religious and the irreligious, have lost a dear friend. At our last service at Garland Chapel his seat was vacant never again to be occupied on earth, but God he thanked his place in heaven is not vacant. More than a thousand people witnessed his funeral which was conducted by Rev. W. E. Bryan. The value of such a life is more than we can estimate. Sorrowful friends, let us answer his prayer and meet Brother Garland an unbroken circle in the land where there is no night, no sorrow and no death. K. R. ISHELL.

SEARS—William T. Sears was born in Alabama, April 28, 1842. He came to Texas in 1851 with his father, who settled near where Whitewright afterwards appeared, and in this community he lived until Wednesday, May 6, when he entered upon his eternal reward. In the beginning of the war between the States he joined the Confederate Army, Company C, Ninth Texas, Ross Brigade, Jackson's Division, remaining until the conflict was over. Soon after returning from the war he was married to Miss Mattie Everheart, and to this union nine children were born, eight of whom survive. About eight years ago his devoted wife and Christian passed to her reward. About four years later he was married to Mrs. Kate Suggs, of Denison, who was at his bedside when the summons came. Early in life he united with the Methodist Church, and no better man or more loyal member has ever been connected with the Church at Whitewright. From the day of our arrival to his death we found him to be loyal, devoted and zealous laborer in the Master's vineyard. Those who were to him for help in time of need found him a friend. The cause of pro-

hibition never had a more loyal devotee. He was always on the right side of any moral question. Vice in the community never had a more tenacious and indomitable enemy, and righteousness never had a more determined and devoted friend. Through the long, eventful life that he lived Brother Sears laid up much treasure in heaven, and is now enjoying a rich reward. In the death of Brother Sears the Church here sustains a great loss that shall be felt for many years to come, but the Church triumphant has been enriched by our loss. F. B. WHEELER, Pastor.

JOHNSON—Mary A. Johnson wife of Tom Johnson was born in St. Clair County, Alabama, September, 1825, and died April 29, 1914, at their home in Dallas, Texas. Sister Johnson was 88 years and 7 months old when she passed to the other shore. In 1843, at the age of 18 she professed faith in God and joined the Methodist Church and lived in it until death, thereby giving about seventy years of faithful service to her Lord and his Church. She was married twice—first to Mr. McCallister, to which union eight children were born. Three have died, leaving two sons and three daughters living to mourn her departure. She was married to Tom Johnson in 1864, and lived happily together until death. Sister Johnson was always able to be up and going. Though very old, yet she was very pleasant and cheerful. She read a great deal, being a constant reader of the Advocate for more than forty years. Verily this good woman has gone to her reward and it we be faithful we shall see her again some day. E. L. WRIGHT, Pastor.

THE CIRCUIT RIDER'S WIFE.

Well, I am coming again and it will be my last attempt to try to write the Advocate, as my letters seem not to be agreeable with some. But if you will bear with me I will be brief as possible. I was born in the old Cherokee Nation, near Tahlequah. My parents moved to Missouri, lived there until I was sixteen. All this time I never did go to a Methodist Church and knew nothing of Methodist doctrine. I was raised a strict Baptist. Then my parents moved back to the Cherokee Nation, which is now Oklahoma. I went to visit my uncle, who was a staunch Methodist. His wife was a Cherokee Indian, but a good Methodist. They took me to an old-time camp meeting near Tahlequah, Rev. J. J. Lovett, the station preacher at Tahlequah, and my husband was carrying that great meeting on. There is where I met my husband. There is where the Lord forgave my sins. That was my first Methodist Church, or meeting, I ever went to. Two years ago, in Wise County, Texas, the Holiness people came our way and I attended their meeting. I was sanctified. But, brothers and sisters, it is the only hope of the Church and the only possible hope of heaven. Heb. 12:14. I will beg from house to house and starve to death like a Lazarus before I will compromise with the devil and backslidden Churches. This life is too short and eternity too long for us to miss heaven. You remember John was banished from his home (or conference) because of the Word of the Lord. But God revealed himself to him in a wonderful way. So you all an expect the Lord to do something for us yet. The Gospel of holiness is the only Gospel which saves. This is in no sense narrow, but is as broad as God himself. It was Paul who said, "Without holiness no man can see the Lord." Nothing unclean, we are taught by the same authority, can enter heaven. Hence God has taught or provided for the cleansing of his children. They are to be wholly sanctified and filled with his Spirit for a complete title to heaven hereafter as well as for a complete equipment for service here in this world. We submit these propositions as too firmly buttressed with Scripture to need the use of space for summaoning passages for proof. We have been in the work for twenty-one years, always had poor works, but glad to have a place we could call home and work for the Church. But last fall the conference thought as I claimed sanctification it would ruin the Church. And the best thing that could be done was for us to step down and out, after a life spent in the work. Well, you did not only hurt us, but you hurt our boys. My children knew nothing but the Methodist Church. Now they won't join anywhere and won't go to Church at all. Well, as the Methodist Church did not want me I put my membership in the Nazarene Church. But it was like leaving home, bidding loved ones good-bye forever. I loved the Methodist Church and I believed the experience of full salvation from all sin, which was Mr. Wesley's life-long message, was Methodist doctrine. And our Methodist Church, some at least, still believe this. SARAH GROUCH.

THE CONQUEST OF LIFE.

Then, welcome each rebuff that turns earth's smoothness rough, each sting that bids nor sit nor stand but go! Be our joys three parts pain! Strive, and hold cheap the strain; learn, nor account the pang; dare, never grudge the throes!—Robert Browning.

IF THE BABY IS CUTTING TEETH.

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(Continued from page 6)

Methodism has borne an honorable part. Then followed the era of State education. The social order had been leavened by the Church, and education became a national enthusiasm. The new conditions have created grave problems. We have to meet the competition of the State. We are confronted by foundations, educational boards, university associations and secular departments, none of which are enthusiastic over denominational enterprises. Some of our own people, by reason of existing influences, question the necessity of the educational perseverance of the Church. They argue for the delegation of the task to the State. The argument is based upon the larger resources of the State institutions, their consequent advantages in faculty and equipment, the equalization of the burden as well as the benefits of higher education, and the alleged freedom of learning. These conditions and others have led to the hasty conclusion that the occupation of the denominational college is gone. We are pressing through a critical period. Our people need a course of higher education on the subject of education in its relations to all the interests committed to our hands. The Christian college represents the highest interests of our young men and women. Recently, at the inauguration of President Grose, of De Pauw University, President Thompson, of the Ohio State University, said: "I am in no way untrue to State institutions when I say that in our day a boy might become a Bachelor or a Master in any one of them and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and their value to society, as if he had been educated in a non-Christian country." As long as such possibilities exist, the Christian Church, with her sacred guardianship of her young, dare not relinquish higher education to the State. Our young people, in the plastic period of their lives, must have opportunity to pursue their studies under Christian associations in a Christian atmosphere. The Christian college represents the cause of intelligent American citizenship. Let me quote again from the same address: "The fear of State Universities and their eagerness to be free from sectarianism, together with their devotion to science, led them often to a narrow method of instruction in many subjects such as history and humanities generally, since no adequate view of these subjects of instruction is possible while ignoring the place and function of religion in education and civilization. One of the misfortunes of education in our day is that most of our school histories ignore the religious element in the founding and building of our nation as completely as if it had never existed. The movements of God in human history, the influence of religious conviction born of the study of the Bible, the influence of moral ideals inspired by the Man of Nazareth, will some-

day be given their rightful place in the presentation of our national history, and for that we must look to the denominational college more than to any other source." In the interest of an intelligent American citizenship we must have institutions to keep alive the truth of our history, as well as the study of the Bible and religion, with allied subjects, such as ethics and the evidence of Christianity, all of which have been so largely eliminated from the courses of instruction in State institutions. We must also insist that the Christian college represents the cause of broad and liberal education. It is the thought in some quarters that Christian education must be narrow. But if it is the function of education, as Herbert Spencer described it, to "fit us for complete living," and if education is "the development of the whole man," as defined by Comenius, then there can be no such thing as a broad and liberal education with the highest part of human nature unstructured and undeveloped. The genius of our government handicaps our State institutions. They can minister to the physical, the intellectual, and the social nature, but they can not attempt anything in the way of formal instruction and practical development of the religious life. Just as long as existing conditions continue, our State institutions must provide an education which is confessedly defective in the highest things and which leaves a sovereign part of human nature untouched by its influences. At the present time the Christian college is the only institution that can undertake "the development of the whole man" and that can endeavor to fit the student for "complete living." So far from being "narrow," the Christian college is in a position to give a broad and liberal education such as no other institution can even attempt. The Christian college represents the cause of the State. Let me again quote from President Thompson's address: "Under our terms of government expressed in constitution and statutes, we have agreed that the State and Church shall be separate, but this does not deny the State's interest in religion. The Church is the recognized minister of religion. Without the aid of the school, the Church limits her own teaching power. The Church renders a most vital service to the State when she brings a generation to consciousness upon the importance of religion. . . . The study of investigations of our day have revealed clearly that the religious sanctions are fundamental in our morals. The Christian religion, more than any other, has insisted upon the vital relation between religion and morals. The morality, the politics, the business and commerce that know not God and the binding force of religion in all the relations of life soon degenerate into mere expediency and later into lawlessness. The de-

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nominal college, more and better than any other institution among us, may bring to a generation the men who, representing this view, become the bulwark of our civilization." Thus Christian education is identified with the highest patriotism.

Last of all, the Christian college represents the cause of the Church. The first colleges in our land were founded to continue the succession of learned and godly ministers. We must sustain these institutions to provide leadership for the Church. There are certain facts which show that we must look for our leaders in the Christian college and not in the State institution. In the five-year period from 1904 to 1909 our Northwestern University alone furnished four-fifths as many recruits for our foreign missionary service as all the State universities in the United States combined. In the same period two of our smaller colleges furnished as many missionary recruits by five than all the State universities combined. State institutions give us less than seven per cent of our theological students; our Christian colleges give us eighty-one per cent. We have about twenty thousand Methodist students in our State universities, yet they furnish but four per cent of our ministers. Our Secretary of Education has given the information that one great State university, with a thousand student members of the Methodist Episcopal Church, and with three thousand members of other evangelical Churches, and with a body of alumni numbering eight thousand, is said in half a century to have given fewer than twenty ministers to all the evangelical Churches combined. Of the college men entering our ministry, moreover, twenty-two per cent state that their call to the ministry came during the college years. Such statistics may not tell the whole story of religious leadership, but they are sufficiently informing to stir the Church into renewed interest on the subject of Christian education. If there were no other motive than that of self-preservation, there would be urgency in the call to rally in behalf of the Christian college. I am glad to report the achievements of the quadrennium in connection with this vital interest.

There is one more subject without which no interchange of fraternal greetings in these days would be complete—the subject of Church unity. It is a subject to be slighted only on the ground of blindness to the signs of the times and at the expense of the frankness which ought to characterize such occasions as these. The subject does not wait to be introduced by the appointment of commissions and the making of overtures. It is atmospheric in America, and it is a tendency to be reckoned with by modern Church statesmanship. Here again we Methodists hear the voice of our past. It is the voice of Wesley himself: "Is thine heart right as my heart with the heart? If it be, give me thine hand." We recall that our movement as embodied in its founder desired a league with all those who exalted Christ, at a time when the air was clamorous with controversy and the walls of partition wholly separated the followers of Christ. In this, as in so many other points, we are gradually moving forward to the position of the fathers.

Let us frankly acknowledge that some of the calls to unity do not make strong appeal. There are some of us so obtuse that we can see no good reason for organizing a sect for the purpose of fighting sectarianism. We do not particularly enjoy a great Christian ideal when it is used as a bludgeon in denominational combat. We are of the decided opinion that the sons of ETERNAL are not likely to commend themselves as peace commissioners. Nor do we pause to pay much attention to those who are so busy weeping over what they call our "unhappy divisions" that they have no time to cultivate the spirit of unity and find no occasion when they can manifest its presence. We do not care for the doctrine when it is used as bait on a denominational hook. We can not accept conditional invitations to unity which are coupled with an ultimatum the acceptance of which would belie all our history and march a great host of those whom we recognize as our brethren in Christ.

Furthermore, in discussing the subject of "unhappy divisions" it is only fair to all concerned to inquire how they came to exist in our country as nowhere else. It seems to be taken for granted in many quarters that the mere existence of denominations in America is prima facie evidence of the lack of Christian spirit and sanctified purpose. The outstanding fact in many minds is the presence of one hundred and eighty religious sects, more or less. The causes of existing con-

ditions are ignored, and we never come within sight of the solution of any problem until we reach and deal with causes. What reason has any one for imagining that there could have been just one great evangelical Church in America? There never has been a time and place in our history so favorable to the life and growth of sects. This is obvious when we consider their history.

Many of our religious sects are foreign importations. They have come to us by immigration. The American people come from all parts of the civilized world. They bring with them their own religious faith and their own Church traditions. The result is that nearly all the divisions of Church history are domesticated here. They began to come in the sixteenth century. Spain led the procession representing the Roman Catholic Church. Then came the English, Dutch and Scotch-Irish, and, in their persons, several of the Reformation Churches were planted on our soil in colonial times. You will find the Puritans in New England, the Baptists in Rhode Island, the Reformed in New York, the Quakers in Pennsylvania, the Presbyterians in New Jersey, the Episcopalians in Virginia and the Huguenots in Carolina. These divisions were not home-grown; they were imported. In later times immigration will account for more than a score of Lutheran bodies, twelve varieties of Mennonites, ten Catholic bodies, four Reformed Churches, eleven different kinds of Brethren, to say nothing of the Buddhists and other cults which go to make up our one hundred and eighty sects. Differences of national type have had much to do with existing conditions. Differences of language, system of doctrine, and forms of worship are almost invariably involved. Racial traits are persistent, and national differences can not be overcome in a single generation.

We have some home products in the way of religious sects. The first of these we find in the Adventists, numbering six different organizations with ninety-five thousand members. They date back to the work of William Miller, who fixed the date of the "second advent" of our Lord for the year 1843. About the same time came the Mormons, with Joseph Smith as prophet and founder. They now number three hundred fifty-two thousand. In more recent times Mrs. Eddy, John Alexander Dowie, and "Pastor Kussek" have succeeded in bringing numerous followers to accept their teaching. As between our domestic products and our foreign importations in the way of religion, I must confess that my judgment does not favor the home industries.

The remarkable thing about the sects in America is the relatively small part played by doctrine and polity in their formation. The great doctrinal differences which grew out of the Reformation have been brought to America and are embodied in our Church creeds, but no American has formulated a system of doctrine which has given rise to a great family of Churches. The Universalist and Unitarian bodies are products of the theoretical movements and are among the few which bear dogmatic names, but they have not spread extensively. The same thing is true of ecclesiastical polity. The great forms of Church government came to us from across the water. They have been influential in the history of the Church elsewhere, but only occasionally has there been a division on that basis here. They have a great influence in perpetuating differences, for it is a difficult task to reconstruct a Church organization even when there is the utmost willingness. To all these causes of difference we must also add the different types of human nature, distinguishing those in which there is a predominance of thought, or action, or emotion. The same denomination, if distinctive in its characteristics, does not appeal to all alike.

There is one thing more to be taken into account in this rapid survey. That is our failure to come there with their religions and to be aptly described as "the guardian of the sects." The people of other countries are free to come there with their religions and to keep their religions after they get here. The people of this country are free to exercise all their ingenuity in the invention of new and strange religions. There is no national pressure toward an established Church or toward any Church. The people who bring a foreign religion of a foreign Church organizations to our shores may retain them throughout all time so far as our government is concerned. The persons who wish to launch a new organization of their own contrivance may do so whenever so inclined. When we consider human nature and the boundless opportunity here offered, it speaks volumes for the centripetal forces of our religious life that so very few of our divisions can be traced to domestic causes.

But all this exposition of American denominationalism does not acquit us as Methodists. Let me be clearly understood. We are far enough away from the days of division to be able to understand the thought, appreciate the purpose, and sympathize with the emotions of those who bore their burden as it was laid upon them and discharged their duty as they saw it in the fear of God. If our fathers had been in the habit of putting their day on paper before they slept at night, they would have made a notable contribution to the literature of tears during that time of breaking ties. But we can see how Methodism, with all it has meant of blessing and achievement since that time, was given its opportunity, North and South, only by separation. We can see how a Southern Methodism would have failed to hold the North in the years and under the conditions which followed, and we cannot imagine that a Northern Methodism could have held that troubled period. If all Methodism had been allied with the North, there would have been only a weak and struggling representation in the South at

the present time, instead of the splendid body of over two millions of Methodists here represented; while if all Methodism had cast its fortunes with the South at that time, it would have lost irretrievably in the great domain to the North where it now abides in strength. Other Churches may be able to pass through such a period with only a trifling disarrangement of their machinery, but Methodism has always been too close to the life of the people to admit of any such feat on her part. No Church ever succeeds in its mission anywhere until in some way it gains the sympathy of those among whom it labors. Your Church had and has the sympathy of the Southern people our Church had and has the sympathy of the Northern section. Without that sympathy Methodism or any other religious movement would be a failure among any people. We may well believe that the blessing of God has rested upon the labors of the separated years because the fathers walked in the light as they saw the light.

We want to serve God and his cause in our day and generation as we believe our fathers have done in theirs. This problem of Church unity has been laid at the door of Methodism by the times in which we live. That may not accord with our wishes, but our preferences do not alter the case. The eyes of the world are upon us whenever the subject is brought up for discussion. Racial traits, national traditions, differences in language, and many other separating elements must await the processes of our national melting pot. But our differences are not importations, our differences are not racial our differences are not national, our differences are not linguistic, our differences are not doctrinal, our differences are not traditional, our differences are not ritualistic, our differences are not temperamental and I take the liberty of saying in this presence that our differences are not political. It is the fact that we are not divided as other bodies are which places us in the key position and makes it certain that for a time the cause will await our action. Even if our work as separate bodies during the past seventy years has been providential, we need to remind ourselves that there is such a thing as overworking a providence of God. Our Lord found himself, during his earthly ministry, face to face with a providential order which had become stale. Perseverance in its adherents had become a vice instead of a grace, and the result was a history the followers of Christ would not care to repeat. We believe in the beautiful and beneficent ideal of our Lord's prayer that we might be one. We believe that the beginning of our answer to that prayer is the spirit of unity in the heart, and that, thank God, we possess. We believe that Christian unity will bring us at last to Church unity, by which we shall be known as one in Christ by the world. I am not here with a plan but with a hope. I do not come with a proposition but with a prayer.

And now, my brethren, if I were to gather up in one sentence that which is in my mind and heart as I close my message, it would be these imperishable words, dear to all Methodist hearts: "The best of all is, God is with us." Men have played the prophet with Methodism. They have proclaimed it to be a self-limited movement. They have described it as a tidal wave of religious feeling. They have predicted its rapid decadence and its final disappearance. They have set its metes and bounds in history. They have appointed the time of its departure. But when we stand upon the apex of time and mark the living millions to whom she ministers in holy things; when we find her well along into the third century in which she has played a part, with the dew of youth still on her brow and her spiritual forces unaltered; when we consider her achievements of the past year, not as a matter of pride, but as a reason for praise; when we recall that in the last twelve months Methodism recruited a greater host under the banner of Christ than any other religious body in the United States—we are constrained to say with holy awe: "God is with us." We have been told that, in the natural course of events, the flaming enthusiasm of a matchless spiritual movement dies down into the cold, gray ashes of formalism; that in time the institution is certain to supplant the inspiration; that we cannot expect the same holy heroism and the same sacrificial service which characterized the early days. But when we see the regular army of Methodist preachers putting aside the prizes of the world; when we see their year after year sit in conference to receive their marching orders and then move from post to post at the call of the Church; when we know of the faithful, devoted service of a lifetime which brings them at last to rest from their labors here or beyond—we are still constrained to say: "God is with us." We have listened with longing hearts to the stories of the old days of Methodism; our imaginations have been fired with the descriptions of the great gatherings in the forest temples, when the singing was like "the sound of many voices," when the prayers seemed to open the gates of heaven and bear the waiting souls into the sanctities of the holy place, when the preaching had the unction of the Holy One and was "in demonstration of the Spirit and of power." But when we look around today and find the revival fires still burning brightly upon our altars; when we know that our sanctuaries still echo with the cry, "What shall I do to be saved?" and that the old answer still brings peace; when we know that our Zion it is still said that this and that man was born in her—we repeat with holy joy: "God is with us." We have turned the pages of our history and have seen the hand of God in the guidance of our fathers, we have noted how the distinctive features of Methodism came out of the logic of events and not as the result of reasoning and deliberate choice, we have marked and wondered at the way in which the purposes of men were ruled and overruled in

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DALLAS, TEXAS

the course of our history, and we have had no doubt but that the fathers would have explained their departures from established methods in the ancient words: "For it seemed good to the Holy Ghost and to us." But when we look into the faces of our venerable and venerated leaders; when we remember how in hours of perplexity and times of crisis they seek the wisdom from above on their knees; when we recall the frequency with which new movements, imperatively demanded by the times, have come spontaneously by individual inspiration and not by collective legislation; when we recall that, not once but many times, a new institution, already in operation, has come to our places of deliberation asking official sanction—we are forced to say: "God is with us." So may it ever be.

And now, my brethren, "the Lord bless you and keep you; the Lord cause his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you peace."

JAPAN FUN.

Where we have one toy, the Japanese have a thousand. Everything in art and nature is imitated in miniature. Toys can be bought for half a cent, and elegant ones for eight or ten cents. There are stands on

the street kept by old women, where little girls can buy a spoonful of batter and bake their own toy cakes. Then along comes a man with a long bucketful of soapsuds, of which he sells a cupful for the hundredth part of a cent—they have coins as small as that—to children, who blow soap-bubbles through bamboo reeds. The babies make mud pies and play at keeping house just as ours do. They are taught always to be polite, and say, "Thank you." If you give a child a penny, he will not only thank you at the time, but whenever he meets you again.—Exchange.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and help it. This treatment also cures adults by day or night.

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ACTION BY THE GENERAL CONFERENCE RELATIVE TO OUR EDUCATIONAL WORK.

By W. E. Hogan.

An examination of the several reports of the Committee on Education which were adopted by the General Conference at Oklahoma City, shows the following action:

(1) That the Secretary and the Board of Education continue their policy of bringing the charters of our schools and colleges into conformity to the law of the Church in the matter of the selection of the Boards of Trustees.

(2) That the Board of Education, the Board of Missions and the Sunday School Board should co-operate in aiding to place a permanently endowed chair of religious education in each of our colleges, where practicable, during the present quadrennium.

(3) That the Board of Education be instructed to make special efforts to secure during the quadrennium \$500,000 or more, to be invested as a permanent endowment.

(4) That the Board of Education be requested to give careful study to the problem involved in the presence of large numbers of Methodist students in State institutions, and that, in co-operation with Annual Conference Boards of Education and other agencies, it assist the local Churches in the religious development of students.

(5) That the Board of Education be instructed to strengthen in every way possible its department of Ministerial Supply and Training.

(6) That our pastors everywhere be called upon to acquaint their people with our institutions of learning and advise them to patronize the schools of the Church, and that our people be called upon to give earnest attention to the character of the institutions of learning into whose hands they intrust the education of their sons and daughters during the critical period of adolescence.

(7) That our approved institutions of learning be commended to our people as the best possible schools for Methodist youths.

Changes in the Discipline were made, providing for the following:

(1) That the number of the members of the Board of Education be increased from eighteen to twenty-one; three Bishops and the Secretary of Education must be members, and as many as ten laymen may be members.

(2) That Annual Conference Boards of Education co-operate more closely with the General Conference Board in securing educational statistics, in classifying institutions of learning, in the establishment of new institutions, and in the recognition and support of those already existing.

(3) That the assessments for General Conference and Annual Conference education be combined as one educational assessment, and the amount divided pro rata.

(4) That each Annual Conference have a Conference Secretary of Education who shall be ex-officio member of the Annual Conference Board of Education.

(5) That all the educational institutions owned and controlled by the Church be classified as (a) Academies (secondary schools); (b) Junior Colleges; (c) Colleges; (d) Theological Seminaries; or (e) Universities.

(6) That the General Conference Board of Education may serve as a board of reference or arbitration and when necessary, may take measures to protect the property interests of our educational institutions.

(7) That the amount of assessment by the General Conference for education remain the same—\$95,000—annually. In the expenditure of the proceeds of this assessment, the Board of Education shall give due consideration to the merits of the following causes: Ministerial education, mountain schools, ministerial loan fund, and the education of the colored people. Furthermore, the assessment of \$20,

000 annually for theological education remains the same amount, but instead of being directed to the Biblical Department of Vanderbilt University as during the past quadrennium, it is to be placed subject to the order of the Commission of Sixteen appointed by the last General Conference, to be used by them in the establishment or support of theological schools.

(8) That no fixed assessment for aid to the work of the Colored Methodist Episcopal Church be made, as formerly, but the Board of Education, in co-operation with the other Connectional Boards, shall have control of all our work in behalf of this Church and these several boards are given authority to jointly or separately make any appropriations or take any action they deem wise for the accomplishment of the common tasks of the two Churches.

Certain changes were made in the Discipline touching the Department of Ministerial Supply and Training. The following should be noted:

(1) The pastor in charge is directed to report to the Quarterly Conference, as well as to the Annual Conference Board of Education, and to the Department of Ministerial Supply and Training of the General Conference Board of Education the names and addresses of all who have been licensed to preach during the year, and of all candidates for the ministry.

(2) The educational requirements for candidates for admission on trial must be equivalent, so far as the English branches are concerned, to the requirements fixed by the Commission on Education for admission to a standard college; provided (a) that English, history, and science may be accepted in lieu of the foreign language requirements; (b) that this shall not apply to German and Mexican preachers, and (c) that an Annual Conference by a two-thirds vote may admit a candidate who does not meet these requirements.

(3) All ministerial candidates are strongly urged, before entering the traveling connection, to secure, if possible, a thorough collegiate and theological training; the Examining Committee may accept a certificate of graduation from a secondary school of good standing in lieu of the English branches of the course prescribed for candidates for admission, one from a standard college, in lieu of any or all college subjects prescribed for conference undergraduates, and one from a theological seminary in lieu of the Biblical and theological subjects prescribed for candidates for admission, or for conference undergraduates.

(4) The College of Bishops shall select annually a postgraduate reading course of four or five volumes, which course, although entirely voluntary, all preachers who have finished the conference course of study will be encouraged to read.

PRESIDENT WILSON OPENS THE AMERICAN UNIVERSITY.

May twenty-seventh forever will be the historic day of the American University. The plans of Chancellor Hamilton for opening the university already had received the unanimous approval of the Board of Education, the College Presidents' Association, and the University Senate. Not a few of the foremost educators in the land to whom these plans had been submitted for counsel and help had given their unqualified endorsement. There now only remained to inaugurate the plans for actual application and development. This last has been done in a public function which will remain memorable in the minds of those who were privileged to be present. The occasion, moreover, promises to have no small significance in the new trend of modern Christian training.

Every auspice was favorable. A cloudless day had wrapped in beauty the noble westward slope whereon lies the great university campus. On one side below was the national capitol, its snowy buildings framed with green. Around the foot of the slope toward the south and east rolled the Potomac in a picturesque sweep toward the sea. The distant vista was of blue stretching mountains. To this spot it was that on May 27, in the afternoon, came President Wilson to lend his own personal interest as an educator and his official recognition as head of the Nation to the university whose true natal day it was.

It was to be an open air assembly. Long before the hour set for the formal exercises the people had been gathering. Automobiles had been rolling out over Massachusetts Avenue boulevard. The new electric railway which had been completed for this special day had brought visitors in a steady stream. For a half hour, while the seats were being occupied, the Marine Band, sent by the Navy Department, gave a concert. Twenty of the leading clergymen of Washington, representing all denominations, under the leadership of Dr. William A. Haggerty, as Chief Marshal, looked after the ticket bearers. Soon all seats were exhausted. When Bishop Cranston, as presiding officer of the day, arose to call the assembly to order and to introduce Bishop Haeding, Protestant Episcopal Bishop of Washington, to make the invocation, there was a vast expectant throng centered around the speakers' platform and on the lawns between the university buildings.

Bishop McDowell probably never spoke with more intellectual vigor and reach than now as with characteristic eloquence he voiced the hopes and purposes of the many workers who had contributed to this hour. For among these workers he had had no inespicious place. Washington people especially were grateful for his help and presence.

With striking aptness, keen analysis and sympathetic vision of the new adventure, his classic utterances served as a keynote for all that followed.

The national anthem now fittingly introduced the President of the United States.

Southern Methodist University

SOUTHERN METHODIST UNIVERSITY COLLECTIONS.

One of the most encouraging features of the situation today is the splendid collections of the subscriptions to Southern Methodist University. Recently the Executive Committee were furnished with itemized statements by districts, giving the names of those who had and who had not made payment in full to date and expressed themselves as delighted. Less than three per cent of several of the districts who had subscribed the largest amounts remained due and unpaid. The following letters are significant:

"You hold three notes which I signed in 1912, one due in 1914, one in 1915, and one in 1916, each for \$— and I write you to say if you will send them all to the First National Bank of this city at once I will pay them when notified they are there, as I am satisfied you will be able to use all the money you can collect on such paper. Wishing you abundant success, I am,

"Very truly yours,

Sulphur Springs, May 21, 1914.

(Copy of letter received June 1).

"In response to your late letter, I have to advise that I am sending you herewith my check for the sum of \$20, covering payment on my subscription to the Southern Methodist University. Kindly make proper credit entry.

"I trust that prompt and liberal response to your appeal will be made by all subscribers to the S. M. U. fund and that no financial difficulties may arise to retard the great undertaking. With kindest regards and best wishes, I am,

"Yours truly,

SOUTHERN METHODIST UNIVERSITY WILL OPEN SEPTEMBER, 1915.

Many of the best friends of Southern Methodist University have been disappointed because that institution could not open in September, 1914.

This would have indeed been a pleasure to every member of the Methodist Church, doubtless, but it was found to be impossible. It is better to postpone the opening one year than to open unpreparedly this year. Doubtless very few of our friends recognize the difficulty of the size of the undertaking. Many were

disappointed because they had expected to place their children there as students and many grown up young men and women, who have already finished their course in other schools and have been waiting, must necessarily wait another year.

But it is best. In the first place, only one of the splendid dormitories is complete—that for the men, and with weather such as we have had during the recent months we could not hope to get the Woman's Building done this year.

Another matter: It must not be forgotten that every student that attends the University will cost the University considerably more money than he pays in. To meet this deficit there must be large endowment funds invested and productive. These funds are now being collected and properly invested but are not sufficient to meet any considerable portion of this expense, and it is certain we want no deficit.

It is also a fact that so many students have signified their intention of entering the University that a large and expensive faculty must be employed and organized. This item takes time and care, and because we know that such a large number of young people who wish to enter the University cannot furnish the required entrance qualifications the additional year is doubly valuable.

Again, there must be constructed the power house and the necessary mains and piping for heat, water and sewerage, items that demand considerable outlay and time for accomplishment.

Again, we are very desirous that there should be opportunity for a considerable neighborhood to be erected, and this cannot be done until such items as water, sewerage and street cars have been provided. These improvements are now in course of construction but could not possibly be satisfactorily finished before September, 1915.

Finally, it will be remembered that the General Board of Education gave us \$200,000 to be payable in cash at the rate of one dollar for every four we have collected until the amount reaches that sum, provided the University has no debts. In order for us to be eligible for a large portion of this money this year we must complete and pay for the present buildings. This cannot possibly be accomplished for some weeks yet, which will not allow time for the investments of the funds profitably this year.

Everything looks best for a great opening in September, 1915, and to that end let all parties co-operate.

S. M. U. NOTES.

We find it necessary to again state that Southern Methodist University is to be a co-educational institution. In spite of the publicity that has been given it heretofore, the inquiries continue. Let it be thoroughly understood that the charter for Southern Methodist University provided for the education of both young men and young women and in September, 1915, the doors will be open to them alike. It would be most unreasonable for any one to suppose that the millions given by the fourteen thousand contributors to Southern Methodist University contemplated anything else than a co-educational institution.

The recent action of the General Conference whereby Southern Methodist University in a sense becomes the center of the educational hope of the Methodists west of the Mississippi, brings continuous congratulations to us. It is an opportunity for Texas Methodists such as has never before offered a Methodist institution before.

Said a good brother the other day. "I will make only a small subscription now, but will help you out by sending you a boy and two fine girls for students."

This good brother has made a very common mistake. He seems to think that he is assisting the University financially by patronizing it. He seemed shocked when told that his children would cost the University more than he paid for them. Many other people make this same mistake; it is difficult for them to understand that above all tuition and fees the University must spend more than a hundred dollars a year for each student. Therein lies the necessity for endowment; without endowment an institution of advanced learning cannot exist. The University would indeed be a rich man's school without endowment. Let's endow it heavily and accommodate the poor boy, too.

In spite of weather visitors continue to find their way out to the University buildings and having examined them every one of them comes back delighted. None can doubt the future of the University when they really understand what it is doing.

"Religion and education must be united."—Secretary Daniels.

Who needs a superintendent, principal or fine teacher in High School? Write us at once—we are in touch with them now. Address Frank Reedy, Bursar.

President Wilson also was in congenial atmosphere. His was an unaffected personal interest. Sympathetically he expressed the high significance of the occasion and of the undertaking. Then with impressive utterance the Chief Magistrate formally declared the university open for the work to which its founders had dedicated it.

The emphasis which he placed on vision lifted the occasion to lofty heights of spiritual significance. It is questionable whether the President ever condensed into so brief a compass thought that was at once rich, inspirational and practical in its application.

It was wholly fitting that the next speaker, Bishop Hamilton, should have a leading part on the program. He could not but make an address of rare persuasiveness and vision. For had he not contributed the first dollar to the enterprise? He was the lifelong friend of Bishop Hurst, the founder. Bishop Hamilton now is enrolling two lecturerships for the university. He spoke out of a sincere love for the enterprise and gave a graphic word picture of the university to adapt itself to the modern trend of education and life-training.

A thrilling incident that followed was the flag raising which was in honor of the Secretary of the Navy, the Honorable Josephus Daniels. The embodiment of patriotism, gathering inspiration from the present outlook in national affairs, this popular son of North Carolina made a moving address on the university motto, Pro Deo et Patria, for God and Country. Then at the word of the speaker, a great naval ensign, which together with a lofty mast, had been presented by John B. Hammond and friends, was flung out above the university grounds and buildings. The band took up the strain of the Star-Spangled Banner, while the people, springing to their feet, sang, under the contagious leadership of Percy S. Foster, the immortal lines of Francis Scott Key.

No better setting could have been found to rouse William Jennings Bryan to one of those inimitable utterances which have given the Secretary of State a place unique in present-day affairs. Mr. Bryan was at his best. A member of the Board of Trustees of the university and of its Board of Award, the Secretary felt at home. His gracious words cheered every heart.

A cool breeze which began to blow over the campus while Mr. Bryan spoke seemed to

catch its refreshing and stimulating vigor from his own spirit.

In the absence of Bishop Alphus W. Wilson, Senior Bishop of Methodist Episcopal Church, South, Rev. Dr. F. J. Pretyman, Chaplain of the U. S. Senate, pronounced the benediction. And the American University had commenced its academic functions as the youngest in the mighty fellowship of American institutions of learning.

At a meeting of the trustees preceding the opening exercises the report of Chancellor Hamilton was presented and showed a steady gathering of money, friends and important forces to the help of the university. Stated concisely, the new plans for the university are as follows: First, fellowship for graduate study; second, a director of research work for the service of students wishing to avail themselves of the resources of Washington; third, lecturerships in Washington on important matters; fourth, lecturerships at educational centers elsewhere under the auspices of the American University; fifth, the publication of significant volumes of lectures and these.

Dr. John W. Hancher, a member of the Board of Award, read to the assembly a paper ordered by the trustees at the morning session, voicing their appreciation and approval of the seven years' administration of Chancellor Hamilton, and pledging him their support for the future in terms and phraseology so commendatory and so confident, as to command his gratitude and to prompt his best endeavor for years to come.

ALBERT OSBORN,
Assistant Secretary.

"PURITY SERMONS"

Have not I commended thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Only be thou strong and very courageous. (Josh. 1:9, 10, 11.) If this counsel or this work, be of God, ye can come to naught; but if it be of men, ye will not overthrow it; lest haply, ye be found even to fight against God. (Acts 5:38, 39.)

Having been commanded by God and taken counsel of him, we are trusting in the promise "that all things shall work together for good." Then, dear fathers and brethren,

do you wonder that our courage never fails? You may have been delayed by General Conference and other pressing duties. Preach your "Purity Sermon," for the spiritual good of your own people and take a collection to cancel the debt on the Virginia K. Johnson Home erected in the name of our Lord and Master as his Temple of Love and Mercy. We pray you not to think so trivially of us, as that we would retire from the contest because Satan hinders. We know no such word as fail, but we

Take this money from the bitterest cup. There is no failure save in giving up.

Then we can not fail, for we will never give up! You believe in St. Paul? So do we. Then "help these women that labor with us in the Gospel." For we are laborers together with God. We are doing all we can while we are waiting for you. We are sending out to 100 friends letters of which this is a copy:

Dear Friend: I feel led by the providence of God to put before you our latest method to cancel the debt on the Virginia K. Johnson Home of Mercy that shelters God's little ones, giving them a chance to rebuild their ruined lives. I am asking 100 followers of our Master to give \$10.00 each (more if they wish). With this \$10,000 we will soon lift the burden of debt, then we can go on with the spiritual, educational and industrial training of our girls without waste of time or energies, while proving to them that God works all things for good to them that love him.

Dear friend you never invested \$100 that will bring larger dividends. Suppose each year your investment will save one girl, and put in the mind of one joy a determination to stand for purity in manhood. Suppose that this great building should stand for 100 years and besides those saved ones, the influence of the institution on humanity becomes also an asset.

You may watch from your heavenly viewpoint, but the highest angels can not express the joy that will come to you, and the blessing to the world of this small investment that may not cost you a single sacrifice, and yet will bring you everlasting riches.

Besides, you become a stockholder in the twenty-one years of the accrued interest of this Christian work, where more than 1650 girls have been saved and given a two years' training course, and 875 infants cared for and adopted into Christian homes.

Then your \$100 makes you an investor in a bank that never fails. Send your check today and let us register your name, from whence it will be transferred into the Lamb's Book of Life.

Thanking you sincerely in Jesus' name,
MRS. VIRGINIA K. JOHNSON.

After all our ministers have preached a "Purity Sermon" and taken a collection and we have received \$10,000 on our letters, every dollar not needed on indebtedness we will put on permanent endowment. We pray God that Texas will stand together in this great work for our Master. Let us ask ourselves, "How much have I invested in it?" Knowing we shall all be rewarded according as our work shall be.
MRS. W. H. JOHNSON.