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A UNITED CHURCH VERSUS UNIFIED EVIL

THE unification of evil is a supreme argument for a united Church.

The unification of evil is so apparent that the existence of such unification does not admit of debate. Evil in whatever form is always united. However dissimilar in their aims, evils can always discover common ground for union with other evils.

The history of legislation furnishes a conspicuous proof of the truth of what we are saying. Every scheme of graft, for example, can be found locked in the operations of every other scheme of graft. If the railroads, or the insurance companies, have a legislative program for pillaging the public, they are certain to be found in company with the legalized whiskey traffic in its scheme of pillage. And when you strike one you strike them all. When you fight one you find that you are fighting them all.

The Christian Church finds her enemies unified. Christian reform finds its antagonists united. These enemies have a common code, passwords, secret understandings and always present a common front in unbroken alliances.

The enemies of social justice and compassion pool their interests. The exploiters of child labor, the robbers of men's right to rest one day in seven, the promoters of gambling, the manufacturers and sellers of spirits, the opponents of reasonable hours for labor, the antagonists of a living wage, and every other exploiter of human rights can always be found with a unified program.

The Church of Christ, until very recent times, has worked under the disadvantages of division. Seemingly impassable gulfs of doctrine have divided her forces. Differences in Church polity have separated her adherents into distinct camps. These groups have fought valiantly, but oftentimes in ignorance of each other, and sometimes hostile to each other. They have often duplicated the work of each other. The efficiency so imperative in commercial enterprises has been impossible. The results at times have appeared so meager and the advance so slight that even Christians themselves have questioned whether there are any creditable results or sure advance. The enemies of the Church have not hesitated to say that the Church is inefficient and is outgrown. Vast numbers of modern men have ceased even to criticize the Church and have simply turned their attention to other things. A divided Church has been no match for the unified evil of our century.

It is only in recent years that the Church can be said to have any unified program of advance. Such a program is now, however, certainly in the process of making. The Federal Council of the

Churches of Christ in America is the greatest single achievement of our times. It approximates more nearly an answer to Christ's prayer for the essential unity of his disciples than anyone thing which has happened since the prayer was made.

In 1905 the Interechurh Conference on Federation met in Carnegie Hall, New York City. This conference was composed of official delegates from thirty denominations. The conference adopted the constitution of the Federal Council and transmitted it to the thirty denominations for approval. This approval was secured early in 1908 and at Philadelphia of the same year the Federal Council of Churches of Christ in America held its first meeting. And the Council, by virtue of the preliminary steps taken, met not as a voluntary agency, but as "an officially and ecclesiastically constituted body."

The constituent bodies of the Council, as compiled January 1, 1915, are thirty denominations. These thirty denominations have 103,108 ministers, 138,870 Churches and 17,436,650 members. Among the great denominations represented in the Council are the Baptist bodies (North), the Christian Church, the Congregational Churches, the German Evangelical Synod, the Methodist bodies (North and South), the Presbyterian bodies (North and South), the Protestant Episcopal Church and a number of Reformed Churches.

The Council has no authority over the autonomy of the constituent bodies. The constitution expressly provides that the Council "shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians." The autonomy of each denomination is further safeguarded by the following declaration in the constitution: "It (the Council) has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." Not even a unanimous action of the Council can be legally imposed upon its constituent bodies, but such action goes back to these bodies in the nature of a recommendation for their adoption or rejection. Moreover, one-third of the members of the Council at any time may request that a proposed action be voted on separately by the bodies represented, and the action must receive the vote of the majority of the bodies for adoption.

What value, then, has such a Council? Much every way.

First of all, the very existence of the Council is a discovery both to the Churches and the world of the essential unity of the

Christian Church. When the thirty denominations figured out what each might give up in order to such union it must have been a surprise to find that despite their subtractions they were still Christian. The Arminian can surrender much of his Arminianism, the Calvinist can surrender much of his Calvinism, and the Ritualistic Churches can surrender much of their ritualism, and still remain Christian. This discovery must have come as a genuine surprise. The one doctrinal test of membership in the Council of Churches is the Divine Lordship or Deity of Christ. The preamble of the original Plan of Federation is as follows: "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them."

Loyalty to Jesus as the Divine Lord and Savior is the single test. Did Jesus himself impose any other? Did Jesus impose any intellectual tests upon men? Was not Jesus' sole test of discipleship a disposition of the heart and a yielding of the will to Him as Lord and Savior? Did not the illumination that enabled Peter to cry out, "Thou art the Christ, the Son of the Living God," come from above? Did not Christ himself say it came from above? "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter's deep assurance came not as an intellectual apprehension, but as a spiritual illumination.

Is not the Church still to call men first of all to a surrender to the Lordship of Christ and a trust in the Saviorhood of Christ? And is it within the range of any minister to conduct the seeker into any spiritual certainty about Christ until such surrender is made? Men are not saved by the test of intellectual formulas. Men may believe all the creeds and not be saved. And men may be saved without being able to pronounce any of the creeds.

A supreme value of the Federal Council of Churches is its demonstration of the simplification of faith. The Church of the twentieth century dare not burden men with a multiplied number of things to be believed for salvation. There are a thousand things which may be held in abeyance until surrender to Christ as Lord and Savior has been made and with that surrender will come an illumination of intellect in whose light many things once doubted will be believed. And it is the Council's emphasis of this very thing which makes it of such value to the Churches of our century.

In the second place, the Council of Churches is of untold value to the Church

of the twentieth century in its rediscovery to it of its social task. The Council of Churches has aided the Church of the twentieth century not only in the simplification of its creed, but in the socializing of its creed. It has given its constituent bodies their social creed.

The leading minds in the American Churches are rereading the purpose for which Christ said he was anointed unto his holy Messiahship. The Church in the past has read that purpose too exclusively as meaning "to preach." And preaching, it must be confessed, will remain a supreme task, if not the supreme task, of the Christian Church for every generation. Nothing can ever supersede preaching. The Christian minister and the Christian Church must ever seek the anointing for the holy office of preaching.

But, if we will be as the Master, we must seek the anointing for other things besides preaching. There must be the holy anointing (1) "to preach," (2) "to heal," (3) "to deliver," (4) "to set at liberty." The Christian Church can never perform her social task in the twentieth century until with her Lord she can say, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18-19.

When the Church of the twentieth century reads these words of her Lord in the light of the life of her Lord and in the light of the needs of her day, she discovers a mighty social task. She finds herself commissioned of God to stand for equal rights for all men, for the protection of the family, for the development of the child, for the abolition of child labor, for the safeguarding of conditions under which women labor, for the abatement and prevention of poverty, for the protection of society from the evils of the whiskey traffic, for the conservation of health, for the provision of safety appliances for dangerous machinery, for the amelioration of the conditions of employment, for old age pensions and accident insurance, for the right of both capital and labor to organize, for one day of rest in seven, for reasonable hours for labor, for a living wage, and for the application of Christian principles to the acquisition and use of wealth.

If the Church of the twentieth century shall hold herself in cloistered detachment from the items of this task, she must break with both God and man. She must find herself superseded by other organizations which are less fitted for the

THE CHRISTIAN LIFE.

Its Birth, Growth and Glorious Reward.

By REV. W. H. HUGHES.

"Except a man be born again he cannot see the Kingdom of God."—John 3:3.

"And besides this, giving all diligence, add to your faith."—2 Peter 1:5.

In writing upon the process by which a man is to escape the corruption of this world and get to heaven at last, I am conscious I am dealing with an exceedingly delicate question, one which involves more to man than all else, because it encompasses his happiness both in this life and that which is to come.

The declaration of Christ, "Except a man be born again he cannot see the Kingdom of God," is a decree from which there is no appeal. This text points out a process through which we must pass in order to begin a Christian life. It stands out as a flat and common sense contradiction of the Pharaisee statement of Henry Ward Beecher who said "Religion is not an act but a life," showing that a spiritual birth is as essential to a spiritual life as a physical birth is to a physical life. There can be no natural life without a natural birth, so there can be no spiritual life without a spiritual birth. Hence, Christ said to Nicodemus: "Marvel not that I said unto thee, ye must be born again."

Religion is therefore, first, an indispensable act as a life cannot exist without a birth. Christ goes further and tells us the life is of the same nature as the birth. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The birth and life are exactly of the same nature.

This a point in Christian experience in which man can least afford to be deceived, and, yet, we have reasons to fear that more well disposed people are deceived at this crucial point than any other. Nicodemus was one of this unfortunate class. He believed God was with Jesus Christ but he was trying to live a Christian life without regeneration or the new birth. Hence Jesus, with a kind of double emphasis, said: "Verily, verily I say unto you, except a man be born again he cannot see the Kingdom of God." This act of the new birth is as the foundation of a house is to the house. As a house built on the sand must fall when tested by the storm, so a religious life, without the new birth, will fail us when we most need shelter and protection.

The plainest, most concise, and yet elaborate description of a successful Christian life, from its incipency through its growth to its crowning, to be found even in the Bible itself, is recorded in the first eleven verses of the first chapter of 2 Peter. Peter starts out by addressing certain persons who, by complying with certain conditions, shall have "an abundant entrance into the everlasting Kingdom." He first describes what they must have or become and then what they are to be and do and, last, the reward. As in a long journey, so a proper preparation is indispensable to a successful Christian life. This equipment is having "obtained like precious faith with us," showing that it takes the same faith to save a layman that it does to save an apostle.

I know no language which can more forcefully and clearly describe what we are to be, and have, before we can grow and develop a Christian life than the words of Peter himself: "To them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ, grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain to life and godliness through the knowledge of Him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." All this is to be sought and obtained in the new birth before a man can live a Christian life. Peter has here only elaborated what Jesus affirmed in few words to Nicodemus, that "except a man be born again he cannot see the Kingdom of God." Now comes Peter, under divine inspiration, and says to every one "who has received this like

precious faith," "besides this, giving all diligence, add to this well laid foundation, virtue, knowledge, temperance, patience, brotherly love and charity, so an abundant entrance shall be administered unto you into the everlasting Kingdom of our Lord and Savior Jesus Christ." Here we have a full description of the beginning, growth, and crowning of a Christian life.

As a safe house cannot be built on a sandy foundation, neither can a Christian life be built unless it is founded in the new birth, by which we become new creatures in Christ Jesus. When Christ came into the world he found all the Pharisees trying to live a religious life which had no birth. Hence his statement to Nicodemus. When John Wesley entered the theological arena he found in the English Church the same fatal error, hence Methodism had its birth in the doctrine of the new birth. This doctrine preached and practiced by the fathers not only gave Methodism unparalleled success, but did more for the uplift of vital piety in all the Church than anything in modern times. But, alas, we have relaxed our preaching and practice on this all-important doctrine and drifted back to where Wesley found the English Church—to a people whose hearts have never been quickened into life by the new birth.

It may be the pessimism of an old man, but I must say, after serving as an itinerant for seventy years, there is nothing connected with our beloved Methodism so sad to my mind as the lightness with which this vital doctrine is being treated by the Church of today. I beg our younger preachers, in view of our gathering together in the judgment, to think on these things.

Building fine churches, colleges and universities, is a great work but these all dwindle into insignificance when compared to the conversion of a soul. "God and the angels rejoice more over one sinner that repenteth than over ninety and nine which need no repentance." This is the most important and vital question before the Church and should receive the most serious consideration.

Dallas, Texas.

THE GROWTH OF THE CHURCH AS EVIDENCED BY STATISTICS.

By REV. WM. A. FRAZIER.

Living in this age of ours, when, as Charles Edward Jefferson has said, "There is a mental confusion that even the Church has not escaped," when Rudolph Eucken titles his book "Can We Still Be Christians," Edwin Davies Schoonmaker boldly asserts that the Church has collapsed and when a large body of our literature may be epitomized by an interrogation point, it is timely and good for us to observe the growth of the Church as evidenced by statistics. Statistics, however reliable, though, cannot always reveal the progress of an idea in its formative period. William Ellery Channing is often quoted as saying "I would that I could look to Unitarianism with more hope." Certainly it is true that Unitarianism as an organization is declining, and according to the measurement of cold figures its race is well-nigh run. But how about the idea? Is Unitarianism as a theology declining? Is it not true that through the thinking of today runs some of its threads that threaten to become almost inseparably entwined?

A keen-eyed sage is not required in the realm of literature to discover Unitarian tendencies. Novelists, who do such a large part in shaping the thought and sentiment of the century, striving for realism, cry loudly against the miraculous. Sociologists, deeply concerned with the social and economic uplift of the human race, often reduce Christianity to the level of Tolstoyism or a mere philosophy of living. Theologians, in their attempts to reconcile theology and science in their supposed differences and cope with the difficulties of the materialistic mind, have reduced to the demonstrable all truths—some of which can only be spiritually discerned. Saturated, the mind of many preachers with these dubious tendencies, it need not surprise us if now and then we hear a Unitarian note sounded in a supposedly orthodox pulpit.

In his return to the Christian faith and

fold, after many years of wandering through the paths of the Unitarian desert and finally into that fog of a religion which he defined as "that fine sense of the soul which connects the individual with Universal Purpose," B. Fay Mills should be an example to all those who fail to place emphasis upon the diety of Jesus Christ. Ian Maclaren has said "the guarantee of perennial freshness in the early Church was its continual return to Jesus." So, the only thing that can lead the Church to ultimate victory in this hour of testing is its constant reliance upon Christ as Lord and Savior of all men—ininitely more than a mere man among the world's great population. In a recent book Arthur C. Hill very splendidly says: "Into our pallid souls must come the vital stream of his transforming energy. Set Jesus in the heart of men and life no longer terrifies them. Let him become their Lord and death becomes the decree of a providence which never fails to bless. For he will lead them to the high mountains where their tired eyes can rest on wide expanses, and lose the sense of aching nerves in gazing into the infinite blue."

Poteau, Oklahoma.

OLD RYLAND CHAPEL.

H. G. H.

Picture of this old first Methodist Church in Galveston in Advocate of June 24 revived memories.

Not only did Thomas O. Summers build this church, but he married the first couple in Galveston, a Presbyterian minister to a Methodist woman.

That old church has been the fountain of Methodism in Galveston.

I have heard preach from its pulpit: Bishop E. M. Marvin, Robert Alexander, Dr. Jesse Boring, Dr. J. B. Walker, Rev. L. M. Lewis, Rev. H. V. Philpott, Rev. Wesley Smith, Dr. B. T. Kavanaugh, Rev. I. G. John, Rev. J. E. Carnes, Rev. Frank Wilkes, Rev. Wm. H. Seat.

This list includes the finest preachers who ever appeared in Methodist pulpits in Texas.

Soon after the war, in days of reconstruction, H. V. Philpott was pastor at Ryland Chapel. At that time feeling in the South was rather hot toward the M. E. Church.

Bishop Matthew Simpson was on a visit to Texas. He appeared in Galveston. He did not seek access to our churches and Philpott failed to offer him the use of Ryland Chapel pulpit.

A hall down on Market Street was secured by his friends, supplied with seats, and there the noted Simpson preached, the singing led by Sam Edgerly.

Who that has a good memory and a warm heart will ever forget the genial and lovable John Howard, superintendent of Ryland Chapel Sunday School?

And the fine singing led by Sam Edgerly, who at one time was leader of my choir in Corpus Christi in 1861! A voice like a grand organ with a flexibility and sweep that made an audience sing when they knew they could not sing.

Who will forget old Brothers David Ayers and John A. Rice and C. H. Briggs?

I was sitting by Dr. Jesse Boring once in the congregation under one of Philpott's metaphysical discourses. The old doctor went fast asleep and snored. During the doxology he woke up. As we went out he told me he was mortally ashamed of me for allowing him to sleep in church. I said: "Doctor, I wanted to go to sleep myself, but you snored so I was kept awake."

Sitting together on a Ryland Chapel pew one day I saw Mollie E. Moore, poetess, and Laura West, beautiful step-daughter of Homer S. Thrall. Miss Moore plain but brilliant, Miss West fair as a star but coquettish.

I expect there has been more great preaching from Ryland Chapel pulpit than from any other pulpit in the State—starting in with Thos. O. Summers.

Bishop, Texas.

The sacred quietness of the Sabbath takes off from the brain that excessive fullness of blood which the mental and bodily exercise of six days is calculated to produce.—Dr. Harrison.

"THE CHURCH IS OF GOD."

By REV. J. O. GORE.

I have done some thinking for the last year or two about this one fact that grows truer and truer to me as I ponder it. I believe that every Methodist should ponder it over and over in his mind until it becomes a part of his being. It is not a contrivance of man to give him prestige and honor, as many of the institutions are. Society reverence is a hobby to some men. A Church could not have a greater curse than to be burdened with members who let their reverence for secret societies surpass their reverence for God's Church. These sideshows, with passwords and curtained windows, have a lot of social good in them, and a lot of rot that a man with a bit of common sense feels ashamed of, but they are as impotent as air compared to the Church of God.

We need to get the deep-seated notion that its authority is from Him. Its institutions demand first place in our lives. We need reverence for its workings, its polity, its worship and its officers. We need to get to where that when the Church speaks we understand that it is God speaking to us through his institution on earth. We, as Methodists, need to come back, and again and again take the vows that we took upon us years ago, and ponder them well. We made those vows, not to men, but to God. We entered into covenant relation with him as veritably in those vows as Abraham did in the land of Canaan. We need to feel that every move of the Church is a move of God through his men. These instruments are not perfect, it is true, but it is the best that he has with which to deal with us. We should feel in this work of the Church that by its vows we have entered into covenant relations with God, and it is our contract to be coworkers with him. We need to know that "The Church is of God," and by it he must save the world. Other institutions and men outside of the Church are doing nothing for the salvation of the world. We need to know that if we will serve him we cannot do it in any degree of success except through the Church.

"Brethren, the Church is of God." Our laymen need a closer realization of its divinity. It would bridge many a chasm, many a doubt, and many a fear. If the laity had a clearer vision of the divine origin of the Church it would be a great deal easier for them to conform to the General Rules of the Church. If they heard the voice of God in the voice of the Church they would not call the laws in question.

The ministry should again and again get the vision: "The Church is of God." It would save many heartaches and much anxiety. It would save much self-seeking, and much dissatisfaction. The Church is of God, but it is also of men. It is the place where men meet God. It is their workshop, their armory, their battle trench. From it they must work together to conquer sin. It is as perfect as he can make it with the material that he has to work with. We can help him make it more perfect by preparing him one better man to work with. If I would see a perfect Church I must perfect my own life, and help that much. We cannot make the other fellow what we would have him be but we can build a small portion in his Church more perfect than it is, and that part is within us. While it is his Church it is also our Church. He made it and gave it to us to work in with him. It should be the pride of every Methodist; it should be to the glory of every Methodist to be in such an institution and working with him. The tabernacle of God is with men. All other institutions of earth are secondary, and when the time comes to choose, who would not cleave to the Church, for it is of God? What child of God could not say: "I love thy Church, O God!" For Christ loved the Church and gave himself for it.

Let us all realize more fully, "The Church is of God."

Sipe Springs, Texas.

A real friend is the first person who comes in just as the whole world goes out.

To the Future Historian Of Methodism

By REV. HORACE BISHOP, D. D., Waxahachie, Texas.

Dear Brother or Sister:

I linger around the Springfield Conference. Brother Littlepage is still sitting by me. He says, "Brother Bishop, there comes a historic character. He is one of the pioneers." Giant frame, face as hairy as Esau, many wrinkles and intensely serious in appearance. He looks like a Jew. Tradition says he is of Hebrew parentage, left an orphan, and reared in a Christian home. This is not verified. He has been a wise leader. The Church and the world have known him as Mordecai Yell. A presiding elder in Tennessee, transferred to Texas, he became a leader in the field (not on the conference floor). He has seen hard service on the frontier districts and missions. Now "in age and feebleness extreme" he leans on his staff as he walks slowly up the aisle. He has reached the limit, and must take the superannuate relation. It is a bitter pill. The old man don't want to be "turned out to grass." That is what they call it. It will be some better later on. We will call it "the roll of honor," and increase our appropriations three hundred per cent, and then they will not be adequate. I don't know why the Lord and the Methodists allow such things. Neither do I know why John the Baptist's head was made to grace a "tanco," nor why John Huss was burned at the stake, John Bedford left so long in Bedford jail, and John Wesley pelted with rotten eggs. I hope to hear these, and other Johns, discuss the matter hereafter. When they do, Mordecai Yell will be in the conference.

A very slender, light-haired man, restless and full of energy is across the aisle from Brother Yell. Bishop Doggett will describe him in the Baltimore Methodist. All of Doctor Long's friends will resent the Bishop's freedom of speech. But Brother Long will declare that he feels like the Bishop had taken his photograph. He will laugh while others will grit their teeth. He is a supernumerary, a druggist, a doctor, a farmer, and has a beautiful wife and many children. His devotion to them, and his pride in them is the theme of many a gossip. He will preach this year on the Navasota Mission, without appropriation, and then remain on the supernumerary roll for a good while. Then he will locate, move to a new town with a Mexican name, "pronounced like it isn't spelt," continue in the drug business, raise his family in the Church, leave them in comfortable circumstances, and pass to his reward.

That man coming in behind a tremendous Roman nose, but smiling all the while, is Uncle Jimmy Johnson. He has been a frontier presiding elder. He moves aggressively. His spinal column bent like a half-strung bow, and his eager advocacy of frontier missions at every opportunity mark him for a western leader. He is a widower of not long standing, and Uncle Jimmy Jones says: "Brother Johnson is trying to marry." (No harm in that.) But Uncle Jimmy No. 2 does not admire such a tendency in Uncle Jimmy No. 1. You see, Uncle Jimmy No. 2 is not the widower. Well Brother Johnson will go back to the outside row, marry, locate, and in a few years present his passports at the gates of the celestial city and receive an abundant entrance.

The secretary, Brother McCarver, has just called for two assistants. He nominates Brother Ray and Brother Durant. They are both elected and take their place at the table. Brother Ray is on the supernumerary roll. His throat won't let him preach. He tries hard and every year or two "comes up for work" and breaks down in the middle of the year. So he retires permanently to the roll of honor. He will be secretary till the coming of John Barcus. His good wife, one of the old Methodist Reazor family on Waxahachie Creek, will die. Brother Ray will marry another splendid woman, raise several more children and after reaching a ripe old age, go home and be welcomed by the King.

Brother Durant is a queer character. A local preacher, a lay delegate to the conference, a lawyer of great ability, a successful farmer, loyal to every interest of the Church. He is also a humorist of large proportions. He would have made a good Falstaff on the stage, a great jurist on the bench, a great preacher in the regular work, perhaps a great Bishop. His sense of the ridiculous has hampered him, and while his ability is universally recognized, his life will not be a very marked success in any way.

He is loyal and lovable, but—yes, I must say it for the good of young preachers—no, I won't say it, but the Methodist Church will never trust a man of smutty jokes and filthy speech in any high position. I love Colonel Durant and will love him when he is gone from us. He is not the only offender of the kind. I wish there were no others in the ministry. Some day the women, and some of the men, will raise a great cry for legislation against tobacco. An organization will arise with several initials and storm the nicotine redoubts. All well enough. I despise the weed. But I would rather my pastor would chew, smoke and dip snuff than tell me one smutty yarn or blackguard me with rotten language.

Not all this is meant for the Colonel. The application is for those it fits. Uncle Jimmy Jones will go to the Springfield District, Jesse Boyd will go to Centerville Circuit and try to harmonize Uncle Zeke Cox and Colonel Durant, but while they are both good men, they will never be homogeneous.

There stands an Englishman who can see a joke, and that instantly. He is "not only witty himself, but is the occasion of wit in others." He preaches well, too, so they say. But it is hard for such a man to find his level. In fact, he has no level. By some tokens he should have a very responsible charge, and not so by others. I will hear him preach a good sermon during the year on "The Conversion of the Jailer." Of course the letter H is misplaced all the way, and the youngsters (there are no kids yet, except the children of goats) will and the effect of the sermon be nil. I will see him several times, John C. S. Baird and I, and will have too much fun for edification. He will die at his home in Leon County and will have the confidence of all his acquaintances. He is Thomas P. Whitworth.

I recognize a great big, red-faced white-haired man sitting at the table of the Board of Finance. He will sit there annually for many years. I have not spoken to him yet, but I know him. I knew him in Anderson County before the war. His name is Valentine Analin. He is lay delegate. He comes from the southwest corner of Tarrant. It will be Hood County in a year or two. My father used to stop with him when we lived in Palestine, and he had an appointment at Field's Chapel eleven miles east of Palestine. He spent the night with Brother Analin after preaching twice on Sunday. He drove home next morning through a norther, and that night took pneumonia and after lingering for five months he left us. Brother Analin was his friend, and will be mine till he joins my sainted father "over there."

I wish I had the old journals with me. But I must still trust my memory. I kept no diary. All the same I remember Uncle Joe Sneed mighty well. He too has been a pioneer, and will answer to roll call when the eleventh of Hebrews is completed. I think he is anticipating the doctors by about thirty years. He won't sleep in a house if there is any "out doors" around the place, and he won't have anything to do with feathers, not even a white one. He is an enthusiast on the holiness question, and has an experience that is very striking. He loves to preach, but like some others his words and brain fail to quadrate. Consequently his tongue gets to running too fast, but he will close by shouting and handshaking all around. One good thing, he will rush so rapidly that the conclusion will be inside of thirty minutes. As he travels about he can't resist the idea of locating land. He will lay the foundation of a fortune. His son will be the victim of one, and his grandson will figure in two of the saddest tragedies in Texas history. They will be my friends for life, as also will be the other parties. One of the victims will be converted while I am preaching and will join the Methodist Church under my ministry. I must desist or these lines will be illegible. Brother Sneed has a great penchant for carving canes and giving them to his friends. There are many souvenirs of him in Texas.

Bishop Doggett is introducing the editor of the Texas Christian Advocate. He is conspicuous by his size; not quite as large as John Wesley was. He has a very peculiar voice. It rings long, but is not exactly a drawl. He represents a little struggling sheet, in debt before the war, and now solvent. He is trying to persuade the conference to assume

its proportion of "the Advocate old debt." He is telling of the sacrifices of Robert Alexander, Josiah Whipple, William C. Lewis, Mordecai Yell, Robert Crawford and others, who gave their personal obligation to keep it going during the war. It is not a legal obligation on this conference, but all the more it is a debt of honor. The conference will accept its part of the obligation. Doctor John will make the missionary address Saturday night and at the close of the collection will anticipate one—Teddy Roosevelt, now in kilts, by shouting "Bully for Springfield."

That fine fat man with a good sized bay window is Colonel John R. Henry. His wife is Aunt Sallie. They live four miles from here at Forest Glade. They are a fine couple. Have no children, but lots of kin. Then they claim kin with all the preachers. They live in the hippest and best furnished residence in Limestone County and "keep open house." They have rented the hotel in Springfield for conference week. They entertain all who come. They are reported very rich, and I suspect they are—land poor. But the name of Colonel Henry goes in financial circles, and Aunt Sallie goes wherever she wants to. And she certainly wants to. I have heard of them before, but never saw them. We will be good to each other later on. More than one Bishop will make a long day's travel to spend the night with them at Forest Glade. Bishop McTyre will record their virtues in the Advocate, and Horace and Sallie Bishop will often be in their home. He will die without a will. I trust his fortune will be a blessing to his relatives. Still at Springfield, and like the ladies saying good-bye, I go back several times for a fresh chat and start.

“More Pus Than Purity”

The following is a synopsis of the address of Bishop Warren A. Chandler before the Convention of the Associated Advertising Clubs of the World recently held at Chicago.

It is not big business but bad business we should fear, and we will have had business until the nation is Christian in fact.

The most striking characteristics of modern times are the vast expansion of commerce and the wonderful progress of anti-Christ, especially in our own country, and it is not a meaningless coincidence that the map of the greatest commercial prosperity in the world corresponds exactly with the map of the most vital Christianity in the earth. The heathen nations of ancient times were poor people, as are the pagan natives of the present day. Wealth, as we know it, is a modern thing and it is confined in the main to Christendom. I imagine un-Christian conflicts in the industrial world and needless wars between political powers, mankind as a whole is growing richer.

Savage tribes have few wants; the fully developed Christians have many; and the advance of the savage from barbarism to Christian manhood is worked by the multiplication of his wants and the ennobling of his gratification.

The inevitable effect upon those who accept Christianity is to quicken the faculty which requires the possession of property for their satisfaction and to stimulate the productive and acquisitive powers whereby property is secured. The religion of Christ tends also to bring men to the recognition of their mutual dependence upon one another, and to stimulate brotherly co-operation between both individuals and nations. It proclaims the brotherhood of mankind, and thereby breaks up the ignorance and isolation of savage tribes and pagan races.

When Commodore Perry opened the ports of Japan to the rest of the world he was moving not only under the official commission of the political powers of the United States but also under the irresistible momentum of the Christian civilization from which issued the political power—which sent him forth. The marvelous awakening of the Orient at the present time is at once the outcome of Christianity and the opportunity of commerce.

The moral securities of Christianity alone are sufficient to safeguard the fruits which spring from the science, art, ingenuity, industry and frugality which it creates. Legal enactments by the State are not adequate to preserve domestic trade, nor are international laws and covenants capable of protecting foreign commerce. Without truth, honesty, integrity and brotherliness prevalent in the hearts of those engaged in commercial and industrial

pursuits, the business world cannot escape self-destruction. Agitations in our country today enforce and exemplify the truth of this statement. For one I am tired of the revolutionists who call themselves "reformers." I am weary of men who would pull down our system of government in order to correct evils which lie beyond the utmost power of the wisest legislators and the most skillfully framed legislation. I cannot follow men who know no way to get the rats out of the barn except by burning it to the ground.

The probers and probings which are so prevalent are powerless for permanent good. President Garfield was killed by the probe and not by the pistol and our political probers produce more pus than purity. What we need is not more probings but more piety, not revolution but religion.

It is not big business but bad business that we should fear, and we will have had business by individuals and corporations despite congresses and courts until the nation is Christian in fact as well as in name. Our commerce must be dominated by big Christianity and then the magnitude of business will not be a menace but a mighty power for good. We cannot escape an ever-increasing volume of trade, and hence we must have an ever-rising vigor of virtue. The soul of all improvement is the improvement of the soul. Men must be thoroughly good in their hearts before they can be safely trusted to handle wisely and well the goods of earth.

God has impressed upon the face of nature His will that the nations have commerce one with another. It is not good for nations any more than for Adam to be alone. A paradise of prosperity could not offset the evils of national isolation, even if such a paradise could be established behind high walls of nonintercourse commercially. The body of humanity is one, having many members, and all nations are members one of another. And when one member suffers all the other suffer with it. The body of the race is hurt when any nation is wounded for all nations will look for what the injured nation might have supplied, and the injured will be unable to receive what its neighbors might have offered it. The commerce which has no international outlook is but a step removed from the trade of a huckster. It is but pitiful peddling when viewed in the light of the Christian doctrine of the brotherhood of mankind.

Our country is to be congratulated that it has outgrown protective limitations and is now entering upon an era of world-wide commerce. But let us remember a world-wide commerce calls for a universal standard of ethics, and a universal moral standard cannot be set up without a world-wide religion for its foundation.

An Unlimited Furlough

During the third year of my ministry—1873, forty-two years ago—I was suddenly and very violently attacked with inflammation of four vital functions of the body: lungs, liver, spleen and stomach. All intensely affected. A physician was called, who, after examination, asked that another be called in for counsel. The best to be had was brought. Both were skilled men. The examination was carefully made, but no remedy was attempted, as no hope could be discovered. Both retired leaving no medicine nor instruction, except to try turpentine hot steeps, merely as an experiment, or to do something, though against despair. Nausea was too intense for even water to be retained; only crushed ice by tablespoonfuls every few minutes could be taken. The steeps were tried without any good results, and time passed on so for

four days and nights with me gasping for breath and life.

The second day the best doctor only talked a moment with me and left without giving or leaving any medicine. I said, "Doctor, I understand you." He made no reply, but in the yard said, "It's no use to try anything; he's as good as a dead man." He declined to come again, saying it was no use. Thus the time rolled along all utterly helpless only waiting.

On the approach of the fourth night there came to me a premonition, or something said, that I would die that night at eleven o'clock.

Without the least alarm, for that matter had been definitely settled long before, the hour drew on till at half past ten o'clock I asked that my clothing and the bedding be changed, without explanation.

I sat on the side of the bed while

this was being done, and on being put back I turned my face to the front and instantly became as quiet and painless as a sleeping babe. I then found that there is no pain in the death of a Christian—none whatever. I took notice of that, for it was just what I had believed to be true; when death comes all pain ceases, at least to the saint. It is true. Then the thought came to me that I would see how the spirit or soul gets out of the body in dying. Does it just fly out like a bird, or some sudden manner, or how?

So I began to study the situation, for I was never more at myself, remember that. So I put my finger to find the pulse, but found none, and decided that I was that far dead; following up the sensation of withdrawing a little further I tried to move my foot and hand, but failed to do it; so again concluded that I was that far out. The sensation proceeded consciously till vacation seemed complete except about one-fourth of the lungs remained occupied. Then another thought came to me that the soul had not diminished in size nor in consciousness. I noted that wonder. Then the situation was illustrated by one standing at a door with hand on the knob, door ajar, but not far enough to allow passing, but only a step would put me outside. Instantly there appeared at my right above me a wall seemingly of Jasper with almost transparent windows about a hundred feet high (the walls) and almost visible within there seemed to be a congregation sitting and singing a melody unearthly in softness and richness of volume and rhythm, though no words could be heard. I will recognize it some day.

Outside to my left was a most beautiful lawn. The light was so soft and clear that it shone through every thing, and like no sunshine light. Instantly the Lord Jesus came into the room and stood near me and gave me most pleasing attention; then it came to me that I had not said anything to my wife about dying nor my business, and looking into his face said, "Lord, if I go now it will embarrass my wife very much (my business would) if it suits you I would be glad to remain a while, but we'll go, not no will but thine be done" (exact words), and gave myself to go. My words and act seemed to please him, so he smiling gently said, "Very well, remain" (exact words), and vanished. He did not limit the furlough, only said, "Very well, remain."

Surprised and finding myself alone and feeling perfectly well I thought how I will see, too, how the spirit re-occupies the body—the resurrection act. I began to study the movement of rehabilitation. It was just like that of withdrawing, of course. When I thought the arms were occupied I felt for the pulse and found it clearly clicking away, though of course weak yet awhile, but natural. And when I seemed to be well restored I moved my feet and hands. A clear and full consciousness had been present all the time. Looking up at the clock it was 11:35. The scene had occupied one-half hour.

Turning upon my back I looked into the face of that watching friend over me. I said to him, "Billy, I am a well man; the Lord has worked a miracle and sent me back indefinitely." He for all examined my pulse and declared it was as steady and regular as it could be.

I was hungry now and asked for a glass of milk and drank it was a genuine relish. I asked all to go to bed and leave me. I was sleepy, too, and turning toward the wall was soon sound asleep. Sometime after sunup next morning my wife appeared with a well furnished platter and her well husband ate half of a broiled chicken, etc.

And thus my unlimited furlough began and for forty years since it has been held uncalled by that same Jesus who said, "Very well." And now I say like our old conference saint, Uncle Billy Vaughan, used to say, "Brethren, if I don't backslide I think I will get to heaven." Pass through that door. For there was no river there.

JEROME HARALSON.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good; myself—Robert Louis Stevenson.

Christ's mission was not only to the individual soul; it was one of world-conquest to the will of God—to rule the nations. Slowly but surely he is moving on to victory. The darkness over the world today is not the darkness of approaching night; it is the darkness of the hour just before dawn. The world's golden days are not behind it, but before it, and toward those days we are moving now—Rev. Herbert Shipman.

Notes From The Field

CHINA.

Just closed the second meeting in China. The first by the Methodists and the second by the Baptists. Visible results: Twenty-six accessions to the Methodist Church, twenty-four by ritual and baptism, eight to the Baptist Church. The Church in the best condition for years. All the assessments provided for in cash and gilt-edge subscriptions. Will begin at Nome Sunday night. Will soon have a church at Nome. Mr. Sam Holmes gave us two beautiful lots 100x150. To the Lord be all the glory.—W. Woolton.

EL CAMPO.

El Campo has been favored with a very gracious revival. A union meeting was begun on June 13 and continued over four Sundays. There were about 200 conversions and reclamations. Rev. D. B. Beene, of Sherwood, did the preaching and did it well. He is an excellent evangelist and will render good service anywhere. Received twenty into our Church last Sunday. Expect to receive twenty more. Other Churches will receive about the same proportion. The town has been stirred as it has never been stirred before and has received a wonderful impetus towards civic righteousness.—R. A. Rowland.

CAMP MEETING NEAR NOLANVILLE.

The annual camp meeting for the Nolanville Church will begin Friday night, July 29. The location is three and one-half miles west of Nolanville and is in the midst of a beautiful grove. The train stops near the grounds to let people off. The tabernacle is situated on the bank of Nolan Creek, a stream famous for its bold springs. Rev. R. A. Walker, of Kilbuck, will do the preaching. As a season of recreation and spiritual refreshment, it is unsurpassed. We expect this to be the year of greatest victory at this historic camp ground. Come and camp with us.—L. E. Sawyers, P. C.

SPIRO, OKLA.

We are moving along at Spiro at about the usual gait. Dr. Peterson held my third Quarterly Conference July 1, and, although hindered much by rain, he preached a great sermon to a small congregation. He said Spiro Station was at the front in the district. On account of so much rain we postponed our meeting, and expect to hold sometime in September. There are several good indications of a real revival, and we are looking forward with trustful anticipation to a great visitation of the Holy Spirit upon our people. The organized work is being steadily maintained during the summer. The attendance at Sunday School last Sunday was 156. The Woman's Missionary Study Class is still pursuing its work. Our Epworth League has taken on new life, and the preacher is having a deep-souled sense of the presence of the Lord in pulpit, home and pastoral work.—L. C. Craig.

MANOR.

Our revival began June 27 and closed July 11. We had thirty-one additions to the Methodist Church and about the same number of professions of faith and reclamations. Our Church is greatly strengthened by the meeting, which was one of spiritual power. Dr. H. M. Whaling and wife were with us from the beginning and did splendid work. Their work is sane, Scriptural and Spirit-filled. They fight nothing but sin in all the ways of life, and defend the right wherever found. We confidently expect to see this Church go forward with so many good, substantial members added to its membership. We are planning to enlarge our church building and make it more modern. Have received forty-seven members since conference. This Church is growing along nearly all lines of Church work.—P. B. Summers, P. C.

MT. ENTERPRISE AND CARO.

We have just closed a revival meeting at Caro that proved to be a benediction to the entire community. We had a number of conversions and accessions to the Church, and, best of all, the Church was edified, and made stronger by virtue of the deep spiritual preaching which was done. The attendance was said to be the best that Caro has ever had. Rev. L. B. Saxon, of Jewett, Texas, did the preaching and he did it well. His preaching is plain and practical and deeply spiritual. His children's services were magnificent. Their fame

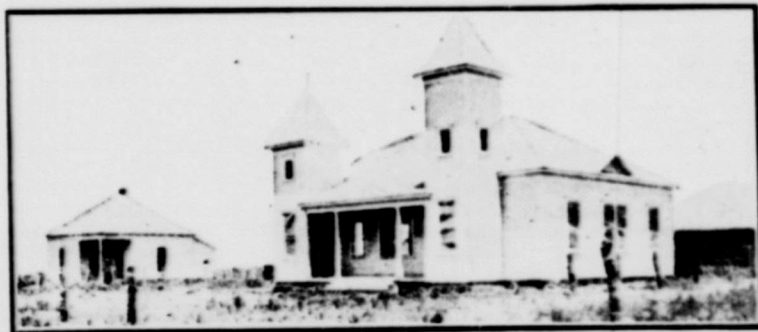
soon spread over the country until quite a number of children were brought over from Nacogdoches to take part in these services. We are now in the midst of a union meeting here at Mt. Enterprise. Dr. Webb, Presbyterian, of Sherman, Texas, is doing the preaching. This promises to be a great meeting. We had thirty conversions today.—L. H. Mathison, Pastor.

CANADIAN STATION.

No preacher in Texas Methodism serves a more faithful and loyal constituency than does the pastor of Canadian Station. Our membership is not large, but there are a number of them who can be depended upon on all occasions, which condition is always a delight to the heart of the pastor. Our second year here has been full of labor, and, while no great accomplishments have been made, steady progress has marked the passing months. Our revival is planned and will take place beginning the second Sunday in September with Rev. A. W. Hall, of Vernon, as our helper. We are looking forward with great faith and continued prayer to a gracious revival at that time. We have been having almost a continuous pounding since our coming to Canadian, but during the past week it has almost amounted to a storm, continuing over several days and not yet entirely abated. The parsonage debt which has been overshadowing the Church here for some years has recently been cleared and we are rejoicing. This gives us one of the best parsonage homes in the State free from debt. The Advocate and its splendid new editor are in high favor here.—W. Y. Switzer.

LOVING, TEXAS.

We have a nice little work and God has wonderfully blessed us since we came here. On Monday after the third Sunday in March we began work on our new church, and the second Sunday in May we preached our first sermon in the new church. We intended to dedicate our church on the fifth Sunday in May, but on account of bad weather we postponed the dedication until a later day. We have a church that our people are proud of. They did the heroic thing in building this church. We are now in the midst of a great revival which we began on Sunday night, July 4, and we have had conversions and reclamations at every service since the meeting began. The people tell us that it is the greatest revival that ever came to Loving. To God we give the praise. Rev. E. N. Parrish, of Cleburne, is doing the preaching, and he is doing it well.



CHURCH AND PARSONAGE, LOVING, TEXAS. REV. C. F. BELL, PASTOR.

Parrish knows how to hold a revival. We take him to be one of the best revivalists we have in Texas today. He preaches the old-time Gospel, and it causes strong men to fall at the altar and give their hearts and lives to Jesus Christ. We are doing our best to get the Advocate in every Methodist home on the Loving charge, for we know what the Advocate means to every Methodist home.—C. F. Bell, P. C.

GRANBURY.

We have just begun our meetings for this year. We made some efforts to hold some meetings last winter, but did not stir up very much. By this time last year we had had over one hundred professions and quite a number to join our Church. It is too cold and bad in the winter and the folks are too busy and it is too hot in the summer. We closed our first meeting of the season last Monday night, July 12, with good interest. The Church was in a bad shape spiritually at the beginning of the meeting, but now they are in fine shape. There were only six professions and three to join our Church. We ought to have run this meeting several days longer, but since I have six meetings to hold and all must be done in July and August,

I cannot stay very long at one place. I am now in a battle at Fall Creek. We are starting off well. Pray for us.—Henry Francis, P. C.

REVIVAL AT OAK HILL, OKLA.

Oak Hill is a new town on the T. O. and E. Railroad, a branch road leading out from Vaillant to Broken Bow. We began Sunday and the interest has increased every service. Eight souls happily converted last night and we are expecting scores to be saved before we close. Brother F. J. Taylor is the efficient pastor, a man of God, one who is loved by all of his people. Brother A. F. Tomlin, of Waco, Texas, is leading our song service. He is a fine musician and a fine singer. God

cessions and baptized twelve babies. We have four more meetings. We are praying that we may have a good report to make of them later.—R. B. Hooper, P. C.

HAWLEY CHARGE.

I have been loving you and reading your columns for forty years. I have just returned home from the Hawley charge in Jones County, of which Rev. James T. Ross is the efficient pastor. I was invited there two months back by the pastor to come and visited the Hawley charge in the interest of my colporteur work. I preached at several points on the charge and certainly had a nice time selling books and getting acquainted



PARSONAGE, M. E. CHURCH, SOUTH, ANADARKO, OKLA.

This parsonage was built four years ago by the Woman's Missionary Society, and paid for entirely by them. It has eight rooms, and is modern in every respect. It is considered the best parsonage in the Chickasha District, and reflects great credit upon those faithful women who worked so hard for its completion. I. W. ARMSTRONG, Pastor.

is with us and great victory is sure ours. If the brethren of the East or West Oklahoma Conference need me to help them in meetings I have some open dates. Write me, brethren, at my headquarters at Hydro, Okla. Yours for great victory.—F. E. Shanks, Evangelist for East Oklahoma Conference.

HORN HILL MISSION.

We have been very quiet down here all year. We have not had anything of interest to write about until now. We have held two of our six meetings. I did think I would wait until we were through and then make my report, but I don't like to keep a good thing so long. Our first meeting was at Cedar Island, beginning June 18. Brother W. H. Harris, from Dawson, came to us on Sunday night and preached until Friday night and then our presiding elder, Brother Matthews, came to us and did the preaching until Sunday night, when we closed. We

with the people. I sold quite a number of our very best doctrinal books and tracts, for which I was well pleased. This is to my mind the most needed work of the Church. I find our people more deficient in this one thing than all else. Brother Ross is doing well with his work. Doubtless no other young man could handle some delicate situations that he has to contend with as he has handled them and is handling them. I certainly see a bright future for Brother Ross. He is certainly an ideal young Methodist preacher and then he was fortunate in selecting and securing his life companion, Sister Ross is in every way his equal, an ideal Methodist preacher's wife, and last, but not least, little Miss Elizabeth, their only sweet baby girl. This scribe had the great privilege of being in their hospitable home for several days and nights. I was also happy to find Brother Ferguson, our presiding elder, in high repute with not only Brother Ross, but with all the real, substantial membership of the Church. We are all glad of the blessing of having Brother Ferguson on the district another year and will be sorry when we have to give him up. Doubtless there is not another elder in all the Connection who has been more efficient, more aggressive than has been Brother Ferguson. He is serving his third year on the district and we certainly do claim him the full quadrennial time. Now if anybody should seem to think this little write-up a little breezy just look at the past records and keep your eye and ear open for reports this fall at conference and all will be well. As to my little work, I am traveling from four to 500 miles every month, preaching from three to six times each week, introducing and selling some of the very best literature published. I have never seen a worse needed work in my life. God being my helper, I am going to literally sow the district with good seed. What will the harvest be?—T. H. Davis, Colporteur.

WEBBERVILLE.

The Lord is with us and the God of Jacob is still our refuge. On the night of June 18 we began a seven days' meeting at old Colorado Chapel. The meeting was good from the beginning. At every service the work deepened until it was nothing short of a great outpouring of the Spirit of God that has transformed the moral and spiritual life of that community. This old historic Church has not known such a revival for years. On July 2 we began a meeting at Webberville, which resulted in great good, some claiming that it was the best meeting ever held here. As a result of these meetings new life has come to the Churches and twenty-one have been added to the Church with others to follow. Rev. R. A. Waltrip did the preaching in both these meetings. Waltrip is a great success in a revival. In some respects I have not seen his equal. He seems to be invincible. He has a message from God for men and delivers it with such earnestness and

love that it becomes irresistible. It is impossible to hear him and then go away and continue to be the same man. His preaching makes people want to be good. After hearing him you cannot go away and forget the message and forget what manner of man you are. It is not any novelty in his preaching that makes it powerful—not that. The secret is in the fact that he knows God and loves men. He believes his message and delivers it in such a way that his hearers want to live it. I have been in the ministry thirty years and have seen many evangelists. Some were evangelists in reality, others it seemed to me missed their calling; but if R. A. Waltrip would—and I believe he shall—go into the evangelistic work, he would be quite a success. His methods are such as commend themselves even to the most conservative. Nor can it be said of him that he has any methods? He simply preaches the Gospel with all the earnestness of his soul and then lets men act. A spirit of conviction follows his preaching. He preaches the Gospel the apostles, the martyrs and our fathers preached, and he preaches it in such a way that men are influenced to a better life. God becomes a living reality with the unsaved, and Jesus Christ becomes a present and powerful Savior. We thank God for these revivals. Two more to hold. Brethren pray for us.—W. R. Keathley.

MIDLOTHIAN.

"Casting all your care upon him, for he careth for you." "Seek ye first the Kingdom of God, and all these things shall be added unto you." These are words which shall stand when heaven and earth pass away. Do we believe them? Do we believe them when the larder is empty and the wardrobe is not furnished? God tests us. I have tried to live without spot or blemish and trust God since I ceased to draw a salary. One good man has furnished me money to meet my daily needs with no other security than my name. I could not at this rate call for a cent more than necessary. I stand ready to do anything to help along. I tried to help in concrete work. I rolled a wheelbarrow and shoveled gravel and sand at \$1.50 a day. I stood it three weeks and had to give it up; couldn't stand it. God has furnished my wardrobe as tenderly and sacredly as he fed Elijah by the brook Cherith. He has whispered to me as sweetly as he whispered to his prophet at the mouth of the cave. O the joy of this heavenly companionship! But these heavenly lilies do not bloom except amidst the most trying environment. Last evening one of my friends (of whom I have many) called me out to his auto and said (he was only God's spokesman): "I have arranged a \$60 a month job for you for six months." So God is opening the way, the tangled mazes of environment and light from the Father's face begin to shine through. O, that every supernuminate could find a home among such kind people as these. Rich and poor seem to regard us as their guest of honor and not as a useless vessel thrown aside as of no value. This is done for Jesus' sake. Last Saturday it rained good things as from heaven. It was like a rain from a clear sky. We had no hint of it. May God pay them back in spiritual showers on their homes and let these be treasure laid up in heaven. We are expecting a time of refreshing from the Lord. I believe these are the most delightful people I ever lived among.—W. H. Crawford.

A GREAT WORK DONE AT CORSICANA.

I have been associated with Dwight L. Moody, Sam Jones, Dr. Wm. Evans, Dixon Williams, Dick Burnett and others in the evangelistic work. These are a bunch who present Christ from every angle. I esteem them very highly for their work's sake. And I received a baptism of fire from each of them. But I want to speak of a great work done in our city recently. Dr. Chas. Reign Scoville, D.D., LL.D., of Chicago, Ill., came to Corsicana by invitation of nine pastors, with a total membership of 2500, and who threw themselves into the campaign for the uplift of Corsicana and vicinity morally, socially and spiritually against the devil and his allies. From June 6 to July 11 did Dr. Scoville bombard sin of every phase, both in the Church and lodge and out. He is the most modern evangelist I know of. His methods are varied and efficient. He is the brightest evangelist that has come this way since "T"—quit. He is scholarly, eloquent, poetical and the most persistent and untiring worker in soul-saving I ever saw, and he has traveled around the world with three eyes wide open; has not only saw, but retained and imparted. He preaches the Bible from cover to cover with the inspiration of a prophet and with perfect faith in Father, Son and Holy Ghost. His group of helpers

consisted of his wife, Mrs. Arlene Dux Seville, who is a beautiful soloist, and made a speciality of Bible study, with luncheon with the business girls, aided by Mrs. Rathburn and Miss Robinson, excellent personal workers. Dr. Ulion was the forerunner for preparation in detail for the campaign, also a preacher who distinguished himself in the city from time to time by his Christlike spirit and effort. Rev. Sandy was the St. John of the group, and as a successful soul-winner cannot be surpassed. He is wonderful in bringing in the sheaves. Rev. Waldraven, from Pueblo, was a power in prayer and working among men and his preaching sparkled with rich truths. J. R. Anderson had charge of the table of evangelistic literature and Bibles. Results were tremendous in every direction—nothing left undone or unsaid. His conscientious work is expressed by St. Paul in Philippians 1:29, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." The tabernacle seated 2500. They used the card system, which 1200 persons signed. One was for re-consecration, one for reclamation, another for conversion and Church membership. Twenty young people consecrated for the ministry and special work, one of whom was Homer Fort, the son of our pastor, another was Hubert Smith, son of our former presiding elder, Rev. E. A. Smith. Seventy-five hundred people attended the services from time to time. The incidental collections were \$1700. Freewill offering \$2300. Our Church was especially blessed. We feel now that we are better prepared to entertain the conference in November—and wives. Dr. Fort and Brother White were as busy during the campaign as a pair of one-arm paper-hangers. I was able to take in the meeting some.

ABE MULKEY.
P. S.—This P. S. is not that I have forgotten—but want to make honorable mention of the musical director and cornetist—Mr. Marty. He is the dessert of the occasion, custard, ambrosia, ice cream, in fact, the whole punch bowl. He is 5 1/2 feet tall, weighs 165 pounds, handsome, wears a rim of hair just above his ears. He combs the top of his head with a towel (he has no trouble running them up in the clear). He smiles from ear to ear. His whole body serves him as a baton in keeping time, gesticulating from the sole of his foot to the top of his head. He stirs the music in your soul and you can't keep from singing. His equal as a leader—is not—for God took him.—M.

THE ORPHANAGE ONCE MORE.

Just a few things I think the Methodists of Texas should know. First, is this, there are more than 500 pastoral charges that have not sent one cent during the present year to help feed and clothe and care for these children and many of these charges are among the very best we have in Texas. What are you going to do about this, brother pastor? If yours is one of these charges, don't you think you should give the people you preach to a chance to give to this worthy cause? It is only a little over two months till the Orphanage Board will meet. Will every pastor who has not done so please give his people a chance to help us care for these orphans that the church has in charge? Second thing I want to mention is this: Since the Board met last October I have had to "No" to more than 200 children who have applied for admission into the Home. "I was without a home and you took me not in." How are we going to meet this at the judgment? But some will say: "Why don't you find homes for these children?" Well, brother, you must remember that we have placed in good homes in two and a half years more than 200 children, and still have had to say "No" to more than 200 since the Board met in October last. If I could get the money to finish the building that we have started we could then care for 200. Now, brother, sister, Methodist, if you want to make an investment that will pay you all through eternity send me the money and I will send you a receipt for any amount you will send. Third thing I want to say is this: The two brethren who were appointed by Bishop McCoy, namely, Rev. W. T. Gray and Rev. J. N. McCain, have done well, and yet they have not been allowed to enter many of our charges, yet in the main they have done well. Another thing, I want to say, is this, I am planning to put in a steam laundry where we cannot only do all the laundry for the Home, but with the kind of plant we want we could do laundry work for a good part of the city of Waco and make some money for the Home as well as to teach the children how to do things. Then I want to put in an overall factory, where we could

make more than one hundred of these garments per day and we could sell every one made and I could install this if some one would give me as much as a thousand dollars. Is there not some one who is well able to do this willing to trust me with that amount of money? Now, in the last place, I would be glad for our people to visit our Orphanage and see how badly we need money. I am doing my best with the money the Church gives me. Your servant for children,
R. A. BURROUGHS, Mgr.

THE TRIUMPH OF FIRST CHURCH, TEMPLE.

When I became pastor of First Church, Temple, last November the Church was bankrupt. It owes \$45,000, on a large part of which no interest had been paid for several years. The interest was compounding at the rate of \$300 a month. The Church, under the inspiration of a new building and the absolute necessity of providing a house (the old church burned down) had raised only about \$20,000 cash in three years to be applied to the building. This, together with the \$15,000 fire-insurance money, was about all that had been paid on the magnificent structure. The rest was crushing debt. This money was raised in flush times, too, when everybody was prosperous. I had before me the nice, soft, easy job of raising \$20,000 or more, payable right now in the midst of war conditions. January 1 about \$400 came due to a Trust Company that had the first mortgage on the building. I tried to get it extended. They replied, "If the money is not paid on the date we will foreclose. I went to Brother Floy Down's bank and he let us have the money for six months; but that was only postponing the evil day. We could not continue to borrow money to pay interest. Such a course was business suicide. About three months ago I announced my plans for my financial campaign. I proposed to raise \$20,000 or nothing. That is, if I failed to get \$20,000 in good subscription, no subscription would be valid. Ten thousand of this was to be cash on July 1 of this year. The rest was payable Sept. 1, 1915, and January 1, 1916. That is, all subscriptions were payable in five months. I promised every subscriber that if I didn't have \$10,000 in hand by the close of July I'd give everybody their money back. Then all subscriptions were to be given in notes bearing interest from date and payable to the First National Bank. I have found that some folks think a note made payable to the Church is not as binding as one made payable to a bank, so I fixed these notes to be as rigidly and strictly businesslike as possible. After announcing my plans I prayed, ate, slept, dreamed, walked and breathed the slogan, "We must save our Church if we have to sell our shirts to do it." I began my campaign with myself. I persuaded myself to put the automobile I'd wanted a good while, along with some of my savings from other years, into the enterprise. I already had three autos in other Church enterprises and was driving a second-hand surrey and an old horse. But I never ask anybody to do anything I won't do myself, so I fixed my own subscription as the standard. After some private preparation one fine Sunday morning I took a big viva voce public collection. At the proper moment I started the collection by reaching behind a curtain and lugging out a sack containing one thousand silver dollars. They weighed sixty-six pounds. Cutting the string and letting the money pour in a silver flood all over the table and the floor I said: "Brethren, there's my subscription, not in notes, but in cold cash—one thousand silver simoleons!" The audience broke into applause and got busy. In thirty minutes I had \$25,000 subscribed. This I have since increased to over \$30,000. I never in my life saw such sacrificial giving. It was religious and worshipful. When July 1 closed I had \$10,000 in cash in the bank. That has since been increased to over \$12,000 as the cash payment on the first installment due. By January 1 we expect to pay off all our eight per cent indebtedness and reduce our interest account from \$300 a month to less than \$100 per month. We will owe less than \$20,000. This debt campaign has not interfered with the spiritual or general prosperity. I have received already 115 members, which is more than any average year of the Church's record. About half of these have been on profession of faith. We have had great congregations, a great Sunday School and every department of the Church has prospered. The salaries have been paid in full every month and there is money now in the treasury. Brother Downs, who has been treasurer for thirty years, told me that never in the history of the Church had the salary been so easy to collect. When it is remembered that the salary was

raised from \$2000 to \$4200 and that these are war times, this is the more remarkable. My experience and observation is that it is much easier for a Church to pay a big salary than a little one and the salary is the key to the whole situation. Let those Churches that are afraid of big salaries please take note. The salary is the key to the whole of Church finances. The Church that treats its pastor generously sets a pace thereby that quickens its whole financial and spiritual life. Moreover, there is hardly a Church in Texas that couldn't double the present salary they are paying and pay it easier than they do now. This is predicated, of course, on the supposition that the pastor will also catch the momentum and earn twice as much as he's been getting. Most pastors are human and will respond to generous and loving co-operation and appreciation just like other humans. At my last Board of Stewards meeting that splendid set of men that compose it voted me a month's vacation and did and said many pleasant things. We thank God, take courage and press on. "Everything is lovely and the goose hanks high."

HUBERT D. KNICKERBOCKER.

P. S.—I call attention to the large number of personal pronouns in this account. They had to be there if I told the truth. I am humanly willing to get credit for the hardest, the most blood-sweating and the most successful work I've ever done. Of course, it goes without saying that I had help from the laymen and the elect women, without which I could have done nothing. For their wonderful loyalty they have my heartfelt thanks.—H. D. K.

VICTORIA.

Church matters move well in Victoria. Though we have not yet had a revival meeting, we are well on the way to the reception of a hundred members, and many of them have come in by profession of faith. During July we have taken into the Church sixteen and to seven of them have administered the vows. This has occurred during our vacation, as the pastor and family have been at Maxmedia Beach since the first, simply coming up on Saturday for the Sunday services.—Wallace M. Crutchfield, P. C.

GORMAN PARSONAGE BURNED.

We lost our splendid parsonage at Gorman Saturday, July 17, valued at \$2000. Less partly covered by insurance. Saved books, piano and some other personal effects, and some parsonage furniture. A heavy blow to our noble people here, but they are bearing the loss bravely.—John G. Pollard, P. C.

FORT WORTH METHODIST PREACHERS ADOPT PAPER RELATIVE TO LAW AND ORDER.

At the Methodist preachers' meeting held Thursday, July 15, the following paper was unanimously adopted:

We, the pastors of the Methodist Episcopal Church, South, in the city of Fort Worth, Texas, and in harmony with the action taken by the pastors of the various denominations of the city held last Monday relative to law and order will do all in our power to assist in enforcing the law and thereby reduce to a minimum all forms of crime.

We will on next Sunday July 18, bring before our several congregations the subject of "Christian Citizenship."

We are deeply interested in the material and moral welfare of our city and we reaffirm our rights as citizens and obligations as ministers, representing no mean constituency in this city, to speak out on all questions involving moral issues.

We stand squarely by the law of our Church as found in the Discipline which is as follows: "Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph he shall be deemed guilty of immorality."

We reaffirm the Social Creed of our Church, the following paragraphs of which bear particularly on this subject.

- The Churches must stand:
1. For equal rights and complete justice for all men in all stations of life.
 2. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.
 3. For the protection of the family, by the single standard of purity,

IMPORTANT ANNOUNCEMENT

In accordance with the order of the last General Conference THE COLLEGE OF BISHOPS at their recent meeting selected the following list of books to be used as

THE POST GRADUATE READING COURSE FOR 1915-1916

1. The Doctrine of the Person of Jesus Christ—by MacIntosh.....\$2.50
2. The Divinity of Our Lord—Liddon.....1.25
3. Christianity and the Nations—Speer.....2.00
4. John Huss: His Life, Teachings and Death after 500 years—Davis S. Schaff.....2.50

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SUICIDE.

By Robert Edwin Meek.

One of the many evils of the present age is the deplorable fact that so many people allow misfortunes of a worldly nature or the pricking of their conscience to cause them to give up to despair and to take their own lives. This results from a misconception of the workings of Providence. Many of the afflictions of life are for the good of those upon whom they fall and will accomplish their end if they are received in the right manner. When the tide of fortune flows smoothly and men are lost in the pursuit of earthly pleasure they have little time to think of serious matters or to be deeply concerned about their conduct. But suddenly there comes a chance, such as must come at some time to everyone; the rough waves of disaster compass them roundabout, despair overwhelms them, they fall and great is their fall. To be one's own executioner is neither brave, manly, nor courageous. It is simply the act of one whose reason is paralyzed or of one rendered so desperate because of guilt and of a certain knowledge that he cannot escape the punishment and shame and disgrace that it brings that he does not care what he does. When a man is in such a state of mind the past haunts him, the present is unbearable, and he dare not face the future. Wild thoughts give birth to the desperate deed by placing the victim of them in such an attitude that he fails to hear or heed the restraining voice of his conscience. Each man who contemplates the act meditates in the deep recesses of his mind somewhat as Shakespeare represents Hamlet as doing:

"To be or not to be, that is the question: Whether 'tis nobler in the mind to suffer The stings of outrageous fortune, Or to take arms against a sea of trouble, And by opposing end them."

The angels of God appeal to him to desist from the rash act and the demons of Satan urge him on. Thus the forces of heaven and hell are contending. What a fit subject for an epic! Which side will win will depend upon the man himself. Could all who have gone to the grave by their own hand be allowed to speak forth from the tomb what mighty convincing arguments might be advanced against the deeds.

The acknowledgment of brotherhood must start from an acknowledgment of Fatherhood. If we believe that we have a Father who has as much to do with one latitude as another, who has established a family which he means to fill the earth, who has made us one body in his Son—then there is an extinction of time and space which no electricity can cause.—Rev. F. D. Maurice.

Dangers Which Threaten This Government

By Rev. R. C. Armstrong.

Number Two

SOCIALISM.

Touching the question of existing evils of society there is no difference between the Christian view and the Socialist view. There is much suffering, destitution and abject poverty on the one hand and on the other the spirit of commercialism is oppressive, per se, often terminating in the formation of trusts, which should be checked and controlled for the protection of society.

But as to the solution of the economic problem and the adjustment of the evils of society, the difference between the two parties is distinctly marked. In fact, we differ as to the cause of these existing wrongs. The Socialists contend that what they term "Capitalism," "The System," is the foundation of all these wrongs and of all suffering, while we contend that the fall of man and the total depravity of the human soul are the basis of all suffering, sorrow and distress. The Socialists propose to remedy the existing evils and eliminate all poverty and bring a haven of rest, peace, prosperity and universal brotherhood by destroying the present order of things, confiscating directly or indirectly the property of the individual and transferring it to the Socialistic state and reform society on the basis of "Humanism," thereby elevating man independent of God. On the contrary, we believe that the principles of Christianity are adequate to adjust all the evils and inequalities of individuals and of nations. This brings me to the consideration of Socialistic philosophy and their conception of economic adjustment.

Determinism is an essential tenet of their philosophy, which is fatalism gone to seed. Man is what God and environment have made him, and we act under compulsion. That he is controlled by an unalterable fate, and when he does wrong he is the victim of the prevailing "system," therefore he should not be punished. Socialists teach that the individual is absorbed in society and proposes to correct the wrongs of the individual by changing his environment. Speaking of this question, Blatchford says: "As man did not make himself, and neither act, nor voice, nor suggestion, nor choice in the creation of his own nature, man cannot be held answerable for the qualities or powers of his nature, and, therefore, God is responsible for man's acts." (God and My Neighbor, page 165). "If God is responsible for man's existence, God is responsible for all of man's acts." (Page 172). "For the determinist looks for the cause of wrongdoing in the environment of the wrong-doer. While the Christian puts all the wrongs which society perpetrates against the individual, and all the wrongs which the individual perpetrates against his fellows down to an imaginary free will." (Page 181). Mr. Blatchford does not intend to be misunderstood, for he says: "But, you may say, 'the dynamiter knows it is wrong to wreck a street car and murder inoffensive strangers, and yet does it. Is not that free will? Is he not blameworthy?'" "And I answer that when a man does wrong he does it because he knows no better, or because he is naturally vicious. And I hold that in neither case is he to blame, for he did not make his nature, nor did he make the influences which have operated on that nature." (Ibid, page 175). Once more: "The philosophic Determinist would denounce the offender's conduct, but would not denounce the offender. We denounce the acts. We do not blame men; we try to teach them." (Ibid, page 177).

It follows logically that the acts of men should be punished and the perpetrators complimented. Let it be understood that the author is here exposing the Bible doctrine of the moral agency of man and his personal responsibility. Socialistic philosophy teaches the opposite that man is not responsible for his conduct, be it ever so vicious, but is the victim of what they term "Bourgeois Society," or the "Capitalistic System." That man was not created by God, but is the product of evolution from the lowest form of animal life, and is absolutely controlled by environment and his nature. No doctrine could be more dangerous to the individual and to society than such absurd and pernicious philosophy. It means to license men to commit crime and leave society without protection. Fortunate for us our civil and criminal jurisprudence is founded upon divine ethics and

holds the individual accountable. But it may be objected that this absurd and derogatory philosophy is not accepted by the Socialists as such. I answer that this is practical Socialism. Within the past three years two respectable railroad officers holding positions in this city have been murdered in cold blood by two discharged employes. In both instances the Socialists expressed great sympathy for the murderers. They held that the two men murdered were the victim of the "System" as well as the murderers. In the last instance C. A. Myers approached from the rear A. W. Montague and shot him down for no other reason than having been discharged by said Montague. Myers was promptly tried and found guilty of first degree murder and the jury as-

essed the death penalty. The Socialists rallied to the condemned man and held meetings, made speeches and raised money to defeat the ends of justice. This announcement recently appeared in the Star-Telegram: "Stanley J. Clark, of Sulphur, Okla., here March 7 to speak on C. A. Meyers' case. * * * The speech is a part of the campaign Socialists have started in favor of C. A. Myers, given death for slaying A. W. Montague." I dare say that this is not an exceptional instance, but illustrates practical Socialism.

No man can forecast the direful results which would inevitably follow should the Socialists succeed in controlling the State. I do not claim that in these articles that I am representing the views of all Socialists, but the objectionable defects that I am pointing out enter into the system, and to encourage the system is to encourage these gross errors.

Fort Worth, Texas.
(To be Continued.)

The Conservation Of Christian Resources

By H. M. Rathff.

(The first of this series appeared in issue of July 1; the second, in issue of July 15.)

Article III.

Argument From Experience.

It now remains to see if what is taught by the Scripture and supported by reason is sustained by the experience of the Church. What does experience have to say on this subject?

1. Many of the greatest Christians of all times were converted under twelve years of age. In "Followers of the Gleam," Dr. Chas. L. Goodell says: "Through many years of association with children and youth, the conviction is forced upon me that when a child is old enough to love father or mother, he is old enough to love God. Samuel and John were sacrificed unto God from their birth. Timothy knew the Scriptures from a child. Polycarp, dying at ninety-five, had served God eighty-six years. Baxter was converted when a child; Jonathan Edwards at seven years of age; Isaac Watts, the great hymn writer, at nine; Matthew Henry at eleven; and Robert Hall at twelve. Many of God's mightiest servants of today were received into the Church before they were twelve years of age."

2. There are three simple conditions of the Christian life and Church membership, applicable alike to the child and the adult, which experience shows are understood by the majority of children of Christian homes and the Sunday School before they have arrived at ten years of age. First, a knowledge of right from wrong. What child does not understand that it is right to tell the truth and wrong to tell the falsehood? That it is right to be honest and wrong to be dishonest? That it is right to be kind and wrong to be cruel? That it is right to obey and wrong to disobey? That it is right to be temperate and wrong to be intemperate? That it is right to be pure in thought and in speech and wrong to be impure and profane? That it is right to give and wrong to selfishly withhold? Second, a desire to be good and do right. When the normal child is led to see the right and the good in contradiction to the wrong and the bad, it becomes an easy matter to lead him to the point of desiring to do the right and choose the good. Third, trust in Jesus Christ to help one do and be in the right. Faith in Christ is an easier matter with the average child than with the adult, transmutes the knowledge and the desire into reality, into an active Christian life.

3. Fewer children converts backslide and fall away than adult converts. This becomes an easy matter to understand when it is remembered that children have not become so tied by sinful habits as have adults. To be sure not all children who confess Christ and join the Church always remain faithful and loyal. Neither do all men and women always live consistent Christian lives after conversion. Sometimes grown men and women shirk their Christian duty, forget the altar of sacrifice and the house of praise. Missionary society and Official Board meetings are not always conducive to the spirit of prayer and praise. Even ministers have been known to give expression to very ill tempers. Every conscientious pastor who has given his attention to his children of his congregation knows that a larger per cent of children converts remain loyal than adult converts. To quote again from Dr. Goodell: "In point of attendance upon the means of grace and devotion to the interests of the Church, social, financial and spiritual, the very best results, as a

class, come from those who have been trained in Christian homes and in the Sunday School, and early gave themselves to the fellowship of the Church."

4. A large per cent of adult Christians in the Church today became Christians while children and in youth. To substantiate this proposition, let any one interested take a census of any average congregation of assembled worshippers and he will find that the vast majority will fall within the teen age. It has been estimated by reliable statisticians that eighty-seven per cent of the Church members of this country were Sunday School scholars. This means that a majority of American Church members became members while children and young people. Dr. George A. Coe, in his book, "The Spiritual Life," brings together the results of investigations as to the religious awakenings of seventeen hundred and eighty-four men, covering the period of life from six to thirty-six years of age. These investigations showed that for this particular group of men there were three striking periods of awakenings, namely, twelve to fourteen, sixteen, and to twenty years of age, the largest number of such awakenings occurring at the age of sixteen. After leaving the climatical period, sixteen years of age, the number grew smaller and smaller as the thirty-six mark was approached. There were practically as many such awakenings at the age of nine and ten as at the age of nineteen and twenty. With slight variations here and there, doubtless these investigations would hold true if applied to larger groups of Christians in various parts of the country. It is also to be remembered that these investigations covered a period when the child, as a subject of religious development, was largely neglected. In this day of the discovery of the child it would be a safe prediction to say that such investigations a generation hence would bring the point of the largest number of conversions from sixteen years of age to near twelve years of age.

5. A very small per cent of those who reach majority before becoming Christians ever become Christians. The same authority that estimates that eighty-seven per cent of Amer-

ican Church members came from the Sunday School also, in this connection, estimates that about twenty per cent of those leaving the Sunday School unconverted ever became Christians, the remaining eighty per cent being forever lost to the Church. This may be a severe indictment of our methods of adult evangelism, but

it is a severer indictment of our Sunday School methods. 6. All of these facts go to show that no system of adult evangelism, be it ever so perfect, can take the first rank as a saving agency of the Church. Even the great revival of Pentecost, which holds the true principle of adult evangelism, but

(Continued on Page 14.)

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Central Texas Conference Epworth League, September 3-5.

INFORMATION CONCERNING EP-WORTH-BY-THE-SEA, SEASON 1915.

Eleventh Annual Encampment August 3-15, 1915.

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For reservation of rooms during the Encampment, address, with check for full amount, W. N. Hagy, Treasurer, 401 Frost Bldg., San Antonio, Texas.

Meals at the Inn during Encampment, 35c each, or \$1.00 per day. Short order restaurant will also be run for convenience of those desiring this service.

Railroad Rates.

Regular ninety-day round trip rates are on sale to Corpus Christi from all points in Texas at one and one-third fare. Those coming earlier or desiring to remain longer than the Encampment will use this rate. For our Encampment session we have since the beginning been granted the low rate of one fare plus \$1.00 for the round trip and application has been made for rate to be on sale August

most—the young people who have to count the cost carefully in any outing.

Season tickets for adults, \$1.00. Children under ten years, 50c.

Daily admission: Adults 25c. Children 15c. Postoffices, supply depot for convenience of campers and other concessions will be on the grounds. Have your mail sent to Epworth, Corpus Christi, Texas.

Distilled water will be sold on the grounds for drinking purposes and we advise all to use it as a safeguard to your health. Plenty of city water and sea water absolutely free of cost.

Tents.

This is essentially an ENCAMPMENT and we, of course, depend largely on tents to house our crews. It is much better to occupy a tent and get away from indoors, if you will take some pains to make the tent comfortable. All our tents are 10x12 duck and are stretched over a substantial frame making



T. B. KING, Memphis, Tenn.

them stronger and easier to live in. The price of these for the Encampment period will be \$5.00 each (special price will be made for delegations desiring a number of tents) cot, 50c each or 15c a day. Chairs, 25c for season. Tables, 25c. We have no other equipment to rent and would advise each attendant to bring a double blanket to spread on your cot, and plenty of linen with a rug or two and also a wagon sheet which you can use for an awning or a floor in your tent—remember your comfort before you leave home.

Recreation.

Fine fishing on our pier at the reef and on boats near the grounds.

The best and safest surf bathing on the coast at Epworth. No undertow, good surf in the afternoon with still water in the morning. You can bring your own suit, purchase one after you arrive or rent suit at the bath house.

pinch. Send remittances to Mr. J. W. Pitman, State Secretary-Treasurer, Corpus Christi, Texas.

T. B. King, of Memphis, Tenn., will have charge of the Laymen's Work of the Encampment. This insures a great treat for those who attend.

"Put me off at Epworth, the best bench on the Bay." Write Mr. A. K. Ragsdale, San Antonio, for these tags.

Don't forget the musical instruments when packing for Epworth.

THE TITHE AN INHERENT OBLIGATION OLDER THAN MOSES.

By Rev. Jno. L. Sullivan.

Number One.

The tithe, like Melchizedek, is without beginning of days or ending of years; it had its beginning, and is consistent, with the earthly of God's kingdom. The same sovereign, intelligent Ruler that constituted an exponent of righteousness in the person of a "king of Salem," and a "priest of the most high God," no doubt, through that king-priest made known to the world of mankind that "the earth and the fullness thereof is the Lord's," that man is only his steward, and that as long as that is the case, of all that the earth and its substances shall yield in response to the labors and frugalities of such stewards, one-tenth—a tithe—is his. Hence, we regard the tithe as inalienable as is time itself. We do not know how, intelligently and satisfactorily, to study the subject of the tithe apart from Melchizedek. Side by side they came to our notice in a mysterious way—by a revelation—and man has no more right to eliminate the tithe from the economy of God's kingdom than he has to exclude Melchizedek.

Melchizedek, King, Righteousness, Tithe.

Melchizedek was a type of Jesus Christ. Melchi, Melchi-ah, or Melchiss, signifies Jehovah's King. Tse-dek (Ze-dek) carries with it the thought of righteousness; priest of the most high God is only an explanatory, parenthetical clause, that we may know that Melchizedek was not only king of Salem—King of Jehovah—but also king-priest of God, whose law was neither of legislative enactment, letter code, nor statute; but a law of innate righteousness, written, and to be written "by the Spirit of God upon the fleshly tables of the heart."

Melchizedek was greater than Abraham, even though he was a Gentile. We assume, with no fear of successful contradiction, that he had specific orders from God, the Father of all righteousness, written or unwritten, to so teach all people—that righteousness is the universal law of God, and that such law inherently, and automatically, rested upon all righteous persons alike. Doubtless Melchizedek was the signifier of Abraham. As type of Jesus Christ, he was the head of a kingdom as boundless as the inhabitable world. Like Truth his law existed, revealed or unrevealed—had no geographical bounds, knew no limitations of time, was and is no respecter of persons. Some have said of this priest of the most high God that he was an angel; others that he was only a manifestation of a power, virtue, influence of God. Many contend that he was Christ.

"King of Salem."

As we have already said, Melchi signifies King of Jehovah; Tse-dek (Ze-dek) conveys the idea of righteousness. Salem, it is held by many, and as we understand it, was not the name of a city nor of a place, but a title of royalty that indicated, mystically, the ancestral relation of Melchizedek to Christ, his antitype King-Priest, exponent of right. Unto Melchizedek all the then unborn peoples of the nations of the earth paid tithes in Abraham, father of many nations, and through that priest of the most high God, Abraham paid tithes to Christ, in a figure, unto him who art a priest forever after the order of Melchizedek. By us all the righteous of the nations since the commission, "Go teach all nations," was given, Abraham, our father, as pertaining to the promise, would pay tithes to Him who is King of kings, Lord of lords, The Priest of the most high God. We feel sure could we hear him speak his approval we would hear him say to Abraham, and to all who today pay the tithe, "Well done." "Inasmuch as ye have done it unto him who is greater than our father, Abraham, ye have done it unto me." Also, "Inasmuch as ye have paid it unto my Church, which is my body, ye have done it unto me."

The Tithe Older than Moses.

Abraham paid tithes to Melchizedek 1913 B. C.; there was no Mosaic law prior to 1491 B. C.; hence, we need not discuss as to whether it is a

Mosaic law. By the same divine authority that it preceded the Mosaic law, we hold that it supercedes it, and will be in force to the end of time. The Mosaic law was a schoolmaster; the Ten Commandments, the ceremonialists, the tithes, and all other features of that law, were not righteousness. They were only each one in the faculty of God's school, whose only apology for being was "To bring us to Christ"—teach us the law of rightness, or righteousness, which righteousness we find not in the doing of the thing commanded, but in the Christ to whom they point us, in whom we find it; for "He is made unto us righteousness," saith the Word.

In paper No. 2, we shall, with the permission of the editor, discuss God's plan and means for the evangelization of the world. Rivers, Texas.

THE GOLDEN RULE.

By Rev. R. S. Satterfield.

The Golden Rule is the rule of gold; that is, it is the rule of highest value, just as gold is the metal of highest value. Jesus said as much. Our wording for the Golden Rule is: "Do unto others as you would have them do unto you," which means take our wishes as the rule of our dealings with others. And how do we wish to be treated by others? We wish to be treated a little more than fairly. We want others to deal generously with us, without too much emphasis upon justice. We would have others make allowances for our mistakes and to give us credit for meaning well and trying. We want others to overlook any crudities in us and to take note only of what is best.

When the way is hard we want others to encourage us, and when we are in distress we want others to sympathize. We want others to bear with our peculiarities, yield to our whims, respect our pet theories and show interest in our hobbies. We want others to laugh at our jokes, praise our efforts and commend our good works. We wish others to refrain from harsh criticisms of us and to refuse to believe or repeat the ugly things they hear about us. Certainly we do not want others to mimic or ridicule us.

We want others to write such books as will be interesting for us to read, produce such crops and manufacture such articles as will provide for our necessities and supply us with luxuries, make pleasing environments for us and create and sustain such conditions as will be helpful to us in our strivings. And the Golden Rule means taking our wishes as to the way we would have others treat us as the rule for our treatment of others. Pauls Valley, Oklahoma.

A REMINDER.

In the Advocate of July 15 is given a brief notice of the death of Uncle Levy Harris, who was born in Ringgold County, Georgia, in 1845. After the stampede at Missionary Ridge the Federals, of course, felt that the rest of their march through Georgia would be a regular eggshel performance. When they reached Ringgold they were abruptly halted by one Pat O'Leary. Gen. Bragg sent him word to abandon his artillery and trains and fall back, all of which he agreed to do if it were necessary. In the hottest of the fight the smoke was so dense they could not see anything, but the captain of the artillery noticed that their shells were doing execution only in the tree tops. "Hold your guns in the same tree, boys, we are getting them," he shouted and they did so, and as a result the enemy soon hunted a place to hide, and O'Leary fell back in good order.



WATER SLIDE AT CORPUS CHRISTI

2 and 3 with return limit of August 17. In addition to this the San Antonio and Aransas Pass Ry. has on sale every Saturday popular excursions of about half the one-way rate for round trip. These rates may be extended to other lines—watch for announcements.

Baggage.

Be sure that baggage and camp equipment of all kinds is plainly marked with your name and address and if you are routed via San Antonio and Aransas Pass Ry., check to EP-WORTH (write to A. K. Ragsdale, San Antonio, for some "Put me off at Epworth" tags to attach to your baggage); if you come via any other line check to Corpus Christi.

Registration Fee.

In this as in all other Assemblies, we are dependent on those who attend to finance the place especially in the matter of program, police protection, sanitation, lights, water, etc., and the small charge we make has hardly ever covered the outlay for upkeep. However, it has always been our desire to hold the expense within the reach of those who need it

It's a long way to Corpus Christi. It's a long way to go! It's a long way to Corpus Christi. To the finest beach I know—So good-bye to toil and trouble, Farewell work and care. It's a long, long way to Corpus Christi, But Epworth is there.



STATE DUES.

The State Constitution calls for a payment of dues by each local Chapter quarterly. The assessment is \$2.50 where the membership is twenty-five or less and an additional ten cents per member where the membership exceeds twenty-five. These dues are used to defray the running expenses of the State Conference, and it is imperative that they be paid. Our local Chapters have been very slow about attending to this matter and the State work is feeling the

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All Methodist Encampment
AUGUST 3 TO 15

Epworth is a local station on the SAN ANTONIO AND ARANSAS PASS RAILWAY. Passengers and baggage are deposited immediately on the grounds. See that your ticket reads via this line. Special Summer Rates to Corpus Christi, Aransas Pass, Backport and to the mountain resorts west of San Antonio. Ask your local ticket agent, or address.

GEO. F. LUPTON,
Gen. Pass. Agt.
SAN ANTONIO, TEXAS.

Another point, Uncle Levy, six years younger than this scribe, suffered two whole years intensely before he crossed the river. This writer by filling places that no one else could fill, and serving a membership of 195, travels in a buggy at least 300 miles a month, serving six appointments, with three good Sunday Schools. Many thanks to Brother E. R. Barcus for timely help with needed literature, and with the exception of a little shortage on the housing question, he knows but little of "the infirmities of age or clerical dignity." Such service is so much needed, especially to head off the proselytizers. Should he fail to get some such work in the future he will cross the river and touch elbows with E. R. Large, his old "saw lapper" friend in the mountains of Oklahoma.

W. W. GRAHAM
Charlottesville, Texas.

Age is not all decay. It is the ripening, the swelling of the fresh life within that withers and bursts the husk. — George MacDonald.

FREE TO READERS OF THIS PAPER.

Despite the fact that Gray's Ointment is nearly a century old, and has cured scores of people of what seemed to be hopeless suffering, there are some yet who don't know the true merit of this celebrated ointment, and in order that every one may test its efficiency, a free sample box will be sent to any reader of this paper on request. "Gray's Ointment" is a remarkable remedy for cuts, bruises, sores, burns, poison oak, insect bites, old sores and all skin eruptions. Write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for your free sample or get a 25c box from your druggist today.

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Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

A UNITED CHURCH VERSUS A UNIFIED EVIL.

(Continued from page one).

task which she has declined. She must sit by and behold materialists and infidels hugging the holy task which she was commissioned to perform. Moreover, she must endure the suspicion of exhausting her energies in an effort to save herself. Worse still, her very detachment from the problems of life will lead men to suspect her of being an apologist for wrong.

The need today, surely, is for a united Church with a simplified faith and a unified program. The need is for the Christian federation of Churches with great commission, capable of studying scientifically the problems of evangelism, of social service, of peace and arbitration, of Christian education, of foreign and home missions, of temperance, of family life, of Sunday observance and of country life. The need is for a Federated Communion of Christians, who, if at all times they cannot worship together, can at all times, at least, work together. Then, we shall have at least the beginnings of a united Church versus unified evil.

Many pastors are waiting for an "Advocate Day" some Sunday to secure subscribers. Meanwhile they are losing valuable opportunities to secure subscribers as they visit the homes and places of business. A personal word will secure many a subscriber whom the pulpit appeal will not reach.

REV. O. F. SENSABAUGH'S NOTE TO HIS BRETHREN.

We find it impossible to answer in person the hundreds of telegrams and letters received in our hour of sorrow. We realize that this method seems cold and formal, but it is not so in our hearts. We will treasure them up and they will be comforting in the onward march in life's pathway. God bless those who have so kindly remembered us at the throne of grace in our sore need! Out of it good will come. We cannot understand. It is in the Father's hand.

O. F. SENSABAUGH AND FAMILY.

Voting Away From Home: A Different View

The proposed amendment to Art. VI, Sec. 2, of our present Constitution contemplates two changes: 1. As to voters voting in precincts other than their resident precincts. 2. As to requirements for the voting of foreign-born citizens.

In our discussion of the first proposed change in our issue of last week we said:

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 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 at 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 cannot 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.

Our conclusions, as thus stated, were not reached without serious study. We discussed the proposed amendment with ardent friends of the amendment before the editorial was written, and we have had many letters from such friends since the editorial was written. And that the amendment will require more safeguards than the Legislature indicated in its resolution submitting the amendment, these discussions and letters have only served to convince us.

One writer suggests that, in case the amendment is adopted, the following legislation may be enacted by the Legislature as a further safeguard, insuring fair and honest elections:

1st. That special and heavy felony penalties may be provided (1) for falsifying the affidavit prescribed in the amendment that the elector has not voted in any other precinct, and will not vote in any other on that election day; that he personally paid his poll tax, and secured certificate or receipt; that it will be impossible for him to return home in time to vote. (2) For using a tax receipt or certificate not issued to him. (3) For casting a vote illegally in any respect. (4) For conspiracy to cause illegal votes to be cast outside of the county of the residence of the voter.

2nd. That the forms of poll tax receipts and certificates of exemption be changed so that they will fully identify the party to whom issued, by giving age, height, color, complexion, color of eyes, color of hair, visible distinguishing marks and, if married, name, age and place of residence of his wife. These are precisely what are required to be shown in all certificates of naturalization of foreigners, and there would be little chance for illegal voting upon such receipt or certificate.

3rd. That the voter out of his county be required to make affidavit that he is the identical person named and described in the receipt or certificate; that he has not been and will not be in the county of his residence on election day, and that neither he nor any other person has voted on such receipt or certificate at any other place on the same day.

4th. That he shall prepare and leave with the election judges an exact copy of his poll tax receipt or exemption certificate.

5th. That the affidavit required by the amendment and other affidavits required of the voter by law, shall be made in writing before the election judges or one of them.

Surely, the very suggestion of such future needed legislation is an admission that the writer himself had recognized the possible evils which we had pointed out.

Having agreed that further safeguards are necessary, two questions are raised: 1. Has the Legislature the power under our Constitution to enact such legislation, and 2. Is it probable that we can secure a Legislature which will be disposed to enact such safeguards in the way of new legislation? If these questions can be answered in the affirmative, then every good citizen should loyally support

the amendment. And that these questions can be answered in the affirmative we are now convinced. Let us see: First, has the Legislature the power under our Constitution to enact regulations which will detect and punish such fraud as we have feared if the proposed amendment be adopted? Yes, for the reason (a) that the Constitution itself so provides, and (b) the Court of Criminal Appeals of Texas has so ruled.

There are five sections in Art. VI of our Constitution. Only Sec. 2 is proposed for amendment. The other sections, as one of our correspondents has pointed out, will remain as now in the Constitution. Sec. 4 of the Article (which will remain even though Sec. 2 be amended) reads as follows: "In all elections by the people the vote shall be by ballot and the Legislature shall provide for the numbering of tickets and make such other regulations as may be necessary to detect and punish fraud and preserve the purity of the ballot box," etc. It would seem, therefore, that the legislation suggested by our correspondent, or any other legislation necessary to preserve the purity of the ballot box, is not only permissible, but is made the solemn duty of the Legislature to provide.

Fortunately the Court of Criminal Appeals of Texas has given an opinion upon this very subject. See *Solon versus State*, 54 Cr. App., 262, 114 S. W. 349. The case involved the constitutionality of Sec. 170 of the "Terrell Election Law" passed by the Legislature in 1905. The section reads: "Any person who loans or advances money to another knowingly to be used for paying the poll tax of such other person is guilty of misdemeanor." The section was designed to prevent the control of elections by money.

The Constitution prescribes as one of the qualifications of an elector that he shall have paid his poll tax within a certain prescribed time. The appellant in the case was charged with having unlawfully, wilfully and knowingly loaned and advanced to one X. J. Ray the amount of his poll tax, knowing at the time of such loan that the money was to be used for such purposes. The appellant attacked the section of the Terrell Election Law in question on the ground "that it is an unreasonable and arbitrary exercise by the Legislature of the police power of the State." The Court of Criminal Appeals in deciding the case against the appellant quoted approvingly the following from Cooley (Const. Lim. 156): "While it is true that the Legislature cannot add to the constitutional qualifications of electors, it must nevertheless devolve upon that body to establish such regulations as will enable all persons entitled to the privilege to exercise it freely and securely, and exclude all who are not entitled from improper participation therein."

Our conclusion, therefore, from the study of both the Constitution and the opinion of the Court of Criminal Appeals of Texas is that the Legislature has the power to enact such legislative safeguards to a constitutional amendment as will detect and punish any fraud perpetrated in the exercise of its provisions.

The second question, Is it probable that a Legislature can be had which will be disposed to enact safeguards for the purity of the ballot box in case the amendment is adopted? remains to be answered. We will not reflect upon the patriotism of any Legislature that ever sat in Austin by intimating that it would not exercise all its power for the purity of the ballot. Nor do we believe any Legislature which will assemble in the future will fall thus to exercise its power. The exclusion of some fifty thousand foreigners from participating in an election by the second part of the amendment will make the enactment of proper legislation all the surer. The representatives of good govern-

ment in our Legislature by reason of such exclusion will be all the larger.

For these reasons we have been compelled to change our views and express the hope that the proposed amendment to Art. VI, Sec. 2, of our Constitution will be adopted.

THE ATTORNEY GENERAL'S OPINION.

The discussion of the movement in Dallas for the closing of the Sunday moving picture show is of State-wide importance and interest. It is a discussion of State law which is applicable to San Antonio, Houston, Fort Worth or any other town or city in Texas. The problem of the violation of Sunday laws is peculiar to no city or section. A successful movement in any city of Texas is of interest to Christian citizens in every city in Texas.

In the present contest in Dallas the Attorney-General of Texas was appealed to for an expression on the subject of the Sunday law in Texas. His reply is straightforward and should leave no one in doubt as to the illegality of the Sunday moving picture show in any city of Texas. Mr. Looney calls attention to the fact that the Home Rule Bill passed by the Legislature a few years ago gives cities of 5000 inhabitants and upwards the power to pass ordinances or amend their charters, provided they do not enact "any provision inconsistent with the Constitution of the State or of the general laws enacted by the Legislature of this State."

The Attorney-General says: "The general laws prohibiting picture shows on Sunday have been repeatedly sustained by our Court of Criminal Appeals, the most recent decision being in the case of *McLeod vs. the State from Tarrant County*, in which the proprietor of a picture show was convicted and fined for permitting exhibitions on Sunday, and this judgment of conviction was affirmed by the Court of Criminal Appeals on May 26, 1915."

TYLER STREET, DALLAS.

We had the pleasure of preaching last Sunday morning to our Tyler Street congregation in Oak Cliff, Dallas. Tyler Street is little more than three years old. Through a generous contribution of Rev. G. W. Owens the building was made possible. In July, 1912, the present building was opened. It is a neat frame building, seating, perhaps, five hundred people. The present membership of the Church is 760. Brother C. O. Shugart was appointed to this charge last fall. Since January 1, 1914, there have been 181 accessions. The average Sunday School attendance for May was 437. We doubt if a better record has been made in any young Church in Texas.

Sunday morning the congregation filled the auditorium and part of the Sunday School room. We preached on "The Church" to an attentive audience as we have anywhere seen. Brother Shugart is an alert pastor and is in high favor with his people.

HON. JOHN M. DUNCAN.

Judge John M. Duncan encloses us his open letter to Rev. Arthur Jones on the proposed amendment to Art. VI, Sec. 2, of our Constitution. We have quoted liberally from this letter in our second editorial on "Voting Away From Home." Judge Duncan's argument has convinced us of the power of the Legislature to properly safeguard voting in precincts other than one's residence. The great decision rendered by Judge Ramsey, when a member of the Court of Criminal Appeals, clearly confirms Judge Duncan's view of the matter. We may look for some irregularities after the adoption of the amendment, but in time these can be clearly remedied by legislation.

In the meantime the large benefit to good government by the exclusion of thousands of foreigners who insist upon telling us how to run our government will more than balance the temporary evils that may arise from the first change in the amendment.

We thank Judge Duncan for his letter. It cleared the way for what we wished to do from the beginning.

MORAL CONDITIONS AT THE PANAMA EXPOSITION.

The Federal Council of Churches, representing nearly eighteen million Christians, secured from the management of the Panama Exposition promises that the great show would be conducted upon a high moral plane. Various and sundry promises were obtained concerning many things. Despite these promises the moral conditions about the Exposition are reported as very bad. The Pittsburg Christian Advocate, July 15, says:

"Notwithstanding this official attitude, there is cause for anxiety over the measure of success which may attend these efforts. Soon after the opening night of the exposition, the '49 Camp' concession was closed down by the Exposition authorities. Liquor was sold in the dance halls by women of ill fame, who had formerly been employed at one of the most notorious dance halls of the Barbary Coast, and coarse scenes of drunkenness were enacted. The '49 Camp' has since reopened. Liquor is still sold, but different women are present, among whom are some professional prostitutes. 'Underground Chinatown' was also closed down, though newspaper reports denied that it was, because of immoral conditions. Liquor is sold at all but one of the dance halls and cafes dansants on the Zone. Many girls have been found intoxicated in or near the grounds since the Exposition opened, though fewer now than at first. The expected arrangements for police matrons have not yet been completed. Several concessions have displayed muscle-dancers, one of which for an admission fee of twenty-five cents is still showing four to six of them with a highly objectionable 'spider.' The audience often contains boys and girls under twenty-one, and laughter and catcalls are frequent at the worst moments. To make this performance decent in the usual acceptance of the term would mean its elimination. At least one very disorderly combined dance hall and rooming-house is within two blocks of the Exposition's main entrance. It is frequented by Exposition guards and soldiers, and occasionally by girls visiting or employed by the Exposition. Several saloons are still closer to the gates. Two car lines from the Ferry House to the Exposition, one of which leads to the Zone entrance, pass directly through the notorious Barbary Coast (the dance-hall district), half a block from the so-called district for prostitution. The Exposition has now been open for three months, and there is increasing uneasiness over these conditions, the city's apparent failure to prevent flagrant and open prostitution, and the conduct of some of the dance halls in a manner calculated to lower the moral standard of their patrons.

Whenever the Christians of America cease to patronize such institutions we may expect a change in the conduct of our Expositions. Just that soon, and not a moment sooner.

Especially do we warn our young women in search of employment to stay out of San Francisco. Touching the danger to such we quote again from the Pittsburg Advocate:

"Danger signals are being flashed to young people bound for the Panama-Pacific Exposition without money, friends or definite positions. To show that warning is needed, the American Social Hygiene Association points to a report indicating that there is much unemployment in San Francisco, and calls attention also to the city's moral conditions which give cause for anxiety. At the Exposition alone the manager of the employment bureau reported to the investigators that there were on file in his office December 7 between 90,000 and 100,000 applications for positions. Of these between 9000 and 10,000 are women. But the number of positions for women to be filled directly by the Exposition authorities is not more than 1000."

CAMPAIGN OF EVANGELISM.

A number of representatives of the Conference Committees on Evangelism in the Texas Conferences met at the Publishing House last Monday to discuss an Evangelistic Campaign for Texas. Among those present were O. F. Sensabaugh, Glenn Flinn, L. L. Cohen, Charles Spragens and W. C. Everett. These representatives appointed an Executive Committee to work out the details of a campaign to be presented to the Committees on Evangelism of the various Texas Conferences. These committees are invited to meet in Dallas on September 21, and through these committees the plan of campaign is to be presented to the conferences this fall.

"The Win-One" idea is to be made prominent, and the goal set for Texas Methodism is 75,000 accessions to the Church for the year 1915-16. It is hoped that an Evangelistic Conference may be held in Dallas in January, 1916. George R. Stuart and other evangelists will be invited to speak at the conference. Already corre-

THE Churches, million anage- osition would plane. were things. al con- re re- itsburg ys: e, there of sur- ion, the loss by ras sold me, who he most Coast, ere en- ropened, men are lessional n' was reports l condi- of the e Zone, al in or opened, expect ave not ns have for an is still highly e often me, and e worst decent would ery dis- ooming- sition's. Exposi- ally by osition. gates, to the e Zone storians- D., half rostitu- pen for unesi- present prosti- r dance e moral meri- unions) con- that young it to iching again young Exposi- e posed, the sints to ch un- ally at plitions. Expo- yment it there between sitions, women, a to be horities IM. of the ungel- net at lay to gn for re O. L. L. W. C. s ap- re to ign to s on Con- re in- ember es the sented made Texas to is onfer- nuary, other speak corre-

spendence with brethren in Arkansas and Oklahoma indicates that the conferences in these States will become interested in such a campaign.

The "Win-One-Campaign" conducted during the Lenten season of this year resulted in thousands of accessions to the Church. These campaigns were local and scattering. If an entire conference can be enlisted, if the conferences of entire States can be enlisted, the results will certainly be astonishing. Thousands of our members have never yet felt the joy of a definite and planned effort to win others to Christ. Thousands of unconverted men and women have been wondering why no one has personally invited them to accept Christ. The Churches which have earnestly entered into the campaign report quickened spiritual life among their people.

It is not designed to dispense with the old-line revivals. These may be used, and ought to be used, largely for the quickening and the enlisting of personal workers for the campaign.

Brethren, let's win one hundred thousand souls for Christ in Texas during the year of 1915-16.

REV. A. L. SCALES, M. A.

The readers of the Advocate will be pleased to know that the degree of Master of Arts has been conferred by Yale upon Brother A. L. Scales, who is at present a member of the West Oklahoma Conference. Brother Scales has already passed the preliminary examinations for the degree of Doctor of Philosophy. Brother Scales, as hosts of friends will remember, was at one time a member of the North Texas Conference. He is an alumnus of Southwestern University, having received the degree of Bachelor of Arts and later his Master's degree from this great institution. During his residence at Yale he has been pastor of the Howard Avenue Congregational Church. For a short period Brother and Sister Scales are sojourning in Portland, Maine. We congratulate the Church upon the presence of men in her membership who are equipping themselves for the most efficient service.

FORT WORTH PASTORS' ASSOCIATION.

The Pastors' Association of Fort Worth, composed of ministers of all Protestant denominations, recently adopted the following resolutions:

- "Whereas, the Christian and moral sentiment of a city or community is what the standard of Church life makes it; and
"Whereas, there is now and has been a fight to rid our city of the social evil and the saloon traffic; therefore be it
"Resolved, That the Pastors' Association of the City of Fort Worth take the position that no man should hold Church membership who owns property rented for saloon or immoral purposes or who acts as agent for the same; that we leave the method of enforcing this resolution to each pastor and Church."
The Methodist Pastors' Association of the same city adopted the following resolutions:

"We, the pastors of the Methodist Episcopal Church, South, in the city of Fort Worth, Texas, in harmony with the action taken by the pastors of the various denominations of the city held last Monday relative to law and order, will do all in our power to assist in enforcing the law and thereby reduce to a minimum all forms of crime.
"We will, on next Sunday, July 18, bring before our several congregations the subject of 'Christian Citizenship.'
"We are deeply interested in the material and moral welfare of our city and we reaffirm our rights as citizens and our obligations as ministers, representing no mean constituency in this city, to speak out on all questions involving moral issues.
"Let us stand squarely by the law of our Church as found in the Discipline, which is as follows: 'Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality.'
"We affirm the social creed of our Church, the following paragraphs of which bear particularly on this subject:
"The Churches must stand:
"For equal rights and complete justice for all men in all stations of life.
"For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable

division of the product of industry that can ultimately be devised.

"For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage and proper housing."

The Christian Church cannot hope to impress the world that she is seriously in earnest in her fight on the liquor traffic as long as she retains on her rolls the names of men and women who rent their property for saloons or immoral purposes. The Christian Church cannot quicken the conscience of the Nation on this great evil as long as she recognizes as her members those who profit by the business. We believe that the majority of such offending members can be shown their error without resorting to extreme measures of discipline. And we must remember that the end of discipline is the salvation of the offender. We recommend to our brethren everywhere, therefore, that every preliminary warning and persuasion be given before resort to extreme measures. If such persuasion, however, fails, then with breaking, sobbing hearts we must not fall short of doing our full duty.

THREE MILLION TO STUDY PEACE

The Federal Council of the Churches of Christ in America, through its Commission on Christian Education, has prepared a course of thirteen lessons on International Peace, a Study in Christian Fraternity. This course will be published during October, November and December of this year in the Sunday School and other periodicals of the various Churches affiliated with the Federal Council. Already these lessons are assured a circulation of three million among Senior and Adult Sunday School classes, and it is expected that their distribution will ultimately reach five million.

While not discussing the present war, these studies aim to create and crystallize sentiment among professing Christians in the interests of international fraternity and inter-racial sympathy and appreciation. The lessons will be printed and distributed both in English and in German.

The lessons are also accompanied by a service book and full commentary, now in press.

The Federal Council of Churches by such services to the Church is constantly vindicating its right to existence.

REV. R. P. SHULER IN SANITARIUM.

A note from Dr. V. A. Godbey announces that Rev. R. P. Shuler, pastor of our University Church, Austin, has undergone an operation for appendicitis in the Temple Sanitarium. A long distance message from Brother Shuler's father announces that the operation was successful. We sincerely hope that our "Bob" will soon be at his post again. A more generous heart does not beat. A more magnetic preacher cannot be found among our Texas forces. With Bro. Shuler's conclusions the brethren may not at all times agree, but his unselfish, courageous, devoted life they can never cease to admire.

MRS. T. F. SESSIONS.

A news item from Corpus Christi says that Mrs. T. F. Sessions filled the pulpit at Corpus Christi at both hours last Sunday. Brother Sessions, who is presiding elder of the Beeville District, was called away and could not fill his appointment at Corpus Christi. The news item says: "The preacher's wife held two services and preached two sermons and received high praise from the congregation." Sister Sessions is not the only preacher's wife whose preaching would be welcomed as a substitute for her husband's. Try it!

DR. SAM R. HAY CLEAR OF FEVER.

We are glad to inform our readers that Brother Hay has been clear of fever for the last few days. He is quite weak, but without a backset he will be out in a few days.

JAPAN'S "BILLY" SUNDAY.

Japan has her own "Billy" Sunday. His name is Mr. Kimura. When Dwight L. Moody was holding evangelistic services in California young Kimura, age sixteen, crossed the Pacific to hear him. The young man was strangely moved by the preaching of the great evangelist. He told Mr. Moody that he wanted to be an evangelist. He desired to study in America. He was without money and through the kindness of the evangelist he secured a scholarship in the Moody Institute, Chicago, where he studied for two years.

Mr. Kimura is now attracting the attention of his country much as Mr. Sunday is attracting the attention of the cities of America.

If foreign lands shall ever be won for Christ, they must be won through the preaching of a native ministry. Our missionaries will have done a vast amount of work if they can reach and train the leaders of a native ministry. Our mission schools will have rendered Christianity an inestimable service if they but convert and enlist native sons in our mission fields for the Christian ministry and for leadership among their own peoples. The task of evangelizing whole continents cannot be accomplished without a converted and trained native ministry. It is in view of these considerations that the ministry of Japan's "Billy" Sunday should be so welcomed by American Christians.

Japan's recent action respecting the schools of Korea is simply alarming. If our Christian schools in Korea must abandon distinctive Christian teaching within the next decade, then the Church will suffer the loss of one of her mightiest agencies for the conversion and the equipment of native leaders for the Korean work. We do not despair, however, for God is getting the Sunday School ready to do the greatest evangelizing work in its history. Dr. Chappell, please take note and get ready.

Let the Church pray constantly that God will give us native sons in all our mission fields to lead their people to the light.

REV. C. S. WRIGHT LOCATED.

Rev. Casper S. Wright and family are now located at 1808 North Carroll Street, Dallas. Brother Wright has a responsible place as vice-president of the Southern Methodist University. He is to have large oversight of the financial plans of the University. We bespeak for him the cordial co-operation of the brethren. His task is not an easy one at best. Let us rejoice in any success he may achieve as our own. Already the Dallas Churches are making use of his services. He preached last Sunday morning for our Trinity people and at the evening hour preached at First Church.

VIRGINIA K. JOHNSON HOME AND SCHOOL.

In the Sunday School Department of last week, we published an appeal of Sister Johnson to the Sunday Schools. The Home and School is the property of the entire Church. Mrs. Johnson is asking that all of our Sunday Schools take at least one collection during the year. This is not an unreasonable request. Could not each school have a "Purity Sunday" collection and the pastor preach an appropriate sermon for the day? Sister Johnson desires to have one school-room equipped by our Sunday Schools. For those who help will not God say: "Inasmuch?"

ON TO EPWORTH!

We call the attention of our readers to the perfected program for Epworth-By-the-Sea. The Encampment is now assuming the proportions of a General Methodist Assembly. Every announcement of the names of the leaders secured for this season's work is most inviting. Missions and Evangelism, Dr. W. F. Quillian, Nashville, Tenn.; Woman's Work, Miss

Mable Howell, Kansas City; Laymen's Work, Hon. T. B. King, Memphis; Epworth League Work, J. M. Culbreth, Nashville; Sunday School Work, Miss Elizabeth Kilpatrick, Corinth, Miss.; Children's Work, Mrs. F. M. Bramlette, Longview, Texas; Music, Florence Conwell's Quartette—all this is excellent.

The names of other preachers and speakers are equally inviting. Dr. Sam R. Hay, Rev. J. P. Luton, Rev. J. W. Mills, Hon. Hatton W. Summers, Dr. F. S. Parker, Dr. C. M. Bishop, Dr. H. M. Hobbs, Dr. W. F. Packard, Dr. G. E. Goddard, Dr. Marvin Nelson Waldrip, and President T. F. Sessions are among those announced to preach or deliver addresses.

Remember the place: Corpus Christi; remember the dates: August 7-15.

REV. R. G. MOOD AND SHERMAN DISTRICT.

The Sherman District under the leadership of Rev. R. G. Mood, is moving steadily forward. In Denison alone there have been more than five hundred additions during the year. Brothers Knickerbocker and Atchley are certainly doing "team work" in that city. Brother Mood writes: "We have had a really great year on the district so far." And precisely this is what we expect of any one who bears the name of Mood.

DR. W. F. PACKARD.

Dr. W. F. Packard is engaged in conducting a revival meeting at Alpine, Texas. Brother W. W. Nelson, pastor, is fortunate in securing so efficient services. And Dr. Packard is to be congratulated upon the opportunity presented him. The ministry of the large city charges is bound to be deepened if the pastors in these charges will occasionally hold revival meetings.

In his note to us Dr. Packard reports 194 in attendance at his last prayer meeting at Travis Park. He reports eighty additions since he was assigned to Travis Park. We had received exactly eighty into Travis Park when called to our new field. One hundred and sixty thus far for the conference year. This is good! Blessings upon Travis Park and her pastor!

PERSONALS

J. B. Robinson, of Sulphur Springs, was a pleasant caller at the Advocate office this week.

Brother L. T. Haman, of De Soto, called on the Advocate this week. He has been a reader of the paper many years. We were glad to see him.

Rev. C. D. Montgomery, of St. John's Church, Dallas, was granted a vacation by his people and given a purse to go on. He is deservedly popular with them.

Rev. L. A. Webb, of Weatherford District, made us one of his delightful calls the past week. He expects good reports from the district this year, both spiritually and financially.

Rev. G. W. Lewis, of Halls, Okla., gladdened us with a call the past week. He makes a good report from his charge. He is looking after the circulation of the Advocate and promises a still larger list.

Rev. C. F. Carmack, of Colorado Circuit, has all of his five Sunday School Superintendents now on the Advocate list. This is as it should be. Bro. Carmack believes in having well informed officials.

Bro. W. E. Hawkins, the Sunday School man, was in to see us this week. He has been at work among the Sunday Schools of Dublin and Brownwood Districts and now goes to Waco and Georgetown Districts. He is doing fine work.

The senior publisher writes us from San Francisco as follows:

"The Advocate of July 8 came in fine shape. I simply devoured it. Brad did a big job on that issue. Has any Methodist ever got along without

the Advocate puzzles me more and more as I read its pages. I see Uncle Buck comes to life in the last issue. He is the wonder of the twentieth century."

Rev. Glenn Finn, of Longview, called on us this week. In addition to being a busy pastor, he has charge of the program for Epworth and is Secretary of the campaign for 15,000 accessions to the Church in his conference. He reports the campaign is a success and the number will be secured.

Rev. J. F. Tyson, of Brandon, in a letter to the business office, adds: "Our young Bishop-elect, Rankin McCoy, is two months old and is a very promising prospect. He arrived at the parsonage May 28. We will be glad if he shall emulate the example of the noble servants of our Church for whom he has been named."

Just as we go to press a telegram brings good news from Roscoe, Texas, as follows:

"Law and Stover, of Siloam Springs, Ark., are here. This is third week of meeting. One hundred and thirty-six have definitely and publicly professed faith in Christ. The entire town is moving forward harmoniously. Will close Sunday, L. A. HUMPHREYS."

GOOD NEWS.

Rev. E. H. Mays, of Harlingen, writes us: "Expect from me a full report." How many other pastors will make a like resolution.

ONE ISSUE WORTH \$2.00.

Inclosed find renewal of John Phelps, Rockwall. Bro. Phelps thought he would discontinue the Advocate as money is scarce, but last Friday when he received his paper (July 8 issue) after reading it while he told his wife that copy was well worth the \$2, so he wants the Advocate to come on. A. P. HIGHTOWER.

100 PER CENT ROLL.

Place Travis and Chilton in the 100 per cent class," so writes the live-wire pastor, Rev. J. E. Buttrill. He has been working to put all his officials on the Advocate list and has now succeeded. Bro. Buttrill also puts the Advocate in many other homes. He believes in circulating his Church paper.

OUR CHURCH NEWS

In Germany one man in 213 goes to college, in Scotland one in 329, in the United States one in 2999, and in England one in 7100.

Dr. Charles W. Gordon, whose literary name is Ralph Connor, is on his way to the front as the chaplain of a Canadian regiment.

Dr. Francis E. Clark, the founder and present head of the Christian Endeavor Movement, has been seriously ill of typhoid fever at his home in Ashfordale, Mass.

We never faced a more urgent responsibility than that we now face in Japan, namely, to give to that potential and purposeful people the Gospel of Christ.—Ed F. Cook.

The "old man" Church in America, at the recent meeting of its General Synod, indorsed the idea of making the English Bible a part of the curriculum in the educational system of the country.

The American Steel and Wire Company, one of the great Pennsylvania corporations, has notified its employees that they must withdraw from all clubs and organizations where liquor is sold. Efficiency hits home again.

The Epworth Leagues of the Western North Carolina Conference have assumed the job of raising \$200 for our African Mission. The Leagues in Southern Methodism, like all good Methodists, are trying to touch the ends of the earth with the saving power of the Gospel of Jesus Christ.

Mr. John D. Rockefeller has given \$100,000 to the Hudson Centennial Fund. He is to pay in his subscription in the proportion of one dollar for every eight dollars the Southern Baptists give up to \$100,000 for himself. This does not come through the Rockefeller Foundation, but is a direct personal gift.

There are nine Baptist Churches in the South with membership of more than 1500 each. The largest of these is the Third Church, St. Louis, with an enrollment of 2781, and the smallest (Continued on Page 16.)

The Sunday School

DIVISION OF THE SOUTHWEST

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

NEEDS OF THE FIELD.

(Extracts from the report of the Divisional Secretary to the General Sunday School Board at Junaluska, July 22, 1915).

Needs of the Division.

The Southwestern Division embraces ten conferences lying in four States, with a Church membership of 364,319 and a Sunday School enrollment last year of 326,563. From southeast to northwest this division extends about fifteen hundred miles, and its extent in any other direction is only a little less than that. Within this territory are to be found all the conditions that are met with in any part of our Church. At one extreme is the well-organized and equipped modern Church with its paid Director of Religious Education; at the other is the small, struggling Sunday School in the little neighborhood schoolhouse or rude home of the frontiersman. That many Sunday Schools are poorly organized and equipped is evident from the exhibit already made. Not a few of them are so conducted as to render them a mere travesty on the idea of a school. Many superintendents seem to have a very faint idea of what the Sunday School should accomplish. Much of the so-called teaching starts out without a definite objective and with scant knowledge, not to say gross ignorance, of the subject to be taught, with little or no preparation of the lesson, and contents itself with asking a few questions to which neither teacher nor pupils are prepared to give an intelligent answer.

These conditions suggest the greater needs of the division. Our Sunday School members perish for lack of knowledge. And most of them are willing to learn. Quite a few are listless toward their glorious task and need stimulation; but by far a larger number want to do their work well and need information. In a section where well-graded public schools taught by college or normal school graduates are common even in rural communities, the greatest need of the Sunday School—the imperative need if we are to command respect for the institution on the part of the rising generation—is a better trained leadership and teaching force. How to interest and train our workers is our most pressing problem.

Much has been accomplished, and much more may be accomplished, by State, conference, district and sectional meetings; but in much of the territory covered by the Southwestern Division the distance separating Sunday Schools is so great and the means of travel so inadequate that any sort of co-operative plan would prove futile so far as the mass of workers is concerned. Our urgent need for such sections is the efficient field worker who can go to individual communities and stimulate the lonely and perhaps discouraged toiler who stands like the picket upon his outpost and never feels the thrill of shoulder touch with the vast Sunday School army, but who is laying the foundation upon which must rest in coming days vast stretches of Christian civilization.

Other denominations are facing this need by supplying the workers. In New Mexico the M. E. Church, Baptist denomination, Presbyterian Church and Church of Disciples have each a Sunday School Missionary. We have none. These men go into waste places and lay the foundation for future Churches. Our circuit preachers have hand and head and heart full without taking in new territory, though, he it said to their glory, that they are doing all they can to spread our work.

In Oklahoma the Baptists employ three field workers besides a superintendent for the whole State; the M. E. Church employs four field workers, and the Presbyterians and Church of Disciples two each. Except for the small amount of time the Divisional Secretary is able to give to this field, we are doing no systematic field work in Oklahoma. With the knowledge that a large majority of the recruits to all the Churches are coming from the Sunday Schools, it is not difficult to see that in a few years our Church must take a back seat in these new States unless we mend this condition.

A similar state of affairs exists in Texas, where we have paid workers in only two of six Annual Conferences. Even these two men lead a precarious existence, because they must largely pick up their own support as they work.

Two plans for supplying the demand for field workers suggest themselves. The first is to increase the number of

Conference Field Secretaries. This is doubtless desirable where it is possible, but in my judgment it does not point the way to a final solution of our field problems. The support of conference workers is so uncertain that even in strong conferences preachers or laymen who are competent to do such work hesitate to leave other pursuits and engage in it, because there is so slight a guarantee of the permanency. The tenure of the position is rendered still more uncertain in the case of a preacher, because he holds the subject to the yearly action of the Annual Conference. In the weaker conferences the difficulties in the way of employing a field worker are so manifest that the Conference Boards make no attempt in this direction.

Further, when the activities of a field worker are confined to a single conference there are certain seasons of the year, such as the weeks immediately preceding and following the conference session and in the summer revival period, when it is impossible to arrange for systematic work, and in consequence much valuable time is lost. A person whose labors covered a larger and more varied territory, including conferences holding their sessions several weeks apart, could so make his plans as to be usefully employed the year round.

The best solution of our problem of effective work seems to be a larger increase of the field working force of this Board, the workers to operate under the general supervision of your Corresponding Secretary and the direction of a Divisional Secretary while engaged in his division. Such a plan would serve to give stability to the work and provide means for effective service at different points at the most favorable seasons of the year.

Or it might be well to employ for each division a team of workers selected from within that division, and so capable of dealing with local conditions in the light of actual experience.

The Sunday School Outlook.

The outlook for the Sunday School in the Southwestern Division is indicated by the fact already stated, that the Sunday School session is the most largely attended service of the Church. In an age when family worship has almost ceased, and when only a sprinkling of children is seen in the congregation that assembles for preaching, and in a country where religious training is tabooed in most of the schools where our young people go to be educated, it is evident that what religious training the average young person receives must be given in the Sunday School, and that its position, not only to the Church, but to our civilization as well, is strategic. It is typing the Christianity of the future. Its importance is receiving increasing recognition, not only by our Church leaders, but by secular educators as well. One evidence of this fact is a widespread effort to establish substantial and close relations between the Sunday School and State schools. Arrangements already exist in the State of Colorado and in certain cities of Texas whereby young people are given credit in their high school or college course for work of a certain standard done in the Sunday School. A similar plan is now well under way and will probably be perfected in a few weeks in the State of Oklahoma. In some cases this movement has been initiated by secular educators, and in almost every instance it meets their hearty approval.

Another token of a general waking up to the importance of the Sunday School is the widespread demand for institute and Sunday School revival work. Enough calls come to the Divisional Secretary's desk, with no advertising except the bare fact that he is regularly appointed to do Sunday School work, to keep half a dozen workers busy. Some of these calls are Macedonian in their pathetic intensity.

Not to be tedious, it seems from such signs that the outlook of the Sunday School work in the Southwestern Division is most encouraging.

Plans.

Suggestive plans have been mentioned in my report on the needs of my field. No plans of this field have been outlined that extend beyond the meeting of the Annual Conference. It seems wiser to wait and see what forces we shall have at command before planning the campaign too far ahead. Even plans for autumn work are partially held in abeyance until

Before any product leaves our hands it must toe the mark. In this way we have built up a reputation which keeps our refineries busy supplying Texaco products all over the world.

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Research, experiment and study keep us ahead of the times. No matter what the conditions, we have a

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for you which is calculated to give service and value.

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For quality and service it will pay you to get them.

The Texas Company
General Offices, Houston Texas

No. 45

instructions are received from this body or from your Executive Committee. For the last half of August and first half of September district institutes or campaigns are planned in the North Texas and Western Oklahoma Conferences. For the last half of September and for October work is planned with the Field Secretary of the Texas Conference. Mrs. Hamill and Miss Kilpatrick are also to participate in this campaign. For the month of November a series of institutes are to be held at the sessions of the Texas, Central Texas, North Texas and East Oklahoma Conferences. Mrs. Hamill and Miss Kilpatrick will participate in this campaign also.

Your secretary does not know what further plans to make until he can see what assistance he is to have. It has seemed futile to him to try to keep in direct touch with the nearly three thousand Sunday Schools of his division single handed. He has spent only what time was absolutely necessary in mere clerical work, and has tried to get our cause before the Church by staying in the field and appearing on as many platforms as possible. It has not seemed to him the part of wisdom to spend much time at a task that might be better performed by a stenographer at the rate of fifty dollars per month. But an extensive correspondence is an inevitable part of the work, and much time has been given to answering and writing letters that could well have been devoted to study and planning for the work. An office assistant, for at least such time as the Divisional Secretary spends in his office, would probably double his efficiency at a comparatively small expense to the Board.

A Word Personal.

My entry into this field was not from choice, nor the result of any effort on my part, but at the call of the Church, whose voice I have tried to obey from my youth up. Except for what seemed providential leadings into this field, I should much have

preferred to remain in the pastorate. But the extended and tiresome absences from my loved ones and the burdens and difficulties of the work are more than offset by the eagerness with which the people everywhere receive the messenger of the Church and the interest with which they enter into the study of our important work. No matter at what day of the week or what hour of the day Sunday School work has been announced, in not a single instance has the Secretary failed to find an audience at the appointed time and place. Best of all there goes with the worker to his task an abiding sense of the Divine presence that makes the longest way short, the darkest day bright and the most trying task a pleasure.

THE ATTENDANCE PROBLEM.

The most difficult problem of our Sunday School work is to get the people to attend Sunday School. It is a problem that gives grave concern to many superintendents. Sunday School methods have improved wonderfully, but the enrollment has not kept pace with the improvement. I have given the matter a great deal of thought—have inquired of a great many superintendents of larger schools as to their methods of increasing attendance. As a result of this investigation I believe I have a suggestion which if adopted and carried out entirely will result in nothing short of phenomenal growth in the school's attendance. This is a day of system and specialization. The Sunday School must be conducted in a businesslike manner. Every business house of any prominence has a sales booster, whose duty it is to specialize in sales promoting; and to do this successfully he must convince the public as to the quality of goods on sale and keep the name of his firm constantly before the public. In other words, he must keep after people all the time.

Why not appoint or elect an attendance booster for your Sunday School? Let him boost the attend-

ance in much the same manner that a sales manager boosts the business of his house—by convincing people of the value to themselves of going to Sunday School.

Your pastor has not time to devote to this kind of work. The superintendent, if he is doing his duty, is sufficiently burdened with responsibility and cannot give sufficient time or thought to this phase of the work to accomplish a great deal. It is his job to keep them after they once start to attending. Get a man, preferably a business man, who is successful with his own business. Perhaps the best man for the place is not attending Sunday School himself. Search him out. Get him interested. Convince of the wonderful opportunity to use his business judgment and experience in the work of the Lord. After you have the right man selected give him free rein. Do not burden him with any other responsibility. It is a grown man's job to handle this proposition as it should be handled. Have the Secretary of the Sunday School to work under his supervision. Install a record system that is complete. (There are several very satisfactory systems). He should be able to get from the records such information as the number and names of Church members not attending Sunday School, number and names of members of the school who are and those who are not Church members, and any other needed facts concerning the relation of the Sunday School to the Church and community.

In this connection do not overlook the fact that you cannot do much toward getting folks to join the Church or lead a religious life unless you get them to come to the Church services. In schools where similar plans to this have been tried results in every instance far exceed expectations. If you decide to try the plan do not act too hastily in the selection of your man. Seek him out. Canvass the town for the best man for the place, and when you put the proposition to him to do it with enthusiasm.—Turner.

Woman's Department

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

WEST TEXAS CONFERENCE.

The West Texas Conference officers have issued a stirring exhortation to their District Secretaries concerning the membership campaign. Two items are especially emphasized: "Let us move forward on the unorganized territory." "Let us keep in touch with the progress."

THE WOMAN'S MISSIONARY FEDERATION.

The Christian women of Dallas representing different Churches, the Y. W. C. A. and W. C. T. U. have organized to promote Christian fellowship and increase interest in Christian Missions, and the co-operation of Churches in Dallas. A constitution and by-laws have been adopted and the following officers elected: President, Mrs. J. S. Turner, Methodist; First Vice-President, Mrs. W. A. Hewitt, Baptist; Second Vice-President, Mrs. H. N. Thetford, Christian; Recording Secretary, Mrs. R. H. Deering, Y. W. C. A.; Treasurer, Mrs. H. L. McCorkle, Presbyterian; Corresponding Secretary, Mrs. J. M. Preston, Congregational.

"MOKA GARDEN EMBROIDERY MISSION," SOOCHOW, CHINA.

Beautiful embroideries can be purchased from this mission by writing Mrs. R. A. Thompson, Oakman, Ala., who is the general agent. Ask her for a price list.

These embroideries are made by the Chinese women who work at the mission by the day. While they are here embroidering our missionaries and Bible women have the opportunity to talk to them of Him who is our perfect pattern.

If you purchase these beautiful articles you do two good things: Give employment to these poor women and also make it possible for them to learn of the true Savior of men.

ALTHEA JONES.

DIAMOND HILL AUXILIARY.

Diamond Hill, Fort Worth, Texas, organized a Junior League with thirty-seven members. The following officers were elected: Malcolm Donald, President; Gladys Hightower, First Vice-President; Hazel Deavers, Second Vice-President; Tom Chapman, Third Vice-President; Ted Hodge, Fourth Vice-President; Thelma Powell, Secretary; Thesby Thompson, Treasurer.

We are divided in four sections with a leader for each. Also boys are organized into Camp of Knights of Ezeleah, with a very competent leader in charge. MRS. C. E. SIMPSON, Superintendent.

REPORT OF SUPT. OF SUPPLIES OF WEST TEX. CONFERENCE QUARTER, JUNE 30.

Wesley Community Home, San Antonio, 623 S. San Saba Street; Box of clothing from Fentress, box of clothing from Hallettsville, box of clothing from Bastrop.

Holding Institute, Laredo: Box of books, Staples, \$9.

The Bureau of Supplies is to encourage the sending and keeping records of anything to our preachers in "hard places;" also to any institutions under our Woman's Council.

In West Texas Conference we have two such Connectional institutions: Wesley Community Home, 623 South San Saba Street, San Antonio, and Holding Institute, Laredo, Texas.

There is a feeling throughout our work that we discourage the sending of supplies or money to our Orphanage at Waco and to our Mission Home at San Antonio. It is a mistake. By the order of our Council as an auxiliary we cannot so report such through our conference, but as members of the Methodist Church we should do so and report it through our pastors.

I hope this will make plain our position and be an answer to some letters that were misplaced, asking for information.

MRS. W. E. SMITH, 217 Quillean St., San Antonio.

GROVETON YOUNG PEOPLE.

Monday evening, June 28, the Young People's Auxiliary at Groveton, Texas, invited the Adult Society to meet with them in an echo-meeting, that both the societies might hear the reports from the District Conference. The meeting was opened in the usual manner. Miss Nannie Boykin, the President of the Young People, read a part of Luke 5, and in a few comments thrust home to each heart the

call to us to become fishers of the souls of men. Then Mrs. H. B. Hughes, District Secretary of Nava-sota District, in a short, but beautifully impressive talk, told us of the work of the field and of her own call to service. Truly God is calling many more of us in much the same manner. Will we heed his call?

Miss Ebeth Henry, Superintendent of Publicity and Mission Study and a delegate from Groveton Auxiliary (Y. P.), spoke of the inspiration to service given by the conference officers and by Mrs. Hughes. "Could you meet these officers face to face as we do Mrs. Hughes, you would see beaming from their faces the same enthusiasm and inspiration to service. These are such consecrated women that to see them one must feel the call to do more service for our Master."

Miss Henry also touched upon the subject of Christian Stewardship and the weekly offering as it was presented at the conference meeting, showing why we should lay aside on the first day of the week according as God has prospered us. "It is Scriptural (I Cor. 16:2). It is educational, it sustains prayer, enables more to give and enables one to give more. It provides continuous support and increases all offering. . . . We can't grasp all of the good of that conference in one meeting. From time to time we will refer to the minutes and study them closely."

Then Miss Dovie Wilkins, another Groveton delegate, told something of Miss Holland's talks to us at the conference meeting. Miss Holland is our own Texas Conference Missionary girl, so soon to sail to the foreign field. Dovie Wilkins, but a High School Junior, concluded her talk with these words: "I can now only tell you a few things. Miss Holland told us of Scarritt Bible School and all it means, but some day I hope to tell you more. When I have finished High School I hope to go to Scarritt and better fit myself for service for my Master." Miss Wilkins has for some time heard the call that came to Paul so long ago, "Come over and help us." Groveton Young People's Auxiliary has about forty members, a large number of whom are young men. May they grow stronger in His service. BESS LACKEY, Pub. Supt.

GALLATIN AUXILIARY.

Gallatin Auxiliary met at the home of Mrs. B. Z. Klock. The President had prepared a map, showing the location of our work in China, the schools and hospital. Then a chart giving the names of the women from the Texas Conference who were at work in China, where they were working and what conference was supporting them.

Then some time was spent in studying the reports from the schools as found in the Council report; also the report from the Mary Black Hospital.

Mrs. Ward read the leaflet, the "Soochow Embroidery Mission." Our President then told us the good news of our very own missionary, Miss Maud Mathis, of Arp, Texas, who has been appointed work in Brazil and will supported by the Jacksonville District.

We all rejoice with our District Secretary. The picture of Miss Mathis was exhibited and we all feel so proud of her. PUB. SUPT.

JOAQUIN AUXILIARY.

The beloved President of the Joaquin Missionary Society is now in Shreveport under treatment of a specialist for several months. She has been quite feeble, but managed to keep up the interest of the auxiliary and be at her post of duty. During her absence the members are doing their best to do just as she would have them do were she able to be with us, and through the intense heat of summer the interest remains good. All hearts are praying for her restoration to health and return to leadership, the position which she so capably fills.

Mrs. S. B. Crawford and R. L. Carroll were the delegates to the district meeting held in Nacogdoches in June. They brought back splendid reports; also heard many complimentary remarks as to Joaquin's most creditable Missionary Society. Twelve pints of mayhaw jelly have been sent to the Virginia K Johnson Home at Dallas, in addition to the nice quilt sent to the Co-operative Home at Houston. The Young People and Juniors are

being placed on our programs at various times, it not being possible to find persons to take offices of First and Second Vice-President. Almost every member of the auxiliary are officers, hence the excellent working condition of same; but we have all the available material in sight. Hope to do greater things in the future. We all enjoy every meeting and consider the Woman's Missionary Society one of the blessings we have. CLARA S. RAMSEY, Pub. Supt.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Olmsted, Superintendent Study-Publicity The Methodist Assembly.

The Woman's Work was one of the most helpful and interesting features of the Sulphur Assembly June 22-26. The women who appeared on the program from a distance were Mrs. J. T. Bloodworth, of Texas, and Miss Kilpatrick, of Mississippi, Drs. S. F. Parker and W. F. Quillian, of Nashville, Tennessee, several conference officers and District Secretaries, with a goodly number of women from the two conferences, were present and assisted in making our Assembly work a success.

On Friday evening the service was devoted entirely to the Woman's Work. Mrs. Bloodworth had charge and gave a thrilling and intensely interesting account of the work done by the W. M. S. Mrs. Johnson Tigert, of the East Conference, told in a beautiful and impressive way of the "Life of the Indian Woman." Mission Study.

A large group of women took part in the Mission Study, which was conducted by Miss Kilpatrick. Mrs. Bloodworth having had to leave on account of ill health. Miss Kilpatrick proved herself quite as efficient in the teaching of a Mission Study Class as she is in her much loved Sunday School work.

Institutes were held daily and every phase of the work of the Woman's Missionary Society was discussed.

The Junior Work was reported by Mrs. G. R. Wright, Conference Second Vice-President. The Assembly Juniors were organized the first day and the work carried out in all its activities. There were forty-five enrolled. Two Mission Study classes were organized. On Saturday evening the Juniors gave part of the League program.

One of the most interesting and enjoyable meetings was that in which the Young Christian Worker was used. Another was when the Junior Superintendent and assistants went wading with the girls.

The Board has promised to have the Junior work every year. There were ten societies represented in the Assembly Junior. We hope a larger number will be present each year.

At the close of the last institute held the members of the Missionary Societies of First Church and Vinita Avenue served delicious refreshments to all present on the Assembly grounds.

The women present appreciated the interest the managers of the Assembly manifested in the Woman's Work, also the presence of so many of the pastors at the daily sessions. It is hoped that the societies of the two conferences will develop an increased interest in the Assembly work that the good derived therefrom may be as far-reaching as possible.

Mrs. Holman, from the East and the writer from the West Conference, were selected by the Board to represent the women and to become members of the Board of Control.

A Message of Condolence.

Mrs. R. M. Campbell, in behalf of the women of the West Oklahoma Conference, sent a message of condolence to Mrs. Frank Holt. Mrs. Holt at one time served our conference as Secretary of Foreign Department.

Group Meeting.

July 8, at Granite Springs, near Granite, Okla., was held an all-day group meeting of the Missionary Societies of the northern part of the district. About sixty women were present, representing five different auxiliaries. A number of ministers and laymen encouraged us by their presence.

The women had been made to feel that the children would be a welcome addition to this group, and a goodly number were present.

At the noon hour a picnic dinner was spread, followed by a social hour, which created a spirit of good Christian fellowship.

A good program on the work was presented and the women entered heartily into the discussion of every subject.

Miss Maud Welsh, who has had training in Scarritt School, was with us, and in a very touching and in-

spiring way told of the work the women were doing there.

Mrs. R. E. L. Morgan, our Conference First Vice-President, presented her work with so much enthusiasm that a number of Young People's Societies will be organized as a result. All other phases of the work was presented by the auxiliaries in a way that will do much lasting good.

The day was profitably spent and the women went home inspired to do a greater work in a more efficient way. MRS. M. H. DODDSON, Dis. Sec., Mangum District.

TO THE WOMEN OF TEXAS.

It gives me great pleasure to announce that Miss Mabel Howell, of Kansas City, teacher of sociology in the Scarritt Bible and Training School, will be in charge of the women's work during the encampment at Epworth, August 3 to 16. All who can possibly be present should take advantage of this opportunity to hear this thoroughly equipped teacher.

MRS. T. A. BROWN, Corresponding Secretary West Texas Conference.

NORTHWEST TEXAS CAMPAIGN.

Mrs. J. B. Smith, President, and Mrs. Nat G. Rollins, Corresponding Secretary, have issued in circular letter a strong appeal to their conference for "an auxiliary in every Church and every woman and child a member." They rightly say that those who are not members of the Missionary Society are living beneath their privilege. We trust the entire letter has been carefully read and heeded by very auxiliary in that conference. The following paragraphs especially strikes us forcibly:

"Is the social life of your people, young and old, wholesome and elevating? Does the school, Church or home offer safe, attractive pastimes or entertainments? It is manifestly an injustice to condemn young people to seek unprofitable pleasures and then condemn them again if they go wrong. The greatest problem that confronts us today is youth and how to join the two great forces—youth and Jesus."

The letter closes thus: "Let the women who love the Lord Jesus and desire the coming of his kingdom send up a mighty volume of prayer that He will lead in all our work and bring it to great success."

We hope that these good women will report to this department an increase of double the present membership or more.

ESTELLINE AUXILIARY.

The Estelline Auxiliary of Woman's Missionary Society have on roll seventy-seven members. We meet every Monday evening at 7 o'clock. The first Monday we devote to business meeting and program. Second, fourth and fifth Mondays Bible Study. Third Monday Mission Study. We have finished St. John, Ephesians, Corinthians and Daniel. We are studying Acts at present.

This Publicity Superintendent has splendid help from every member. Each country where our Church has workers is represented by as many different women; also each school. We have a tithing lady who not only tithes, but knows how to reach others. To our society these women are known as Madame Korea, Madame China, etc. Each woman studies her country thoroughly, and entertains in her home, and tells us all about her country. The Bible lessons at these meetings are missionary lessons. The tithing lady is present at every meeting with a splendid talk or paper on "Christian Stewardship."

These ladies will next represent a missionary from their country. Then the final will be a public meeting and the woman doing the best work and being the best posted on events in her country will be awarded a prize. We have a missionary program in our Sunday School. This is a splendid work, and our tithing lady is present there with a talk every fourth Sunday. We sent six of our members to Annual Conference at Memphis. Every one came home enthused, and more determined to be what God would have us be. We have made some money this year by each woman in the Church earning \$1, but we hope by next year we can raise all the money we need by tithing and freewill offerings.

Our Junior Society has thirty-seven members and is doing good work.

Our young ladies have just organized and you may hear from them soon. MRS. R. A. GRUNDY, Publicity Superintendent.

Mrs. Winslow's Soothing Syrup for Children Teething.

Purely Vegetable—Not Narcotic.

North Texas Female College

KIDD-KEY CONSERVATORY

Sherman, Texas

For a quarter of a century the North Texas Female College at Sherman, Texas, has stood for the right of women to have their spiritual and aesthetic instincts taken account of, and their innate love of the beautiful gratified in the courses of study planned for them.

For this reason Mrs. Lucy A. Kidd-Key, president and founder of the institution, has always given standardized courses in arts and languages a prominent place in its curriculum. The educational world is beginning to realize that higher education for women does not necessarily mean the same as higher education for men. The difference, however, is not entirely a difference in the subjects taught, but somewhat a difference in the methods of presenting old subjects—a new point of view. This is particularly true of the teaching of English language and literature.

Mrs. Key believes that language is the universal medium of expression and that people should know how to speak it as well as write it. For this reason oral English, including reading, is required through the entire four years of the academic course and the two years of college work in the North Texas College. Description, narration and exposition, in other words, are a part of the work in oral as well as in written English. Story telling, as an art, is also included in the course.

Poetry and Drama are arts—arts of sound—and are taught in the North Texas College from the artistic rather than from the scientific point of view.

Mrs. Margie W. Barry, national lecturer and educator in the field of interpretative literature, has charge of this department. From New York to the extreme West Mrs. Barry has presented her methods in practical, demonstrative work in schools and educational gatherings. This spring she had a leave of absence to give lectures and readings in poetry, drama and story in St. Louis, Chicago and Wells College, New York. The month of June she spent in the third largest normal school in the United States, giving a normal course in the art of story telling and the teaching of poetry and English in the public schools. Mrs. Barry is now in Colorado giving another course of lectures at the Chautauqua of Boulder.

Miss Lucille Gafford, who had much of her training under Mrs. Barry, is also in this department. Miss Gafford is doing special work in the University of Colorado this summer.

Mrs. Key will be glad to supply detailed information about the new work in oral English that she is furnishing for her students in the North Texas College. This information may be had upon request from Mrs. Lucy A. Kidd-Key, Sherman, Texas.

The professed friends of Jesus are always in danger of betraying him. The Scribes and Pharisees, the Roman soldiers, Pilate and Herod could apprehend, insult, torture, condemn, crucify our Lord; but they could not betray him. For this it was necessary to be more or less in his confidence. We Christians can do him a more deadly injury than can any who know him not and have no part in him.—Canon Liddon.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Sumner, Box 189, South Bend, Ind.

THE PASSING DAY

THE WARS.

President Wilson has returned to Washington and is now busily engaged in preparing his reply to Germany's note which was received last week. Secretary of State Lansing has been in deep and earnest conference with President Wilson, as have members of his Cabinet, and it is believed the reply to Germany will be ready to go forward in a few days. It is not thought there will be any word that can be construed as an ultimatum, but the note will be definite enough to impress his Imperial Majesty with the fact that he may not hope for much further parleying. It is unquestionably the purpose of Mr. Wilson to speak in tones that once for all should be accepted as indicating that there is no backdown from the original contention of this Government. Washington is also making inquiry into reports that Germany is operating submarines off the coast of Maine. In naval circles it is said the belief has been general for some time that Germany planned establishing a submarine base in American waters, but it is the opinion that the Caribbean rather than the North Atlantic is the zone the Kaiser has in view. At any rate Uncle Sam is looking into the matter and it may be the basis of another epistle to Germany. The note in process of making will doubtless deal with other violations of the laws of humanity which have arisen since the Lusitania incident.

Affairs in Mexico are yet chaotic. Carranza's forces which last week occupied the City of Mexico, have gone forth from there to do battle with Zapata and the Mexican capital is again without a legal Government head. Villa, Obregon and Zapata forces are still shooting up the hills while Carranza is doing his very level best to hold his positions of vantage. It is the hope of President Wilson that there is yet peace in sight. It is quite certain he is not unwilling to give recognition to Carranza should that warrior prove his ability to make peace and maintain it.

But of the real war the past week, Germany appears to have gotten its second breath and is now rushing the Russians—Warsaw, the Kaiser's goal, appears to be ready to capitulate to the Austro-German army after a most stupendous military campaign and wonderful resistance. It is now apparent though that Russia must yield to Germany the Polish capital.

From Rome comes the report of the defeat of Austrian troops by Italians in an all-day battle on the east bank of the Isonzo. The Austrians are reported to have lost in killed and wounded 10,000 men.

In the western theater the Germans report a series of successes over both the British and French, they also report victories over the Russians in the eastern zone. Little or nothing has developed in the Dardanelles, beyond the fact that the British have lost no advantage gained in the recent attack on the Turks.

San Antonio shipped one day last week 628,215 pounds of short wool to Northern and Eastern mills. Sixteen cars were required to carry the wool.

Elections for Representatives to the Legislature from Districts 195, 55, 13, 15 and 22 will be held on July 24. All the vacancies were caused by resignations.

The Aldridge Lumber Company's plant, at Aldridge, near Houston, was destroyed by fire Monday. The damage is estimated at \$250,000. Over a million feet of lumber were stacked in the yards.

Col. T. J. Clegg, a wealthy ranchman near Carlsbad, in Tom Green County, will donate land if the citizens of San Angelo are successful in having the Sanitarium of the Typographical Union which is contemplated being built, located in that section.

Ex-Police Lieutenant Becker's last attempt to escape the electric chair in Sing Sing was made Tuesday when he sent to Governor Whitman his story of the murder of Gambler Herman Rosenthal, together with a plea for the commutation of his sentence.

The Texas Sheriff's Association held its annual session at Waco last week. The attendance was one of the largest in recent years. J. J. Perry, Sheriff of Dewitt County, was elected President; A. R. Mace, of Lambasas, Vice-President, and Miss Lydia M. Kirk, of Travis County, Secretary-Treasurer. The Sheriff's Association has had only two secretaries since its organization nearly thirty years ago.

The late Capt. John P. Kirk was its first and he held the office until his death a few years ago, when his mantle fell on the shoulders of his daughter who had been his assistant for several years. Miss Kirk is perhaps the best authority in Texas on matters pertaining to the sheriff's department and her services are indispensable to the Sheriff's Association.

Thirty-five thousand persons are subject to the special occupation tax levied by the Government and which became applicable last fall. The tax applies to all dealers who sell \$200 worth of tobacco per year, owners of theaters, moving picture houses, pool and billiard halls, brokers, etc.

Actual construction work on the new Field Museum of Natural History at Chicago was started last week. The structure which is to cost \$5,000,000 will be completed in three years. More than 3000 men will be employed in the work and when finished it will be the largest marble building in the world.

The appropriation of \$35,000 made by the Thirty-fourth Legislature to refund unearned portions of liquor licenses where local option was declared, has been exhausted. Requests for refund continue to reach the Controller, but are returned with the request that they be held until further appropriations are made.

Harry K. Thaw, who for nine years has fought for his life and liberty for killing Stanford White in Madison Square Garden, is now a free man. The jury trying Thaw for insanity has declared him sane. Thaw is now in Pittsburg, Pa., at his mother's home. Thaw intends visiting the San Francisco Exposition later in the summer.

Leo M. Frank, whose death sentence for the murder of the little factory girl, Mary Phagan, at Atlanta, Ga., was commuted to a life term by ex-Governor Slaton of Georgia, was assaulted by a fellow prisoner in the State farm. Frank's throat was cut while he was asleep on his cot. Infection has developed in the wound and it is believed he cannot recover.

Frank Randolph, 50 years old, editorial writer on the Beaumont Enterprise, and the man who is given the credit for the organization of the Southern Rice Growers' Association, thus saving the rice industry from failure in the South, died last week. Mr. Randolph was considered the most authoritative writer on rice in America.

Thrashing machine crews near Chickasha, Okla., were compelled to stop work one day last week on account of the heat. The thermometer registered 102, while in the wheat fields, where the stubble draws the heat, a temperature of 119 was recorded. The heat is doing damage to the corn crop, which is just maturing.

Dr. J. A. Holmes, Director of the Bureau of Mines, died last week at Washington. During the funeral service mining operations all over the country were suspended as a mark of respect to the memory of the father of the mine safety movement. Among the honorary pallbearers were Secretaries Daniels, Lane and Wilson and Surgeon General William C. Geras.

The Treasury department at Washington received a few days since a package containing \$10,000 in currency. An unsigned letter mailed at New York was also received. It read: "The sender has paid double to the United States the amount he stole and still conscience is not satisfied. Here is another payment." This is the second largest contribution to the "conscience fund" ever received by the Government.

Tens of thousands of natives are estimated to have been drowned by the floods in the Chinese province of Kwantung, Kwangsi and Kiangsi, and the desolation in the devastated districts is terrible, according to the latest reports. A fire-swept area of one mile and raging floods are handicapping the work of rescue in Canton. The last report received from Canton before communication was cut, said that the Christian Hospital was in danger of fire.

Three persons were saved from drowning in the Mermentau River near Easterwood, La., by Euclid Myers, manager of a free ferry. The rescued party had driven an automobile into fifteen feet of water. Myers plunged into the river and swam out to the place where the auto went under. He succeeded in tearing the curtain off the auto and in this way released the occupants. He had to dive three times to rescue them. None

of the party could swim, but all were safely landed.

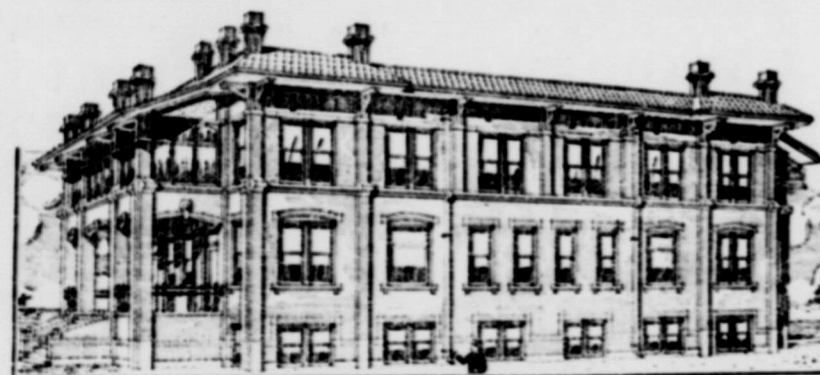
All the "movies" in Atchison, Kan., were leased one day last week by B. P. Waggoner and opened free to the children of that town. No limit was placed on the number of children or on the number of performances a child could attend. Mr. Waggoner who is an attorney took this means of celebrating his sixty-eighth birthday. For a number of years he has been given a picnic to celebrate his birthday, but this year his physician's forbade the event.

The Italian truck farmer on his little truck patch near Beaumont, Tex., has demonstrated that olives will grow in Texas. Three years ago he planted an olive orchard and the trees are bearing this year for the first time. A great deal of the fruit was blown from the trees by a recent wind, but that which remains on the trees is in fine condition and the farmer believes he will be able to prove absolutely next year that olives can be grown successfully in this country.

THE CHRISTIAN SABBATH.

Editor Texas Christian Advocate:

I have read with much interest and approval your three editorials on Sabbath observance, and believe you are correct in saying that the Christian religion demands one day in seven as a day of worship and of reverence, no less than of rest from bodily and mental toil, and without such rest and reverence on the part of the Church there soon would be no civil Sabbath, for largely through the influence and the wishes of Christian people, are we indebted for every law looking to the sacredness of the day, as set apart for the cessation of all labor, except such as may be absolutely necessary, the idea being that as God-fearing people we should reverence the day and cease from all labor and all frivolity. The contention seems to be not so much as to the wisdom of such periodical rest day, as in the method of that rest or observance. While many Church members are indifferent on the subject, there can be no question in theory at least the Christian world must insist that the day itself should be held sacred, and that we should read our Bibles, attend religious services and do charitable deeds, abstaining absolutely from all manner of labor and of worldly amusements. Another class, while respecting the Church and Church people, and really anxious for the Sabbath, yet contend it is mainly for the purpose of cessation or relief from worldly work and worry, and is especially helpful to the struggling masses, since they have neither the time nor the means during the week to enjoy any pleasures whatever, as the rich and well-to-do, and therefore for these poor people Sunday picture shows and the like are both necessary and proper, and here is mainly where the clash comes. It would be surprising to know how many good people, even Church members some of them, and apparently consistent otherwise, side with this element, and the very fact that they do coincide with them is the strongest argument that must be combated. There is, of course, a vile element in every community that invariably opposes all Sunday observance as well as all law and order, who really have no sympathy for the poor, but think only of their own selfish desires, and one great trouble with the more liberal men and women, who honestly contend for clean amusements and a Sunday of pleasure, and not so much or altogether of religious worship, is that by so doing they are handing over to the very worst element the balance of power to practically condemn and destroy the very Sabbath itself, both as a civil and a religious day. This is the danger as I see it, and hence I would remind the great numbers of really good people who advocate Sunday amusements, innocent though they may appear, of this fact. It is indeed most serious I think, for while I realize the condition of the very poor, prohibiting them, or many of them, from rest or pleasure during the week, and appreciate their need and desire for same, and while I am no advocate for any sort of moodiness or a long-faced Christianity, or of a Sunday devoted to nothing except to preach and to pray, I do feel that the tendency towards a wide-open day of worldly revelry and mirth, so evident everywhere, especially in all our cities, is our greatest menace, for if the Sabbath continues to be desecrated, we will soon have no such day set apart. While I concede to some who are not in the least sanctimonious, or in any sense religious worshippers, a spirit of goodness equal perhaps to others in the Church, and a desire no less great to do the right and to be helpful to others, yet I repeat their all-powerful influence is being used on the side of



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NATHAN POWELL, A. B., B. D., President.

Route No. 10, Dallas, Texas.

the worst criminals and against the Church and against the Bible, and just so sure as our Sunday is converted into a day of worldly amusement, as contradistinguished from a day of religious worship and religious rest, as defined in Holy Writ, just that certain will all religious and civil rights as a Christian Nation become extinct. France tried it once and we know what a dismal failure it proved to be, and it is not far fetched to suggest identically the same blood-flowing streets, the same anarchy and chaos, in this land of ours, if we attempt or permit the virtual abandonment of our Christian Sabbath. Looking a little further, and sifting the cause of the present world contention and of affairs, tending to Sabbath desecration and worldly amusement; and contrasting it with the present great war, and the fact that the Churches have not interfered with its horrible butchery, or impeded its bloody progress, but rather added to its horrors in a sense because of its seeming indifference, many Church members actually contributing to that war by the sale of ammunition and guns, and otherwise encouraging and aiding and abetting, first one combatant and the other, is evidence to my mind that you will also find in your attempted control of the Sabbath, your greatest difficulty, unless you have first a veritable housecleaning in the Church itself. The average Church member must be convinced that he is a hypocrite if he does not feel the necessity of worshiping God and a special reverence for his holy Sabbath day, if deep down in his heart he has not the desire to do so. I speak of the Church particularly because it is mainly to the Church members we must look if we hope for any reform. The world of covetousness and sin are shielding themselves under the cloak of assumed philanthropy for the poor and in this half-hearted Church members, who are lovers of money and of pleasure, join them, until we are indeed facing the greatest calamity, the practical abolition of the Christian Sabbath. Not only our Christianity, but our very civilization, based upon Christianity, is threatened, for knock out the Sabbath and you destroy the main support of both Church and State. Just so certain as our Sabbath is disregarded and desecrated, and to the extent it is so rejected, in either a religious or a civic sense, just so certain will we have anarchy and ruin. I repeat and would emphasize the fact that the Church is largely responsible, because we have a right to expect better of it; in fact, as all know, the evil world is avowedly against all Sunday observance, and they want no better assistance to that end than for professed Christians to join them, and that is exactly what all those are doing who favor Sunday amusements. The Church member who claims to be for peace and yet encourages war, is a menace to society, and the more we have a right to expect otherwise the greater the menace; so with Church members who favor the Sunday picture show and the like. It is a most significant fact that the labor organizations have so boldly opposed the Church in this matter of Sunday amusements, for in contending for an absolute closing and prohibition of everything else as well, they are really showing their desire for Sunday disregard, it would seem or is so charged, and this stand is

taken, I think, largely as a thrust at the Church because of the deep-seated prejudice so many of the very poor have for the Church, and this prejudice is caused chiefly because they claim the modern Church is controlled so largely by men of wealth or who are well-to-do, and in fact Church members, as a rule, they claim, are not real Christians any more than others, but lovers of themselves and of vanity, etc., notwithstanding the acknowledged effort of all the Churches' charities and the like. The very poor, for this cause, are practically siding with evil men, and the most evil men, against the Church, and in fact against the best interest of all.

What the world needs and must have is a veritable house cleaning of the Church itself. The great masses, in abject poverty, with none of life's comforts possible, and no hope for any improvement, naturally feel that conditions are wrong and they become desperate when they witness the greatest ease and idleness so often, as well as indifference, on the part of so many Church members, and it is not to be wondered at that the claims of the world for an open Sunday is looked upon by them with favor, and whenever the Church opposes, the breach is widened. Church members and others who desire a stable government should be more consistent themselves in the matter of favoring and patronizing Sunday amusements, as so many of them do. If not checked at once it will certainly prove the opening wedge for real trouble and certain disaster in the no distant future.

I would not be misunderstood as believing that it is not possible for some picture show to convey and impress a moral, equal to any sermon, and as such that there might be any harm of course, yet the business must be considered as a whole, and what I am mainly contending for, is that the day may still be regarded as it once was in the memory of some of us, and as the Bible teaches it should be observed, and not as a period of unbridled license for unrestrained pleasure and frivolity. I consider the Sunday baseball game as even worse than the ordinary picture show, yet the greatest advocate of either will not oppose the other; in fact the tendency to disregard the day as in any sense sacred is the danger I would avoid, and as proof that any disregard is wrong and injurious, the worst class without exception dishonor the day, and even despise those who respect it.

I will go even further and say that if we could be assured every picture show would teach a good moral, a religious truth, I would be glad if all could witness such, and be so impressed even on the Sabbath; and furthermore do I agree with those who would restrict the sale of all druggists to drugs, as the law contemplates, and forbid the sale of all else.

There is no good reason why a druggist should sell cigars and tobacco on Sunday any more so than the grocer, and if forbidden, as he should be, much of the demoralization incident to Sabbath desecration would cease, I verily believe. RALPH BEATON.

Flowers which are not rooted in the ground soon fade and die; so with souls not grounded in love.

WEATHERFORD COLLEGE TO BE REOPENED.

As President of the Board of Trustees it gives me great pleasure to announce that plans are completed for the reopening of our school at Weatherford, Texas, as a training school for boys. Prof. J. E. Binkley, an educator of many years experience and State-wide reputation, has been selected to lead in this important work. In addition to his long experience as superintendent of public schools in Texas, Prof. Binkley worked for two years in the Fitting School of Southwestern University, and his work is highly spoken of by those who were his colleagues in that institution.

In this connection it may be fitting that Advocate readers should know a little more of the history of Weatherford College. From September, 1889, to June, 1912, Weatherford College was operated as a district school for the Weatherford District, Central Texas Conference. In September, 1912, the school did not open for lack of patronage. Meantime the will of J. R. Coups, an old and respected citizen of Weatherford, was probated in November, 1914, leaving to Weatherford College one-fourth interest in his estate, with the proviso that the estate should remain in the hands of trustees for twenty years and then be divided according to the terms of the will. Thus it is estimated that in 1924 the school will fall heir to not less than \$100,000 for endowment purposes. The college is deeded to certain trustees of the M. E. Church, South, and their successors in office. When the writer went to Weatherford as pastor two years ago last fall he was led to investigate the affairs of the college with the result that he found the Board of Trustees incomplete, the building and grounds going to wreck, and affairs of the school in a deplorable condition generally. In the fall of 1913 the status of the school was placed before the Board of Education of the Central Texas Conference, and it recommended that the conference take over the property and elect a new Board of Trustees, and the recommendation was unanimously adopted. Thus Weatherford College became the property of the Central Texas Conference and the only piece of school property which this large conference owns and controls.

In February, 1914, when the Texas Methodist Educational Commission met at Austin, the claims of Weatherford College were considered and the Board of Trustees were unanimously authorized to open and conduct the school as a training school for boys, there being no school of this description in our system, and the demand for such a school seeming very unmistakable to the Commission. Steps were being taken to act on this plan when the breaking out of the European War produced such panicky conditions that the trustees deemed it wise to put off a forward movement until commercial affairs should become more stable.

In 1914 the Central Texas Conference voted an assessment of \$1000 for Weatherford College on condition that the trustees open and conduct the school in accordance with the action of the Commission. At its spring meeting this year the Board of Education of our Church appropriated \$2000 to Weatherford College, to be paid in two installments, on condition that the school be opened and conducted as a school of academy grade. The whole situation demanded that the trustees proceed with caution, and that we have tried to do.

When the Chamber of Commerce of Weatherford learned that the Church was backing the school, a lively interest was at once exhibited by the members of that organization. It was felt that Weatherford should at least do as much as the Church at large for the enterprise. A committee, consisting of two merchants and a banker, only one of whom is a Methodist, was appointed to co-operate with the trustees. These gentlemen soon raised enough money locally to repair and equip the building, and agreed that every cent the Church had appropriated should be used as endowment for the support of a faculty.

Thus it appears that the school is on solid ground, both in its relations to the Church and to the town. It is the only training school for boys of our Church in the Southwest. Private schools of a similar character are making money for their owners. With church appropriations back of it there is no reason why Weatherford College Training School should not at least pay expenses and build up a large student body.

Weatherford is a prohibition town where all laws are strictly enforced and no form of vice is permitted. After a residence of more than two and a half years in that town I do not hesitate to say that it is one of the most moral, law-abiding towns in Texas. The climate is wholesome

and health regulations and sanitation are first-class. It is easy of access, being only thirty-two miles west of Fort Worth and having three railway lines—the Texas and Pacific, Gulf, Colorado and Santa Fe and the Mineral Wells and Northwestern.

The exact date of opening and arrangements for board, etc., will doubtless be announced by Prof. Binkley in a very short time.

May we suggest to that large number of parents who intend to send their young boys away from home to school that this is a fine opportunity to give their sons the best possible religious environment and at the same time help build up one of the important enterprises of the Church. For further information address Prof. J. E. Binkley, Weatherford, Texas.

E. HIGHTOWER,
Georgetown, Texas.

OPEN LETTER TO MR. FRANK REEDY.

Secretary to the Faculty of the Theological School, Southern Methodist University, Dallas, Texas.

Dear Frank: I received today your leaflet giving certain information relative to the Theological School, with some reasons as to importance of theological training for our young preachers. These reasons are good as far as they go, but they do not go to the root of the matter. There are some of the radical reasons that make theological training of the men who are to represent the Church from now on more imperative than any reasons that pressed upon our fathers. Historical criticism of the Bible, combined with the aggressive and widespread influence of material science, has placed an interrogation point in front of the Church procession, such as the fathers knew nothing about. The preacher of today must know how to distill from the confused mass of cults with which he must have to do the radical doctrine of redemption.

The high fever of the world for "doing things" is so contagious, the Church has caught it, and to such extent that institutional things absorb too great a part of the force of Church life to permit the pulpit to have its rightful power. The preacher needs to be trained to understand that the word and grace of God as given in Jesus Christ are not woovers, but subduers of the world.

Ethical culture has so largely captured the mind of today that the preacher needs, as never before, to be trained to understand that man is not a very good creature who only needs a little ethical culture and divine evolution to bring him into harmony with God, but that he is a sinner, utterly helpless and lost, apart from the regenerating, redeeming grace of God.

The preacher needs to be trained so that he can understand that something more than ibsenian merciness in the exposition of human sin is needed for man's redemption.

The preacher needs to be trained so as to understand that God in Christ is not a diplomat, seeking terms of agreement with the world, but that he is Judge, Advocate and Redeemer, but that in all these functions his holiness is absolute, and therefore cannot be compromised.

The preacher needs to be trained to understand that the fact of establishing a great institution is not proof of the establishment of the kingdom of God. (Rome has the greatest institution in Christendom).

The preacher needs to be trained to understand that his business is to so present the cross that the Holy Spirit may use his preaching to convict the world of sin, of righteousness and of judgment, that this is independent of any doctrine of evolution.

Great Churches, popular preachers, great colleges, great universities and hospitals are all luscious fruits, and if grown upon the branches that abide in the vine and are watered by grace, then indeed is our Father glorified in them, but these must come through the ministry of the Word, which is the life and light of men. Teach our young preachers these things and they will be a blessing to the world.

W. E. BOGGS,
Fort Worth, Texas.

MARSHALL DISTRICT.

To the Preachers and Members of the Methodist Church, Marshall District, Texas Conference:

Dear Brethren: In coming to the district as presiding elder permit me to address you this letter of salutation. Indeed it may seem altogether too late for such a letter, but I have been so busy since my appointment I have not been able to get to it sooner. Then we used to say in such cases, "Better late than never," so here goes. I want to be your helper

and friend. I want every preacher and member of the Church to so regard me. We be brethren. Your problems and troubles are mine and I want to share them with you wherever possible. My policy and disposition is one of encouragement and inspiration. I never carry a big stick. I am sometimes advised that the thing to do is to "skin the stewards." I have never known how to do this. Besides I have concluded that such hides (stewards who need skinning) are not worth saving after it is done, anyhow. We are appointed to feed and serve the flock, not beat and skin them. Nearly all Methodist stewards whom I have known, and I have worked with quite a few, are good men, easily responsive to earnest inspiration and exhortation. These are the only weapons I know how to wield. This shall be my note of service. Permit me to remind you further of the fact that the year is far spent. You have been sowing and cultivating, largely, so far. The reaping time is now at hand. There remains much to do. Let us get at it, right now. You are in the midst of your revival campaigns. Read and ponder earnestly Malachi 3:7 to 12 for the divine plan of success in this great work. Let there be an every-member campaign pressed throughout the entire district. If every member will do just a little there will be no lack, but blessings will abundantly follow such devotion. Let the preachers be diligent in their work, visiting from house to house, praying with and for their people and laying their obligations to the Church upon their conscience. Don't forget the Advocate. It is your best assistant. Let every member, man, woman and child, small or great, feel the great privilege as well as duty of helping our Lord in bringing salvation to all men everywhere. Our district has been abundantly blessed this year. Our friends are smiling with plenty as not before in years. The corn and feed crops are tossing their green banners, as if in praise to the Lord of the harvest. The white and scarlet cotton blooms remind us of his pure, white life and his tragic, crimson death. Shall we not gladly respond to all this loving, generous care? I believe we will. Read I Corinthians 16:13 and let that be our determination. Make remittances to the Conference Treasurer as fast as possible. Our worthy causes are suffering for our part. Yours for service, for Christ and the Church.

J. B. TURRENTINE, P. E.

THE UNIVERSITY OF TEXAS.

In June the University of Texas completed its thirty-second annual session. At that time more than 309 students received degrees—a larger number than the total matriculation of the University twenty years ago. During the past session a total of 2898 students have registered in the different branches of the University, not including the A. & M. College.

These figures show the University of Texas to be by far the largest institution in the entire South or Southwest. In fact, many more students are now enrolled in this University than in Vanderbilt University and the University of Virginia combined. Until recently these two institutions have been considered as leaders in education in the South. The faculty of the University of Texas, moreover, have become recognized for their scholarship. They have been gathered together from the best institutions of the world. It is interesting to know that something like forty

per cent of them are native Texans, who have done advanced study in the universities of Europe and the East. Sixty per cent are native Southerners. JOHN A. LOMAX, Secretary.

"Do your task at once, then think about it, for one deer is worth a hundred dreamers."—Ex.

True liberty consists in the enjoyment of our own rights and not in the destruction of the rights of others. —Pinchard.

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.

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Whenever you see an Arrow, think of Coca-Cola

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 3 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

CHURCH NEWS

(Continued from page 9) est, Broadway, Louisville, with a membership of 1568. Others are in Dallas, Fort Worth, Richmond, Lexington, Ky., and Kansas City.

Bishop McIntyre, of the Methodist Episcopal Church, who was in many respects one of the most eloquent preachers that Church ever had, left no manuscript of either sermons or lectures delivered by him. It will surprise those who ever heard him to know that he never wrote either his sermons or his remarkable lectures.

At the last Harvard University Commencement the class hymn was written by Lionel de Jersey Harvard, a descendant of the family of John Harvard, whose gift to the foundation gave his name to the institution. He is the son of English Methodists and will return to London to take his place in the English army.

Rev. Franklin E. Hoskins, D.D., of the Presbyterian Board of Foreign Missions at Beirut, Syria, has announced the completion of the Reference Bible in Arabic. Dr. Hoskins has been working on this reference Bible for eight years, one-fourth of the best part of his life as a missionary.

Through the courtesy of the Japanese Commissioners of the Panama-Pacific Exposition at San Francisco there will be set up in the Japanese Building a Sunday School booth in which to advertise the World's Sunday School Convention at Tokyo in October, 1916.

Not only do our Methodist people die well, but many of them give generously as they live nobly. The heart of Southern Methodism is greatly rejoiced and encouraged over the recent bequest of Mrs. Ida R. Shipley, widow of the late Charles J. Shipley, of Baltimore, to our Board of Missions. The bequest represents valuable properties, worth fully \$100,000, subject, however, to a life interest by two persons.

The birth of a child in England on June 18, 1815, was an occurrence of more than usual note. A child born on this day came into prominence, wherever it was well known, as a Waterloo baby—that is, a baby born on the day on which the battle of Waterloo was fought. One of these Waterloo babies, Rev. Wm. Fowler Kingsley, of South Kilverton, Yorkshire, England, celebrated his hundredth birthday on June 18. He had been rector at South Kilverton for more than fifty years.

The two great Episcopal Methodisms in the United States, the Methodist Episcopal Church and Methodist Episcopal Church, South, now have a membership of 6,296,991, including 396,797 probationers in the M. E. Church. This is one-sixteenth of the entire population of the country, including children. The constituency should be twice that number or one-eighth of the population. If the entire membership were truly spiritual, what a power they would be for good! The united Church ought to be able to take this country for Christ!

The young Mormons, it is said, are giving the older ones of that Church no little trouble. It has come to pass that Egyptian scholars have found that Joseph Smith's translation of the "Book of Abraham" is false. The Mormons submitted it to the scholars, thinking that they would confirm Smith's translation. But the scholars have done just what the Mormons did not think they would do. As a consequence of what the Egyptian scholars have done with the Book of Abraham trouble is going on at the University of Utah.

We confess that our disappointment at the big debt of \$100,000 on the Foreign Mission Board is made a bit keener by the fact that Southern Methodists gave \$200,000 more than Southern Baptists did for Foreign Missions. We gave something over \$500,000 and they gave over \$800,000. We can think of a number of things by way of apology and explanation, but somehow it does not seem worth while to say them. Southern Methodists live in the South as we do. They have also felt the low price of cotton as a result of the war. They are largely a rural people as we are. Besides, Southern Baptists number nearly half a million more members in the South than the Methodists. It is just as well for Southern Baptists to face the facts.—Baptist World.

A Zionist Convention was held some days ago in Boston. No Jews from foreign countries were present, but a number of those in this country were on hand to promote the Zionist move-

ment, which is nothing less than re-establishment of Jewish life on the soil of Palestine, with Jerusalem the religious center of the orthodox Jews for the entire world. Nathan Strauss and Louis Brandeis, of New York, were the leading forces in the meeting. A large sum of money was raised during the meeting and an international Jewish Congress was resolved upon to be held after the war in Europe is over. This movement needs to be carefully studied both on account of its bearing on the citizenship of the Jews in this country and as a religious movement affecting the religious life and character of the Jews.

MEETING OF THE ANTI-SALOON LEAGUE HELD AT ATLANTIC CITY.

By Allan Sutherland. "There is but one thing in America worse than the liquor traffic, and that is the public sentiment that tolerates it."—A. C. Bane.

- ***** ANTI-SALOON PLATFORM ***** Removal of District of Columbia ex-cise commissioners. Modification of civil service laws to permit government employes to take part in local option campaigns. Bar intoxicating beverages from interstate commerce. Bar newspapers and periodicals containing liquor advertisements from the mails. Prohibition of the District of Columbia, Hawaii, Alaska, Porto Rico and the Philippines by congressional enactment. Submission of National prohibition amendment to the people. *****

The sixteenth National Convention of the Anti-Saloon League of America, which was held in Atlantic City, N. J., July 6-9, was a gratifying success, and its far-reaching influence will greatly add to the attainment of the object for which the League is so earnestly striving, namely, Nationwide prohibition.

Delegates were present from many sections of the country; and speakers whose names are household words. These addresses were given with a delivered able and eloquent addresses, and all who heard them that the time is rapidly approaching when the baneful influence of the liquor traffic will be unknown in our land and all who live within our far-flung boundaries will be free from this dreadful curse. Speakers have seldom had the privilege of delivering more ennobling and optimistic sentiments to more receptive and enthusiastic audience. Every utterance prophetic of the downfall of liquor and of the coming of universal prohibition was greeted with enthusiastic applause. Almost every man left the meetings with the feeling that National prohibition is an assured blessing, and with the determination that he would do his part in hastening the day of its coming.

"The message of this convention," said Rev. Dr. Purley A. Baker, General Superintendent of the Anti-Saloon League on the closing night of the convention, "is press the battle against the liquor traffic in every town, township, county and State in the Nation; against every candidate for Congress and the United States Senate who is not in favor of the submission of a joint resolution for National constitutional prohibition, and against any candidate for the Presidency, who by sympathy or conduct, past or present, is known to be friendly to the traffic.

"The submission of a constitutional amendment by Congress is a ministerial act," Dr. Baker continued, "and the member of Congress or the United States Senate who is not willing to trust the people of his State to pass upon this question is not worthy of the confidence of the people of his State. "The time is ripe to close in upon this monstrous traffic from every quarter of the Republic, and politicians and public officials who persist in casting their lot with it must not complain when compelled to share its fate at the hands of an outraged public sentiment."

The declaration that the League stood for equal suffrage and universal prohibition was received with enthusiastic applause.

Governor George A. Carlson, of Colorado, said: "Take from the politics of our States and Nation the insidious influence of the liquor interests, and Nation-wide equal suffrage would prevail within a year's time. The mother who sees her family and home disintegrating, who because of the saloon or wine room, helplessly watches her boy or girl, in whom is wrapped all her hopes and ideals, on the road straight to the penitentiary

Southern Methodist University

Some Methodist Dreams Coming True

It has been a long way, and in some respects a hard way, but on September 22nd a new vantage point in the path of Methodist progress will have been reached.

The vision of a splendid university, strategically located and splendidly equipped, which appeared to the Annual Conference of Texas in 1910, is about to be realized. A joyous hour awaits those faithful and loyal workers in this greatest movement of our Church, when on the morning of September 22 the students and friends join the citizens, the faculty, the visiting dignitaries and the Church officials in the memorable services incident to the opening of so great an institution.

SOME ADDITIONAL PREPARATIONS ANNOUNCED AND RE-ANNOUNCED.

The Presiding Elders' Conference: According to the action of the Presiding Elders' Conference in Dallas last year, these Church officials will meet in Dallas two days prior to the opening, and, of course, will lend the inspiration of their presence to the occasion. It is certainly fitting that an event of such importance should be honored with the presence of the Presiding Elders, not only of Texas, but of other States west of the Mississippi River. The Opening Banquet: The Epworth League Union of the city of Dallas, always untiring, optimistic and aggressive, has arranged for such a reception and banquet to the students and visitors on the night of the 22nd as has never been equalled in the city. The details are in the hands of Gus W. Thomasson, J. A. Rogers and Miss Mary Capers, a trio of folks who have the reputation of doing great things in great style. The banquet hall of the Scottish Rite Cathedral will probably be used, and arrangements made for one thousand (1000) guests. The program and further announcement of the reception to the new students will appear in the Advocate from time to time.

RANKIN MEMORIAL HALL NEARING COMPLETION.

Chief among the three dormitories for men now rapidly nearing completion, is the home for young men, built in honor of George C. Rankin. This building will provide a home, thoroughly equipped and comfortable, for about fifty young men. All three dormitories are of brick veneer construction, and in thorough keeping with the other two buildings already completed. Because of the remarkably low charges, rooms are being reserved rapidly, and in a very definite way the memorial to Dr. Rankin will be exercising an influence over the one hundred and fifty boys located in these three buildings.

MRS. A. H. GARDNER APPOINTED MATRON.

President Hyer has authorized the announcement of Mrs. A. H. Gardner, of Gainesville, Texas, as matron of the men's dormitories. Mrs. Gardner is well known as a lady of experience and success in the handling of young men. Her friends are profuse in their congratulations to the University upon her selection. This is a responsible position, and the University is fortunate in finding a lady so splendidly equipped in gifts and experience for a position so closely touching such large numbers of young men.

DR. IVAN LEE HOLT APPOINTED UNIVERSITY CHAPLAIN.

The University administration does not forget that its chief end is religion. Every opportunity and facility for Church work among the students will be utilized. Dr. Ivan Lee Holt has been appointed Chaplain, and will be responsible not only for the regular Sunday services in chapel, but for all the other public services and activities among the student body. Sunday School, mid-week prayer-meeting and daily chapel service will, under the leadership of Dr. Holt, prove uplifting and inspiring at all times.

LIBRARY.

The appeals issued during the past year from the office, and more recently by Dr. Seay, of the Theological Department, have not been in vain. The response has been in the form of good books by the box, by express shipment and by freight, as well as by parcel post. And they are not trash, neither. There are books that have only recently been issued by the publishers, and some that will certainly be much in demand by the faculty as reference books. We are grateful for these additional facilities for the moulding of the thought of the future. Important as these contributions may be, it is not for a moment contemplated that these books will suffice for the library. Let no friend suppose for an instant that Southern Methodist University would open for collegiate students by the hundred without a library; but on the other hand, let it be known that a library selected haphazard would be simply a waste. The value of a library is not estimated by the number of volumes contained therein. On the other hand, every precaution is being taken to get the right books. The faculty have been compiling lists for weeks, both in the academic and theological departments, and when they shall come together in August, these lists will be compared, duplicates eliminated, and additions made. Expert librarians and scholars are also assisting, and when the lists have been carefully checked, the order will be made from the publishers, and the books placed on the shelves before the student body arrives. The library and the furniture of Southern Methodist University will compare favorably with the best institutions of the country.

THE HEATING PLANT.

Workmen are now busy installing the heating system for the five buildings. The very latest and best machinery and equipment for each building, classroom, auditorium, dining hall or bedroom has been provided and is being steadily installed. There will be no complaint of hot, poorly ventilated, or unlighted rooms in the warm season, or cold, clammy rooms in the winter. No comfort has been overlooked.

YES—YES—YES!

Yes—S. M. U. will accept the work of any affiliated high school in the State or any standard college out of the State—Yes—to be sure, our junior college students will be given credit for whatever work they have done. Yes—there is a car line to the University—take the Highland Park car at the corner of Lamar and Elm and transfer to the University car—you can't miss it. Yes—indeed, the rooms are being selected and reserved daily. Any young man or woman who expects to enter should write at once for information. Yes—it is a fact that no finer Department of Fine Arts will be offered than that of S. M. U.—five of the very highest grade music teachers to be found in the country have been employed by Mr. Von Mickwitz. Terms on request. Yes—any young man or woman offering fourteen standard units of high school work (not more than two being conditional) may enter without examination.

Yes—we are at the office every day except Sunday and willing to talk over matters with any friend or prospective student. Dr. Seay, Dr. Wright, Dr. J. H. Reedy and Prof. McGinnis have arrived. President Hyer and Frank Reedy have been "on the job" all the time—no vacations for this year. Others of faculty will arrive soon. For information concerning the Department of Theology, address Dr. Frank Seay. For other information, address Frank Reedy, Bursar.

DYING ON THIRD.

Many a fellow has been able to reach third base in a game of baseball whose run might have meant a victory for his team, if he could only have got home. Third base is a regular graveyard for some teams and for many players strewn thick with the all too-common record, "Left on bases." Sometimes it is the fault of the man running the bases, and sometimes it's the fault of the man at the bat. Somebody hasn't the right punch to boost along the work and a good start is cut short at that fatal third base. It's a big thing to stand up to the bat and make a hit, but the hit is often lost if a fellow dies on the base. The great purpose of every game, whether of baseball, basket ball, or the game of life, is to make a score. It requires alertness, activity and stick-to-itiveness to pass third and make a score that counts. The scores made on the baseball field are forgotten and become but a dim memory of the past, but the scores made in putting through a good work, in helping another fellow, in giving a lift to somebody in need, in saying the kind thing or in doing the hard thing—such scores will never be forgotten and their record will always send its influence out farther and farther among men.—Front Rank.

or the house of ill-fame, does not forget on election day. All mothers know the danger, and to the delegates of those States where the women are not yet enfranchised, I would say—give them the vote at your next election and liberate the greatest single agency for the success of National prohibition. Let others tell you that the mothers of your children will prove incapable, or become coarse, cold or neglectful in the home if given the ballot; those who for nearly a quarter of a century have actually observed the enfranchised woman at work, know that she can sense the enemy of the home more quickly and will fight him with more telling effect than the husband, and while preserving all her natural feminine charm and sweetness, she will become more devoted to the man who has allowed her ampler means and fuller power for protection of their common fireside. The State, in safeguarding and preserving the health and morals of the young, is but doing a mother's work. We need the blending of the mother's heart and the masculine judgment and will, to sustain and guard our homes. It is my hope that the delegates here assembled will go back to their homes filled with added zeal and increased energy for the grandest cause that ever listed human support, and that the fight be carried on without quarter until all of these United States are made dry." Dr. Homer W. Tope said: "We have it on the authority of the Liquor Dealers' Association that if the Churches were fully aroused and actively engaged in this warfare, as she is able with all her membership to wage it, she could hang up on every saloon door in this country in the next five years, the sign, 'To let;' and on every bar in the United States in the same period. For sale, as junk, for lack of further use." In his able address, Dr. A. C. Bane said: "Alcoholic liquor is recognized by all Nations as the greatest curse in civilization. No good word can be said for it; it is degenerating, debasing, debauching and destroying the race. The liquor traffic creates drunkards, criminals, paupers, profligates, the insane, mental imbeciles and orphan children; it destroys character, happiness, efficiency, health and life; it debauches individuals, business, legislatures, executives and courts. There is but one thing in America worse than the liquor traffic, and that is the public sentiment that tolerates it." For those, too, are triflers who have wearied themselves in life by their activity, and yet have no object to which to direct every movement, and, in a word, all their thoughts.—Marcus Aurelius.