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The Church's Battle In Behalf Of Labor

THAT the Church of the twentieth century as of no other century is fighting more whole-heartedly and unitedly the battles of labor does not admit of question. The social program adopted by the Federal Council of Churches of Christ in America is the avowed program of the thirty million Christians in America. The individual denominations represented in the Council are reaffirming in their assemblies the items of this lofty program. The General Conference of the Methodist Episcopal Church, South, at Oklahoma City, May, 1914, adopted without a dissenting vote the great social program of the American Churches.

An analysis of the program will reveal how distinctly the Christian Church in America has set itself as the champion of the fundamental rights of men. The Church is not moved by the class spirit, nor is she making a partisan fight, but a study of her program must reveal how vitally labor is the beneficiary of her activities.

Equal rights and complete justice for all men, the protection of the family, the development of the child, the abolition of child labor, the safeguarding of the conditions under which women shall work, the abatement and prevention of poverty, the protection of the individual and society from the social, economic and moral waste of the liquor traffic, the conservation of health, the provision of safety appliances for dangerous machinery, the amelioration of the conditions of employment, old age pensions and accident insurance, the right of labor to organize, one day of rest in seven, reasonable hours for labor, a living wage, the application of Christian principles to the acquisition, use and distribution of property—for each and all of these the Church of the twentieth century avowedly stands, and will stand.

The Christian Church of today is pledged to an intelligent study of all these items. The Christian Church of today is pledged to a scientific survey of the whole field of human activities, and from the platforms of her conventions and from the pulpits of her congregations rational and convincing discussions of the indefeasible rights of men are being heard.

The Church never has shown herself a truer friend of labor than in her insistence upon the right to rest one day in seven. In no battle that she is fighting does she invite more stubborn opposition than in her battle for the right of every man of every color and of every condition to rest one day in seven. The encroachments upon this sacred right have come so gradually and so effectually that the

very existence of such right is now boldly challenged.

In Christian America it is estimated that three million men are denied the sacred right to rest one day in seven. The Committee on Sunday Observance of the Federal Council of Churches made the startling declaration in its Chicago meeting that "more than three million wage-earners toil through every Sunday of the year besides a great number who are compelled to work occasionally on Sunday." Should not this statement ring out as a fire alarm at midnight in the ears of American labor? The committee adds further: "Perhaps never in the history of the American republic have the attacks on the observance of Sunday been so severe as in the past year of 1914-15. In the six New England States thirty-six bills were presented to the State Legislatures to legalize commercial amusement schemes on Sunday."

Can the laboring men of America doubt that the movement to commercialize the American Sabbath is a nation-wide movement? Can they doubt that vast accumulations of wealth are behind this movement? Can they doubt that paid hirelings represent this movement at all of our State Legislatures? Can they doubt that the recent effort in our Texas Legislature to authorize cities to permit by city ordinance Sunday moving picture shows, if they so elect, is but a part of a stealthy, determined, nation-wide movement to commercialize the healthy instinct of our people for amusement?

Will the laboring men of America sanction the effort of greedy proprietors of amusement houses to have the legislatures of this Union engraft a modern "Book of Sports" into the law of the land? Will they thus consent to the endorsement of certain of their numbers? Will the leaders of American labor write it into the laws of our country that grasping corporations and covetous individuals shall have the right to drive a contingent of their fellows to Sunday work and Sabbath desecration? Will the leaders of American labor have no pity upon their fellows who would prefer seclusion in their families for Sunday rest and worship, but who dare not resist the heartless demands of their lords for Sunday work lest they lose their jobs? And are such leaders the real friends of labor?

Will the laboring men of our cities join with the owners of the buildings, in which Sunday shows are exhibited, in their avaricious demands for higher rents? Will the laboring men of our cities make common cause with the proprietors of Sunday exhibitions in their demands for larger profits? Will they make common cause with men who put profits above life? If

they will, and it shall turn out that law is overthrown and the sacred rights of men to rest one day in seven are disregarded, then we call the great mass of laborers to witness that they have been betrayed by the very men whom they trusted for counsel and from whom they had a right to expect better things.

What becomes of the righteous demands of labor for the half-holiday on Saturday if amusement companies can succeed in getting a legalized half-holiday on Sunday? What basis in their appeals for a half-holiday on Saturday for recreation and amusement will remain if employers can answer that the Legislature has legalized such on Sunday? And are the men who refrain from taking active part in the demand for the Saturday half-holiday, or who refuse their employes such half-holiday—are these the men of whom labor can take safe counsel? Are these the men to be followed in their assaults upon the Sunday laws of the country? Are these the men whom laboring men can make the guardians of the sacred rights of their families?

The Christian Church in her twentieth century battles in behalf of labor proclaims, with President Henry Churchill King, that the highest test of any civilization is its recognition of the sacredness and worth of human life. We unreservedly accept his words: "The truest development in civilization is to be seen only in this deepening sense of the sacredness of the person. There is no higher test of the civilization of any community or nation. A nation's treatment, thus, of its women and children and dependents, is the surest measure of its real progress. Every step in the moral progress of the race has been a step into a growing reverence for personality."

It is this growing reverence for personality that the Church insists shall be made the test of our civilization. For some the growth of science and the diffusion of knowledge are the test of a civilization; for others the growth of invention and the resulting increased control over nature are made the test of our civilization; for others still the growth of popular government and of the social consciousness is made the test of our civilization. For the Christian Church the only recognized test of any civilization is a growing reverence for personality—an increasing appreciation of the worth and dignity of human life.

With such a measuring line in her hands the Church is able rightly to assess the worth of the civilizations of the past. Judged by this standard the heathen civilizations are pronounced seriously defective because their product has been paralyzed, impoverished, degraded and

enslaved personalities. Judged by this standard the foremost civilizations of the past, the Jewish, the Greek and the Roman, are also pronounced sadly defective. The Jew had no respect for peoples other than his own. The Greek, even in the day of Pericles, banished from Athens, or sold into slavery, five thousand persons for the reason that they were not Athenians. Even Plato is said to have recommended that unfortunate children be exposed to hunger or given to wild beasts. The Roman's appreciation of human life was no better. Slaves were put to death that the master's guests might witness for the first time a death scene. Limbs of slaves were even fed to the fishes.

It is when the Church of the twentieth century applies this test of the sacredness of personality to our own boasted American civilization that she finds cause for both the deepest pain and the most serious apprehension. The Church of today has made her survey of American civilization and finds—what? She finds that American men and women are building much of their wealth and many of their pleasures upon an unjust and an unholy sacrifice of human life. In a distressing degree American men and women of the twentieth century are building their fortunes upon the wasted childhood and womanhood of the country—and manhood, too. American men and women of the twentieth century have exalted profit above life.

The heartless greed of American men and women has resisted every law upon the American statute book which looks to the amelioration of the conditions under which women and children labor. The heartless greed of American men and women has viciously fought the cry of equal pay for women for equal work done. The heartless greed of American men and women has resisted every effort of society to make employers give the same accounting for our daughters that we require bankers to give for our dollars. The heartless greed of American men and women has fought and pilloried every effort of society to maintain one day in seven for rest. The heartless greed of American men and women has resisted every law on our statute books which seeks to protect life and limbs of our fellows from dangerous machinery. The heartless greed of American men and women has fought to the bitter death every effort of society to protect itself from the ravages of the legalized whiskey traffic. The heartless greed of American men and women has insisted upon poisoning for profit the very food we eat and

(Continued on page 8, col. 1)

THE JUDGMENT DAY.

By REV. C. L. BROWNING.

Things are not even in this life, and if there is not another life to rectify the wrongs of this I could not believe either in God or the righteousness of human life. The moral world, for a long period of human history, has been "without form and void, and darkness has been upon the face of the deep." As regards justice, the world, even now, shows but faint glimmerings of a coming twilight, and as men look for the rising sun the twilight is chased away by dark clouds, the sun seems to reverse his course and hide behind the opaque world. Will the sun ever rise? Yes, sometime! But now the moral world is chaotic. Wickedness often triumphs while righteousness sheds her bitter tears of disappointment. Dishonesty often fares sumptuously every day, while honesty is denied a crust to eat or a pillow upon which to lay its head. Vice is often crowned and given the scepter of authority, while virtue is bound with chains and dragged off to a reeking prison to wear its life away in bitter solitude or cruel forgetfulness. Bloody-handed crime often receives the applause of the multitude, while innocence is snubbed and ridiculed out of society. Idleness often lives in pleasure, sleeps on downy beds, eats and drinks to gluttony, while industry and toil go unfed, unclothed, unhoused and unfriended. Worthlessness often reigns, while merit becomes its slave. The "voice of the people" is not always "the voice of God," and in the history of human events it rarely ever is. Righteousness has always been in the hands of the minority; truth has usually found its best friends among the weak and humble, and divinity has usually been incarnated in the lives of babes and sucklings. The best men of every age have been counted as fools; the world's prophets have usually been killed; the world's Redeemer has always been crucified, and his best representatives have been persecuted or executed for righteousness' sake.

Is this a dark picture? Let it be so. It is nevertheless a true picture as painted by the history of the world, and as represented by society today. Read the history of the kingdoms of the world; study the rise and fall of nations; find the motives behind the world's great upheavals; watch the bloody battle for wealth and power today, and you will find this same picture painted with tears and greed and lust and gold. That the world is growing better I admit, but that truth has always worked through minorities is the record of history, too indelibly written to be misunderstood. This very fact also proves the divinity of truth as well as its final triumph. Had the cause of Christ not been divine, it would have been crushed out. Had not truth a spark of resurrection life in it, it would have been buried and forgotten before now. But,

"Truth crushed will rise again,
The eternal years of God are hers!"

Truth belongs to God. It may be covered for a time; its grave may be sealed with the king's seal; it may be buried during this life and often is, therefore it must stand before men at the judgment and plead the eternal righteousness of its cause. Let men tremble before truth; let them worship at its shrine; let them place their lives and souls upon its altar. It carries a burnished sword of vengeance or a garland of flowers, and will strike or give according to merit. You can do nothing permanently against truth. If you confess it before men, it will confess you in the time of your greatest need; but if you deny it before men, it "will mock you when your calamity cometh, laugh when your fear cometh as a desolation and your destruction as a whirlwind." If you dishonor it, if you live contrary to its law, if you drive it from your home and conscience in this world, it will meet you at the judgment seat of Christ and paint your sins so hideous and your life so black that you will flee into hell to hide yourself from its gaze, but it will follow there and make your hell by its presence!

Sin does not receive its just deserts here. Some sinners may receive about all

they deserve in this life, sometimes more. For little sins they receive great punishment, as the world metes out punishment. But others pass through life with their sins venerated. They live in high society; they move under the ban of respectability and ply their hellish art without fear of man or God. Many have deadened their consciences and stabbed the heart of their remorse till they revel in their crimes and gloat in the blood of their victims! Study the lives of kings and read the lives of the princes of this world, in politics, in commerce, in honors. Many of these have had no law except their own depraved wills and no impediments save the limit of their own strength. Sin sits in the finest parlors, dangles its feet under the richest tables, sits on the uppermost seats in the synagogue, and bites and stings and crushes and kills without a pang of remorse or a compunction of conscience! If this life were all, God would smite it with a thousand burning plagues and beat it with a thousand merited stripes. If men go unpunished here, it is because they are on probation; if they do not stand before a just tribunal here, it is because they must stand before the burning bar of God! If they do not obey the law of righteousness here, they must stand before the righteous Judge in the world to come. If the dregs of society do not settle in the river of life, they will be carried to the sea of eternity and settle there. There is an invincible, eternal law of righteousness and all men must conform to it either in earth or hell—in time or in eternity! If the tares are not separated from the wheat before the harvest, the reapers will come at the end of the world and make a just separation then. This is God's economy, and without it, life would be a field of carnage where might instead of right rules. It would be a vast graveyard filled with the just slain by the hands of the wicked—a cruel battlefield where virtue and truth are torn by the hand of vice and falsehood. This life is not all! Wickedness ought to tremble in its dark hiding places! Bloody-handed Cain ought to see glittering swords in the hands of every man that he meets and shrink from the ghosts of revenge in every shadow through which he passes! If he does not hear the voice of a slain brother here, he will hear it cry at the judgment seat of Christ!

Men do not receive the good they deserve in this life. The life of Moses was one of tears and hardships unrequited. Abraham cleared out a road in which he was not permitted to travel. Daniel wept for the slain of the daughters of his people and bathed his dying pillow with tears which seemed to fall on barren soil. John the Baptist was slain by a wicked king in the very prime of his manhood, and was regarded, by the generation in which he lived, as meat fit only to be hacked by the cooks of royalty. The apostles died at the hands of a bloody Nero and were buried in untimely graves. The early Christians were fed to wild beasts while pagan Rome howled with delight at their dying struggles. The history of the Church has been a history of blood and tears; its prophets have been slain and its truest preachers have been stoned.

This world is not equal in its judgments. It is not just in its distribution of honors nor in the classification of its sorrow. The burden is too heavy on some and its sorrow fall too heavily on others. It does not give to its most diligent toilers the fruit of their labors and makes its greatest sufferers suffer for the sins of others. It sometimes crowns its heroes, but too often the greatest heroes in the tragedies of life are never known and never crowned. The heroism of a David Copperfield, a Nicholas Nickleby, a Jean Val Jean, a Little Dorrit or the Woman of Scarlet Letter, may be told in story or woven into the colors of a painting, but the world's thousands, as great, as good, as gentle, suffer in solitude and die on the cross of sacrifice unrequited! Many of life's rarest flowers grow in solitude, spend their sweetness on desert air and die unknown and unsung. Many toil in the heat and cold, sow in sorrow and tears and die without a single sheaf to gladden their lives. These forgotten ones shall all stand before the judgment seat of Christ and sing the songs which they have composed, gather the flowers of their

planting and eat the fruit which they have watered with their tears!

The harvest time is coming! This will be a day of equality, a day of justice, a day of fruit gathering. Each man will sing his own song or wear the chain which he has forged. The world's toilers in the field, the galleys on the sea, the delving slaves in the mines of the earth, will all be at the harvest, together with those who "toil not, neither do they spin," and yet whose lives have always been enriched by the labor of others—these shall all stand before the judgment seat of Christ and merits and demerits shall be given to those to whom they belong. The problems of life will then be solved; the book of life will be opened and read with the proper interpretation. All the bitter tears of life will be gathered and measured in the light of the circumstances which created them; all the blood of the martyrs will be placed in the scales of justice; all the burdens of life will fall on the shoulders of those who made them, and all the fruits of life will be gathered into the barns of those who did the sowing and plowing and reaping. This harvest will bring songs to some but demanding creditors to others. To the good it will bring a shout of victory; to the bad the growls of long-gathering thunder storms. To some it will mean the opening of treasury houses of gold untraced; to others the sheriff's foreclosure and the soul's eternal bankruptcy. To one it will give strength in weakness; to another weakness at the end of strength. Those that have been filthy will be filthy still; filth being their choice in this life, will be their harvest in the world to come. Those who have made gold their god here will have gold for their god there—gold, rusty and ankered and impotent! Those who have worshiped self here; those who have sought the praise of men; those who have reveled in the music of human applause, will have nothing but self—depraved and ruined—to worship there! Those who have loved sleep, who have made their beds soft and placed them in the coolest part of the house, who have slept and folded their hands in sleep till the walls fell down and the briars grew rank in the field of life, poverty like an armed man will come upon them then, and their naked bones will cry out for the food which they refused to make and lay up for other days! But those who have sown to the Spirit, who have laid up treasures in heaven, though their barns may not be large here, will find that all their tears and prayers and bread and kind deeds have been laid up for them in the world to come. If any have suffered unjustly for righteousness' sake, his sufferings will be turned into songs of rejoicing. If any have carried heavy burdens of which the world has not known, done any kind deeds or sung any gentle songs, given his life in unselfish toil to the poor and needy, made a dinner and invited the poor, the maimed, the halt, the blind—all without hope of recompense in this life—all these will be brought to light in the day of this revelation and garnering time, and God will do right to all and be just to all!

And must I be to judgment brought,
And answer in that day
For every vain and idle thought
And every word I say?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done.

How careful, then, ought I to live!
With what religious fear!
Who such a strict account must give
For my behavior here!

Thou awful Judge of quick and dead,
The watchful power bestow;
So shall I to my ways take heed,
To all I speak or do.

If now thou standest at the door,
O, let me feel thee near!
And make my peace with God before
I at thy bar appear!

Hewitt, Texas.

He who is unwilling to make the sacrifice of self, whatever that is, can never know the depth of a real friendship.

Whom have you buried in your sepulcher of hate? Looking down into that vast grave, the tomb of one at least as good as yourself, your petty whims ought to dwarf into nothingness.

WILLIAM JENNINGS BRYAN A PUBLIC BENEFACTOR.

By REV. C. W. DURHAM.

Bryan has received the summons given by Jehovah to Abram when he said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

A summons across the centuries this was to a new and profound application of the principles of religion to nation building.

The conviction burned in their hearts that God was sending them out on a divine mission, and that they were to found on this side of the sea a nation which should bear an important part in the world plans.

The conviction is growing with many leaders in America that she has the divine appointment in that God has given to her a commanding place of leadership and power.

Bryan stands pre-eminently head and shoulders above those who, with their unjust criticisms, are allowing themselves to be influenced by selfishness, greed and avarice, and are unable to lift their minds to a higher plane of government as this man who stands out fearless and alone the sole representative of the "Prince of Peace." To make men see that the redeeming of America is strategy of a high order, striking a high note of summons to extend the sway of Christ to the remotest bounds of the world, by example. To have such an appointment as this in a time like ours, from our God, is to have a share in a task like no other task the world has ever seen. To hasten the time of liberation the measureless spiritual and material energies of America to bless the world is the aim of William Jennings Bryan.

To the critics of Mr. Bryan, I respectfully ask, Is it not possible for a man to have high ideals in this day and time? Cannot a man be broad enough to have a mind so elevated as to produce thoughts of a higher order than that of mere selfishness, political graft, and personal ambitions? Did you ever stop and think that, in all probability, there is such a thing as a man being big enough as to have the welfare of a nation at heart in lieu of self? I am not what you would call a "Bryan man" in the sense that I think he could make no mistakes, but he has made fewer mistakes than any public man of today or yesterday. I, too, can look on his resignation from several different angles, and, were I to permit myself, my mind would or could become controlled and obsessed with any one of them to such an extent that my opinions and beliefs would be reflected in others, who, possibly, would be unable to treat them with the same degree of leniency as myself. Thus it is that I emphatically believe, and take this opportunity to so state, that Mr. Bryan is honorable in his motives, actuated by no personal ambition, greed, selfishness or avarice, nor could he have acted, being the character of man he is, any differently than the manner in which he did, at the time he did so. For there is that within the heart of a Christian, influencing it to move and act for the present and future betterment of mankind. This something within us, promulgated and conceived in the manger at Bethlehem, cannot be throttled by the devil and all of hisimps of hell. I attribute, then, the motives of Mr. Bryan to be those actuated by principles implanted within his heart by our God. For God made America a giant in size that she may do a giant's share in the world-wide propagation of the gospel, and a giant of a man was needed to lead America on to victory. That gospel: "Love thy neighbor as thyself." A giant in intellect, no one can deny, Bryan is chosen because of his willingness to face the total issues involved without reserve and without fear. The best tests of the measure of a man is in his relation to great forces and opportunities and tasks. It takes a "big"

THE LAW OF SIN

By REV. CHARLES L. BROOKS

man to do what Bryan is doing. A little man would be unconscious of the presence and significance of such a task, or would be overwhelmed by it and therefore inactive and inefficient. On the other hand, a man who is really alive, will rejoice that it is given to him to relate himself to life's greatest forces and opportunities and tasks. It would be difficult to conceive of any combination of human and divine energies, of golden opportunities and inspiring tasks, comparable with those centering in the world-wide propagation of the teachings of Christ. Now, Bryan, with relentless courage, undertakes the whole program of Christ, notwithstanding its immensity, its bewildering complexity, and its taxing difficulty. It will be well to note that God "made of one every nation of men" (Acts 17:26). The unity of the race is a great and solemnizing truth. Men cannot be classified by the color of their skin or their language. It is a matter of impossibility for a scientist to tell the difference between the blood of a Turk, a Chinese, or even a German or an American. The Christianization of the world involves the application of the principles of the gospel to the total life of all mankind. The duty of Christendom is the evangelization, naturalization and Christianization of the world; everything else is subordinate to these three aims, and the man who minimizes the importance of any one of the three leaves himself without hope for ultimate reward in the "place He went to prepare for us." Every Church, every auxiliary of the Church, every Christian man and woman should stand out firm and uncompromising for William Jennings Bryan in his stand for international brotherhood; aye, and every beneficiary organization whose tenets are brotherhood should lend a helping hand to the man who has the courage of his convictions.

We can all prophesy, but our prophecies are merely guesses, colored by our hopes and surroundings. Man's opinion of what ought to be, or is to be, is half wish and half environment. Avarice paints destiny with a dollar mark before it, militarism equips it with a sword. He is the best prophet who, recognizing the omnipotence of truth, comprehends most clearly the great forces which are working out the progress, not of one party, not of one nation, but of the human race.

History is replete with predictions which once wore the hue of destiny, but which failed of fulfillment because those who uttered them saw too small an arc of the circle of events.

Destiny is not a matter of chance, it is a matter of choice; it is not a thing to be waited for, it is a thing to be achieved.

No one can see the end from the beginning, but every one can make his course an honorable one from beginning to end, by adhering to the right under all circumstances.

So with our Nation. If we adopt the old policy of force, no one can estimate the cost, immediate and remote, to the nation's purse and to the nation's character, but whether we shall adopt such a policy is a question which the people have a right to decide for themselves.

Unexpected events may retard or advance the nation's growth, but the nation's purpose determines its destiny.

Our statesmen have opposed each other upon economics. They have quarreled among themselves over tariff and finance, but they have been united in their opposition to an entangling alliance with any European Power. Under this policy our Nation has grown in numbers and in strength. Under this policy its beneficent influence has encircled the globe. Under this policy the taxpayers have been spared the burden and the menace of a large military establishment, and the young men have been taught the arts of peace rather than the science of war. Let the silent example of this republic be a record upon history's page, as being true to its principles, and the teachings of the "Prince of Peace," in the hour of trial, thus more will be done to extend the area of civilization and brotherhood than could be done in all the wars we could wage in a generation.

"To American civilization, all hail!"
 "To William Jennings Bryan, all hail!"
 "Time's noblest off-spring is the last."
 Cisco, Texas.

That which distinguishes man as such is the fact that he is the creature with uplifted countenance. This indicates that he alone of all the creatures which God made is not to be governed by instinct, but by that to which his countenance is lifted, viz., a law designed to master him who in turn is to master all the world besides.

Before man existed this law was possible; and as soon as he existed, the law was in effect, antecedent to knowledge, independent of experience. Without an immediate revelation from God of the existence of that law experience alone must have furnished to man the occasion of its discernment, for in a state of nature man's thought would not first have been of a speculative character, but of the preservation of himself in the world of nature. Moral knowledge he could not have had until experience had furnished the data out of which to construct a law; revealed, the fact of law was a matter of knowledge to begin with, and conscience as a function of the heart discerned and confirmed it. By means of this "power of sight" came "the consciousness of obligation towards God," without recognition of and submission to which one's manhood fails.

But it must be remembered that God gave man two natures, the spiritual and the natural. On the spiritual side he is like God; on the natural, like the animal. For the government of the spiritual and natural in man God fixed but one law, intending that the animal nature should always be kept in subjection to the spiritual. But there remained the possibility for the animal passions, multifarious and complex, to break away from their subjection, in their clamor for gratification, and mark out a law for themselves. As to whether this shall be so or not man has the power to determine. Though he is limited, finite, he has the right of private direction. In other words, he is free. And this power to choose is not something superadded to his being; it is a law of his being; he must choose. And the choice he makes determines his fate, whether he shall be godlike or brutelike.

In Romans 7:21 the apostle gives a graphic picture of the struggle between conscience and passion. After expressing his delight in the law of God as found in conscience, he says, "But I see another (different) law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here the word law, which he asserts exists in his members, cannot mean law in the ordinary sense. God is the author of all law, and I am perfectly sure he never made any "law of sin." If such a "law" exists, it was produced by the passions and impulses of the natural man in their struggle for supremacy over the spiritual, and can therefore be nothing more than an inward principle of action which operates with the regularity and seems to have the force of law. So considered we have then two "laws," the one the law of the spirit and the other the law of sin and death. Now, the conflict between these two "laws" is precisely what constitutes temptation.

Who, or what, then, is responsible for this "conflict," this "temptation?" Is God? So some believe, and so some seemed to believe in the days of the apostles, for we find James saying (certainly in answer to some argument), "God cannot be tempted with evil, neither tempteth he any man." Who, then, tempts men? The devil is the author of temptation. But how does this agree with that other assertion of James, "But every man is tempted, when he is drawn away of his own lust, and enticed?" The picture and figure are drawn from hunting and fishing and suggest craftiness. The hunter, or fisherman, is the agent who displays the bait, intended to appeal to the lust of bird, or fish, and lure it from its retreat to captivity, but the "captivity" is not due to the craftiness of the agent, nor to the "bait," but to the lust of the captive. Had there been no lust, or had that lust been mastered, there would have been no captivity. So the "of" of the passage

expresses the source and not the agent of sin. The devil is the agent of sin; the lusts of man the source of sin. The devil places the bait which excites, inflames, moves, the passions of man; but the devil's bait does no harm, until man's own lusts have prevailed upon him to appropriate that bait and make it his own. Man has the final say as to whether any incitement to evil shall issue in sin or not. Temptation is not sin, "holding is sin." So, literally, a man is "tried by his own (peculiar) lusts." By them he is drawn away from "the law of the mind" and "enticed" to yield to the principle of action in his members.

The apostle uses a very strong word to show the violence of this conflict, epithumia, from epi, upon, and thumos, passion, in turn derived from thuo, which means to rush on unchecked, as the wind, to rage with violence, as a swollen river; to rage with the fury of battle, as in the Odyssey, "the ground boiled with blood," hence, unchecked, unbridled, uncontrolled passion, sensual desire, lust. Precisely the same word is used by the Master in Matthew 5:28, "Whoever looketh upon a woman to lust (epithumias) after her hath committed adultery, etc."

Now, when this burning passion, sensual desire, lust, has taken one captive (not "conceived," as the King James has it), literally captured him, sullashed, parried, denoting completed action, and holds him at its mercy, then sin results. Reason abdicates to passion. There is one reason; there are many passions; and a man who is under "the dominion of the passions" is like a vessel of the sea, driven and tossed, subject at each moment of his life to whatever passion is on the throne. He has literally gone to pieces, fallen to staves, like a dry barrel. The edge of sensualism is on. He has been brought "into captivity to the law of sin." Hence, no man can commit sin until he allows his countenance to fall, surrenders his manhood, gives up the mastery over the passions, loses faith in God and hands his credentials to the devil.

"And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and hid myself." An element of manhood is lost. He was therefore "naked," unarméd, defenseless, before God, and being so was afraid. "And the Lord said unto Cain, Why art thou wrath? and why is thy countenance fallen?" Thus the countenance of sin, not "conscience," as Shakespeare puts it, makes coward of us all.

The result of that surrender of manhood the apostle denominates *harmatia*, sin, a violation of the divine law in thought or in act. It is also defined as "missing the mark." The "mark" which sin causes one to miss is the realization of perfect manhood in Christ Jesus, which Paul calls the "high calling of God" and which God has set to distinguish the end of a race where that manhood as a "prize" by human beings is attained. Anything that hinders one in that race is sin. Anything that makes one unlike our Lord is sin. Anything that will make one miss that "mark" is sin. These hindering obstacles Paul calls "weights," oppressive on account of their bulk rather than their weight, and exhorts us to lay them aside, that we may run to that goal of perfection set before us.

Thayer says that *harmatia* "never denotes ritosity." No, but it may lead to that, just as temptation may lead to sin. Sin is progressive in its character. Like leprosy it attacks the extremities first, then as a principle of life gradually makes its way into the vitals, when the destruction of the moral manhood is accomplished. The sinner is then wholly and unalterably depraved, with all sense of religious feeling and principle gone and with no power to call them back. Like guilty Cain he has entered the land of perpetual unrest (Nod), from which there is no return. This is synonymous with the idea of *thanasos*, death, in Scripture, which means everlasting separation from God and all holiness, and there is absolutely no warrant in Scripture for the belief that one must die physically before this condition can be attained.

This is the philosophy of Christ's teaching with reference to the man who built his house upon the sand: "And every one

that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."
 Muskogee, Oklahoma.

ABOUT YOUNG AND OLD PEOPLE.

By REV. W. H. WELLS.

This is written on my seventy-ninth birthday. The young will think that announcement excessive and from their standpoint incredible. From their standpoint it is a faraway vision. To them it is marvelous that any man could live so long and expect the same and size of the average disease, mishaps and accidents that crowd our way. The wonder will increase when you realize that in the eight years four years of war. Another thing that makes preservation the more remarkable is the fact that more than half of the time was spent in a notoriously malarious region. Not a moment to which I might refer is here escaped my lot. Many years were spent in a malarious section where chills and fever were as common and regular as the seasons. The standard remedy was quinine and blue pills. The symptoms were debilitating and destructive of mental vitality. The same bottle of quinine occupied the shelves as did the pillow at the head of the table. Besides these ordinary ills I had my share of so-called malarious diseases, such as, malarial, mumps, whooping cough, cholera, small-pox and yellow fever. As extra measure I had the dengue fever and touches of rheumatism, scurvy, etc. The better to magnify the goodness of the Lord I might mention nervous prostration produced by overwork and worry in the building of Fifth Street Church at Waco and a continuous, or, spinal column that kept me indoors for forty-four days. So certain were the doctors that my time had come that arrangements were made for my burial under the pulpit platform of the new church. I am now praising the Lord that out of all this he has mercifully brought me to this glad day.

I am not sure that one ought to understand the Psalmist when he says, "The days of our years are drawing and how would he reason of strength they be four-score years, yet in their strength labor and sorrow; for it is van out of, and we fly away." If the Lord shall let me live to reach that final limit it may be I will be able to give to the theologians an answer that will satisfy. Though nearing that limit, I am essentially exempt from the ordinary infirmities of which old people complain. But for failure to climb a tree and hop a creek I can think and feel as when twenty-five years old. It is noticed that the average age has moved from thirty-three. We often see notices of men and women who have passed the hundred-year mark. Recently a proud and grateful son told me of his father living in Texas who is hale and hearty at one hundred and six. He lives five miles from his postoffice and walks for his mail several times a week. Likely one day he is attracted by the covering of his copy of the Texas Christian Advocate.

While our food and clothes are fearfully adulterated medical research has come to our rescue and we have far better sanitary regulation. If among the very many changes and blessings to come to us at the close of this cruel war we can revert to the simple life, within the next fifty or one hundred years, it will not be thought unusual for men and women to live beyond the century mark.
 71st Avenue North, Birmingham, Ala.

If you want to be really happy, cut out your needless wants.

There are some things money can't buy. It won't buy the rich glow that comes to him whose life's aim is going down in glory behind the western hills.

Because of some man's rapid promotion we call them men of opportunity—lucky, we say. It is much wiser the truth to say that they were men ready for the opportunity.

Notes From The Field

EDGEWOOD.

A word to the Advocate to let you know that our meeting is in progress at Edgewood, Texas. After a month of the One-to-Win-One we launched the revival campaign Sunday morning, July 4. Rev. M. N. Terrell, of New Boston, came in Monday and is doing the preaching to the profit of all who hear him. Sunday was a red letter day, with two to consecrate themselves to the ministry and four young ladies to offer themselves for the missionary work. We are praying for even greater results before we close the meeting. Will give a complete report of the visible results of the meeting next week.—W. H. Edwards, P. C.

LOVINGTON, NEW MEXICO.

Two weeks ago we closed a good meeting at Eunice. It was a very busy time in crops, yet we had good turnouts even at 11 o'clock service in week time. Rev. J. Walter Martin, of Dument, Texas, was with us and rendered us faithful service; he is quite a revivalist and did most of the preaching. He is an earnest, consecrated worker and people love him for his earnest devotion to the Master's cause. Had seven conversions and reclamations and the Church greatly revived. Very few more enthusiastic Christian people than live at Eunice. Our third Quarterly Conference was held at Knowles, the 5th, and dinner at the church. Rev. S. E. Allison makes a good presiding elder. He is looking well after all the interests of the Church.—W. R. Crockett, P. C.

ARLINGTON.

After a long lapse of silence, I come to deliver a few utterances through the columns of the dear old Advocate, to say to my friends everywhere that I have labored in the Gospel. I have been a Methodist preacher over forty-two years and not a member of the conference, yet have been in the pastoral work the last fourteen years over Texas, Louisiana and Oklahoma. I closed my last pastoral work at Texhoma, Oklahoma, last November and came to Arlington, Texas, where I have had no pastoral work, and owing to ill health have preached but little. My general health has failed and have been under medical treatment and so weak I have been unable to do anything. I have been a reader of the Advocate over forty years and ask the prayers of all its readers in my distress, for I know not what will become of us—our living going and nothing coming in.—J. B. Gregory.

ROSS.

On Friday night, July 2, our beloved pastor, Rev. L. L. Evans, began revival services which continued up until Sunday morning services, and Sunday afternoon went to assist Rev. Gilleland at Coryell City in a revival meeting, accompanied by Brother J. Virgil Clewer to have charge of the singing at that place. Brother Clewer had charge of the singing here and we know he can deliver the goods. To know him is to love him. We are very glad he has been added to our chain of friendship. Because of faithful continuous prayer God wonderfully blessed us and found his way into twenty-two hearts for the first time—seven have joined the Church and others will join other Churches. Most of us were very busy in crops, but our pastor had faith in God blessing us and caused us to trust for much faith. The price was paid and value received. Because of weather conditions our pastor has been unable to fill about half of our regular time at this place. Because of this several of the community made his acquaintance. To associate with him and work with him is to love him more. O what wonderful faith he has, for which I think his wife is partly responsible. A more faithful worker for God's cause is hard to find. Because the meeting was conducted by our Methodist pastor was no cause it should be a union meeting, as was shown by those of other denominations, as Brother Evans was forced to refer to his Church roll to see to what Church some belonged. The Baptist revival began Sunday afternoon and we are praying for great things yet. Pray for us.—Will Todd, Layman.

REVIVAL AT TEXICO-FARWELL.

Our revival effort began on Sunday morning, June 29, and ended on Sunday evening, July 1. We had engaged the services of Rev. R. B. Freeman, Memphis Conference Evangelist, and he was present on time. From the very first sermon he won the people with his timely and clear-cut style of Gospel preaching. He preached twice a day for two weeks and every sermon

was rich with great truths. In his discourses, while there was stir and an appeal to their emotions, yet there was more—they were pregnant with large conceptions of Scriptural truths and driven home to the hearts of the hearers with fearless, convincing logic and produced deep conviction. The other Churches of the "Twin Cities" joined heartily in the meeting. There was no discussion of doctrine that would offend those of other creeds. The wayward in the Church were appealed to and the responsibility of their place in the economy of God and his Church was laid heavily upon their hearts; and the unconverted were made to feel the exceeding sinfulness of sin. Two services that bear mentioning above others were those to the children on the first Sunday afternoon when some thirty children and young people out of the Sunday School accepted Christ, and especially the service to men only, which was attended by a large number of men, some of whom very rarely attended any Church, gathered by invitation into the Church on the last Sunday afternoon, and, after one of the most powerful appeals I have ever heard, came to a man and gave their hand, avowing their intention of living a better life. As a result our Church will receive twelve or fifteen members and some will join other Churches. The Churches are greatly revived and the cause of God is lifted up in all its dignity and purity. Every Church ought to have an annual revival, if it cannot have one all the time.—J. W. Hendrix, Pastor.

GRANBURY STATION.

Perhaps a word from Granbury, after a year and a half, would not be out of place. I arrived here on November 15, 1913, just in time to say good-bye to my predecessor, Rev. D. A. McGuire. He was here only one year, but during that time he made some tracks that will be here for many years to come. In the midst of the most adverse conditions he succeeded in resurrecting a church building proposition of some eight or ten years standing, rallied the forces, let the contract and carried almost to completion the building of a beautiful and thoroughly modern house of worship on the corner of the public square. I am sure it is not duplicated in a town of the size in the State. We moved into our new church April, 1914, and on May 15 following the Woman's Missionary Society signed a contract for the furniture, which was installed and paid for by September. The building and furnishing of the church was an heroic undertaking, which never could have been accomplished but for the unceasing toil and sacrifice of some of the faithful and loyal members of the Church. I was not a stranger to Granbury when I was assigned to this charge. In 1893-4, I was a student in Granbury College under the presidency of Prof. E. M. Williams, now Rev. E. P. Williams, and presiding elder of the Cisco District, Central Texas Conference. During that time I came to know personally many of the people of the town and especially the Methodist people, and while time has wrought many changes, yet after a lapse of twenty years I find many familiar faces and that the burden of the Church rests practically upon the same shoulders that it did twenty years ago. My family and I received a most hearty welcome on our arrival and each succeeding month has brought increasing tokens of appreciation. Some of the people have even intimated that if we continued to be good they might put up with us for a quadrennium. There have been sixty accessions to the Church during the past eighteen months, a gain of twenty-five per cent. We have just recently passed through a revival, which was a great spiritual uplift, not only to our Church but to the entire community. Rev. G. F. Winfield, President of Meridian College, did the preaching and did it well. Our town will not soon forget his labors among us.—C. N. Morton, P. C.

UTOPIA.

Rev. Shan M. Hull has just closed the most successful revival ever held at this place. While Brother Hull is loath to concede to himself any praise for the success of the meeting, choosing rather to give God all the glory, we must admit that through his untiring efforts in work and prayer before and during the meeting, Christian people have been aroused to a sense of their duty to God, and sinners have been caused to realize their condition and to flee from the wrath to come. The Utopia charge is one of the oldest in the

West Texas Conference. God has been calling the people of this place to higher life, through his ministers, for more than fifty years. H. G. Horton, in a recent issue of the Advocate, tells of having preached here when this country was infested with savage Indians. Mrs. R. H. Kincheloe, in whose house he speaks of having preached at that time, is still living here, and in the meeting just closed took advantage of every opportunity to tell the people of her abiding faith in God. In 1883 our father, O. A. Fisher, was sent to this work. He passed to his reward after serving a few months on his second year's work. Then Sterling Fisher, our brother, finished the year. Later we had old Brother Cox, Brother J. L. Harper, Frank Perrin, Frank Buchanan, V. G. Thomas, Brother Russell, Brother Hammond, Brother Worrell, Brother Matthews, Brother Hubbard, Brother Drake, Brother Pledger, etc., and I do believe Brother Hull has pulled off the biggest revival we've ever had. For the past several months he has been making preparations for the meeting, not only through prayer, but he has advertised in a business way. Circular letters were sent to every family, regardless of Church affiliations, urging them to attend the meeting and to get right with God. The beautiful grove, the property of the Church, was put in shape. The old arbor was repaired and quite a few people from a distance camped on the grounds. Brother Hull, pastor, did the preaching, and for two weeks, twice a day, in the most appropriate sermons we have ever heard, called the people to a higher life, and God was present in power from the first service. The result of the meeting is a genuine revival in the Church. Backsliders have been brought back into the fold, and sinners converted to God. Family altars have been established in many homes, and the whole people start out on a higher plane of Christian living. There were thirty-one additions to the Methodist Church, quite a number joining the other Churches in the town. There were sixty conversions and reclamations. A goodly number of parents dedicated their children to God in holy baptism, and we believe lasting good has been accomplished through Christ.—G. T. Fisher.

REPORT OF HOUSTON METHODIST PASTORS' ASSOCIATION FOR JUNE.

Grace Church—Holding own so far. Prayer meetings are unusually good. Finances up to date.

Tabernacle—Everything in good shape.

Bering Memorial—We are feeling the effects of the summer slump. Two additions to Church.

Ebenezer—Good month. Sunday School is increasing.

Woodland Heights—Good prayer meeting and Sunday School. Average 175. Two additions.

St. Pauls—Prayer meeting and Sunday School well attended; nine additions to Church and three children baptized. Have teachers' training class doing good work, and am stressing the doctrines of Methodism.

First Church—First Sunday of the new pastor was a good one. The attendance was very large. Several additions during the month.

McAshan Memorial—Good month. Seven additions to Church. Good prayer meeting, but Sunday School is little off.

Seth Ward Memorial—All departments of Church in good shape. Six additions to Church and two children baptized.

Brunner Avenue—Everything in good shape.

Brothers Laclere, Stevens and Vargas were present and gave a good account of themselves.

Brother F. M. Boyles, the new pastor at First Church, has been received with open arms by that great Church, and he has had an auspicious beginning. A watermelon feast was given in his honor last Monday morning by the association. H. K. MOREHEAD, Secretary.

OKLAHOMA CITY DISTRICT LEAGUE CONFERENCE.

The Oklahoma City District League Conference was held at Sulphur, Oklahoma, Saturday, June 26, 1915. The League met in the auditorium at the Assembly Grounds, at 3:30 p. m. A very enthusiastic meeting was held. Meeting was called to order with Mr. Tom L. Miller presiding.

After devotionals, led by Brother R. C. Regan, in which he gave a very interesting talk on "Prayer, Its Need and Results, C. C. Barnhardt led in prayer.

Brother W. M. Wilson gave a talk on "The Present Status of the League Work in the Oklahoma City District."

The question, "Can a Rural League Succeed?" was discussed by Dr. Parker.

The Committee on Nominations sub-

mitted the following report, which was adopted:

President, Bryan Wilson, Oklahoma City; Vice-President, Floyd Abshire, Norman; Secretary, E. H. Van Natta, Guthrie; Corresponding Secretary, Charles Lusk, Oklahoma City; Treasurer, Elmer Exhton, Purcell.

A constitution and by-laws, the same as presented in the Handbook, was adopted with the following amendments: Article 7, by striking out the words, "Of one League from each charge in the District," and substituting therefor, "Of five members appointed by the chair. For Article 9 was substituted the following: "By two-thirds majority of the body this constitution may be amended."

E. H. VAN NATTA,
Secretary.

THE ORPHANAGE REPORT.

Did you read it? If you could visit the Orphanage at Waco, Texas, you would wonder how Dr. Burroughs is doing the great work he is now doing with the money he has at his command. He is laying himself upon the altar as a sacrifice for the orphan children. He is doing the work of three men. He has been calling for help. He selected Rev. S. N. Allen to help him as an assistant and is hoping to get him, as he needs him so much.

Dr. Burroughs believes in doing things right. He is teaching the boys and girls to work and educating them so they will be self-reliant. He refuses to employ any but the best teachers; the matrons must be the best. Everything about the Orphanage must be kept in a sanitary condition.

To economize on expenses he keeps a herd of fine Jersey cows and they are good ones. Dr. Burroughs is loved by the orphan children as if he were their father, because he insists that they must be cared for as if they were his own children. He resents with all the manhood of a Christian gentleman the very suggestion of clothing the orphan children with old worn-out clothing of others, but insists that noble manhood and womanhood can only be produced by the environment of Christian home life.

There are girls in the home who could teach some of our wives a lesson in cooking and one of the boys was pointed out to me as steward in the Herring Avenue Methodist Church. When you know more about our Orphanage you will thank God for our beloved Bishop Key, as its founder, and Rev. W. H. Vaughan, who stood so nobly by it in its infancy and it is whispered is going to do something wise for it in the near future. Then you will thank God for the present management. I do not believe a better man could be found for manager than Dr. R. A. Burroughs. He makes an incorruptible faith in Jesus Christ the centripetal power of the home. With a clear intellect he plans wisely, and with untiring energy he is pushing the work with a master hand.

Will we help the work? There is no excuse for refusing to help. I close with a true story:

A man was living in luxury with his wife and children. A solicitor came to his home asking help for an orphanage. When he asked this prosperous individual for money he received the following answer: "I have no money for you. I am taking care of some orphans here," pointing to his own children. "I have been thinking of sending them to you." Certainly he spoke jokingly, but "God is not mocked." Disease entered that home; nurses came, the man and his wife died and in less than two short years the Orphanage was caring for those children. Who can tell the future, or what a day may bring forth? A few days ago a poor widow passed to her reward and, before going, she told a friend to see that her four little children, the youngest only three years old, be sent to our Orphanage. When I was informed of this request I said to the friend: "No room!" Then I asked the question, "How long will a just God, who sees even the fall of a sparrow, permit these little helpless children to cry for bread while men and women live in luxury? Will he not arise some day and say to them: 'Thou art no longer steward?'" JOSEPH'S LEE.

A MISSOURIAN IN CALIFORNIA.

This is my second vacation in a ministry of nearly forty-five years. Our son, Frank, is manager of a house in Oakland, California. June 1, Mrs. B. and I started West. High water in Kansas delayed us so that we were a day late in reaching Oakland. So far we have only given one day to the Fair, but have made three trips to the mountains. Frank owns an automobile, which he keeps in good condition and knows how to run. Our first trip was to that most interesting of American lakes—Tahoe. It can be reached by a narrow-gauge railroad, which connects with the Southern Pacific at Truckee, 208

miles from San Francisco, but the auto trip gives us many views which no railroad affords. We went prepared to camp out and spent our first night at Colfax after a ride of about 190 miles. The next day we ran up the Yuba River to its head, across the Sierras at Summit, 7012 feet above the sea and then ran down a narrow and dangerous road to Donner Lake, made famous by Bret Harte—a descent of 1200 feet in two miles. Donner Lake empties into the Truckee River, which is the outlet of Lake Tahoe. It is a fifteen-mile run from Truckee up the Truckee River to Lake Tahoe. The lake is twenty-three miles long, twelve or thirteen wide, 2000 feet deep and its surface is 6225 feet above the sea. A dam holds back the waters of the lake, which are used for irrigation purposes. No water from the lake reaches the sea—the Truckee River is lost in the marches of Pyramid Lake. The granite peaks which shut in the lake are many of them snowclad and generally appear to rise from the water's edge. The highest summit is on the eastern or Nevada side, and rises 11,000 feet. The water is clear as crystal, and from a pier at the southern end of the lake, as the twilight shadows were falling, I could see the trout moving across the sands where the water was many feet deep. I was told that the bottom can be seen where the water is forty or fifty feet deep. We spent the night at the hotel. We had for dinner baked trout in great abundance—a dish fit for a king. Fish and peaches, to be enjoyed at their best, must be eaten close to where they are killed. Along the western, which is the Californian side, there are some places where the mountains recede from the shore and level spaces are covered with the "forest primeval," where the pines and other evergreens from three to five feet in diameter tower two or three hundred feet. The most dangerous road we found in our trips is that around Emerald Bay, a southwestern projection of the lake. This road is hewn out of the face of the mountain, is narrow and very steep. It reminded me of the American lady, who on a visit to Canada took a toboggan slide, asked what she thought of it, she replied, "Splendid! I wouldn't have missed it for a hundred dollars and I wouldn't try it again for a thousand." For any one who wants a "thriller" let me recommend the ride around Emerald Bay. The gap through the Sierras through which we crossed back to the Pacific side is over a thousand feet above the lake. Here we made a detour to Echo Lake, a gem set in the granite and snow. On a hot June day we tramped in the snow, which still lingers in the forest and hangs in great masses on the granite peaks, which surround the lake. The lake is only a few miles from Lake Tahoe, into which it empties. Its surface is 7580 feet above the sea and it abounds with fish, which we could see in its clear waters. For forty miles we followed the American River, the most picturesque and beautiful stream I ever saw. In forty miles it falls a mile or more. Sometimes our road would be near the water and sometimes we would wind our way along the face of the mountains with the river tumbling over the rocks hundreds of feet below us. We camped in a grove at the water's edge, where we found the river in a tamer mood. In a stretch of a few hundred yards before it broke again in wild leaps over the rocks it reminded me somewhat of the French Broad in its course below Asheville. Lower down the river is the place where in 1848 Marshall made the discovery of gold that caused the rush to California in 1849. C. H. BRIGGS.

739 Grand Avenue, Oakland, Cal.

DUBLIN DISTRICT.

The Sunday School and Epworth League Conference of the Dublin District, Central Texas Conference, met in Hico June 29 until the noon hour on July 1.

That statement gives you the time and place of meeting, but it does not tell you that it was, as an old-timer said, the best in the history of the district. There was an enrollment of one hundred and sixty members and delegates besides the splendid crowd of Hico people who came to each service. There would doubtless have been a larger attendance but for the fact the "farmer folks" were very busy. Chairman Rev. S. B. Knowles, of Stephenville, has a way of making a Sunday School and Epworth League Conference a very happy occasion. The first session opened Tuesday afternoon promptly at 2 o'clock. Mr. A. W. Franklin, of Alexander, led the conference in song and he is a good leader, too. The opening devotional service was conducted by Brother House.

Rev. R. W. Nation, of Hico Station,

delivered the welcome address. In the absence of Rev. G. H. Wilson, the Secretary, the conference elected Mrs. Atlee to that position. The afternoon session was given almost wholly to the work of the Wesley Adult Bible Classes. Out of the six who were to respond during the afternoon all were present except one, and just here let us remark that the program was excellently arranged and covered every phase of the Sunday School work and problems. It moved along during the entire conference seemingly without a hitch, showing that back of it Chairman Knowles was working and the delegates and members were kind in responding when pressed into service to take the place of some one who failed to come. Space forbids the mention of all who took part.

Rev. E. Hightower, Divisional Secretary, was present at the beginning—in fact we found him on the ground—ready to help, and he did help. His splendid address Tuesday evening on "The Necessary Elements of Training a Child" was listened to by a large audience. One little mother remarked, "I shall always be glad I heard that message." And that was the feeling of his hearers.

Wednesday morning conference was opened by a spiritual service, led by Rev. M. L. Latham, Chairman Knowles had a good program for the day and stuck to it. Those who discussed subjects did so with earnestness and ease. There were two spicy debates arranged for during the day and the speakers gave the conference a lively time. We could not mention all the preachers and delegates who delighted the conference during the day, but there were some splendid addresses and papers.

Brother W. E. Hawkins was present during a part of the conference and was a help. Dublin District intends to make good use of him during the coming year. Rev. G. F. Winfield, of Meridian College, was present and delivered a splendid address.

Rev. E. L. Lloyd and lady, of Meridian Station, were also visitors.

Report of Committee on Epworth League showed there were seven Leagues in the district doing excellent work.

The report of the Sunday School Committee showed some very interesting things. We should like to give this report in full—may later. Not as many schools reported as last year. We trust to hear from them all and urge that schools that have not sent in their reports do so now. Send to Mrs. T. B. King, Stephenville, Texas. Stephenville continues to hold the banner as the 100 per cent school in the district. Harbin comes second and Morton's Chapel, of De Leon Circuit, comes third.

At the suggestion of Rev. S. J. Vaughan the office of "tabulating secretary" for the Sunday School was created and Mrs. T. B. King, who had done such faithful work on the committee, was elected to the position. There was a splendid spirit of unity prevailing during the entire conference.

Hico treated us royally. The visiting delegates each went away fully convinced that he or she had the best home. Class No. 3, of the Hico Sunday School, lived up to their motto, "We do things," and treated the entire conference to ice punch out on the cool shady Church lawn Wednesday afternoon. Rev. R. W. Nation, the popular pastor, and his excellent wife are deeply loved by Hico folks who are already sorrowing over the fact that their allotted time with the Hico Methodist Church will expire in November.

Rev. S. G. Thompson and his efficient superintendent, C. A. Kiker, of Dublin, captured the next conference. The 1916 session will be held there. The following officers were elected for the coming year: Chairman, Rev. S. B. Knowles, Stephenville; Superintendent of Sunday Schools, Mr. S. E. Lowe, Lingleville; Superintendent of Epworth Leagues, Rev. L. L. Felder, Harbin; Tabulating Secretary of Sunday Schools, Mrs. T. B. King, Stephenville; Secretary and Treasurer of Conference, Mrs. Abbie Morton Atlee, Route 2, De Leon.

We are planning with our presiding elder to make this next year the best of our history.

Our presiding elder, Rev. S. J. Vaughn, was always present and was a source of help to the entire conference. His wise suggestions and timely remarks, his ready sympathy, helpful talks were always in place. Thursday morning at the closing session the pastors of the District met him at the altar rail; the entire conference bowed in prayer and the presence of the Holy Spirit was felt in our hearts. Brother Vaughn pronounced the benediction and the 1915 session of the Dublin District Sunday School and Epworth League Conference passed into history.

REV. S. B. KNOWLES, Pres.
MRS. ABBIE MORTON ATLEE,
Secretary and Treasurer.

THE FIRST YEAR OF TEXAS WOMAN'S COLLEGE.

The first year of Texas Woman's College has passed into history. The record made is, in many ways, most gratifying. In spite of the financial depression prevailing throughout the entire country four hundred and thirty students enrolled in the various departments, giving a net enrollment of three hundred and seventeen individual students. Ninety-seven of these were in the freshman class of the college. Taking all things into consideration this is a remarkable beginning and is but a prophecy of a still more remarkable future.

During this first session the University of Texas and the State Board of Education have given T. W. C. full recognition as a college of Class A rank. This insures recognition of our work at other institutions of learning. Full credit will be given work done at T. W. C. and credits may be transferred from T. W. C. to the State University or elsewhere on the same terms as from other first-class colleges. Also the State Board of Education issues to our students doing the required work first-grade teachers' certificates.

The work done in the classroom has been most excellent. Professors who taught in Polytechnic College and remained with us declare the work done by the young women in T. W. C. was better than in Polytechnic. This is due in large measure to the absence of distracting social relations necessarily existing in any co-educational college. The excitement and disconcerting influences attending intercollegiate athletics and the disposition to neglect school work for social functions in co-educational schools has been practically eliminated with us. The question of discipline has been reduced until it is almost negligible. Yet there has never been a dull day at the college. A brighter and happier company of young women could not be found. They are from homes of culture and refinement. To be among them has been a joy.

At a recent meeting of the Board of Trust they elected the writer president of the college for a term of five years. After mature consideration I have accepted the position. With deliberation I assume the task of building a really great college and conservatory for women at Fort Worth. While no Methodist preacher is allowed to choose his place of service and cannot therefore safely predict his future, nevertheless, the authorities of the Church consenting, I expect to continue in my present position indefinitely.

The ideal I have set for myself and colleagues is to securely build, properly equip and adequately endow a great college and conservatory for women. It will require years of untiring effort and consecrated devotion to perform the task. The undertaking is worthy of the best that any man can give. I call to my help in this great work every one who believes in giving to our young women in an exclusive woman's college the best possible advantages to prepare them for the special work to which they have been called by nature and providence. I do not purpose a "finishing school for girls" where they can get a smattering of many things, a little music or art or a diploma, but a real college where under positive Christian influences our young women may get the special training and thorough equipment necessary to properly prepare them for the duties of life.

Our first task will be to liquidate our present outstanding obligations and after that to prepare for a new dormitory to meet the increasing demands. Then must come endowment. To assist in this great work Rev. J. D. Young has been elected Vice-President. It is hoped that he will accept this responsible place.

He is remarkably fitted for this peculiar work. No man in Texas has a better record than he for raising funds. In every such position he has accomplished more than was expected. He will doubtless measure up fully to this new responsibility. The trustees have authorized a campaign for \$100,000. The work of raising this sum will be started in September.

The future of Texas Woman's College is filled with promise. Within five years we hope to have all our present obligations liquidated, a new dormitory, a new conservatory building, a good start on our endowment and a boarding attendance of four or five hundred. This is a great goal. Who will help us realize it for the glory of His name and the extension of His kingdom.

A strong faculty has been secured for all departments and high standards of scholarship will be maintained. The outlook for attendance next session is not only encouraging but surprising. Last year at this time not more than a dozen had made reservations. Already ninety-five young women

have reserved rooms for the next session. This speaks volumes for the popularity and success of T. W. C. It is meeting a long felt want—a Class A woman's college.

H. A. BOAZ, President.

OUR CHURCH NEWS

William Waddell Astor, of London, England, opened a subscription list for the Red Cross with a check of \$100,000.

Rev. Julius Mazzath is one of the Vice-Presidents of the Hebrew-Christian Alliance recently organized in New York City.

Bishop J. C. Kilian, who has been connected with Trinity College for the past twenty-seven years, has been elected as President Emeritus of that institution.

Dr. John Chisford, after serving the Westbourne Park Church, London, has decided to retire from the pastorate. He has for many years been regarded the leading Baptist preacher in England.

The largest sum paid toward preachers by any denomination is that paid by the Presbyterian Church, North—\$111 per annum. The next highest is that of the United Presbyterian Church—\$77.

Five Annual Conferences of the Methodist Episcopal Church have expressed by formal resolutions their belief in woman suffrage. These conferences are Philadelphia, Central Pennsylvania, New Jersey, Newark, New York East, and Troy.

The London Missionary Society has twenty-three British missionaries at work in South and Central Africa. These supervise 803 native preachers and teachers, who minister to 227,000 Church members and adherents. In addition is wider evangelization.

All some growth in military aid in the mosques of the Church of Scotland have been looked up by a patient investigator, and he reports that twenty per cent of them have already voluntarily enlisted for the war in Europe. Good evidence—if evidence were needed—that the masses of Scotland don't raise weaklings.

In a Baptist exchange, we saw named "the two and the only two remedies" for every Church difficulty: A change of pastors and a protracted meeting. As there is only one time in the year when we can change a Methodist preacher, a protracted meeting seems to be the chief remedy on which a Methodist Church can rely. Not a bad idea.

The Methodist Board says that Mr. Ellis W. Shuler, son of Rev. J. A. H. Shuler, of Rural Retreat, Va., has just received his Ph. D. degree at Harvard University. He has been elected Professor of Geology in the Southern Methodist University of Dallas, Texas. Dr. Shuler is one of our brightest young laymen, and we will watch his future course with interest.

Mrs. J. M. E. Monroe, mother of Mrs. C. E. Bowman and Mrs. J. E. Dickey, of Oxford, Georgia, died on June 16 at the home of Mrs. Bowman. Her death resulted from a fall some weeks ago. She was seventy-nine years of age. Accompanied by Dr. and Mrs. Dickey and Mrs. Bowman, the body was taken to Quincy, Fla., for interment on Thursday, July 1.

"Bishop McCoy's mother is keeping house for him and his four motherless children," says one of our exchange. And we say that there are two who will not forsake us, our Lord and our mother. Being with us first, she will be with us last. When the angels called and left our good Bishop alone the faithful old mother stepped in—and they were not alone.

The Michigan Christian Advocate aptly says: "Our rich men ought to come to the aid of retired preachers. They bestow millions on colleges. Let them bestow tens of thousands on those who have made the colleges possible. If the one is an essential educational force, the other is a force of charity without which the education will be incomplete."

A new impetus to all forms of missionary work is expected to be the result of the national missionary campaign of 1915 and 1916, which is being organized by the interdenominational Laymen's Missionary Movement. The most important feature of the campaign will be a series of seventy-five great conventions to be held in cities in all parts of the United States from October next to April, 1916, and the campaign will culminate in a national

missionary congress in Washington, D. C., April 25-28, 1916. Some of the convention dates are: Baltimore, Md., November 2-5; Cincinnati, Ohio, November 2-5; St. Louis, Mo., December 1-3; Houston, Tex., January 19-21; New Orleans, La., January 22-25; Jackson, Miss., January 25-28; Birmingham, Ala., January 31-February 2; Atlanta, Ga., February 2-5; Greensboro, N. C., February 9-11; Richmond, Va., February 15-17; Kansas City, Mo., February 18-19; Lexington, Ky., February 20-22; Memphis, Tenn., February 27-March 1; Little Rock, Ark., March 1-3; El Paso, Tex., March 5-8; Oklahoma City, Okla., March 5-8; Fort Worth, Tex., March 8-10-12.

The Continent states that Dr. G. Campbell Morgan will not leave Westminster Chapel in London after all. The British Weekly announces that the trustees of the congregation have prevailed on him to withdraw his resignation from the pastorate. What assurances have been given inducing Dr. Morgan to change his mind are not yet stated.

Miss Stella McGee, of Woodville, Miss., will be in charge of the English work in the Memphis Conference, Female Institute, Jackson, Tenn., during the coming session. Miss McGee is a granddaughter of the late Bishop Charles B. Callaway and her paternal grandfather, Judge Edward McGee, was one of the founders of Centenary College, of Louisiana, and also the builder of the first railroad constructed in the State of Mississippi.

The Turks in Palestine are reported to be concentrating near Laffan, which occupies the site of Hebron. (News 27, 28, 29, etc.). This is on the northwestern side of the plain of Esdraelon, near Mount Carmel. It has been a field of battle from the earliest historic days, and is believed to have been for this reason chosen by the Revolver (see 16-6), as the scene of the final battle between God and the powers of darkness. In the form armed with it means maintain of Hebron.

Southern Methodist women are doing a great and a growing work. In her latest report, Miss Mabel Head, Secretary of the Foreign Department of Women's Work, gave a succinct review of that branch of the work showing a total of 127 missionaries, 264 native workers, twenty-one boarding schools, 1821 pupils in boarding schools, sixty-seven day schools, 1547 pupils in day schools, 228 Bible women, five 1000 schools, 200 scholarships, one hospital, 6464 patients in hospital, sixty-two buildings owned, and property value at \$1,111,000.

In an obscure corner of most of the newspapers there has been hidden away an announcement that is bound to have a vital bearing upon the future of Christian missions in Korea. According to a statement of the Japanese Governor-General of that country all religious education in the schools will be barred within the next few years, and only a "general education" permitted. This will seriously hamper the work of the missionaries who find in their schools one of the most effective means of sustaining the wonderful revival that is making Korea a Christian country.

Pope Benedict has formally approved for both private and public use a prayer imploping victory for Italian arms. Translated, it is in part as follows: "O Jesus Christ, our Lord, who didst so love the native land as to weep for it in sorrow, look pitifully on our beloved Italy. She, then, weant, in fighting to make safe our natural boundaries and to stretch forth her hand to her own unredeemed brethren. Not lust of usurpation, therefore, nor hatred, move her, but justice and love. Bless, O Jesus, our arms on land and sea, render them gloriously victorious, bless our soldiers, sustain even to the end their proverbial courage. Free from sin these brave sons of ours for whom thou hast shed thy precious blood, that so many of them as fall victims to their sacred duty may be safe with thee in Paradise."

A large gavel fashioned on the model of a Hussite war club was used at the interdenominational celebration in Chicago, Coliseum, July 6, observing the five-hundredth anniversary of the martyrdom of John Huss. The gavel is the property of Dr. John Timothy Stone. It was sent to this country from Bohemia, but on account of the large number of copies of Huss embedded in it, it took six months to get permission to send it out of Bohemia. In the head of the gavel is a bit of silver ore from the St. Martin mine, in which 1500 Hussites were immured and starved or slain. The ore is surrounded by chains preserved

as heirlooms in the families of persecuted reformers, and the top of the handle is circled with a wide silver band set with "martyr's" tears, the famous parrots of Bohemia. The handle is of black oak from a beam of the house in which Huss was born, and the whole decorated with silver coins of the days of George "The Protestant King" (1437-71), and further embellished on the side by a beautiful silver bas-relief of the communion cup for whose use by the laity the Protestants fought to the death. A more striking epitome of important church history was never put into so compact a form.

SOME MORE THINGS TO THINK ABOUT.

I have read in the Advocate of May 27, "The Preacher's Relation to Reformers," by Rev. W. F. Packard, and indeed it has put me to thinking and wondering as to what sort of preachers would God-called men be if they should keep their hands off and their tongues out of the reforms of this world.

I have come through every school of my memory for the account of a reform in this world that has been wrought out independent and absolutely free from the hand and tongue of the preachers of the Church of God, but have failed to find one.

I am also led to wonder if it be true that because Jesus did not enter the Roman courts and sue out a writ of injunction against slavery, or civic, industrial or economic or political questions, therefore he never lifted his hand, voice or appeal to the powers which are ordained of God to punish the corrupt and political regime of his day. I also wonder if anybody ever knew of a State or city, "which is the conscience of the Commonwealth," that suppressed demerit, vice, safeguarded virtue and sobriety where the hand was never lifted, nor voice heard through organized forces in the God-called preachers.

Can it be possible that the Church of God has reached a period when men and devils who will not respect God, the Sabbath, the home and virtue, and the God-called preachers who come with their message, the influence and authority of lawmakers and officers that the Courts shall accuse them of having a religion that is "heretical, vicious and devil-inspired, that he has yielded to the temptation of the devil and has taken the wrong road to the Kingdom?"

When Jesus taught his disciples how to preach, what to preach and how to do, taking for his text such as "Lay not up for yourselves treasures on earth," I wonder if he did not deal with "political craft" in terms and actions that no man could mistake his meaning. And when Jesus took for his text "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," I wonder if Jesus did not treat "harbory and prostitution" with language and appeals to ministerial powers that were so strong that some men even in the Church of that day said he had "jumped into the limelight, exploit the newspapers, spectacular, theatrical, dramatical, sensational, loud, blustant, denunciative and abusive."

Sometimes I believe the reason Jesus did not yoke the civic powers with his message for the suppression of vice, social injustice, greed and craft, commission his disciples as such to form law and order leagues against them, was because of the envy of both the Jewish and Roman courts against both him and his disciples.

I am sure the reason why the social outcasts "weep not, penitential tears upon his sandled feet" was because he pleaded for their uplift in the affairs of men as well as in the mercy of God.

No, we have to record that one "one of men ever brought suit in Caesar's court against him for damages," but we have record that they did bring suit in both Jewish and Roman courts for his death, and also the death of his disciples. I am also inclined to believe that it has been the weapon of his message yoked with civic righteousness by God-called men that in every age has "brought down the Roman eagles from the dome of the capitol and planted there the conquering cross of Christ." O ye God-called men, yoke up in your message the language and forces of the world as the weapon of God for the overthrow of all vice and sin and having done all, stand! G. H. COLLINS.

The prevailing fault of our time is the estimating of manhood by the accidentals of life rather than by its essentials. Not what a man has or what happens to him; not wealth, nor noble blood, nor crowns, nor titles; but the things that are in him and shining through him—his thoughts, motives, springs of action; these constitute the man.—D. J. Burrell.

Dangers Which Threaten This Government

By REV. R. C. ARMSTRONG.

Number One.

While the Church and the State should ever be separate, yet their interest is inseparable, being closely interwoven. It is not the object of the writer to point out the relationship in these articles, but to sound a note of warning. I desire first to point out, as briefly as possible, some aspects of Socialism.

I have been requested by several persons to write a book upon this question. Time and again I have been asked to give my views upon the subject, so, after studying the subject some years as presented by some of its most reputable authors, I have reached definite conclusions, and I desire to give a brief summary to the readers of the Advocate. I am sure that I shall escape criticism, except from avowed Socialists, and they shall have no just grounds for objecting, as I shall take my texts from Socialist's literature and give only a hermeneutical interpretation of the same. An impeachment of the honesty, integrity and sincerity of no individual is intended, but a brief, so-called review of some of the tenets of Socialism which tend to the subversion of religion, civic, economic and social conditions as they now exist.

Socialists begin by pointing out existing evils of society, such as the oppression of children and women among the poor of the laboring classes, and the destitution and suffering of the unfortunate in our centers of population, and attribute all this and all other wrongs to what they term "bourgeois" society or "the capitalistic system."—"The System."

In the last analysis, ownership of property is responsible for all the wrongs that exist and the evils to which we are exposed. To end all poverty, oppression, suffering, discontent and to make all men, women and children free, equal and happy there must be a radical and complete transformation of the body politic. They claim that nothing short of this will avail.

This wonderful amelioration of society they attempt to secure independent of Christianity and of God; in fact, in contempt of God. Robert Blatchford, the editor of the Clarion, London, and a leading Socialist, is the author of a book styled, "God and My Neighbor," boldly admits he is an infidel and that Christianity must be destroyed before Socialism can be established. On page 237 of the above named book you can find this statement: "I have been asked why I have 'gone out of my way' to attack religion, why I do not 'confine myself to my own sphere and work for Socialism, and what good do I expect to do by pulling down without building up.' In reply I beg to say:

1. "That I have not 'gone out of my way' to attack religion. It was because I found religion in my way that I attacked it.

2. "That I am working for Socialism when I attack a religion which is hindering Socialism.

3. "That we must pull down before we can build up, and that I hope to do a little building if only on the foundation."

On page 243 he says: "In such a world as this, friend Christian, a man has no business reading the Bible, singing hymns, attending divine worship. He has not time." On page 245 he says: "Christianity degrades and restrains humanity with the shackles of 'original sin.' Man is not born in sin. There is no such thing as sin." "But this is not a humane and civilized Nation, and never will be while it accepts Christianity as its religion." (page 247).

I purchased Blatchford's book because he is regarded as one of the principal leaders of Socialism. He writes in being an infidel and attacks the Bible from every angle of approach in the most fearful tirade and scurrilous manner. Two excerpts will serve to illustrate: "The Bible God, Jehovah is man-made, evolved from the idol of an obscure and savage tribe." (Page 261). "As for the Biblical God, Jahweh, or Jehovah, I shall try to show from the Bible itself that he was not all-wise, nor all-powerful, nor omnipresent; that he was not merciful nor just; but that, on the contrary, he was selfish, jealous, dishonorable, immoral, vindictive, barbarous and cruel." (Page 29).

This is the kind of literature that lies at the root of Socialism. But it may be claimed that this is exceptional and does not reflect the true principles of Socialism. Let us see!

August Bebel is regarded as one of the most learned, if not the most learned among the Socialists whose writings are held, so far as I know, authoritative. He is the author of a

book on "Woman and Socialism." In this book he discusses the woman question in its various relations to society and also sets forth the scope and intent of Socialism. In his plan for the reconstruction of society, after the present system has passed away, which he says will gradually occur, he leaves God and Christianity entirely out of his reckoning, but contends the highest state of society will be reached under the Socialistic regime. That Socialism is based upon skepticism is made quite plain by Bebel. In tracing the origin of woman he says: "Just as the myth of the creation of the world, as taught by the Bible, could not be maintained in the face of innumerable and indisputable facts founded upon modern scientific investigation, it also becomes impossible to maintain the myth of creation and development of

The Conservation Of Christian Resources

By REV. H. M. RATLIFF.

(The first of this series appeared in issue of July 13)

Article II.

Argument From Reason.

To all devout believers in the authority of Jesus and in the integrity of the Scriptures, any further argument may seem unnecessary, since the Scripture will be all the more convincing when seen to be affirmed by reason and common sense.

1. All civilized parents, to say nothing of Christian parents, are very zealous in looking after the physical health of their children. They secure the best of food, clothing and shelter for the body. They endeavor constantly to protect the child against contagious and infectious diseases. If the child is taken seriously ill they become alarmed over his condition, and make many unselfish sacrifices, forgetting personal ease and comfort, in behalf of the best interests of the child. They use common sense and secure the services of the best available physicians. Though the sick child does not understand why the physician is summoned and why the medicine is prescribed, yet the parents make no delay in administering the remedy on the ground that they know what is best for the child. Nor is the child consulted as to whether he wants the physician and the medicine, but, though he protests vigorously against taking the doctor's prescriptions, his parents set up their superior intelligence as the one rule and guide for his physical restoration. All of this is as it should be. Every parent owes his child the best possible physique, a physique that is robust, healthy and capable of bearing the strain of accumulated responsibilities. Physical fitness is a necessary qualification for efficient parenthood. The physical well-being has but little chance in the race of life, and that parent greatly sins who, by willful indulgence, transmits hereditary imperfections to his offspring.

2. Most parents are equally anxious about the intellectual needs of their children. As an indication of this fact, at the age of six or seven years the child is given a simple equipment and sent off to school. He is told that he must learn an alphabet, and later on a multiplication table, and many other things which are about as intelligible to him as Greek is to an African negro. He sees but little value in these performances and sometimes shows a little dislike for such amusement. But father and mother, by means of a little stimulation brought to bear upon his physical sensibilities through the exercise of parental authority, see to it that he is in school the largest part of the waking hours of the day, the largest part of the days of the week, the largest part of the weeks of the year, and the largest part of the years of childhood and youth. Compulsory education is no new thing, for the principle has long operated in many homes. The common sense and reason of the parents keeps the child in school on the ground that education is better than ignorance, that light is better than darkness, and that a cultured and trained intellect is better than an uncultured and untrained intellect, although the child himself may have no adequate conception of the value and purpose of such continued discipline. This is all good and well, and it is next to criminal for a parent to be indifferent to the mental welfare of the child. Every parent who is unwilling to send the child to school should be stimulated to such noble action by the hand of

man." In discussing the question of prostitution, as related to the State, he says: "The myth of temptation of Adam and Eve in Paradise continues to influence our conceptions and laws and sustains the Christian assumption that 'woman is the great seducer, the source of sin.'" (Page 179). It is evident that leading Socialists repudiate the Bible and contend that it is not the foundation of our civilization; that man is the product of evolution, nevertheless Christianity has had and does have its influence upon our laws and upon society, so that to bring about the regeneration of society and to further the interest of Socialism, Christianity must be eliminated. I do not contend that all Socialists are opposed to Christianity, yet I do contend that some of the principles of Socialism are incompatible with Christian philosophy and plainly at variance with the teachings of the Bible. This will be made apparent in succeeding articles.

Fort Worth, Texas.
(To be Continued.)

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J. W. BEESON, A. M., LL. D., MERIDIAN, MISS.

(Continued on page 7)

WHY MEN DRINK.

Scientists who have studied the problem of drink tell us that there are two underlying and unavoidable causes that are responsible for a large proportion of the causes of habitual intemperance. These are: 1. Mental fatigue, or worry; 2. Physical fatigue, or muscular exhaustion.

In his search for relief from fatigue man has sought out and pressed into service almost every vegetable and animal product that nature has endowed with refreshing or with stimulating qualities.

Nature has provided two essentially different groups of substances to overcome the injurious effects of toil. They are the alcoholic beverages, including wines, beers and liquors, and the non-alcoholic beverages, including coffee, tea, cocoa and Coca-Cola.

Which is the most wholesome and efficient?

Scientists tell us that the alcoholic beverages relieve fatigue by stimulation and are to be classed as artificial stimulants; whereas, the non-alcoholic beverages refresh the nerves and muscles by a process analogous to lubrication.

In the case of coffee, tea, cocoa and Coca-Cola the refreshing principle is a substance called caffeine, which is a vegetable xanthin. As xanthin is a normal ingredient of the human body, and as caffeine when digested becomes a xanthin, some scientists class coffee, tea, cocoa, Coca-Cola and the meat extracts as natural stimulants.

"Coca-Cola is the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts, and contains no tannic acid or caffeine. The carbonation and the fruit flavors combine with the caffeine to give a most delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea and coffee, in spite of the fact that Coca-Cola contains only about one-half the quantity of caffeine.

"There is that scattereth, and yet increaseth."

"The meek will be guide in judgment; and the meek will be teach his way." Ps. 25:9

THE CONSERVATION OF CHRISTIAN RESOURCES.

(Continued from page 6)

men will ever become Christians who were not Christians before reaching twenty years of age? This conclusion does not belittle the saving power of the Gospel of Christ but rather it emphasizes the impotency of the sinner to break away from his ailments and slavish habits when once the will has become chained and fettered by sin.

5. The sooner the life is surrendered to Christ, the longer and more fruitful the years of service in his Church. The Bible teaches that Christ saves men that they may serve. He saves them that they may help save others. He blesses them that they may be a blessing. He calls them unto himself that, being relieved of the burdens of personal sin and guilt, and filled with the spirit of service, they may go out to minister unto the needs of un saved humanity.

San Antonio, Texas.

OKLAHOMA METHODISM.

Originally the work in the territory that is now the State of Oklahoma was, as the name of the conference indicated, "Indian Mission." At that time only three Churches had missionaries among the Indians, the Presbyterians, Missionary Baptist and our Church. The preaching to the scattering whites was purely incidental, and there was a time when the records showed a larger number of negro members than white members, namely: White members, 115; colored members, 189. I have already shown that in 1890, at the time of my admission, we had 1480 Indian members and only 2002 white members. However, by this time the white people were coming into the Indian Territory by thousands. The Cumberland Presbyterians had begun work a few years before, and the Rev. J. Campbell was already in the land, generally of the non-progressive type. The Northern Methodists were beginning to inch in, but they had no standing whatever until the organization of the Territory of Oklahoma, the Northern half of which is settled principally by Northern people. Our Bishops at that time knew all the preachers personally and were much venerated and loved. They both knew God and the men who labored under them, and the Annual Conferences were seasons of religious uplift, social reunion and holy joy. The District and even Quarterly Conferences were great occasions among the people-called Methodists. The distinctive doctrines of our Church were preached with power and the Holy Spirit witnessed to their truths. Shouts were heard from happy sinners, infants were baptized by the hundred, great revivals were held and there were many "added unto the Church daily, such as were being saved." Up to 1890 our Church had spent more than a half million dollars in work among the Indians. Now the Indian work is a small part of Oklahoma Methodism, and, in my opinion, it deserves more time and money spent on it than we have given it for the last ten years; but I forbear.

A great deal of our early work among the Indians was done in contract schools; that is, the different tribes would turn certain buildings and a certain number of children over to us and we would furnish money and teach, the Indian tribe furnishing

Advertisement for Texaco featuring an illustration of a man and a woman with a suitcase, and text describing Texaco products and their benefits. Includes the Texaco logo and 'The Texas Company General Offices, Houston, Texas'.

any additional sum. Sometimes this worked well, when we had "the right man in the right place," but sometimes scandals arose, so history repeats itself. "Whatever is has been before." A. C. PICKENS, Tecumseh, Okla.

THE UNTOUCHED CHORD.

The story is told of Ole Bull, the great violinist, and John Ericsson, the inventor of the Monitor, that when the musician was entrancing New York with the sweet strains of his violin, he met the inventor on the street, and on three different occasions invited him to his concerts, only to meet with a brusque refusal from his friend, who declared that he did not care for music. At last the great violinist hit upon another plan. He went to Ericsson's works, taking his violin along. He began by asking the mechanic if he could remedy some trifling defect in the instrument, and led the conversation to the structure of wood, the theory of sound, and discussed the scientific principles involved, things with which Ericsson was perfectly familiar. Then when the proper moment had come he said, "John, let me show you what I mean." He drew his bow over the strings of his violin and began to play drawing from the instrument some of such beauty that the inventor sat entranced. The musician played on and on. The workman left his work and crowded round, and when he stopped his friend cried, "Go on! I never knew what I lacked. Play on!" There was room in his soul for music, but it needed to be touched by a master hand, and then it responded with joy. Before that, mechanical problems and interest in his inventions, all the practical and material things of life, had crowded out what he deemed sentimental and useless. It needed just such an experience to show him that his soul had been busy

without his knowing it, and he confessed the fact. There are thousands whose attitude toward religion is that of John Ericsson toward music. Their lives are so full of worldly concerns, non-roy-making and pleasure-getting, love and ambitions, problems of science, literature and mechanics, that there is no time or thought for the things of the soul. They neither feel the need of them nor value them, and as an avenger as needed and meaningless everything that might excite them to think of these things. It is not a matter of little account. A person can go through the world and never have his taste for music weakened. He loses a pleasure that is all. But to go through life without Christ and his religion is to lose a soul. Deep down in every heart is a longing for the God, and if only the chord is rightly touched, the response is sure. That a man is not a Christian does not mean that he has no capacity for religion. That he does not recognize religion as practical and necessary only means that it has not yet been properly presented to him. He may know it theoretically, as Ericsson knew the theory of music, and will fail to know its power, and the mission of every Christian is to carry to his friends, with patience and love and love, the spirit and truth of Jesus, and the beauty of the gospel that their souls may be touched and awakened to the enjoyment of their true full life. Lutheran Observer.

Our young people will greatly help their own consciences, and greatly add to parental joy by thoughtful economy. Fashion extravagance can add much to the burdens which some fathers and mothers are already carrying under. The sons and daughters who not only deny themselves of many things but actually get under and help to carry the home expenses, are a benediction to that

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Advertisement for Church Bells School.



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THE CHURCH'S BATTLE IN BEHALF OF LABOR.

(Continued from page one).

by its organized efforts succeeded in postponing the pure food law for sixteen years. The heartless greed of American men and women insist upon supplying the Nation its pleasures by the moral death of our fellows. It is this growing irreverence for human life in our American civilization that so distresses the Christian Church.

The Christian Church reverences but one thing—human life. The Christian Church will accept no measurement of human life that does not account for the physical and the intellectual, the moral and the spiritual elements in man. The Christian Church will continue to resist with all her powers of persuasion both the individuals and the corporations who put material profits above human life. The making of men is the only task the Christian Church acknowledges as worthy of her consideration. The Christian Church, as did her Master, will remain sublimely indifferent to everything which does not have as its end the deepening and the enriching of human life. The Christian Church, as did her Master, will remain shockingly unconcerned with every scheme which does not have as its aim the betterment and the development of human life. And the Christian Church will remain the uncompromising foe of men and schemes which paralyze and impoverish, degrade and enslave human life.

The Christian fortitude of Dr. O. F. Sensabaugh and family in their recent distress has won the admiration of the entire city of Dallas. Henceforth they will have even a choicer place in the hearts of all. They have shown us all how to bear our afflictions. They have made it easier for us to believe in the grace of God, which is sufficient for every human condition. And to them, once again, the Advocate extends assurances of deepest love and sympathy.

It is easier and safer to do what God requires of us than to face the responsibility of refusing to do it.

EDITOR'S REMARKS AT A MASS MEETING IN DALLAS, SUNDAY, JULY 11, 1915.

Called for the Enforcement of the Sunday Law.

Mr. Chairman and Citizens of Dallas: The entire State of Texas is an interested spectator in our proceeding here today. The city of Dallas long has been given up to be the metropolis of our great Southwest. The city of Dallas sets the pace for Texas. As Dallas goes, Texas will go. However objectionable this statement may be to friends living in rival cities of Texas, the truth of it will appear more and more as the years come and go.

The alert citizens of Dallas are at this moment engaged in the commendable enterprise of widely advertising their schools. The city of Dallas has its own program to become as renowned in education, music and art as she is in her banking and commerce. Thousands of young people from the smaller towns and the rural sections are to have their attention called to our superior educational advantages in Dallas; and Dallas, we hope, is to become the residence of these choice sons and daughters of Texas in the formative years of their lives. All Texas, therefore, is vitally interested in what is happening in the city of Dallas. And if Dallas shall lead in the reform now under consideration as she led in the reform of abolishing race track gambling in Texas, and as she followed in the abolishing of segregated social vice, the people of Texas will be attentive, at least, to her aspiration to become a great educational center in the Southwest. Only the shortsightedness of Dallas' own citizens can defeat her program.

In the discussion of the city of Dallas and the Sunday moving picture show I desire to mention certain verifiable facts—facts with which any honest man may easily acquaint himself. And in the discussion we note:

(1) The law in the State of Texas touching Sunday public amusements. This law was plainly construed in the recent decision of the Court of Criminal Appeals. In that decision Judge Harper plainly construed Art. 199, Revised Statutes of Texas (1895), as prohibiting the operation of Sunday moving picture shows for which an admission fee is charged. He plainly showed, further, that such has been the uniform construction of this law by his court, as is in *ex parte* Lingenfelter. He showed, still further, the court's impatience with any effort to evade the law. He showed, further still, that the Legislature had made its intention and purpose clear as to the meaning of Art. 199 by voting down overwhelmingly a bill authorizing cities to permit moving picture shows to be operated on Sunday. Whatever else may, or may not, be clear in the matter, the meaning of the Texas statute on Sunday moving picture shows, as construed by our courts, is clear.

(2) The second thing that is equally clear in the matter is that the Legislature, even if it desired to do so, cannot delegate to a municipal corporation, such as the city of Dallas, authority to suspend the statute law of the State. Harris, in his Annotated Edition of the Constitution of Texas, recites case after case in which the courts have so construed Art. I, Sec. 28, of our Constitution. That article and section reads: "No power of suspending laws in this State shall be exercised except by the Legislature." The citizens of Dallas especially ought to be fairly familiar with this provision of our Constitution. Certainly the officials of the city of Dallas ought to have no serious difficulty in recalling the case styled "Brown Cracker and Candy Company versus City of Dallas," in which the ordinance of the city of Dallas regulating, colonizing and segregating the keepers of bawdyhouses within a specified district of the city was declared void upon the ground that it violated the section of the

Constitution mentioned and Article 361 of our Penal Code.

The decision of the Supreme Court of Texas in *ex parte* A. H. Mitchell is so recent that our Dallas officials ought not mistake its meaning. To use the language of the court in this case: "The case presents the question of the constitutionality of the referendum act of the Thirty-Third Legislature, authorizing the qualified voters of any county, or certain political subdivisions of a county, to determine by an election whether poolrooms or poolhalls should be prohibited therein, and making it an offense to there operate or maintain them if the result of the election be in favor of their prohibition."

The court assailed the constitutionality of the act upon two grounds, the second of which is that it violates Art. I, Sec. 28, of the Constitution. The court's objection is given in this very language: "It authorizes the suspension of a general law of the State by the voters of a county, or subdivision of a county, namely, the statute licensing the operating of poolhalls generally within the State, in violation of Art. I, Sec. 28, of the Constitution, which is, 'No power of suspending laws in this State shall be exercised except by the Legislature.'" The Chief Justice further illumines the meaning of this provision in our Constitution by saying that it is "an amendment of previous constitutions which permitted such suspension under the authority of the Legislature."

These two points, then, it would seem, are unmistakably clear. 1. The statute law of Texas prohibits the operation of the moving picture show on Sunday in Texas. 2. The Legislature cannot delegate to a municipal corporation authority to suspend the statute law of the State.

(3) There is yet a third thing which is equally clear in this discussion, and this third thing is that the Legislature, in granting the city of Dallas a charter in 1907, did not attempt to delegate to the city of Dallas authority to suspend any statute law of the State. On the contrary, the Legislature expressly provided that the city of Dallas should have no such authority.

We have before us the "Charter of the city of Dallas, including amendments of 1909, 1911 and 1914." Article II defines the "powers of the city." Article II-1-2 reads as follows: "The city of Dallas shall have power to enact and to enforce ordinances * * * provided, that no ordinance shall be enacted inconsistent either with the laws of the State of Texas, or inconsistent with the provisions of this act. * * * and it shall have and exercise all powers of municipal government not prohibited by this charter, or by some general law of the State of Texas, or by the provisions of the Constitution of the State of Texas."

The Legislature, it will thus be seen, not only did not contemplate that the city of Dallas should enact ordinances inconsistent with the laws of the State, but expressly provided that it should not do so. And when the city of Dallas did attempt to enact an ordinance inconsistent with Article 361 of the Penal Code of Texas the court declared such ordinance to be void.

(4) In view of the facts mentioned there is possible only one conclusion concerning our city ordinance which permits the opening of Sunday picture shows between the hours of 2 p. m. and 12 p. m. The ordinance assumes to suspend a State law. No such power was granted, or could have been granted, to this or any other city of Texas.

Nor is the legality of the ordinance in any wise affected by the fact that it was put upon the city code in re-

sponse to the majority vote of our citizens. The fact, I say, that this ordinance was voted by the qualified voters of the city of Dallas, and ordered placed on our ordinance records by the Board of Commissioners cannot alter the illegality of the act. Nor does the large majority which the ordinance received in anywise alter the illegality of this act. Had the vote been unanimous the ordinance would still remain an illegal ordinance.

If majorities in our cities are to be made the test of the validity of law, then these majorities could suspend the State law concerning gambling, or bawdyhouses or anything else they chose. A majority vote of Dallas could with as great legal propriety open the saloons from 2 p. m. until 12 p. m. on Sunday as it can open picture shows for the same hours on the same day. A majority vote of Dallas could with as much legal propriety designate reservations for prostitution as it has designated certain hours in which the moving picture shows may violate the Sunday law.

My respect for the citizenship of Dallas compels me to assume that many persons in our midst voted for the ordinance in question under a misapprehension of the authority delegated by the Legislature to our city government. The doctrine of local self-government in Texas has been overworked very considerably in these recent years. A sacred doctrine has been invoked by designing politicians to protect and conceal the infamy of the legalized whiskey traffic in Texas. This sacred doctrine has been invoked to foster bawdyhouses in Texas. And this sacred doctrine is now being invoked to nullify State law on the question of Sunday labor. Up to this time, I repeat, many of our citizens must have labored under a misapprehension as to the measure of local self-government granted by our lawmaking body to our cities. It is inconceivable that a great city should knowingly go on record for a suspension of the law of the Commonwealth in which we live. If from this day, however, with our eyes open, we as a city shall still stand for a positive repudiation of State law, then our enlightenment will be an exact measure of our culpability, and we will advertise ourselves to all Texas in a manner exceedingly unfortunate.

There remains but an additional word to be said before I give place to the other speakers. In taking the position which I take today I feel that I am fighting the battles of labor. The Churches feel that in assuming this position they are fighting labor's battles. The right to rest one day in seven has its bulwark in the Sabbath. The Sabbath is God's check, and the Church's check, and the State's check upon the cupidty of man. It is the most democratic institution in history. It proclaims man's kinship with his Maker. It says every man shall have the right to retire stately to the bosom of his family for worship and for rest. And in our democratic country we must have a Sabbath either for all or for none. The law must apply to all alike, or it will be respected by none. Class legislation is indefensible in a free republic. Exceptions in the application of law have always brought into contempt the whole administration of law. For example, it was the experience in New York, and has been the experience in Texas, that when exceptions in the operation of the gambling law of certain times and places were made, it was found difficult to enforce the gambling law anywhere. Men in the downtown gambling dens could not be made to understand why it was wrong for them to gamble in their dens when the law legalized the same act within an inclosure a few blocks away. Law must apply to all alike or it will be respected by none. Law broken down for one man will be broken down for another man. Law suspended for one occupation will be suspended for another occupation. It is upon such considerations as these that the Leg-

islatures have refused to make exceptions for the moving picture show proprietors. The State no less than the Church, therefore, is fighting the battles of labor in its enactment of Sunday laws.

THE DALLAS SITUATION.

Recently the Court of Criminal Appeals construed the State statute as prohibiting the operation of moving picture shows on Sunday. The Dallas Council of Churches is seeking to have this law respected in its city. Complaints have been duly filed against the proprietors of the Sunday moving picture shows. Last Sunday the Council held a mass meeting to crystallize sentiment in favor of obeying the law of the State in the matter of Sunday shows to which admission fees are charged.

The Moving Picture Operators' Union is stoutly resisting the movement inaugurated by the Council of Churches. The Operators' Union is frank enough to acknowledge that the consideration of profits, in part, moves it in its opposition to the enforcement of the State law. Its secretary, among other things, has given out the following statement:

"Sunday is the day the shows make a profit," he said. "If the shows are closed on Sundays, four or five of the local theaters will be forced out of business, not just on Sundays, but all the time. The shows that continue to run would have to cut expenses somewhere. The orchestras would be the first to go, after which the number of employes or salaries would be reduced."

Some representatives of labor have joined the Operators' Union in their protest, even threatening the enforcement of all Sunday laws in Dallas. The Council of Churches answers the threat as follows:

"The Executive Committee of the Council of Churches welcomes the proposed action of the Central Labor Council in proceeding against violations of the Sunday law. We stand, as we always have, for the enforcement of all laws. But the action of this body was taken, because, after the recent decision of the State Court of Criminal Appeals, the running of moving picture shows on Sunday is the most conspicuous and glaring example of the violation of the law. We depended on the Labor Council to carry out its announcement of two or three weeks ago to proceed against other violations of the law."

"Furthermore, we call the attention of the people of Dallas to the fact that there will be nothing unusual or Puritanic in such an enforcement of the Sunday law. When one steps into a drug store in New York City on Sunday he finds certain departments closed and in front of them a sign, reading: 'Closed on Sunday by reason of the law of the State of New York.' Will Dallas be behind New York in respect for law? Surely what the metropolis of the Nation does, the metropolis of the Southwest can do."

It may be said without doing an injustice to the city press that almost without exception it stands with the Operators' Union. The Mayor has issued a statement in which he says he believes in the enforcement of all laws, but thinks it unfortunate that one part of a community should seek to regulate the conduct of another part of the community on Sunday. He is, therefore, quoted in the papers as favoring the Sunday moving picture show. He may deny that such is the strict meaning of his language, but his influence is counted on the side of the Sunday show.

That the city of Dallas will bow before the sovereignty of State law we firmly believe. That our courts, presided over by Judge Crawford and Judge Seay, will present to the juries a full and fair statement of the law we do not doubt. Any intimation to the contrary we will not receive. Only Judge Crawford and Judge Seay themselves can convince us that they will do otherwise than fully respect the solemn oaths they both have taken to aid in the enforcement of all State laws. That the city of Dallas will show herself a law-abiding city we do not for a moment doubt.

OFFICERS OF BOARD.

At the recent meeting of the Board of Trustees of Southwestern University, Hon. T. L. McCullough, of Waco, was elected President of the Board. He is a graduate of Southwestern and was in the class of '89. He has served as County Judge of McLennan County

VOTING AWAY FROM HOME

Among the proposed amendments to be voted on July 24 is the one relating to Art. VI, Sec. 2 of our present State Constitution.

In order that our readers may be enabled to vote intelligently upon the matter we here print the portion of the article and section which will be affected by our votes on July 24. Art. VI, Sec. 2 of the present State Constitution reads as follows:

"Every male person subject to some of the foregoing disabilities, who shall have attained the age of twenty-one years and who shall be a citizen of the United States and who shall have resided in this State one year next preceding an election and the last six months within the district or precinct in which he offers to vote, shall be deemed a qualified elector and every male person of foreign birth, subject to some of the foregoing disabilities, who has not less than six months before any election at which he offers to vote, shall have declared his intention to become a citizen of the United States in accordance with the Federal Naturalization Laws, and shall have resided in this State one year next preceding such election and the last six months in the county in which he offers to vote, shall also be deemed a qualified elector, and all electors shall vote in the election precinct of their residence, provided, etc."

The amendment submitted to the people of Texas on July 24 gives them the option of changing or not changing this article and section in two particulars. 1. The voter may vote to change or not change the clause which reads: "And all electors shall vote in the election precinct of their residence." It is proposed to change this clause in order that electors may vote, under certain conditions to be named later in this editorial, wherever they may happen to be in the State on election day.

This proposed change is so important that we can well afford to study the history of the clause in question as we now find it in our Constitution. And this history is found very succinctly stated in ex parte White, 22 Cr. App. 594, 28 S. W. 542. The case in which the history and purpose of the clause is given, briefly stated, is this: A local option election was carried in Precinct 1 of Hill County in January of 1894. It appears that in the election the ballot box in which the residents of the precinct voted was accidentally placed a few feet across the precinct line. White afterwards was arrested and convicted of selling intoxicating liquors in the precinct. In his appeal to the higher court he pled that the election in which local option was adopted be set aside because it violated the clause in the Constitution: "All electors shall vote in the election precinct of their residence."

The object of the clause is clearly stated by the court in a quotation from Cooley (Const. Lim. 104): "The object of a provision of this character is to insure a fair and honest election by requiring each voter to cast his ballot at the same place where his neighbors voted, and those to whom his qualifications were best known and by whom, if necessary, they could be challenged."

The history of the clause is given by the court as follows: "The inhibition is against a voter voting at any other poll than that of his own voting precinct, that is, the precinct of his residence. Indeed, this inhibition was the very purpose of the Constitutional provision under discussion. Under the prior Constitution of 1869 (Art. VI, Sec. 1) a voter could vote in any voting precinct in the county of his residence, but the evils resulting from the exercise of this right became so manifest that they led to the adoption of the present provisions."

The proposed change of the provisions under discussion is indicated in the following language of the resolution adopted by both the House and the Senate and submitted to the people of Texas:

"If any qualified voter in this State shall have personally paid his poll tax in the county and precinct of his residence, or secured an exemption certificate showing that he is exempt from paying a poll tax, he shall be permitted to vote in the county in which he may be on election day on any proposition which may have been submitted to the voters of the county."

It is to be regretted that the great body of our traveling men and railroad men can not be accommodated as the amendment proposes. The State has no better men, but for their convenience the State cannot afford to adopt measures so permissible of great fraud.

The Legislature was not unkindly that the clause in the Constitution submitted for amendment has as its object a fair election, nor could it have been unkindly of the abuses in elections under the Constitution of 1869. Therefore, the following safeguards were proposed for adoption and constitute a part of the proposed amendment:

"Any person offering to vote in any precinct other than the precinct of his residence shall deliver to the election judges the poll tax receipt or exemption certificate, which shall be returned to the person depositing same, or an affidavit in any case, and in addition to depositing the poll tax receipt or exemption certificate, such person offering to vote shall make an affidavit:

"1. That he is a citizen of this State, and is well known to him in person to the precinct of his residence in time to vote, so that he has not come in any other manner from any other precinct in the State, and will not offer to vote in any other precinct in this State; 2. That he is personally paid his poll tax within the time provided by law, or personally secured by certificate of his exemption from the payment of a poll tax."

The question which will arise in the mind of the voter on July 24 will be: Are the proposed safeguards sufficient to insure a fair and honest election if electors are permitted to vote in precincts other than the precincts of their residences? This question each voter must decide for himself.

The recent election frauds in different sections of our country should make us exceedingly careful as to proposed changes in our Constitution which might admit of gross frauds in elections. For ourselves we doubt the wisdom of the proposed change. There will be no opportunity for one's neighbors to challenge one's qualifications to vote in precincts where he is not personally known. The only evidence of a voter's qualifications to vote will be the poll tax receipt which he presents to election judges who never saw him before, and this will be returned to his hands the next day by requirement of the proposed amendment. Duplicate poll tax receipts or fraudulent poll tax receipts may be used as many election boxes as the fraudulent voter can reach on the election day. And all these fraudulent receipts will be returned next day through the mail to the address given by the voter.

The affidavit required by law of the voter away from home, to be sure, will remain in the hands of the election judges. But detection and identification of the fraudulent voter will not be easy. For certainly he would not give his correct address for the return of a fraudulent poll tax receipt.

It is to be regretted that the great body of our traveling men and railroad men can not be accommodated as the amendment proposes. The State has no better men, but for their convenience the State cannot afford to adopt measures so permissible of great fraud.

The second change proposed requiring citizens of foreign birth to become citizens of the United States in accordance with Federal naturalization laws before they can participate in our elections is so manifestly proper that it does not admit of serious debate among good citizens. Texas remains among the few States in the Union where such requirement is not made.

It may be admitted that the good to be derived from the second change would offset the evil that might result from the first change. It may be said that it is expedient for the victory of prohibition that the amendment with both changes be adopted. And yet it must be said that expediency

hardly justifies us to write into our organic law a piece of legislation which may be productive of vast harm in years to come. Right rather than expediency is the better way.

MRS. E. W. ALDERSON DEAD.

We are pained to announce the death of Mrs. E. W. Alderson, wife of Dr. E. W. Alderson, to our readers. Mrs. Alderson has been very sick for several months, and the end came to her last Monday morning at her home in Greenville. The body lay in state in Wesley Church, Greenville, from 4 p. m. Monday until 8 o'clock Tuesday morning. Funeral services were held in Greenville and interment was had at Bonham. Sister Alderson was a noble wife, a fond mother and a devoted Christian. She will be sadly missed by friends who have found her so gracious a hostess in her home. She was everything that a Methodist preacher's wife could be to her husband. She has adorned the Church of her Savior by her beautiful life. To Dr. E. W. Alderson, the two sons and daughter, the Advocate expresses the sympathy of the entire Church. A. D. Alderson is a resident of Alexandria, La., and E. R. Alderson, the other son, is a resident of Dallas. Miss Ava Alderson, the only daughter, resided with her parents in Greenville. An appropriate obituary will appear later. We are poorer by the going of this noble wife and mother, but heaven richer. May the grace of the good Father sustain this stricken itinerant home!



REV. C. A. EVANS.

Sagamore and Sycamore, Fort Worth.

Brother Evans proudly announces that his board is now on the 100 per cent list. Brother Evans has always been a good Advocate agent and finds it the pastor's helper. He is glad now to have all his stewards reading their Church paper, knowing it will be helpful to them and to the Church.

FROM ONE OF THE OLD GUARD.

For forty years I have been reading that excellent paper, the Texas Christian Advocate. Couldn't well keep up with the procession without it. As it gets older it seems to grow better and gets younger and flourishes, and how could it do otherwise with good men to read it off and send it forth on its mission for good. L. G. WATKINS, Temple, Texas.

PERSONALS

Rev. J. B. Turrentine has been appointed presiding elder of Marshall District, and is now on the field.

Rev. T. G. Stamps, of Itasca, called on us the past week. He was in Dallas making arrangements to enter S. W. F. this fall.

Rev. C. M. Thompson, who left the Texas Conference for Louisiana a few years ago, called on us this week. He is back in Texas again.

Brother Luther Roberts, of Holdenville, Oklahoma, sends the following note under date of July 12: "I am leaving today for Chicago University to spend five or six weeks, and will not be able during this period to send in (Continued on Page 16.)"

and as District Judge, and is now a candidate for Congress. We congratulate the University upon the presidency of its Board in the person of so distinguished an alumnus.

Dr. John M. Barcus was elected Vice-President of the Board and Rev. E. G. Mood was re-elected as Secretary. Each is an alumnus of the University and is a member of that large class of itinerant ministers with which Southwestern has so greatly blessed the Church. We wish for the Board and its new officers the highest measure of success in the conduct of the affairs of the University.

DR. SAM R. HAY SICK.

Dr. Sam R. Hay, pastor of First Church, Dallas, has been confined to his bed with fever for the past week. He has not been clear of fever during this time. His temperature has ranged as high as 102. He has the care of the best physicians and every attention is being given his case. He has done a prodigious amount of work as pastor of First Church. He has kept a full house at the morning hours of worship and fine congregations at his evening services. He has had to make up in the quality of his preaching and pastoral work for the lack of his physical equipment in building. No man who is not made of iron can compete for any extended period at our First Church, with its brilliant pastors of Dallas in the other Churches with their modern buildings. Brother Hay's sickness comes upon him after months of exhausting work.

We had the privilege of preaching to a full house at First Church Sunday morning and to a smaller congregation at night. A more attentive congregation we have nowhere found. The faces of leading Dallas citizens may still be seen at the old church.

MRS. V. A. GODBEY IMPROVES.

Mrs. V. A. Godbey has returned to her home in Austin after a serious but successful operation in a Temple sanitarium. This will be good news to her hosts of friends. For many months she has been a very sick woman. Mrs. Godbey is one of our most successful Sunday School workers in Texas. As the wife of Dr. Godbey, whether pastor or presiding elder, she has greatly endeared herself wherever they have resided. We rejoice to communicate the hope of her full recovery to her many friends.

CHURCH EXTENSION HANDBOOK.

We have received the thirty-third annual report of the Board of Church Extension. The report makes a handbook of four hundred and sixty-one pages. It comprises a complete history of our Board from the beginning in 1882. It is a storehouse of information on the subject of Church Extension. If it leaves anything unsaid about Church Extension operations in the entire Church we are not able to discover it. This handbook will be a valuable accession to any library. We congratulate Dr. McMurry upon the full proof he is making of his ministry as Corresponding Secretary.

Our readers who have not given special attention to our Department of Church Extension will be amazed to learn that our Board during its thirty-three years of history has received more than five and a quarter million dollars. Every cent of this vast sum is accounted for in the thirty-third annual report which Dr. McMurry sends out to the Church. There are nearly ten thousand Churches and nearly three thousand parsonages in the Methodist Episcopal Church, South, which have been the beneficiaries in loans and gifts from our Board. The vital importance of the Board can be seen when it is reflected that literally thousands of these houses of worship and hundreds of these preacher's homes could not have been erected without the aid of the Board. This fact alone ought to make the securing of the assessment for Church Extension

easy for every pastor in our Church. Write to Dr. W. F. McMurry, Louisville, Ky., for his thirty-third annual report before you make your next Church Extension speech.

DR. J. B. GAMBRELL.

Dr. J. B. Gambrell long has been a conspicuous figure in Texas history. His activities are so large that they overflow the boundaries of his own denomination. An ardent Baptist though he is, yet Dr. Gambrell can be counted on at all times to lend a hand to any movement that has as its end the welfare of his State. Dr. Gambrell is in the present fight for the enforcement in Dallas of the Sunday laws because such has been his lifelong habit. He was our trusted counsellor when the battle was raging in Dallas for the repeal of the statute which permitted race track gambling in Texas. And when the fight was hottest his armor shone brightest.

We regret to say that the action of Baptist pastors in Dallas at this time is in marked contrast to that of their conspicuous leader. The Baptist pastors in Dallas have not only not participated in the present Sunday enforcement movement in Dallas, but want it known that they have not. The papers of the city report that these pastors of our great sister denomination have appointed a committee to present "a kind and formal protest to the Council." One of the pastors is reported, through the papers, to have said, "We are in accord with our brethren of the Council for law enforcement, but we differ as to the means. We do not think it just right for the general public to have the impression that all the Churches of Dallas are, through the Council of Churches, trying to force men to do anything."

This is indeed regrettable. We remind our Baptist brethren that exactly such treatment was given us by leading Baptist pastors of this city in our fight on race track gambling. Just when the fight was hottest and every man was needed at the guns "a kind and formal protest" sprung up in our Dallas Pastors' Association. The old hero, George C. Rankin, was living, and he told the protesting brethren plainly that they were playing the lady act.

We accord to our Baptist brethren perfect sincerity in the position which they have taken. But we respectfully remind them that their position gives great satisfaction to the crowd which insists on trampling in the dust the Texas Statute against Sunday amusements and Sunday labor. We respectfully remind them that their action has put a cudgel in the hands of the enemies of law with which to pound their brethren of the other Churches who are equally honest in their convictions. And we respectfully remind our brethren that the time to protest against the principles and actions of the Council of Churches is not when the enemies of law are pressing hard against its lines. Dr. J. B. Gambrell and Judge A. W. Walker, both honored Baptists, and both ardent workers in the present campaign, have pointed their brethren to the better way.

SEEKING "BILLY" SUNDAY FOR DALLAS.

A committee of one hundred Dallas citizens has been named to urge "Billy" Sunday to conduct a series of meetings in Dallas. The committee is composed of the leading Churchmen of Dallas and of every denomination. Leading ministers and leading laymen of Dallas will present the urgent needs of Dallas and Texas to the great evangelist. That it will be well done the names of the gentlemen composing the committee eloquently attest. We sincerely wish the committee success. No stronger man, more wonderful man, or God-used man is before the public today.

A grateful thought toward God is a better prayer than any selfish ingratitude can frame in a thousand words.

The Sunday School

DIVISION OF THE SOUTHWEST

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

A LUCID LETTER—A WORTHY CAUSE.

"Dear Brother Hightower: I have been hoping for some time to have the pleasure of a good talk about our 'King's business' with you. It is always my method to go to headquarters, to the folks that do things, when there is something of importance on hand. In these hard war times Bishop McCoy tells us the wisest plans to pursue, and they happen to be the very plans I have been working on. As you know, the Virginia K. Johnson Home and School is by action of the General Conference the property and work of our entire Church, for which we are all thankful. I have found one Sunday School very enthusiastic in helping our unfortunates, so I concluded if I could get all our Sunday Schools to give one offering each year we could memorialize one schoolroom for them, and thus mutually inspire Sunday Schools while our poor girls would feel a new obligation to build up their ruined lives. Please write me an article for the King's Messenger, and I will also put it in the Advocate, requesting all Sunday Schools to take this small share in the Master's work. When the King's Messenger got into trouble with the postal laws I wrote a personal letter to President Wilson, who stood faithfully by me. Now I know that you, being a Sunday School leader, will do as our President did. Help me to get this matter before all the Sunday Schools and we will do the Sunday Schools more good than their money will do our work, for we know, as Jesus said, 'It is more blessed to give than to receive.' Fraternally, your sister in service, Mrs. Virginia K. Johnson."

Ordinarily we do not bring other enterprises than the Sunday School into this department, but the above appeal, sent out in Sister Johnson's own straightforward and winning style, is in behalf of a cause so entirely worthy that we most earnestly commend it to the favorable attention of Sunday School superintendents everywhere. "There is that that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The more the spirit of giving is developed in a Sunday School, the less trouble that school will have in financing its own affairs. Surely every school in the Southwest can spare one Sunday's offering to a cause so worthy as that which Sister Johnson represents. Institutions like the Virginia K. Johnson Home are entirely too few in a land where people talk of Christian civilization. It is a pity and a burning shame for such an institution to be embarrassed by lack of funds. Let each school help now. Let us set aside the second Sunday in August as Virginia K. Johnson Home Day, and let each school on that day devote its offering to this most commendable Christian enterprise.

NEWS AND NOTES.

Plans have been perfected whereby the Divisional Secretary, assisted by Mrs. Hamill and Miss Kilpatrick, will hold institutes this fall at the following Annual Conferences: East Oklahoma, Texas, Central Texas and North Texas. These institutes will be conducted in co-operation with the Conference Boards and Committees on Public Worship. We hope to secure the consent of the General Board to extend this itinerary as to include other conferences of the Southwest-ern Division.

Rev. Walter G. Harbin, Field Secretary of the Texas Conference, is fast demonstrating his fitness for this work. During September and October he will lead a team in a series of District Sunday School Institutes in co-operation with his Conference Sunday School Board and the presiding elders. The team will consist of Mrs. Hamill, Miss Kilpatrick and the Divisional Secretary.

Rev. C. C. Barnhardt sends the following report of the Sunday School at Oklahoma Methodist Assembly, June 27, 1915: "The following officers and teachers were duly elected and conducted the Sunday School: Rev. C. C. Barnhardt, superintendent; Rev. C. A. Gorman, assistant superintendent; C. E. Hoole, secretary and treasurer; Mrs. G. R. Wright, elementary superintendent; Mrs. W. M. Wilson, junior superintendent; Mrs. C. L. Canter, intermediate superintendent; Rev. C. K. Proctor, chorister; Miss

Ruth Carnes, pianist. Officers of Wesley Adult Bible Class: Mr. D. D. Duskin, president; Rev. T. Edgar Neal, vice-president; Rev. S. Y. Aikgood, secretary and treasurer; Rev. I. W. Armstrong, Chairman Membership Committee; Rev. W. C. House, Chairman Sick Committee; Miss Elizabeth Kilpatrick, teacher. The attendance was as follows: Cradle Roll, 9; Beginners, 19; Juniors, 14; Intermediates, 30; Adult Bible Class, 131; officers and teachers, 11; total, 199; collection, \$8.20. For a rainy Sunday this was not bad."

Rev. E. P. Williams, episcopos of the Cisco District, Central Texas Conference, writes: "Our Sunday School work is fairly prosperous in the Cisco District. We have held six Sunday School and Epworth League Institutes under the leadership of W. E. Hawkins." Which leads us to reiterate that in many cases if our Sunday School workers are to be reached and helped it is often necessary for Mahomet to come to the mountain. For that reason it is better in a rural district like the Cisco to have several sectional institutes than one for the entire district. The nearer we get to the people with our work the greater the number who will profit by it. Perhaps we shall never find means of instructing and inspiring all our Sunday School workers, but we shall not reach more than a small minority of them so long as the laborers are so few that at best they can only touch the work in the high places. A field worker for a single district could find enough work to keep him busy, and we certainly need as many special workers in this field as we have Annual Conferences.

SUNDAY SCHOOL PERIOD AT LAKE JUNALUSKA, N. C.

A period of fifteen days, extending from July 22 to August 6, has been allotted to the Sunday School. The period is divided as follows: July 22-24, meeting of the General Sunday School Board; July 25-28, Conference of Chairmen of Sunday School Boards and Field Secretaries; July 29 to August 6, Institute for Sunday School Workers. All of these meetings will be open to the public, but general public interest will center chiefly about the third.

Daily Institute Sessions.

Each day of the institute will be divided as follows:

9:00-9:25 a. m.—Devotional service.

9:30-10:15 a. m.—Study Period. For this period the conference will be separated into groups for the study of such special aspects of the work as may be of particular interest to those in attendance.

10:20-11:15 a. m.—General discussion of organization and methods, each discussion led by some one selected on the ground of special fitness.

11:30 a. m. to 12:30 p. m.—Bible lecture.

The afternoon hours will be left free for recreation.

The evening hours will be given to popular lectures upon themes vitally related to Sunday School work.

Speakers.

More than twenty prominent preachers and Sunday School workers will have part in the program. Among the number are the following: Bishop James Atkins, Bishop Warren A. Candler, E. B. Chappell, W. J. Young, F. M. Thomas, P. J. Prettyman, H. P. Hamill, R. H. Bennett, L. F. Beaty, J. R. Pepper, Mrs. H. M. Hamill, Miss Elizabeth Kilpatrick, E. H. Rawlings, E. Hightower, J. M. Way, A. I. Dietrich, V. A. Godbey, W. J. Moore, C. H. Greer, W. G. Harbin, M. T. Haw, E. E. French, M. W. Brabham and C. D. Bulla.

HAMILL MEMORIAL HALL OF SUNDAY SCHOOL PEDAGOGY.

During a visit to Japan, Dr. Hamill conceived the idea of a building on the campus of the Kwansai Gakuin, Kobe, to be used as headquarters for Sunday School organizations and training. He offered to give \$1000, and secured from Mr. H. J. Heinz the pledge of a like sum. Later, the Canadian Methodist Church and the Japanese Methodist Church joined in the plan with a pledge of \$1000 each.

It is intended that the building shall cost \$6000 (unfurnished), and it is estimated that for thorough equipment the cost will be \$2000 more, making a total of \$8000. It will be

interdenominational in character, and will form part of the teaching equipment of the Kwansai Gakuin.

Friends and co-workers of Dr. Hamill, since his death, have decided that this shall be a memorial to him, and a building has been planned for that purpose. There could be no memorial more fitting to Dr. Hamill's life and work. A committee, composed of John R. Pepper, E. B. Chappell, B. M. Burgher, W. W. Millan and A. J. Lamar, will have charge of the enterprise.

We are sure that there are thou-

sands of men, women and children in the Sunday Schools of our Church who have been blessed by the labors of Dr. Hamill and who hold the man in loving remembrance who will be glad to aid in erecting this memorial by giving from \$1 to \$100 each. It is better that this labor of love should be performed by the many in small contributions than by a few men in large amounts. It is important that this work be done quickly.

Send your contribution, large or small, to Dr. A. J. Lamar, Treasurer, 810 Broadway, Nashville, Tennessee.

Epworth League Department

BULA P. TURNER, Editor
917 N. Marcella Ave., Station A.
Dallas, Texas.

Epworth Program One of the Best Yet Offered

What promises to be one of the best programs ever offered at an Encampment of Epworth-by-the-Sea has just been completed by Rev. Glenn Flinn, Dean of the Encampment, and his committee; Rev. T. F. Sessions, State President, and Rev. Emmett Hightower, Field Secretary of the Sunday School Board in Texas. The program presents a number of new features, among them being three evenings devoted to recreation and a day devoted to the woman's work and one devoted to the laymen's work. The scope of the Encampment's work has hitherto been confined to the Epworth League and Sunday School departments of the Church's activity, but now is enlarged to the proportions of a General Methodist Assembly. Institute courses will be offered in League, Sunday School work, Woman's work and Laymen's work, and study courses given in missions and evangelism. The best leaders available have been secured for these courses and they promise to be full of interest and profit.

The Encampment will run this year from August 3 to August 15, the first part being given to the League especially and the latter part to the Sunday School and evangelism. The woman's work will be conducted throughout the Encampment and the laymen will have a special day on August 6.

The following is the program with the leaders and speakers secured:

EPWORTH LEAGUE ENCAMPMENT, CORPUS CHRISTI, TEXAS, AUGUST 3-15, 1915.

Daily Program.

9 to 9:30 a. m.—Institute Hour.
Epworth League Institute—First Week
Sunday School Institute—Second Week
Woman's Work throughout the Encampment, 10 to 10:30 a. m.—Study Hour.
Missions—First Week
Evangelism—Second Week
9:30 to 10:30 a. m.—Boys' and Girls' Hour
11 a. m. to 12:15—Sermon or address.
2 to 6 p. m.—Recreation, bathing, etc.
7:45 p. m.—Song service.
8:15 p. m.—Sermon or address.

Specials.

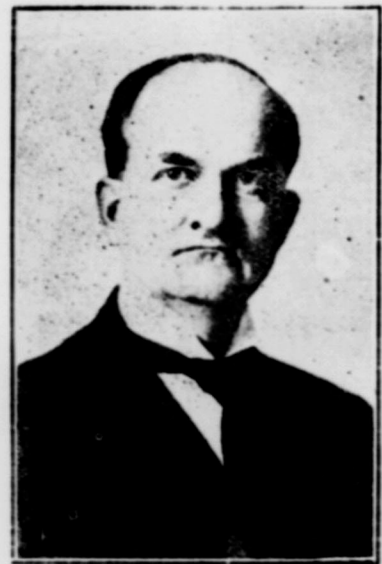
August 6—League Day.
August 7—Woman's Day.
August 8—Laymen's Day.
August 11—Corpus Christi Day.
August 12—Sunday School Day.
August 13—Evangelism Day.
August 15—Missionary and Decision Day.

Leaders.

Missions and Evangelism—Dr. W. F. Oul- ton, Nashville, Tenn.; Rev. S. S. McKenny, I. P. Luton, et al.
Woman's Work—Miss Mable Howell, Kansas City, Mo.
Laymen's Work—T. B. King, Memphis, Tenn.
Epworth League Work—J. M. Culbreth, Nashville, Tenn.; Miss Ada Trawick, Nashville, Tenn.
Sunday School Work—Miss Elizabeth Kilpatrick, Corinth, Miss.
Children's Work—Mrs. E. M. Bramlette, Leavelle, Texas.
Music—Florence Conwell's Quartette, or Old Vanderbilt Quartette.

Speakers.

Tuesday, August 3, 8 p. m.—"Whose Who, and Why We Are Here" Service.
Wednesday, August 4, 11 a. m., Opening Sermon—Dr. Sam R. Hay, Dallas, Texas; 8:15 p. m., Sermon—Dr. Sam R. Hay, Dallas, Texas.
Thursday, August 5, 11 a. m., Sermon—Rev. J. P. Luton, Nashville, Tenn.; 8:15 p. m., Sermon—Rev. J. W. Mills, Houston, Texas.
Friday, August 6, 11 a. m., Address—Hon. Hatton W. Sumners, Dallas, Texas; Address—Dr. F. S. Parker, Epworth League and the Church.
Saturday, August 7, 11 a. m., Address—Miss Mable Howell, Kansas City, Mo.; 7:45 p. m., A Pleasant Hour With the Corpus Christi League.
Sunday, August 8, 9:30 a. m., Sunday School, 11 a. m., Sermon—Dr. C. M. Bishop, Georgetown, Tex.; 8 p. m.—Missionary Rally—Dr. W. F. Oul- ton et al.; 8 p. m., Sermon—Dr. C. M. Bishop, Georgetown, Texas.



REV. O. E. GODDARD, D. D., Galveston, Texas.

Therefore, I urge your kind considerations toward this meeting, and that you bring same before your League, for it is only in the closest unity of thought, of purpose and of endeavor that we can accomplish the greatest good.

If it is possible for any of you, personally, to attend, would be more than pleased to have you.
BASIL E. RYAN,
President West Texas Conference Epworth League.

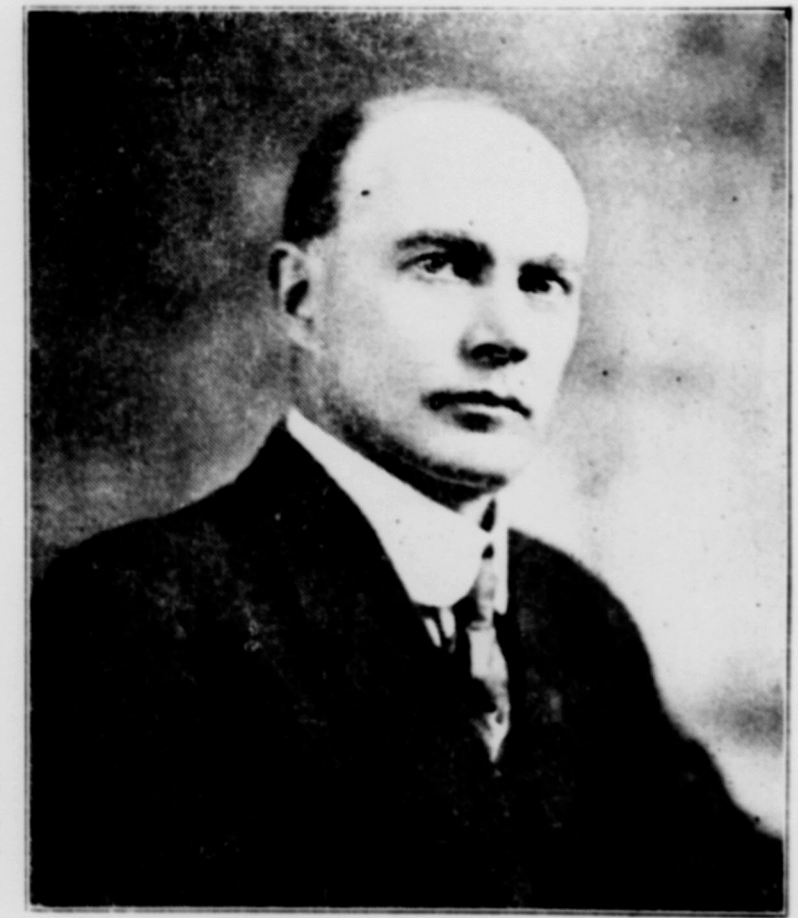
EPWORTH-BY-THE-SEA, West Texas Plans.

West Texas Leaguers in connection with the City Union of San Antonio, are planning to organize a fine delegation for Epworth, and have established headquarters in the lobby of the Maverick Hotel, on Houston Street, San Antonio, with Miss Murphy in charge as Secretary of the committee. A general bureau of information, enrollment of those who wish to go, plans for "ginger" and special services will be handled there. We are especially anxious to have all who expect to come through San Antonio the morning of August 3—Dallas, Ft. Worth, East Texas and detached parties meet there where they will be directed to good restaurants, and leave in special street cars for "SAP" depot, to travel together Tuesday to Epworth. This trip will enable us to meet and get acquainted on the way. Special committees will meet I. & G. N. and M., K. & T. trains and accompany you to headquarters.
BASIL E. RYAN,
President West Texas Conference.

TO THE PASTORS WEST TEXAS CONFERENCE.

This is to advise that a meeting of the Epworth Leagues of the conference has been called to meet at Epworth-by-the-Sea (Corpus Christi), August 7, for the purpose of the organization of the Cabinet of the Conference League (that is, the selection of District Secretaries, Superintendents, etc.) and the adoption of a definite and specific policy for the ensuing year, looking forward to a live, energetic and enthusiastic chain of Epworth Leagues.

It is the wish of the Cabinet, as it is now composed, that every Epworth League in the conference shall have at least one representative present at this meeting to take part in its deliberations. They certainly will receive a stimulus in Epworth League work that they could not get in any other place.



HON. HATTON W. SUMNERS, Dallas, Texas.

ARE YOU CURIOUS TO KNOW WHERE YOUR FAMILY OUGHT TO GO THIS SUMMER? JUST TAKE A TIP FROM ME. GO TO EPWORTH-BY-THE-SEA. IT'S A HUMMER



Above is a splendid view of our Encampment grounds. To the left is the Epworth Inn, while in front and to the right of the view are the tents. In the background are to be seen the cottages and office buildings.

THE PASSING DAY

THE WARS.

Germany's reply to President Wilson's second note, the text of which was published last week, is now being considered by the President. It was disappointing to the Nation's Chief Executive as it was hoped Germany would show some disposition to assuage, at least, the indignation aroused in this country by reason of its attack on the Lusitania through which over one hundred Americans lost their lives. The second note is not materially different from the first reply of his Imperial Majesty and does not promise any relief from attacks by submarines. There is a golly coating of sugar in the suggestion that under certain conditions immunity from attack is assured. The note is not one that is calculated to dispel thoughts of trouble "ahead" and it is reasonable to suppose the next message of the President which is now in course of preparation by himself and Secretary of State Lansing will be "peppery" enough to impress the Kaiser with the thought that a French chef has prepared the dish for him. It is clearly the President's intention to insist upon the rights of Americans on the high seas, even though the seas may be proclaimed a zone of war. It is not our war and the God of humanity must reign. Official Washington is disturbed and the eyes of the world have turned towards the Nation's Capital and the New Hampshire hills and is waiting for the next move on the diplomatic checkerboard.

Affairs in Mexico are appearing to gain some shape. Carranza forces have again occupied the City of Mexico and promises are made for a speedy restoration of peace. Villa forces, as is also the army of Obregon, are still engaging in fierce combats and with varying success. It is hinted that the President is not unwilling to recognize Carranza as soon as assured that he can bring order out of chaos and establish a stable government. Carranza will doubtless bend every effort to this end, as he perhaps more than others appreciates the goal is worth the effort.

Both the German and the French lay claim to the best of attacks and counter attacks on the road to Arras. It is admitted, though, that the Germans increased their advantage by pushing their position forward 600 yards and capturing the Cabaret Rouge on the Arras road. Hard fighting is also reported in the Woivre region and the Germans are reported to have resumed the drive at Verdun. There are also signs of renewed activity by the Teutonic forces along the Eastern fighting front. It was announced on Monday that thirty-five French aeroplanes swept over the German trenches in the Calonne region and dropped 171 bombs on the enemy, doing much damage to the trenches and destroying ammunition.

In Eastern Galicia, where quiet has prevailed for some time, Teutonic attacks are reported along the Zlota, Lipa and Dniester.

Another battle is reported on the Gallipoli peninsula with an apparent success for the entente allies. There is really not much actual fighting being indulged in—no big battles fought, nothing but the small advance and fall-back affairs with the usual toll of death in the wake of the attacks.

Cato Sells, Commission of Indian Affairs, is said to have closed contract at San Angelo for the purchase of West Texas cattle amounting to more than a million dollars. The cattle are for Indian reservations.

When President Wilson's auto stopped in the hills of New Hampshire Saturday to avoid frightening a horse, a small auto coming up behind bumped into the White House car, shaking up the Presidential party but doing no damage to the car or occupants. The small car was slightly damaged.

Five road bond elections were held in Red River County last week. The total amount voted on was \$417,500 and \$105,000 carried. This was the second election in the Clarksville district, the last one being declared illegal on account of some errors in wording in the petitions. The proposition carried again by over three to one.

Commissioner of Insurance and Banking J. S. Patterson is optimistic as to financial conditions in Texas. During the past week four new State banks have been organized and granted authority to do business, which Commissioner Patterson considers as an excellent indication that the money situation is loosening up. The unusually large grain crops of the State this year, Mr. Patterson feels confi-

dent, will result in greatly relieving the situation. "The financial situation in Texas is improving," said Mr. Patterson. "Texas is better off than many of the other States of the Union."

Dr. William B. Phillips has resigned as director of the Bureau of Economic Geology and Technology of the University of Texas to accept the presidency of the Colorado School of Mines at Golden, near Denver. The resignation is effective September 1. The successor of Dr. Phillips has not yet been announced.

Thomas A. Edison has accepted an invitation from Secretary Daniels to head an advisory board of civilian inventors for a bureau of invention and development to be created in the Navy Department. His acceptance will go forward at once to Washington, where the new plans await word from the man "who can turn dreams into realities."

The strike of 16,000 union carpenters, which for two months virtually paralyzed the building industry of Chicago is over. Settlement was reached last Saturday after committees representing the Carpenters' Building Construction Employers' Association and building material interests had been in locked conference for nearly twenty hours.

An increase of nearly \$200,000,000 in the export trade and a decrease of \$220,000,000 in imports is shown by the analysis of the United States foreign trade for the eleven months covering the European war, issued by the Bureau of Foreign and Domestic Commerce. The trade balance in favor of the United States is estimated at \$1,000,889,565.

Hume, Missouri, has issued a call for a national pay-up-week January 1 to 8, 1916. The call is the result of the satisfactory effect of pay-up week in Hume, which was observed there the first week in June. The idea attracted wide attention and many requests came from all parts of the country asking how to organize and promote a pay-up campaign.

The Supreme Court at Little Rock has declared the act of the Legislature which would have permitted racing in Arkansas under a State Commission and pari-mutuel betting not a law. The decision finally disposes of the questions at issue in the Sawyer's racing bill and upholds the decision of the Circuit Court which ruled that Governor Hays had vetoed the bill.

Professor Thomas Jefferson Jackson See, astronomer and United States Naval Observer at Mare Island, Cal., announced at Chicago that he had discovered the cause of gravitation. "Gravitation is an electrical phenomenon," said Professor See. "It does not act instantly across space, but is transmitted with velocity equal to that of light, thus coming from the sun to the earth in eight minutes."

Justice Charles E. Hughes has refused the application for a writ of error to the United States Supreme Court made by Counsel for Charles Becker, the New York Police Lieutenant who has been condemned to die the week of July 26 for the murder of Herman Rosenthal, the gambler. The application was denied on the ground that there was no substantial Federal question involved.

Bandits held up a train on the Louisville and Nashville Railway near Greenville, Alabama, Saturday and secured jewelry, valuables and money amounting to, it is estimated, over \$100,000. Conductor Phil McRea, of Montgomery, Alabama, was found dead, sitting on the steps of the observation car of the train. No wounds were found on his body, so it is presumed his death was due to heart failure.

William D. Bard, a Western Union Telegraph lineman at Little Rock, Arkansas, though unable to swim went to the aid of a drowning girl in Saline River, near Benton, Arkansas, last Saturday and both he and the girl were drowned. Bard's wife and 13-year-old son were near by but did not witness the tragedy. Bard had been in the employ of the Western Union Company thirty years, twenty-seven of them at Little Rock.

It is expected the M. O. & G. Railway will be running trains into Dallas within thirty days. The property is now in receivership and all changes affecting operation of the road must have the sanction of the court, under which the road is operated. It is understood generally among stockholders of the company that the court order will be granted when heard. Agreements have been made between officials of the Houston & Texas Cen-

tral and the Cotton Belt and the receivers of the M. O. & G. to grant trackage privileges on the two first named lines. The trains will be run over the H. & T. C. from Sherman to Plano and over the Cotton Belt tracks from Plano to Dallas and Fort Worth. The Cotton Belt terminals will be used in both Dallas and Fort Worth.

A painting of the late Chief Justice T. J. Brown of the Supreme Court, from the brush of Boris Bernhard Gordon, was hung Saturday in the courtroom. It is a gift of friends of Judge Brown, including former United States Senator Joseph W. Bailey, Cecil Smith, of Sherman, and Captain William Daugherty, of Gainesville. The formal presentation of the portrait will be made when the Supreme Court opens its next term in October.

"The voters of Texas will be called upon July 24 to vote on an amendment to Article 4 of the Constitution, providing for the separation of the University of Texas and the A. & M. College, and an equitable division of the lands now belonging to the university and its branches. It directs that the proceeds from the sale of the lands belonging to these schools shall be invested as now authorized by law for the investment of the permanent school fund.

Postmaster General Burleson has ordered that the size of packages for parcel post shipments be increased to a combined length and girth of eighty-four inches, which will permit the mailing of standard-sized fruit and berry crates. The old limit was seventy-two inches length and girth and there has been a widespread demand for its increase. The Postmaster General also authorized the establishment of a receipt system for parcel post packages similar to that employed by express companies.

Recent heavy rains in Missouri has formed a new channel in the Missouri River near Wellington, Missouri, leaving twelve miles of Camden Bend, its old channel, a currentless slough, which is filling with sandbar and sediment. The prank of the stream has left Camden, a river town, an island village six miles from the stream and rendered useless \$140,000 worth of Government reclamation levee. The break has dispossessed a number of farmers living on the land which now has become part of the river.

Kansas farmers have returned temporarily to the fashion of long hair and long beards to prevent mosquitoes from interfering with harvesting. According to reports from Western counties the farmers and their employes have found this the only protection from the insects. The continued wet weather has caused stagnant water in fields and along the roadsides and great numbers of mosquitoes infest the fields. The farmers say the insects are unable to bother them when faces and necks are protected with long hair.

The use of Oklahoma gray granite, such as that found at Tishomingo, is specified for the lower story and grand entrance of the new State Capitol. There has been considerable competition among the several granite owners of the State for this contract, more for the purpose of getting the quarries opened than for any other reason. The Tishomingo business men have been active in their effort to secure use of the granite from that city, which has been used in the Federal buildings at Oklahoma City and Guthrie and in other buildings in Oklahoma.

D. M. Cameron, chief clerk in the State Warehouse Department at Austin, says unless the cotton planters of Texas warehouse their 1915 crop the price will be lower this year than it was at the opening of the 1914 season. The coming crop will probably exceed 12,000,000 bales, according to Mr. Cameron. This amount may be too small, he said, as the month of August is yet to come, and it is this month which determines the Texas cotton crop. The new crop must confront a surplus of 3,500,000 bales. The crop last year amounted to 16,134,000 bales, with a surplus from the previous year of 1,500,000 bales.

GROWTH OF JUDGMENT.

Nobody's judgment is good without development. One who forms the habit of accepting the opinions of others, who allows his path to be marked out for him by interested friends, cannot expect that his judgment will be anything but feeble, like an unused muscle. Only by thinking does one learn to think. Only by deciding does one master the power of wise decision. Judgment must have regular exercise to become worthy of dependence.—Exchange.

ADDRESS BY REV. W. M. WILSON, PRESIDING ELDER OF THE OKLAHOMA DISTRICT.

Delivered at the Opening of the District Conference at Purcell, Okla.


To the Members of the District Conference, Oklahoma City District:

We are assembled here to confer together about the work of the Church in which we are co-laborers. I shall, in the beginning of the conference, call your attention to some of the things which you will be expected to consider.

The general condition of the district is good. A spirit of harmony prevails among our pastors and people, and a common purpose seems to dominate, so that with one accord all are praying and working for the salvation of souls and for the extension of the kingdom. Revivals have been held in some of the charges and have been planned for others. The results have not been all that were desired, yet the reports here will show a number of conversions and additions to the membership of the Church. This work, of first importance for us, the saving of the people, should be a subject for serious consideration here. How may we best promote a general revival in every charge of this district is a question to be answered as we pray and counsel together during these days. First of all, let every member of this conference resolve that his charge shall have a revival, and let us together resolve that the revival shall extend to every corner of the district. To bring this about, let us join our prayers and earnest efforts. Will each pastor find time to assist in at least one meeting in the district outside his own charge? Can our laymen be organized for this special work and used in their own and other charges? Shall our plans for evangelistic work in the district provide for meetings in all the charges and also in some sections where we now have no organized work?

The unreached portions of our territory present one of our largest and most pressing problems. Our Church has two charges in Canadian County with a population of 24,000. One charge in Logan County (Guthrie) with a population of 31,740. One charge in Payne County (Stillwater) with a population of 23,735. One charge in Noble County (Perry) with a population of 15,000. Seven charges, ten preaching places in Oklahoma County with a population of 90,000. Four charges, twelve preaching places in Cleveland County with a population of 19,000. We have no work at all in six counties in this part of the State which falls naturally with this district. Only five charges of the district have work outside of the towns. Some facts concerning our work in the counties that lie altogether within this district may furnish us a basis for some planning. In Canadian County we have work in two towns with a population of 8000 and nothing in the country districts with a population of 16,000. In McClain County we have work in four towns with a population of 4000, and three monthly preaching places for the rural population of 12,000. These counties are the best served of the district. We must find a way to carry the Gospel to the people living within the bounds of this district. I suggest that we plan a campaign to establish the Church in the rural communities of the district.

One feature of the campaign suggested above would certainly be an extension of Sunday School work. A number of our schools had representatives in attendance at the State Sunday School Convention and have received much benefit therefrom. I think that every school of the district is now following the directions of the Discipline with regard to missions. Some of the schools are overcoming difficulties and are making steady progress. It is desired that all of the schools shall be made efficient, that new schools shall be organized and maintained and that all the membership of the Church shall be enlisted in the development of the Sunday School. I should like to arrange for a Sunday School Institute in several of the charges of the district if the proper co-operation and assistance may be had. It is my intention to arrange for a series of services in several of the circuits for the purpose of instructing our people in



DR. R. J. MCBRIDE,
THE MASSEUR,

Of Glen Rose, Texas, practices the same method as Dr. G. R. Milling and now has charge of the G. R. Milling Sanitarium, also, by his wonderful power, has successfully treated thousands of people of all manner of diseases except consumption and cancer. I successfully treat appendicitis without drugs or knife. Testimonials can be had for the asking. Free auto service for my patients, namely, Cleburne, Walnut Springs, Granbury into Glen Rose, Texas. Please me from any of these points.

Missions, Sunday School and Epworth League work.


It might be well for us to recall in this connection that Methodism was closely related to the modern Sunday School movement in its very beginning. It has been claimed by some that this movement is largely a creature of Methodism. In 1751, thirty years before the famous Raikes School was established, John Wesley had begun to assemble the children of Methodists for religious instruction. Twelve years before Robert Raikes organized at Gloucester, England, the school usually considered the first Sunday School, Hannah Ball, a Methodist woman, had established a Sunday School in Wycombe, England. In 1785, Wesley began to employ teachers who were willing to engage in the work for conscience' sake and not for filthy lucre's sake, and he made religious instruction paramount. In 1786, Bishop Asbury organized the first Sunday School in American Methodism, which was also the first on the American Continent. In 1790 the Methodist Conference officially recognized the Sunday School and became the first Church in America to give this movement such official recognition and sanction. In 1821 the General Conference made it the duty of every traveling preacher to encourage the establishment of a Sunday School, and also provided for the preparation of literature for their use. In 1827 the Sunday School Union of the Methodist Episcopal Church was formed, the first denominational Sunday School Union of the world. So we see that the history of the Sunday School is almost inseparably connected with the history of our own Church, and that from the very first Methodism has provided for the religious instruction of the children. When we read that in England the Methodists were so closely related to the beginnings of the Sunday School that it was John Wesley who introduced free instruction, that the first Sunday School on the American Continent and the first Sunday School legislation is credited to Methodism, and that our own General Conference so early made provision for literature, we have a strong confirmation of the claim that modern Sunday School life and methods are the creatures of Methodism. Not only is Methodism so clearly connected with the beginnings of the movement, but she has always given careful attention to this important department of Church work. Our last General Conference, in its best piece of constructive legislation, gave to the Church a larger, better plan for its Sunday School work, and ushered the Church into a new epoch of its history. With such a plan as we have and such literature and such an opportunity and such an open field, can the Methodists of this district be content until we have a Methodist Sunday School in every place where we have an organized Church, and other Methodist Sunday Schools established as forerunners of the organized Church? Surely we shall have this for our goal.

Very early in the religious awakening of his day John Wesley recognized the fact that no religious movement can be permanent in its results unless it reaches the children and young people. He said: "Unless we take care of the rising generation the present revival will last only the age

Meridian College & Normal School

MERIDIAN, TEXAS.

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Poetry Can in No Case be Inserted.

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

FERRELL.—Beanna Jernal Deas, little daughter of J. B. and Mrs. Beanna Ferrell, was born January 6, 1913; died June 26, 1915, aged five months and twenty days. With many sympathizing friends and loved ones, we held her funeral service and laid her body to rest in the beautiful Dresden Cemetery to await the resurrection morning. While little Beanna Ferrell was not permitted to remain long in this world, she has left a halo in the hearts of her loved ones which will not be dimmed by death. Let father, mother and little brother take comfort in the fact that they may go to be with her in that home above.

R. B. YOUNG.

MANNING.—J. B. Manning, Sr., was born in Cahoon County, Alabama, on October 1, 1827, and died in Fentress, Texas, on June 8, 1915. He moved to Texas shortly after the close of the Civil War. He joined the Methodist Church in his young manhood and lived a loyal and consistent member until his death. He served as a steward in the Church for more than thirty years. He had not lost interest in the work of the Church in his declining years; he was still as active as his age would allow. He was distinguished as a citizen, having served the full term of the Civil War as a Confederate soldier and having been ever since alert to his country's interests. But few men have made a better record in Church and State than he. His years have been fruitful and his life a legacy to his friends and loved ones. A wife, four sons and three daughters survive him.

LEWIS McVEA.

HINDGINS.—Mildred Pauline Hindgins, daughter of Mr. and Mrs. W. B. Hindgins, Jr., was born October 19, 1912; died June 28, 1915. This little life was a blessing to all who knew her and was associated with her. In her short life of two years, six months and 12 days she made many friends, and the smooth death was a shock to all who knew her. Parents, you cannot bring her back, but you can go to her and be with her throughout the endless eternity. God has only plucked one of the fairest flowers from his garden here to transplant it in his garden of eternal Paradise where it will grow and bloom, never fading. Yes, grow into a full fruition in that heavenly kingdom. It is true that we shall miss her, but "She abides with God in the heavenly home." May the grace of God comfort the bereaved family and may they strive to meet her in the other and better kingdom. JACOB S. SESSUMS, Pastor. Lone Grove, Okla.

COX.—Martha Jane Cox was born August 3, 1825, in Kentucky. She was converted at the family altar when 8 years of age and immediately united with the Methodist Church. This was many years before the division of Methodism. She was married to Solomon Broadway Cox July 27, 1840. To this union seven children were born, of whom only one, Andy P. Cox, is living. In 1853 she settled near Nolanville, Texas, where she lived until the day of her death, June 19, 1915. She was a charter member of the Methodist Church at Nolanville, organized in 1854. Many times has she shared the praises of God at the old campground here. In the 27th year of her age, and having been a member of the Methodist Church for seventy-nine years, she joined the renowned hosts above. Every one who knew her bore record that she walked with God. She was prepared to meet her Lord, whom she loved. A mother in Israel has fallen.

L. B. SAWYERS, P. C.

BENTLEY.—Mrs. M. A. Bentley (nee Lambert), wife of Tom W. Bentley, was born in Navarro County, Texas, January 12, 1864, and died at her home near Old Cove Springs camp ground June 13, 1915, and was buried at Cove Springs June 14. Sister Bentley's father and mother (Rev. Joe Lambert and wife) both died when she was a mere child. When she was 16 years old she professed religion and joined the Baptist Church. On January 12, 1882, she was happily married to T. W. Bentley and soon joined the Southern Methodist Church. With her husband for thirty-three years she lived a happy, Christian life and died in the triumph of a living faith. She loved her Church, her family and her home. God blessed their home with ten children, eight of whom are living. She was a constant sufferer for seven years. She was confined to her bed four months, but bore it patiently, always trusting him who said, "I am with you always, even unto the end of the world." The Church has lost an active member, the home a true wife and mother. Weep not, dear loved ones; mother is not dead, but just gone on to watch and wait for your coming.

W. F. CAMPBELL, P. C.

HARRIS.—Mrs. Fannie E. Harris (nee Pass) was born in Hancock County, Georgia, November 24, 1828, and died at her home in Kilgore, Gregg County, Texas, June 14, 1915. She was married to F. M. Harris December 19, 1852, and became the mother of three children, two of whom are living in Kilgore.—Mrs. F. Z. Elder and Inerman E. Harris—the latter, a little girl 4 years of age, was taken away many years ago. In 1875 at old Mt. Moriah, in Gregg County, she was happily converted and joined the M. E. Church, South, and like the apostle of old, she "was not dissatisfied into the heavenly vision," but entered at once into the service of her Lord. Sister Harris was just a plain mother in Israel of the old type. Kind, modest and gentle, with no desire to make a vain show or an outward demonstration of her piety. But those who knew her best loved her most. Though shut in by affliction for many months she suffering did not take the sunshine from her life, as her conversations were cheerful and her face bore a ray of hope and gladness. She loved and trusted God. As a companion, she was loyal and true; as a mother, devoted and affectionate. Her work is done; she is gone, but there remains the memory of her life that will be a guiding star to the bereaved companion and children, together with the many friends and relatives left behind. Funeral service was held from the family residence June 12, and her remains laid tenderly to rest in the Kilgore Cemetery in the presence of a large congregation of sorrowing friends. Her pastor, A. J. McCARY.

SMITH.—June 27th, Sunday afternoon, Mrs. Sarah H. Smith passed quietly to her heavenly home from the home of her oldest daughter, Mrs. J. L. Harris, Blooming Grove, Texas. Mrs. Sarah H. Smith (nee Jones) was born in Hall County, Georgia, August 23, 1834, coming to Texas, Navarro County, 1847, and therefore was one of the oldest citizens of this section, having resided about 68 years near Dresden, Abbe and Blooming Grove 25 of these years in Blooming Grove. She saw this country in its frontier days, when towns, schools and churches were scarce. She was married to Mr. Squire Smith in 1853 going to the farm, part of which remained in her possession until a little more than a year ago, she being an aged and feeble old woman and divided the proceeds with her children. There came nine children to her, six survive to mourn the departure of their sainted mother. She was left a widow 36 years ago, with a large family and the care of a considerable farm, and much sorrow has come to her, many were the burdens she had to carry, but she managed her affairs industriously and well, she had a heart of love. She joined the Methodist Episcopal Church, South, about 1870, and for these years she has been a faithful member of the Church, supported its cause gladly with her means and presence, and up to her last hours she had an abiding interest in the Church, and its earnest Christian, a daily Bible reader, warm and precious to her were the promises of God's Prayer with her was a glorious privilege. She was always kind and cheerful, no one had ever heard her utter words of complaint or railing, even down to the last, growing feeble, waiting the summons, she was always agreeable and pleasant, and Saturday morning, July 10, hours before her departure she came to the dinner-table smiling and saying, cheerfully, that she thought maybe the doctors were going to get her well. Such was her cheerfulness that nothing could drive it from her. She loved her friends and in her days of strength she was noted for her hospitality, she was longed to that type of woman who made the South famous for its hospitality. Many a weary itinerant preacher in those days of large circuits found under her roof a home and a place to rest, until her home was called a regular preacher's home. And some of the oldest preachers will remember her kindly and gracious hospitality. Shall we not thank God for the gift of such lives, and when they are gone from us, will not the fragrance of their lives abide with us as a sweet memory. And shall not the children of this mother in Israel cherish the memory of her patient, cheerful, loving words and ways, and say: "We will so live that by and by we will meet her again in her eternal home."

W. J. HEARON.

JACKSON.—James Thomas Jackson was born in Alabama June 22, 1829, came to Texas in 1851, and settled in Smith County, near Tyler. He was married to Miss M. L. Jenkins October 27, 1850. To this happy union were born eleven children, nine of whom survive him. He departed this life July 17, 1915, at his old home in Henderson County, near Brownsville, where he had lived thirty years. His death was not unexpected, as he was old and feeble and had been confined to a bed of affliction several weeks. He bore his affliction patiently. Spoke often of his preparation to die and to meet his God. He spoke of his faithful companion who had preceded him to the glory world about a year ago. His faithful physician, children and neighbors did all in their power to him during his illness. He was a member of the M. E. Church, South, most of his life, always loyal and consistent and an official member for many years. He was a devoted Christian. His children, church and community were all greatly missed. He was a Confederate veteran. Served through the entire war, was dangerously wounded twice. Served in Seventeenth Texas Infantry, Company D, Spigitt's Regiment, General Walker's Division, Trans-Mississippi Department. His neighbor, Brother J. L. Jackson, is now war crippled, and could not possibly place him in his faithful soldier. He kept the faith and was ready when God said, "It is enough, come up higher." He has ceased to labor, but "his works do show him." We bid his body to rest in New Hope Cemetery June 18. Funeral services were conducted by the writer, who preached a sermon from Hebrews 12:28. A large number of relatives and friends took a last look at the ladies' term of their departed friend, most all the congregation was weeping, which is a token of the high esteem in which he was held. Children and friends, be faithful until death, and you will meet your dear ones up there where parting will never occur. By his pastor, L. E. GREEN.

McDANIEL.—A. W. McDaniel, son of verted in 1880, at old Alto Springs Camp-Alien and Sophia McDaniel, was born in Pine County, Ga., August 2, 1845. He was converted near Kosse, Texas, and united with the M. E. Church. He was married to Miss Annie McKinley, daughter of Chas. C. and Nancy McKinley, January 12, 1860; had stroke of paralysis January 24, 1915, and a second stroke May 30, died June 3, 1915. He was a man among men, and was kindly remembered by every preacher who has traveled this way, for his devotion to home and Church. He was well versed in Scripture and was indeed an efficient layman of remarkable faith and heroic in affliction and heroic courage with which he breasted the breakers of death's sea. In 1861 he enlisted in Capt. McGee's Company, Col. Bass' Regiment Texas Cavalry, for one year's service. Capt. McGee died and Capt. W. P. Brown, now of Groesbeck, succeeded him as Captain. The South had a very warm place in his heart, though he was of a forgiving disposition. My association with him as his pastor proved to me that he indeed was ripe for the Kingdom, the infinite was near real to him. May his life be emulated in these his children who loved and ministered to him with superhuman love and tirelessness. He is gone away, yet his life abideth." Thank God for the victory triumph. His Pastor, T. H. BURTON.

MEERS.—Sister Mary M. Meers was born in Bond County, Illinois, in 1826; moved with her parents to Texas in 1839; was converted and joined the Methodist Church at twelve years of age; was married to Isaac D. Ferguson in 1845; was the mother of eleven children. All preceded her to the better land except Rev. Isaac D. Ferguson, with whom she lived at the time of her death. Her first husband died in the Confederate Army. After several years she married W. C. Meers. She gently fell asleep in May, 1915. Forty-two days and nights Brother and Sister Ferguson and their children and friends ministered to her every need, but extreme age, aided by disease would not yield to their efforts and God took his faithful handmaid to her home above. Her life had been one of implicit trust in her Heavenly Father. With all her toil, disappointments and heartaches over the loss of loved ones she never doubted her Lord, nor his promises, but went calmly on, showing her faith by her works. Her worn, weary body rests in the Cremo Cemetery, but her glorified spirit has joined the blood-washed saints around the throne of our Redeemer. Funeral services conducted by the writer.

D. F. WILBURNS, P. C.

WOODLEY.—Mrs. Anna E. Woodley (nee Redding) was born in Georgia October 24, 1837, and passed away June 6, 1915. She came to Texas with her parents in 1876. In 1878 she was happily married to Albert W. Woodley. To this union seven children were born. Two of these children preceded their mother to heaven. Mrs. Drew Hancock, Clyde, Donie, Abbe and Mrs. N. D. Lawler are the children left behind to mourn the departure of their mother. Sister Woodley knew what it meant to put her trust in God; not only for spiritual help, but she knew how to trust her Lord for daily bread. She was left a widow in 1894, with all of her children small, who looked to her for help; and they looked not in vain. The thirty-two years of faithful devotion to her Lord and loyalty to the Methodist Church not only proved a blessing to her, but all but one are faithful members of their mother's Church. She is dead, but her works follow her. It would be difficult to tell through the poor medium of words the worth and value of this good woman's life. It is a loss of which we all regret, and a whole community, stand for anything, this good woman held a high place in all of our hearts. It was a privilege, as her pastor, to conduct her funeral at old Halesboro. We never saw a more stricken family or more friends shedding tears at any funeral. But we do not sigh as though we will never see her again, but we look through our tears and sing "In the Sweet Bye-and-Bye We Shall Meet Again." We would admonish the family to have great hope and comfort in the fact that their mother died well. We breathe a prayer to God to bless the girls who are left without their mother, and particularly our little girl, who has been helped so much in her widowhood. May some day the family be unbroken in the land of glory. MINOR BOUNDS.

BURTON.—Lee Francis Burton was born in North Carolina fifty-five years ago, and at the age of twenty or twenty-one came to Texas and the same year was converted, and a year later joined the M. E. Church, South, of which he remained a faithful member until called to his reward. He was timid and retiring in his disposition, but faithful as husband, father, neighbor, citizen, Christian. The testimony of unsaved men who were familiar with his life was, "He is one of the best men I ever knew." "Never too busy or rushed with work to observe family worship." "One of the most consistent men I ever knew." He loved the Church and all her institutions and took delight in supporting them with his means of which he was more liberal than any man in his community. Moran Church has lost a faithful and devoted supporter. The last two years of his life were years of failing health and strength. One of the last acts of his life was helping to secure funds for the building of the beautiful little parsonage at Moran. He was married to Miss Ellen Sumner in Austin, Texas, on December 8, 1867. Of this union seven sons and four daughters were born, of whom only one, a wife, survives, except two daughters. May the God of all grace guide and sustain them. The bereaved weep not as those who have no hope, for they know where to find their loved one. On March 4, 1915, Brother Burton answered the summons and the following day was laid to rest in the Moran Cemetery. His minister, former pastor, assisted by the pastor, preached the funeral at the Methodist Church, from Psalms 17:15. Besides wife and children two brothers mourn their loss, but rejoice in anticipation of the reunion in the land of song. Our friend awaits our coming.

M. L. MOODY.

NEWMAN.—Harrison R. Newman (Uncle Harmon), as he was called by all who knew him, was born in Tuscaloosa County, Alabama, May 28, 1842. He came to Texas in the fall of 1860 at the age of 18. He was married to Miss Emaline McDaniel on July 20, 1875. To this union seven sons and four daughters were born, of whom only one, a wife, survives, except two daughters. May the God of all grace guide and sustain them. The bereaved weep not as those who have no hope, for they know where to find their loved one. On March 4, 1915, Brother Burton answered the summons and the following day was laid to rest in the Moran Cemetery. His minister, former pastor, assisted by the pastor, preached the funeral at the Methodist Church, from Psalms 17:15. Besides wife and children two brothers mourn their loss, but rejoice in anticipation of the reunion in the land of song. Our friend awaits our coming.

Stamford, Texas. M. L. MOODY.

HALL.—Mrs. J. W. Hall (nee Lovelace) was born in Tennessee, March 5, 1837. She was converted and united with the Methodist Church in 1854. She was married to John W. Hall in 1861. They came to Texas in December, 1903. She died March 22, 1915. Three little boys came to bless this home and are left to mourn their loss with her husband, mother, two brothers and four sisters, two sisters and father having gone before. She was converted at the age of fourteen and united with the Methodist Church. May was a true Christian. Her only dread of leaving this world was that of leaving her husband and little boys. Yes, husband and children, you are lonely, but the same God that led her through the three long years of suffering is able to help us bear all of our burdens. A happy circle is broken and our hearts are made to ache when we think of May being gone, but oh, to know that May is alive forevermore; not sick and suffering like she was here. We can imagine how the shouts of praise went up around the throne of God when she struck hands with her loved ones and with the "Christ died" prayer to so much, let us trust May's God and after a while we will meet her on the other shore. We laid her to rest in the New Hope Cemetery March 23, 1915, amid a large crowd of friends and relatives.

ONE WHO LOVED HER

WOODS.—Mary E., wife of W. P. Woods, was born October 22, 1879, and died June 8, 1915. She leaves an aged mother, three brothers and four sisters, a husband and three small children, two little boys and one little boy baby just 8 days old. Leaving these little children makes it doubly sad, because there is no love like the mother's love. She was converted in early girlhood and joined the Methodist Church, of which she lived a faithful and consistent member. She did not attend church regularly on the account of bad health and her small children, but she always greeted her pastor with a hearty welcome and Christian conversation. The funeral service was held at the home in the presence of a large congregation of people, and interment was made in the cemetery here. She is gone from her earthly home to her home beyond the skies, to a city whose maker and builder is God, and to the reward that is promised to the faithful to wait and watch at the beautiful gate for her husband, little darling children, loved ones and friends. EDGAR M. WISDOM, Pastor. Thurber Texas.

BOWERS.—Mrs. Jennie Elizabeth Bowers (nee Elliott) was born in Washington County, Texas, July 2, 1853; died June 13, 1915, at Sanger, Texas. She was married February 26, 1878, to Mr. Abraham Bowers, and to this union were born five children—one son and four daughters—all of whom survive her. At the age of 19 she was converted and joined the Methodist Church, continuing a true and devoted member until the day of her death. Funeral service was conducted at the Methodist Church by Rev. R. E. Porter, pastor, after which interment followed in Sanger Cemetery. I feel the impossibility of tracing the social qualities, the noble virtues, the Christian graces which adorned her life until it resembled a clear-cut cameo. The summons came after an illness of a few months. The trustfulness of her life, "hid with Christ in God," revealed clearly that all was well with her soul. She irresistibly drew about her many friends, sharing with them their happiness and grief. In the Church and Christian community she will be sorely missed. Serving her Master and heartily supporting all the institutions of the Church she was never willingly absent. In her modest manner she delighted in testifying to God's love. Dignity and gentleness, earnestness and truth were the characteristics of her Christian life. Of the desolation of the home circle! Never before had the death angel's wings swept across its threshold. She was the light and life of the faithful companion with whom she had lived in happiness these years; the joy and pride of the devoted children. All of these, with her sisters and brother, cry out in their sorrow, "Lord, help us to bear our burden." Dear friends, we kindly ask you to join with yours we commend you to Him who doeth all things well. Some day you shall meet your sainted one in that mansion not made with hands. MRS. W. B. SHIRLEY.

IN MEMORY OF BROTHER HARRIS

I feel that I owe it to his memory to try to tell in part what Brother W. L. Harris' life has meant to me and my family, and I am sure there are scores of others that his sweet spirit-life has benefited.

I first met Brother Harris twenty-nine years ago (1886), where the little town of Wheeler now stands. He and Brother Joe Bloodworth (then a red-faced beardless boy) came and preached for us. There were seven families, about twenty-seven in all; but the faithful soldier that he was broke the bread of life to the few and only eternity will reveal the good his coming among us did.

At that time, except for the cowboy, this country was sparsely settled, and to get such a spiritual uplift was like an oasis in the desert. But he only stayed with us two years, till his health gave way and he went to Mineral Wells. In 1899 he returned. We lived then on the north fork of Red River, near where the town of Shamrock now stands, as it was when he first came to us, only just a few families and no church or even a schoolhouse. He would go into the dug-outs and adobe houses that we called home, and for the time it would seem (while that old servant of God talked to us who were so eager to hear his word) those old sod walls would become the tabernacle of God and God himself was there.

He preached the first sermon that was ever preached in Shamrock and Wheeler. He placed the first Christian Advocate in our home.

Brother Harris had the Cataline charge twenty-five miles away, but the sun never got too hot or the winds in winter too cold, but as surely as his appointment came due he was there. He was ten years older than when he first came to us. His health was impaired by rheumatism, but his spiritual experience was richer, deeper, sweeter, his faith in God stronger, and as I had undergone one of the greatest sorrows of my life in the death of my husband, he was such a help to me. He would take my baby on his knee and call the other little fellows around him and sing, "There's not a friend like the lowly Jesus," and "No light so dark but his love can cheer us," and then he would take the blessed old Book and read from God's holy word of his grand and glorious promises and blessings, then kneel down and ask God's divine grace to strengthen the widow in her hour of need to guide her in raising her children and to keep them from evil. Then he would admonish me to cast my care on Him and come boldly unto the throne of grace in every time of need. For nine years he went in and out among us. His wise counsel, his encouragement and advice, yea even his reproof were good to listen to, and today I feel that I owe a great deal to Brother Harris toward the saving of my children and their usefulness in this life. And, thank God, for his life. He may not have been counted one among the great preachers, as the world counts greatness, but he was faithful to the word committed to him and never counted his labor or wants anything when there was a soul to be saved. He would travel for miles and sleep on the prairie at night and go on the next day till the place of appointment was reached. And, oh, that saintly old man was good to see!

In this day of convenience no other one will ever undergo the hardships

in the State of Texas as Brother Harris, and methinks his crown will be decked with stars that have been gathered over this Panhandle country.

When I cross over to the glory land among those that have washed their robes white in the blood of the Lamb, I shall see Brother Harris and his face will not be disfigured or marred by disease, but radiant with immortality. I am sure he heard his Heavenly Father say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

MRS. G. J. DUNCAN Shamrock, Texas, June 30.

THE TELEPHONE IN THE SOUTH.

The commercial growth of any community nowadays depends to an ever-increasing degree upon the extent and quality of its telephone service. In business circles the telephone has become a recognized necessity. Indeed, the conduct of modern business would be well-nigh impossible without this indispensable adjunct. In rural communities, however, the use of the telephone has been a slower growth. Until recent years it has been classed as more or less a luxury. As a matter of fact, the telephone is as great a boon to the modern farmer as it is to the modern business man; and in certain ways it is even more useful. That these facts have been recognized by the Southern farmer is evidenced by telephone development in the South during the past few years. There is still, however, a great deal of territory that will be benefited by telephone service, and the benefits are many.

The chief disadvantages of rural life, as compared to city life, have always been the comparative social isolation of the farmer, and its fewer facilities for protection. The telephone is the agency that has reduced these disadvantages to a minimum by making possible easy communication with the neighbors and nearby towns. By means of the telephone the farmer can readily ascertain where he can find the best market for his crops before leaving the farm, thus reducing the element of chance and increasing the profits. He can obtain weather reports from town almost as soon as they arrive at the postoffice, and thus be prepared for weather changes.

In order to educate those who are not fully aware of the advantages that accrue from rural telephone service, many of the telephone manufacturers distribute educational literature. The Western Electric Company, who are the manufacturers of the Bell telephone equipment and also distributors of telephone apparatus and supplies to other telephone companies, report that their sales in Texas are steadily increasing, and that they are having quite a call for their two books.

The first book is entitled, "How to Build Rural Telephone Lines," and shows, with many pictures and in plain, simple wording, how anyone who can use a hammer and a screw-driver can put up his own telephone instruments and run his own telephone wires. The second book is entitled, "How the Elm County Farmers' Association Organized a Telephone Company." This book is also written in plain, everyday English, and explains, in a clear, concise and rather entertaining way how a number of neighbors can get together and organize a telephone company and give telephone service to their community.

Both of these books are furnished free upon request. Those interested should write for them.

The sinner's conscience is the best expositor of the mind of God.—South.

Absence destroys trifling intimacies, but it invigorates strong ones.—Rochefoucauld.

Daniel preferred a night with the lions to a prayerless bedchamber.—W. H. Fenton.

Constipation.

Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only make your Constipation worse, so that you soon are dependent upon medicine. They do not touch the real cause—the source—of your trouble (livergall complaint) with which almost half of humanity is afflicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble. Gallstone Remedy Co., Dept. 816, 219 S Dearborn St., Chicago, Ill.

Methodist Benevolent Association

A Mutual Benefit Breeze-bred for Southern Methodists. Issues Whole Life, 20 Premiums. Term to 80, and Disability Certificate. Benefits payable at death, old age, or disability. Over \$152,000.00 paid to widows, orphans, and disabled. Over \$99,000.00 reserve fund. Write for rates, books, etc. J. H. Stumaker, Secretary, 810 Broadway, Nashville, Tenn.

North Texas Female College

KIDD-KEY CONSERVATORY

Sherman, Texas

Mrs. Lucy A. Kidd-Key, the most successful exclusive educator for women in Texas, has evolved a new type of education. In her college and conservatory at Sherman, Texas, she has worked out a plan for the training of young women which embodies both the aesthetic qualities of the ideal Southern education and the practical elements necessary for the equipment of women for modern life.

She accomplished this result by an economy of effort. She has made her courses in science, literature, music, art and expression each a training in a definite profession. No young woman leaves her school without permanent equipment for earning a livelihood.

Art students who do their major work in the studies are equipped not only to establish and maintain studies of their own, but are also trained to take positions as teachers and supervisors of art in the modern public schools. The Kidd-Key course in normal art is equal to the training received in any of the best Northern and Eastern institutions.

Mrs. Key now offers a thorough course in normal music. This course is designed to prepare students for the teaching and supervising of music in the public schools. It is given by Frank Renard, a world-known musical scientist, and embodies the best features of normal music in use both in this country and in Europe.

Mrs. Key is the only educator in Texas who offers courses in oral English. She is one of the few educators in all of America, in fact, who stress this type of training. She believes in the magic of the spoken word, correctly enunciated, and in the psychological value of beautiful speech. She trains her students to be articulate, as well as to think and work and live. A student who is equipped to give training in oral English has a profession on the farthest advance line of modern education.

Mrs. Key is glad to give information about her special lines of education. Many reservations for work next season have already been made, and those who wish special training would do well to apply at once for data relative to education under the Kidd-Key plan. Address Mrs. Lucy A. Kidd-Key, Kidd-Key College and Conservatory, Sherman, Texas.

Sunshine, exercise and fresh air are the best cure for insomnia.

Goodness affords the only comfort which can be enjoyed without a partner.—Samuel Johnson.

METHODIST HOTEL



A modern fireproof building, with hotel, auditorium, church, finest organ on the Pacific Coast, and other interesting features under one roof.

The greatest institution of its kind in the world. Owned and controlled by Trinity M. E. Church, South, Los Angeles, Cal.

When you or your friends visit Los Angeles, stop at Trinity, ninth and Grand Avenue. Close to everywhere.

Over three hundred comfortable rooms, with or without bath. One dollar per day and up.

Write or wire TRINITY your needs.

FLOWERS IN HEAVEN

Will there be flowers in heaven?
My mother wants to know,
On account of her afflictions,
She's anxious now to go.

Will there be flowers in heaven?
My mother wants to go,
The pollen on the blossom here
It makes her snoutler so.

There'll be no asthma in heaven,
Our Savior's over there,
But there'll be jewels in heaven,
The object of his care.

The flowers will be blooming there,
At all times of the year;
There will be no pain or fever,
Or nothing else to fear.

Oh that floral decoration
Of daisies rich and rare,
But one thing I remember now,
My Savior's over there.

There'll be everything in heaven,
That Jesus can invent,
To make heaven more heavenly,
Our Father will consent.

Our Savior is omnipotent,
His smiles are everywhere,
The sunshine of his countenance
Is heaven anywhere.

The ladies with tenderness,
In sympathy and prayer,
The Lord will recompense you here,
When mothers' over there.

Your kindness we appreciate,
The flowers we admire,
Though least she has to do with them,
The better for her here.

Those twenty years she's suffered here,
Now listen to her prayer,
I want all my afflictions here,
This death I'll never fear.

Our Savior has crossed the river,
Her mansion to prepare,
He says I'll come to earth again,
I'll meet you in the air.

Afflictions here you must endure
Until I say "well done,"
Then lay your banner at my feet,
Your victory now is won.

Then we'll all shout hallelujah,
His Son and Holy Ghost,
We'll leave all our afflictions here,
And join the heavenly host.

J. E. BURNETT.

MARSHALL DISTRICT.

The Marshall District Conference met in annual session at Gilmer, Texas, June 30, July 1, with two legally appointed presiding elders on the ground.

Rev. F. M. Boyles, serving his fourth year as presiding elder on Marshall District, closed his tenure of office June 30, he having been recently appointed by Bishop McCoy to First Church, Houston, while at the same time and by the same authority Rev. J. B. Turrentine, President of Alexander Collegiate Institute, was appointed to succeed Brother Boyles on Marshall District.

Many of the brethren arrived Tuesday afternoon, and at the evening hour H. J. Hayes preached the opening sermon, which was brimful of good thought and inspiration.

Wednesday morning the brethren assembled for business, with F. M. Boyles presiding. After devotional service the conference was organized and the roll called. The pastors were all present save two, also a fine lay representation. The usual committees were appointed and the regular routine work of a District Conference was well attended to. But the thing most worthy of mention was the pastors' reports. No trouble to discern the thing that has burdened their hearts most—not finance, education or foreign missions, important as these are—but the salvation of lost men and women in Marshall District. More have been brought into the kingdom already than were reported all last year. The evangelistic fire burn and the preachers and people are pressing the battle for the greatest victory ever won in Marshall District. Reports on other lines were good.

"The best Sunday Schools we've ever had" is the report that rings from every quarter of the district. Gilmer leads with an average attendance of over 300. Longview has doubled her financial obligations and is now supporting a foreign missionary and also reports a tithing club of fifty members. Kilgore has built and finished a handsome new church at a cost of \$1000. Rosewood leads the circuits with sixty-four subscribers to the Advocate. In fact, every report had an optimistic ring that bespeaks the fullest confidence of the greatest year we have ever had.

As a feeble expression of love for Brother Boyles and the very high esteem in which he is held for the invaluable service rendered the district during his tenure of office, the pastors and laymen presented to him a handsome traveling handbag. From the Gilmer Quarterly Conference came resolutions of love and esteem for Brother Boyles and his great work among us and extending also a glad welcome to Brother Turrentine. These resolutions were spread upon the minutes of the District Conference.

Thursday morning our new elder took the chair and presided like an expert. We all know and love Brother Turrentine, and under his splendid

leadership expect to close out the banner year of our district.

Visitors with us: Rev. J. D. Scott, Commissioner for the San Antonio Rescue Home; Rev. C. E. Mock, our Conference Evangelist, and Rev. O. T. Hotchkiss, presiding elder, Pittsburg District.

Wednesday afternoon was given over to the laymen, and under the efficient leadership of H. L. Griffin, the principal phases of laymen's work were discussed.

Mattie Lou Chadwick was awarded the A. C. I. Scholarship, and George Irrett won the S. W. U. Scholarship.

Preaching for the occasion was by H. J. Hayes, E. L. Ingram, Glenn Finn and J. S. Wilson, and it was the kind of preaching that draws men closer to God with a desire to love him more and serve him better.

The delegates elected to the Annual Conference are:

- H. L. GRIFFIN.
- H. B. TAYLOR.
- J. P. REMBERT.
- J. W. OGBURN.

Alternates:
G. A. Daugherty,
C. M. Davis.

Winning the contest over Kilgore, Harleton, Texas, gets the next District Conference.

Gilmer is one of the best towns in East Texas, and Brother Timmons and the good people did entertain us royally, and after voting resolutions of thanks for this splendid hospitality accorded us, we departed for our homes of labor with renewed love and zeal for our Master and his cause.

A. J. MCCARY, Sec.

A SATISFYING RELIGION.

There is a religion which is satisfying. I will call your attention to four features of it: First, a sense of the conscious favor of God. You feel that God loves you, that he holds you in his arms. Second, the consciousness that he has made you good. If the world pours into your lap all its wealth and honors you would still be a miserable creature unless you knew that you were good and honest and true and pure. Third, the consciousness that you are doing your duty to the Lord and to those about you. Fourth, the assurance that all is going to be well. There may be difficulties in the way now, but if we have the assurance in our hearts that all will be well in the end it will bring satisfaction. And this satisfying religion you can have without money and without price, on the simple condition that you go right down and submit yourself to Christ, believe in him and trust in him.—General Booth.

HUMILITY UNMISTAKABLE.

The true Christian is in this respect at least like John the Baptist—he is willing to decrease while his Master increases. The saintly Dr. Bonar once said that he could tell when a Christian professor was really making progress in the higher life, for in

IN ALL THE WORLD there's no other thumb that can make this print.

There may be thumbs that look like it—but there's no thumb that can make the same impression.

In all the world there is no beverage that can successfully imitate

Coca-Cola

There may be beverages that are made to look like it—but there is no beverage that can make the same delightful impression on your palate.

Demand the genuine by full name—and avoid disappointment.

THE COCA-COLA CO. ATLANTA, GA.

Whenever you see an Arrow, think of Coca-Cola

proportion to his actual growth. In grace, he would "decrease his Master, the delight of old men, the ornament of talk less of what he was doing, and become smaller and smaller in his own esteem, until like the morning star, he faded before the rising sun." Self-abnegation is the distinctive mark of a follower of the Nazarene. And yet it holds true, by the law of spiritual compensations, that when a man is least then he is most, and when he is last he shall be reckoned first.—Zion's Herald.

Poverty is in want of much, but progress in the higher life, for in

Books are the food of youth, the delight of old men, the ornament of respect, the refuge and comfort of adversity, a delight at home, and no hindrance abroad.—Chambers.

Good counsels observed are chains to grace; neglected are ladders to shame, undervalued children.—T. Fuller.

You can not prosper by going with the crowd, if you think by working the the pretenses of its religion.

Being lost the pleasure of youth, may be lost by grace, grace, and grace.

Avery "Blue Ribbon"

...SULKY PLOW...

With oval tire wheels as shown or with "V" rim wheels for blackland.

A full size middle burster can be substituted for the plow bottom, by changing 2 bolts, which with the adjustable width frame makes it quickly convertible into a highly efficient

RIDING MIDDLE BURSTER

The driver's seat is set over to left of beam, giving a better view of work and team. All levers are in convenient reach and have long high-grade springs. The easy and quick action of the landing lever gets the desired results without adding to the draft.

The hind wheel lock is released by foot pressure so a square corner may be turned sharply either right or left with plow in the ground, and it automatically locks when team straightens up.

B. F. Avery & Sons Plow Co.

HOUSTON DALLAS, TEXAS SAN ANTONIO

Texas Personals

(Continued from page 9)

the matter for publication as I have been doing. When I return I will take it up again. I enjoyed such work and will do my best with it when I return. I enjoy the Advocate very much."

Rev. D. B. Doak, of Grand Prairie, as is his custom, brought us another subscriber this week. Brother Doak's visits are doubly welcome.

Rev. Wade W. Johnson, of Sunset Hill, Oak Cliff, makes a good report from his charge. He is one of our coming young men and is a good pastor as well as preacher.

Rev. I. E. Hightower, of Red Oak always comes to see us when in Dallas. He makes the Advocate his assistant pastor in his charge and he feels an interest in his home office.

Rev. C. M. Woodward was a pleasant caller at our office the past week. He has resigned as Dean of Polytechnic College and will go shortly to Chicago University for a course of study.

Samuel Rhapsed Breedlove arrived at the parsonage home of Rev. and Mrs. R. T. Breedlove, Telephone, Texas, June 22, 1915. May he be always a blessing to his parents and to the Church.

Rev. G. W. Davis, of Red Oak, accompanied Rev. I. E. Hightower on a visit to the Advocate office the past week. He is pastor of the Christian Church at Red Oak. We were glad to see him.

Rev. I. T. Morris, of Brady, cheered us with a call the past week. He speaks well of affairs spiritual and material out his way. Brother Morris is one of the staunch men of the West Texas Conference.

Rev. J. B. McCarley, of Paducah, made us a pleasant call this week. His wife is regaining her health and Brother McCarley is looking forward to being back in the pastorate. The Advocate has missed his good work.

John H. Reedy, Professor of Chemistry of Southern Methodist University, has arrived in Dallas and at once called on the Advocate. He is an old friend of the entire force, especially of our "red-headed" foreman.

Rev. and Mrs. F. H. Braswell announced the marriage of their daughter, Stella Summer, to Mr. Charles Reuben Gollihar, on Tuesday, June 29, 1915, at Clifton, Texas. The Advocate extends congratulations and wishes for the young couple a happy and useful life together.

Rev. W. D. Thompson, of Sulphur Springs, has just closed a successful five weeks Win-One Campaign, including a two weeks meeting. One hundred and fifty-five were added to the Methodist Church and forty to other Churches. There were 715 in the Sunday School last Sunday. We enjoyed Brother Thompson's call at our office.

Rev. J. F. Wallace, our efficient pastor at Anahuac, Texas, called on us last Saturday at 6 o'clock in the morning. He had been visiting relatives in Tipton, Oklahoma, and was trying to catch an early train for home. We found him trying to break in our front door, for he said he couldn't pass the Advocate office when in Dallas. Brother Wallace had much to say about Bro. J. W. Trevette, the blind preacher of Oklahoma, who can break a broncho and tell the time of day by his own watch. Trevette is a brother of the Advocate mascot and mailing list haunt.

NEVER LEFT ALONE.

No one on earth has ever suffered because of the absence of God. We need never pray for the presence of the Father or the Savior. God does not leave his children alone for an instant of time. Christ never withdraws from any follower of his. It is only because of our failure to recognize this that we sometimes mistakenly pray as though it were not so. Dr. Floyd W. Tomkins has put the truth plainly when he says: "Do not ask that Christ may be near to you—he is near. Do not pray that he may be closer—he cannot be. Pray that you may realize his nearness and comprehend how close he is." The only barrier that can crowd in between Christ and ourselves is sin. For the removal of that barrier we may indeed pray; and God the Savior is always close at hand to hear and to answer such a prayer.—Selected.

LOCAL PREACHERS.

Rev. J. M. Cantrell.

Doubtless it will be many days before the final word will be said about local preachers. It has been only a few years since many of our Church papers were full of the doctrine that when God calls man to preach he calls them to leave all secular pursuits and devote their whole time to the ministry, and that there should be no longer place for local preachers in the Church. While this was not the voice of the whole Church, it had a chilling effect on our local preachers and lessened the influence and activities of one of the Church's most valuable assets. Many of those who felt a call to the work of the local ministry have not asked the Church for its authority, because they feared they might be a hindrance instead of being a help. But the Methodist Church from its earliest history has endorsed lay preaching. Mr. Wesley appointed Thomas Maxfield to take the spiritual oversight of his people while he was absent from London. When Mr. Wesley returned he was displeased when they told him that Maxfield was preaching. But when he saw that God was with him and that he was doing much good, he encouraged many others to take up this great work, and local preachers have been an important part of the Church ever since. It was Robert Strawbridge, a poor Irish farmer, who, as a local preacher, planted Arminian Methodism in Maryland, from whence it spread its wholesome influence throughout the country. Phillip Embury was one of Wesley's early converts. He continued his work as a carpenter, but becoming a local preacher he did much for early Methodism. He preached the first Methodist sermon in New York in his own home to seven people. Soon he was preaching to hundreds and scores were converted and came into the Church. What would have been the result if there had been no local preachers to assist in planting Methodism in the great Southwest? Around their homes and their work centered the wonderful growth of religion that has meant so much to Methodism and to the world. The spirit and work of Newit Vick is indicative of what our local preachers have been to the Church. His preaching and labors were abundant and efficient. Although he lived many miles in the country, when they purposed to build a church at Natchez, he headed the list with the largest subscription that was made. It was at his house in 1813, near Spring Hill, that the first conference was held. It was at the home of John Ford, another local preacher, where the second Territorial Conference was held. This local preacher gave much service and four sons to the ministry. Two of these sons, David and John, gave their useful ministry to Texas. There is Bowman, Winans, Henry Tooley, the doctor preacher; Thomas Webb, who, though active in military life, found much time to preach, and a countless number of others, whose gospel preaching has helped to keep this dark world illumined with the light of life.

Coming down to the days of our own ministry we have observed that wherever we have planted local preachers we have been able to make stronger Churches and more religious communities. This writer has served charges that were not fortunate enough to have local preachers, and without exception he has felt the loss. He has served charges that was fortunate in having them, and with little exception they were helpful. One of these charges had nine and there was not one too many. They can be a blessing to any Church. We need hundreds of them scattered throughout Oklahoma at this time. We ought to plan wisely for an increase.

Local Preachers Ought to Be Licensed in the Quarterly Conference.

1. The Quarterly Conference is qualified to do it. There is the presiding elder, the pastor and representative laymen. As a rule the members of these Quarterly Conferences know the persons applying for license as members of a District Conference could not know them. The Quarterly Conference knowing what they are and what they are likely to become can helpfully represent both the men and the Church.

2. More preachers will be licensed in the Quarterly Conference than in the District Conference. (a) There is a natural timidity that, in a large measure, prevents men from going among strangers to stand tests of merit. But is not this a weakness in those who know themselves well qualified? This is the point in question. Most men are conscious of weakness and need help to grow stronger. (b) Many applying for license to preach know that under rigid examination they would fall before the standard of high merit, yet they feel that with the grace of God

Southern Methodist University

Items of Progress in the Preparation for the Opening of the Big School, September 22nd

Although the crowds of visitors continue to increase daily, it is yet impossible for the Methodists of the Southwest to understand just how certainly and how rapidly the preparations for the opening of Southern Methodist University are being consummated. That the opening is a task of no small proportions has always been admitted; but the detail cannot be understood without personal inspection. For this reason the University officials all the more welcome the ever-increasing flow of prospective students, visitors and friends, and grow more confident as they see the delight and pride of the departing visitors. They never leave with any doubt as to the success of the institution, even the first year; and by far the majority of the prospective students indicate that they will be on hand for the beginning of class work. To those thousands of friends and subscribers who have not the privilege of seeing these preparations, personally, a few items of progress will perhaps be of interest.

The three dormitories under construction for the use of young men are now under roof, and being hurried to completion with a certainty that the noise of the hammer and the smell of paint will have been forgotten when the students arrive. These buildings are in thorough harmony with the design of the other two splendid buildings, are of brick veneer construction, the larger and central one having a splendid basement equipped as dining hall for the accommodation of 150 or more young men. All rooms are outside rooms, thoroughly comfortable, electric-lighted, steam-heated, splendidly furnished, and many of them will be rented for as small an amount as 75 cents per week for each of the two occupants. Rooms are being rapidly reserved.

The splendid dormitory for young women is now receiving its handsome equipment. President and Mrs. Hyer have moved in, and are completing the details of making it such a home as will delight and inspire 150 of the choice daughters of our Southwest. It is safe to say that this is the most magnificent school-home in all the Southwest, omitting no comfort or convenience to study or other school activities. Reservations are being made continually. Board is to be furnished at \$4.00 per week, and rooms at from \$8.00 to \$16.00 per month, according to location and size.

The water and sewerage mains have been installed, and the smaller artesian well seems for the time being thoroughly able to meet the demands of the school proper. But work on the great well to the Trinity Sands, intended to furnish abundant water for the entire community, is proceeding day and night. When

completed, the University City will have a water supply equal to that of Oak Cliff, Highland Park, or other suburbs, of the purest quality and in all abundance.

The splendid boulevard through the University's property, running from the main building west to Preston Road, is now completed, and the contract for the Horace Bishop Boulevard fully concluded. This beautiful driveway has already been completed from the door of Dallas Hall to the street car line on the west, and to a point opposite the four dormitories on the South; but is now contracted for continuation to Mockingbird Lane on the south.

It is certain that the first year will see many beautiful homes erected in University Park. There are already four beautiful homes nearing completion, and the Dallas Trust and Savings Bank report that during this week approximately \$10,000 worth of lots have been contracted for. No choicer spot in Texas for a home can be found than in this community, dominated so thoroughly by all that is desirable to cultured, refined and Christian people.

The M. K. & T. Railway Co., through their accommodating General Passenger Agent, Mr. W. G. Crush, have announced their intention to establish, in ample time for the opening, such conveniences in the way of depot, platforms, etc., as may be necessary for the reception of students and their baggage. This depot will be located about 1500 feet from the University campus, and students from all points in reach of the great Katy System may buy tickets and check their trunks direct to the University. For this kindly assistance, the University, students and patrons are grateful.

Professor Frank Seay, Secretary of the Theological Department, is at his desk, busy with preparations for the multiplied needs of the young preachers. Professor J. H. McGinnis has arrived, and is putting in his time in preparation of courses of study, interviews with prospective students, preparation of catalogues, etc. Athletic Director and Y. M. C. A. Secretary, Ray Morrison, is on hand, and busy working out his plans for all desirable physical recreation, and the various duties of the Y. M. C. A. and Y. W. C. A. work. Professor John H. Reedy has arrived from Yale, and is overseeing the construction of equipment and installation of supplies for one of the most complete chemical laboratories of any school in the South. Other officials have been heard from, and will arrive at an early date, and a full statement of work in each department will soon be given to the public.

Second List of Books Wanted for The Theological Library of Southern Methodist University

- Two weeks ago there was given a list of books wanted by the School of Theology of S. M. U. for its working library. About forty titles were asked for (some calling for more than one volume, however), and already ten of the books called for have been donated to us; others will probably be received later. Very many books have been donated to our library, there being not less than two hundred and thirty-one modern, up-to-date, usable books, besides many not less valuable of an older date. Again we insist that we wish to deprive no one of a book he is using day by day, but if one has a good book which is not a part of his workshop we can put it into good use. Look at this list and at the list in the issue of the Advocate of two weeks ago and if you can donate any of these books, drop us a card and we shall send postage.
- Driver, "Introduction to the Literature of the Old Testament."
- McFadyen, "Introduction to the Old Testament."
- Moffat, "Introduction to the Literature to the New Testament."
- Bacon, "Introduction to the New Testament."
- Zahn, "Introduction to the New Testament."
- Juhicher, "Introduction to the New Testament."
- Peake, "Introduction to the New Testament."
- Davidson, "Old Testament Prophecy."
- Davidson, "The Theology of the Old Testament."
- W. R. Smith, "The Religion of the Semites."
- H. P. Smith, "The Religion of Israel."
- H. P. Smith, "Old Testament History."
- Ryle, "The Canon of the Old Testament."
- King, "The Ethics of Jesus."
- Gregory, "The Canon and Text of the New Testament."
- Stevens, "The Theology of the New Testament," and other works.
- Farrar, "The Life and Work of Paul."
- Farrar, "The Life of Christ."
- Garvie, "Studies in the Inner Life of Paul."
- Lightfoot's "Commentaries."
- Wescott, "On Hebrews."

- Bruce, "The Training of the Twelve," and other works.
- Bishop Candler, "On the Fourth Gospel."
- Bishop Hendrix, "Skilled Labor for the Master," "Christ's Table Talk," "Personality of the Holy Spirit."
- Fisher, "History of the Christian Church."
- Fisher, "History of Christian Doctrine."
- Tigert, "Constitutional History of American Episcopal Methodism."
- McTyeire, "History of Methodism."
- James, "Varieties of Religious Experience."
- Peake, "The Bible; Its Origin, Significance and Abiding Worth."
- Forrest, "The Christ of History and Experience."
- Mathews, "New Testament Times in Palestine."
- Gilbert, "Student's Life of Paul."
- Rhees, "Life of Jesus of Nazareth."
- Sanday, "The Criticism of the Fourth Gospel."
- Wendt, "The Teaching of Jesus."
- Thayer, "Greek-English Lexicon of the New Testament."

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and the help of the Church they can supply some of the needs of the Church. These men know their own pastors who have preached so earnestly and urgently on the call to the ministry. They know the members of their own charges who would rejoice if God would call some of their own Church to the ministry. They remember the kind words of encouragement urging them on to the development of their religious gifts and feel that they would have the confidence and sympathy of their own brethren who would perfect and not break the bruised reed. So under the pressure with such encouragement they start their ministerial career. Many of the very best and most successful ministers started that way. While they preached Christ they improved their literary qualifications. Some of us believe that the God-teaching should precede and accompany the man-teaching—that the man who gets actual experience in preaching while he is acquiring literary training will, for the most part, be a more effective preacher. It is not wise to say let all go who will not have the courage to pass any test which the Church might make. Then much of our resources will go undeveloped and unused and we will leave to others to do in part what we might do well. If we have tried methods that are less successful at a point so vital it is wisdom to remedy our trouble at our earliest opportunity. License local preachers in the Quarterly Conference and we will not only have more local preachers, but this will be a source of greater opportunity for supplying our conferences with gifted and qualified preachers.

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To say each morning, "I must have things weariful, painful to bear today, and they shall all be offered up beforehand as my heart's sacrifice; they shall be, not fought against, but received calmly and as welcome, for his sake who suffers them to come," gives a dignity, a purpose, nay, a very joy to what otherwise is all cheerless annoyance.—H. L. Sidney Lear.