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ESSENTIAL ELEMENTS IN THE CHOICE OF A COLLEGE

THE season is at hand when thousands among our young friends are asking, "Where shall I go to college?"

Twenty-three years ago we left college. Many times since that June commencement day we have asked ourselves what we would require of the college were we entering it now. What would be the determining elements in our choice of a college?

We can answer this question most satisfactorily to ourselves only as we reflect upon the things from which we derived the largest benefits while in the college. And as we reflect it is borne in upon us that that for which we owe most was not a thing at all. Brick and mortar are things; a campus is a thing; books are things. But that for which we are most grateful today is no one of these.

In declining to give these things first place in our grateful memory today we do not thereby mean to assign to them a place of small importance in the life of the college student. We only mean to say that our choice of a college ought not to be determined by such. A building is not a college. Nor does the curriculum make the college, nor the campus. Were we beginning our college days now none of these things should be the determining element in our choice.

College buildings, to be sure, ought to be the best—certainly the best within the range of either the State's or the Church's financial ability. The curriculum should furnish the widest range of interests. The horizon of a man's life is bounded by the number of the great interests which command him. We are saved from littleness, and from badness, too, by the range of great interests in our lives. The curriculum of a college, therefore, ought to be the most liberal. It ought to be as broad and as deep as the wonderfully complex nature of the student.

The student knocks for entrance at the door of the college a sublime synthesis of natures. He is at once a physical, an intellectual, a social, an aesthetic, a moral and a spiritual being. He is a combination of cords and pulleys and levers—this is his physical nature. He has a hunger for facts, their relations and their causes—this is his intellectual nature. He has a hunger for companionship and organization—this is his social nature. He has an instinctive love of the beautiful—this is his aesthetic nature. He has a hunger for righteousness, an unfathomable longing for rightness of relationship—this is his moral nature. He thirsts for the unseen and the eternal as the explanation

of that which is seen and that which is temporal—this is his spiritual nature.

Were we choosing a college again we should certainly wish to know about its curriculum. The ideals of a college can be judged by its curriculum. If a college stands for the ideal of a harmonious, symmetrical development of the whole man, its curriculum will very likely show it. If a college stands for a complete education, or if it stands for a mutilated education, its curriculum will probably reveal it.

We certainly would require of a college a curriculum which corresponds to, and fits in, the various folds of our being. We would want the gymnasium and field sports for the body, the sciences for the intellect, the study of institutions for our social nature, the study of literature and art for our aesthetic nature, ethics for our moral nature, and religion for our spiritual nature. We would want the college with the most liberal curriculum.

We would want courses of study, to use the thought of a great college president, which would give us knowledge without pedantry, self-reliance without arrogance, gentleness without weakness, a discipline of the intellectual nature without drying up the emotional nature, an enrichment of the emotional nature without making soft the intellectual, a training for life in this world without unfitting to live in the other world, and a training for life in the other world without unfitting to live in the present.

Will the reader, then, not say that we have a due appreciation for the campus, for buildings, and especially for the curriculum of the college? And yet we confess that these, as important as they are, fade from view as we reflect upon those elements in our college training for which we have been increasingly grateful for these twenty-three years. Persons, not things; teachers, not the curriculum nor the campus—for these we are devoutly grateful today. Landon C. Garland, W. M. Baskerville, John J. Tigert, Charles Forster Smith, E. W. Bennis, E. E. Hoss, A. Coke Smith, Gross Alexander and the rest! And were we choosing a college today, we should wish to know, first of all and most of all, about its teachers. Indeed we should make a choice of teachers rather than of college.

If any one thing exclusively is the college, that one thing is the teacher. And it is remarkable with what increasing unanimity of opinion educators today are saying this very thing. Recently ten college presidents wrote on "five essentials in the selection of your school or

college," and six of the ten either put in the first place, or emphasized, the personality of the teacher. When Henry Churchill King, president of Oberlin College, wrote on "Personal and Ideal Elements in Education," he gave as the first and best chapter of his book a discussion of "The Primacy of the Person in College Education."

"I make no doubt," says this truly great college president, "that the prime factors in a complete education are always persons, not things, not even books." "Character-begetting power" is the great qualification of the teacher, and "we cannot begin in character-making with a fraud." The teacher's highest qualification is this—"power to inspire other men to their absolute best." Character and religion, we are reminded, "are always rather caught than taught."

Was President Garfield wrong when he said that Mark Hopkins, the great teacher and college president, at one end of a log and a student at the other would constitute a college? Yes, but he was much nearer the truth than those who unduly magnify campus or building, curricula or endowment as the principal things in the college. Dr. J. W. P. McKenzie had little of these, and yet no man has contributed more to the making of great Texas men and women than "Old Master." Dr. Mood had little of the material things which today are considered so vital to a college, but though dead he continues to speak in the lives and labors of many of the best men in Texas. When the Greek orator was asked how many elements in oratory, he answered, Three. And he named them; first, action; second, action; third, action. And were we confined to a single element, we should say that the one commanding essential in the college is the teacher. Our choice today would be of teachers rather than the college.

Were we choosing a college now we should wish to know about that almost indefinable something which we call atmosphere. For, indeed, next in importance to the faculty itself is the atmosphere of an institution. Of the ten educators mentioned a moment ago a majority reckon the atmosphere of a school as of supreme importance.

Character is not a quality of the individual only; an institution, a collective body, also has character. Moral, social and spiritual influences do not flow from individuals only, but from institutions as well. Both individuals and institutions are batteries charged with subtle forces which we call influence. From both in-

dividuals and institutions proceed a subtle, penetrating, pervasive something which we denominate influence.

We can no more escape the influence of our college than we can escape the moulding power of personal friends. We say college men and college women bear the "stamp" of their institution. We say college men and college women emerge from the halls of their alma mater with the "impress" of these institutions upon them. The intake of the ideals of a college is as certain to a young man of twenty as the intake of his mother's milk in infancy. There is simply no escape.

Indeed, it is not saying too much to affirm that the most potent force of an institution is its atmosphere. The student spends but a fraction of his time in the classroom. Where is he for the rest of the time? What influences are at work in the boarding house? What forces are operating upon him on the athletic field? What ideals is he breathing into the very fibre of his being in the corridors of the college? What standards of character obtain in the community where the college is situated? These and more enter into college atmosphere and are potent factors in the training of our young men and women.

Were we choosing a college again, therefore, we should demand to be informed specifically concerning its atmosphere. Is it a place favorable to the cultivation of keen moral judgments? Are the teachers themselves men of the highest honor? Do the teachers themselves discriminate keenly between right and wrong? Do the teachers themselves recognize a yawning gulf between right and wrong as deep as the seas and as high as the stars? Do the teachers themselves call things by their right names? Do the teachers themselves soften theft with inoffensive names? Is wickedness wickedness, or is it only weakness? Is sin sin, or is it only sickness? Is theft theft, or is it only business acumen?

Is the rule of right the law of the college? Is right on the throne in the college, or is it on the scaffold? Do the teachers by their lives as well as by their words say, "I had rather be right than President?" Would the institution rather be right and poor than rich and wrong? Would the institution rather be true to its moral and educational obligations, or are these things as a "scrap of paper" in the bewitching presence of gold? What are the pervasive ideals of an institution? What is its enspiring influence? What is its irresistible atmosphere?

OUR EDUCATIONAL SYMPOSIUM

WHY A COLLEGE WOMAN IS BETTER EQUIPPED FOR LIFE'S BATTLES

By MRS. LUCY A. KIDD-KEY
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Is the college woman better equipped for waging the battle of life than her lesser trained sister? I believe that she is, and on this belief, and through it, I have built the foundations of my life service as a pioneer educator of Southwestern women and as a mother, in the collective sense, of girls.

Some educator has said that the supreme task of each generation is to conserve and transmit the intellectual, spiritual and material heritage of the race. Surely in this great service our women, as mothers, teachers, and wage-earners, play a most important part.

As unchangeable as God himself is the great mission of woman—the end and purpose for which woman was created. Changing economic, industrial and social conditions are greatly modifying the means, however, by which this mission is fulfilled. The woman of twenty years ago who filled her narrow life with bread-making, sewing, and other simple tasks of the well-kept home, could not take the place of the scientifically trained and broadly educated college mother of today. The world demands of the mother something more than the material welfare of the home.

The mother of today must be trained to efficient and intelligent exercise of her calling. This is true whether she be called upon to carry out the duties of motherhood as the vital head of a home, or whether she becomes a mother in a broader sense as the manager of some large social or industrial institution. A woman must have and put into use her instinct and capability for motherhood as truly as she ministers to the needs of but a single family as she must if she min-

isters and directs the welfare of a large group of human beings in the modern factory and other institutions.

For this larger function of motherhood the haphazard training of the parental home and the social experience of the native community will scarcely suffice. It must be supplemented by more accurate training and more systematic habits of conduct and thought. It is in college that this training is given and these habits formed.

One of the greatest advantages of a college education is the development of character. In this day of schools, both public and private, the use of study in one's home town may be desirable. The girl who never leaves home in the pursuit of knowledge, however, has little opportunity for the development and use of such essentials of character as self-reliance, self-control, and consideration for the rights of others. The democratic social life of the best modern schools bring exactly these elements into play.

The daughter of the family is oftentimes the only child (two-thirds of my girls being such). She is, therefore, the ruling spirit of the home. In the home atmosphere of excessive care and solicitude, and through repeated personal indulgence, such a girl becomes unduly impressed with the idea of her own importance. What she thinks, does and says, in her own opinion is of more moment than the greatest actions, thoughts and opinions of others.

College is the making of such a girl, or rather her remaking. Away from the adult environment of the home she learns much that redounds to her good. She is forced to rely upon herself. In the intimacy of college life she is associated with other girls who are as clever, charming and capable as she is. She learns very soon that the girl who is considerate and unselfish is the popular and re-

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qualities which the State as such can neither control nor protect. These are largely personal and spiritual in the broader sense, and with them education has much to do.

But the main objections to the practical monopolization of education by the State lie quite outside the line of argument usually pursued by the advocates of such a policy. They seek to point out real dangers to American society and civilization, but which are sought to be dismissed as imaginary and insignificant by those who cannot answer them.

The first to be mentioned is this. The "union" of school and State may become as dangerous a combination, and as pregnant with evil, as that of Church and State has proven to be in the past and is still seen to be in some quarters of the earth.

The training of the intellect, the determination of opinions and ideals and even moral standards cannot safely be left to the exclusive control of any governmental organization which the world has so far known. The abuses which may grow out of State methods of control are amply illustrated in the case of certain State Universities, from the faculties of which during the past year men otherwise well qualified for their positions have been expelled because, forsooth, of personal opinions supposed to be held by them concerning religious or sociological questions. Wherever one's sympathies may lie in these particular instances one may easily see how, if all educational institutions were under the control of the State, the political party or "machine" in power could tyrannize over the intellectual life of the Commonwealth and Nation in a perfectly intolerable fashion.

Even in present conditions there are many abuses and dangerous tendencies. In many of our States the elections or appointment of State Superintendents of Education, County Superintendents of Schools and even Presidents of State Universities and Colleges is determined by political considerations. One wonders whether it is true, as has frequently been reported, that in our own State during the past year it was for a few hours practically determined that the Governor of the State, whose term of office was then about to expire, should be elected President of the State University. And one wonders what the final result would have been if there had not been in this State already several colleges of the highest grade free from political control and whose work had helped to determine the spirit of intellectual freedom and sincere devotion to scholarship in Texas. The writer has had personal information of the case of the President of a State University being called into consultation with a great brewer and one or two political magnates for the purpose of defeating a movement for the submission of a constitutional amendment in favor of prohibition in the State of which these gentlemen were citizens.

We need only call attention to the enactment of statutes by State Legislatures concerning textbooks, and now and then the charge of corrupt collusion between textbook committees and publishers to further suggest the possibility and danger of unbearable abuses growing out of too close connection between governmental organizations and the educational system of the country.

Much more could be said, for we have only touched the fringe of the subject; and the present writer may have occasion for going into the matter more fully in the future. But the limitation upon the length of this article forbids more at this time. We wish, however, not to be understood as inveighing against our State institutions of learning as at present existing. We are altogether in favor of their maintenance. We are on terms of close friendship with some of their administrators and teachers. We are only pointing out the danger of yielding to any influence which would tend to turn over all formal education to the control of the State.

Another important and radical reason for opposing the movement mentioned is that if complete State control of education were put into effect one of the results would be the complete secularization of the intellectual life of the Nation. One of the main benefits of Christian colleges is that they send forth their students equally well trained in science and art and in general culture with those who go out from State institutions, but still able at least to think of the universe in Christian terms and to interpret life from the Christian standpoint. The idealism and altruism and spirituality of Christianity have not been ignored or treated as a thing apart in their education. While there are many

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MINISTERIAL EDUCATION

By REV. HOYT M. DOBBS, D. D.
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The President of the World's Student Christian Federation said recently: "The Church is a divine institution founded by Christ and his apostles. It has done more to purify, enrich and strengthen mankind than have all other movements. It is still the most powerful and beneficent agency for promoting the cause of morality and religion. It is the ameliorating force that makes life tolerable—the inspiring force that makes life progressive. The Church furnishes the springs of life and power for all other beneficent institutions and movements. Its work is the most enduring because it deals with the indestructible part of man."

The call and equipment of the men, therefore, who are to be the ministers and representatives of this divine institution must ever be a matter of central importance, and concerns the whole future of Christianity's extension throughout the earth. The call is a divine call, and the claims are supreme claims. "God had only one Son, and he called him into the Christian ministry." One of the claims of the ministry upon strong young men is that they shall endeavor to equip themselves in the fullest sense to become effective exponents of Christianity. The minister is to be chief exemplar and teacher of the religion of Jesus Christ in the city and in the community. He will find it necessary to study diligently "the doctrines and duties of Christianity as now held and understood on the basis of the Scriptures and the history of the Christian Church."

The age in which we live may not be any more exacting in its demands than the ages which have preceded it, but it is certainly exacting. The passion for service must be supplemented by the desire for knowledge, if the minister is to preach with authority to the actual needs of men and women. The growth of material power, the acquisition of wealth, scientific research, the critical spirit, "fad religions," and "modern substitutes for Christianity" make it imperative that, instead of shirking contact with these things, the minister of the Gospel interpret the eternal verities in a language applicable to the needs of his time. Timeliness and permanence are the two constant quantities in all great preaching—it is of the age, but it is also of the ages."

Dr. Forsyth, in his "Positive Preaching and the Modern Mind" makes the significant statement that: "never before have men longed more for confident spiritual guidance and religious leadership; but only those can actually guide and lead who themselves know what men are questioning and suffering, who understand the point of view of those whom they would help, and who can speak to them in the language of their day." The preacher of the Gospel must see things steadily and see them whole, and must approach his great task with neither "an obstinate adherence to antiquity nor a profane appetite for novelty," but with a reverent spirit which knows it may be guided into all truth.

Vitality related to the Christian minister's efficiency there are some things which are fundamental. The questions of the human soul have always possessed an interest for the devout mind. What is God? What is man? What is sin? What is duty? What is destiny? These and kindred themes have led men to endure to the utmost the pain of affliction, persecution and of death. These seekers after God were rewarded in the revelation through His Son in whom there dwelt all the fullness of the Godhead bodily.

The questions of astronomy will exist so long as the sky overarches the earth.

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WHY NOT TURN OVER TO THE STATE THE WHOLE WORK OF EDUCATION?

By REV. C. M. BISHOP, D. D.
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There is beginning to develop in this country a disposition to turn over the whole business of the education of youth to the State. The movement has had its principal growth in the West and in the North Central sections of the Nation. It is fostered by representatives of State educational institutions and by certain politicians. It is in harmony with the tendency in the direction of State Socialism, which has grown rapidly within the last dozen years. It appears to be in line with the establishment and development of municipal universities and with the purpose now about to take form to organize a National University at Washington, D. C. It is slowly spreading through the East, though retarded by the fact that the large number of endowed colleges and universities in that section seemed to render less forceful the arguments that are plausibly presented in support of it in the West. It has now appeared in the South, where many unendowed small colleges have been giving up the ghost and where conditions have prevented the adequate endowment and equipment of Church colleges which have served nobly in the past, but cannot hope to survive permanently without large financial aid, which must come to them, if at all, in the shape of voluntary gifts.

No attack is made, of course, upon institutions already established and endowed. They will be left to work out their careers as best they may under the conditions which will finally be produced by this monopolization by the State; and some of them will doubtless live forever. But it is proposed, or intended, to discourage and hinder the attempts of the Church to establish or rehabilitate its own in-

stitutions for general education. In behalf of this movement, which is not yet openly and definitely organized, but which is rapidly approaching the point where there may be aroused sufficient courage for an aggressive campaign, various considerations are offered and statements made which seem to many people to have the force of convincing arguments. It does not lie within the scope of this article either to state with any fullness these so-called arguments or to answer them; but their general bearing and plausibility may be indicated as follows:

1. Freedom in a democracy requires intelligence and hence education.

2. The State must in self-protection provide for this education, and is in possession of practically limitless resources with which to establish and maintain the necessary institutions.

3. All citizens are equally entitled to the benefit of the tax-supported State institutions. It is not necessary, therefore, that certain groups of them should be required to support and patronize other institutions.

4. Church colleges and universities are so often under the control of inexperienced and capricious management, that their character and permanency cannot be guaranteed.

It is not difficult to see how such general statements recommend themselves to all those who have not carefully thought out the fundamental principles involved. The case is not, however, so simple as it appears. Each one of these items mentioned above needs to be considered separately; and when they are so considered the superficial logical connection between them disappears. For instance, while it is true that democracy and freedom make necessary education for citizenship, it does not follow that they require that all citizens should be fully trained in the liberal arts and sciences and by agencies directly under the control of the State organization. Human beings have rights and are possessed of

THE CANDIDATE FOR THE MINISTRY AND HIS COLLEGE COURSE

By REV. IVAN LEE HOLT, Ph. D.
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One of the leading preachers of America remarked to the writer not long ago: "The only trouble about my seminary course was that it took me a long time to forget it. When I began to preach I found that the things most important for me to know had not even been suggested in my course." Rather often does one hear a business man lament the fact that there was so little in his college course of any practical value. Until a few years ago the curriculum of either the college or the seminary was a fixed and required course of study, and this in part accounts for its lack of studies bearing upon the real problems of life. It was felt, also, that every man must have the same foundation knowledge, and that with this foundation he would be able to work out for himself the problems of actual life as he faced them. The college curriculum usually required four years in Latin, four years in English, two in Greek, two in Mathematics, two in History and two in Philosophy. It did not matter what might be the difference in temperaments of individuals; in fact, there was no recognition of individuals at all, and each student was a type. "Leave behind all individuality, ye who enter here," would have been a very fitting motto over the door of many colleges. Nor was it felt necessary for the student who intended to take a course in medicine and the student who intended to take a course in theology to have different college courses. Neither a man's individuality nor his future work had anything to do with the courses he took in college; they were arranged for him by a committee of the faculty, perhaps even before he was born.

But a great change has come over the college world. The close relation-

ship of education and living has been recognized. We do not find the beginning of this change in the last decade, nor even in the last century. We have not yet reached its final stages, but practically the whole of the educational world is committed to the proposition that the college curriculum must provide for the individual and the individual's future work. Consequently the required system has given way to the elective system, and it is now possible for a student, under wise and careful direction, to select those courses that appeal to him and prepare him for his part of the work in the world. The college has become a real servant of humanity. In some institutions an arrangement has been made by which a student, in his senior academic year, may elect the work of his first professional year. The same general tendency toward a preparation for social efficiency is manifested by changes in the public school system, and even theological seminaries are beginning to yield to the pressure of the times.

It is not our purpose here to comment on the changes in the seminary course, but merely to suggest certain lines of work which he who is intending to enter the ministry ought to take up in his college course. Before such a suggestion is made, it is necessary to say that the conception of the function of the ministry will have much to do with the preparation needed. If a minister is one who, on stated occasions, gets up to deliver a message that is given him by extra human inspiration, then he would need no preparation of his own, no individuality; and the more empty his head, the more valuable would he be as a medium. If, going to the other extreme, the preacher is a mere social agitator, believing so much in his own wisdom that he thinks he can reform the world in a day, it might be advisable to transfer his college training to the farm, where he might get

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AN ALL-ROUND MAN

By PROF. S. P. BROOKS, LL.D.
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A man is said to be foursquare when his conduct is upright. He is said to be an all-round man when there are many sides to his character.

illustrate by an example in plane geometry:

Given an inscribed polygon it will approach the circumference of the circle as the number of its sides increase. Suppose we have a circle with a figure of three sides inscribed. Let us give the figure four sides. It is seen to be nearer the circumference.

Suppose a child is born at the center of the circle or inscribed polygon. It is a little lump of nothing. It gives no promise of what it may be. In the image of God, yet helpless; with the attributes of God in embryo, yet having the latent possibilities some day to bridge streams, tunnel mountains, sail seas, fly the air or talk through space.

At first the child has an appetite as apparently its only attribute. As it grows its wants increase. As its wants rise from that of the child to that of the man its characteristics change in kind and number.

The child learns by sight and hearing, indeed, through all the animal senses. The child is son and student and errand boy. The man becomes husband and father and citizen and Church member and party member and school trustee and mission board member and bank director and election judge and library promoter and each of several other things.

round he touches the manifold industries of mankind. The more sides he has, the more possibility for an increasing number, in approaching the outer rim of things.

Some people say they are sinlessly perfect. They are, if so, as regards religious experience, at the circumference. It is here doubted if anybody is perfect, but it is an admirable thing towards which to work.

As an inscribed polygon so a circumscribed one, it approaches the circumference of the circle as its sides increase. Let us think of God as the circumscribed polygon. He has three well defined sides. They are omniscience, omnipresence and omnipotence. But we cannot limit God. He has numberless sides and therefore is all-round and therefore one and the same as the circumference.

Let a youth at the center full of yearning look out and up. Let his powers increase. Let him know that if in fact or thought he ever reaches the circumference, behold God is there! God looks down from above and from the outside and meets one who from below and the inside looks up and out to meet him.

An educated man has more sides to his character than an uneducated one. An educated man has many advantages over his less fortunate brother. An education is not bought at the nickel store nor inherited from one's father. In this lies the trouble of many young people. How about the reader?

Experimental religion is the same the world over and it always has been.

The secret of the finest and the largest work is to keep persistently at one's best. Let us make it unmistakably clear to ourselves that no fagged man can be at his best. He dooms himself thereby to inferior work, inferior influence. If we are to see conditions normally, and face them with hope and courage, we need to escape fig.—Henry Churchill King.

THE PROVINCE AND PREROGATIVE OF THE CHRISTIAN SCHOOL

By REV. JOHN A. RICE, D. D., LL. D.
Pastor St. John's Church
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Replying to your request for an article on this subject, I would say in a word, that the province and prerogative of the Christian school is to insist, theoretically and practically, upon the primacy of religion in education so as to put religion first in all the life processes.

It is necessary that we should keep certain distinctions in mind such, for example, as that between knowledge and education. One may have a vast store of information, gathered from a wide range of research and teaching, and yet be what a brilliant journalist once called a friend of mine, "a walking encyclopaedia of useless knowledge."

It is necessary also to distinguish between education and discipline. Efficiency is the word of this hour and anything that produces it is welcomed. The training of the eye, of the ear, of the judgment, of the will, of the imagination, of the emotions in range, delicacy, alertness and proportion, the intellect on the side of capacity as well as on the side of power—all these are essential, but they do not tell the whole story in the training of personality, which is to be infinitely more than a mere machine for the doing of things.

It seems to me that the Christian college alone can stand effectively for four things that are fundamental in education. First, the right view-

point, the right window through which to look out between the big world with its shifting scenes, babel of tongues and confusion of interests. Where shall I take my stand in order that my eye may have the widest range and be able to see things in their right perspective—to see the far side of near things and the near side of far things, the big side of little things and the little side of big things, the temporal side of eternal things and the eternal side of temporal things? The world has found out one such window and that is the window opened for us by the Man of Galilee. To go by Him in search of a world view is to invite confusion and disaster. We must learn to see things as He sees them. Therefore, any school that has no place for Him in the scheme of things is destined to fail at the most vital process of its task, for without Him we can do nothing. It will take us a thousand millenniums yet to stand squarely before His window, but our salvation is possible only by persistent moving toward it.

Again, what is to be our attitude toward the fundamental things of life, toward the work of the world in which we are to share? Are we to seek self-realization alone as the final goal of our efforts? Are we to put self at the center in all of our values? Are we to estimate things according as they contribute to us or are we to make our demand for wages zero? Is self-sacrifice, the passion for self-expression, in order to serve, to rule us? Are we willing to stand the strain, the ordeal through which we must pass, in order to give ourselves away? The Christian attitude demands both self-realization and self-sacrifice combined in one ruling passion, and that passion must express itself in a spirit of brotherliness big enough to take in all the world. The interests that most completely capture and control us must be those that are vital to the individual as a citizen in the kingdom of

God. No man can be an educated man in the full sense of the word without regarding himself as a citizen of two worlds, and having a horizon big enough to take in both, and a passion strong enough to serve both.

The third thing for which I would plead is the Christian spirit. The most all-pervasive, all-powerful, all-inclusive and unescapable thing in any group of people is the spirit that controls that group, the atmosphere that permeates every nook and corner where they dwell. This atmosphere cannot be put down in cold sentences. It cannot be taught. It must be caught. And it is the most contagious thing in life. If I walk into a room where a score of people are weeping, I cannot escape being sad. If they are laughing, I am almost certain to be glad. If they are sordid and materialistic, I take their mood. It is better to send a child into a pesthouse, where five hundred people have smallpox, than to send him into a college of five hundred people pervaded by a materialistic, sordid atmosphere, unappreciative of the highest spiritual values. You may spend four years there and never hear a sentence antagonistic to Christianity, and yet come out of it all confirmed in the un-Christian spirit.

It is well known that the years of adolescence are years of peril. The whole physical system passes through a period of revolution, of complete reorganization, and the youth, for the first time, begins to orient himself. It is a period when authority is usually discarded, and one seeks to make truth his very own. The great alignment of life's interests take place largely then. So great is the importance of this period that some educators claim that nothing that happens before the youth reaches it is of much account in determining character. What the eternal years are to bring is largely determined by the permanent interests developed between the years of thirteen and twenty-one, or thereabout. This is the time when our young people are away from home in an entirely new world. There can, therefore, be but one infallible safeguard against disaster, and that safeguard is the thrill of conscious experience of God in one's own life. The calamity is irremediable if this period closes leaving Him out. These are the years of normal conversion. The Church must, therefore, center its effort upon bringing youth to a definite acceptance of Christ and a definite commitment of self to His service, in search of a definite thrill of religious experience as the one only, final, satisfying thing in human life.

In a school whose viewpoint, attitude and spirit are not in harmony with this demand for a personal experience of God, conversions are rare. Poor indeed is that life, pitiable beyond expression that education which covers even vast ranges of truth, but fails to bring it all together in a definite satisfying touch of God upon the most intimate self. No one, who has not felt the difficulties of accomplishing this in an alien atmosphere, can appreciate how well-nigh impossible it is. The freedom of spirit in a Christian college alone is thoroughly congenial to the achieving of this indispensable task. The conscious experience of God, touching and thrilling the quick of our souls, alone can fill the barren wastes of the world with sweet birds, sweet prospects and sweet flowers. How pitifully poor is the soul, though rich in all else, that is poor in this!

In order to secure the right viewpoint, attitude and spirit and a satisfying religious experience, it is necessary that the student shall have personal contact with those who embody the highest spiritual values and to have that contact on the highest levels of life. The Church stands for the meeting of God and men on the highest parallels of existence, for filial fellowship between them there, and for a fraternal spirit of helpfulness toward all mankind. In the great schools of today there can be but little personal contact between the professors and students. Even on graduation day, toward which all the years of struggle have looked and longed, the bachelor's degree is given to large groups by simply handing their diplomas to a representative of the group, without calling the name of a single one. Things are done en masse. There is but little chance for the student to catch the life of the individual professor at close range. The great Tholuck was found after his death to have a tremendous influence upon many of the leading men of Germany, the secret of which was discovered to be that it was his habit to take individual students out daily on long tramps over the country and talk with them intimately on vital, spiritual values. This is education.

(Continued on page 13)

THE CHURCH SCHOOL AND RELIGIOUS LEADERSHIP

By REV. E. B. CHAPPELL, D. D.
Sunday School Editor
Nashville, Tennessee

The work of the Church demands the service of men and women who have been specially trained for leadership in definite lines of activity. This demand has existed from the very beginning, but the complexity of modern life has greatly increased the urgency of it. For as the society to which the Church is to minister has increased in complexity, so have increased the varieties of work the Church must do in a peculiar sense, therefore, is it true that the Church of today must have trained leadership in order that she may meet her responsibilities.

For instance, the teaching function of the Church is just now being magnified as never before. The chief cause of this increased emphasis is a new realization of the immense possibilities which lie in the religious training of childhood. But the rediscovery, as it has been termed, of the child has imposed upon the Church a teaching responsibility which reaches far beyond the limits of childhood. In order that children may be nurtured in the discipline and admonition of the Lord, parents and Sunday School teachers must be prepared for the sacred task. And the Sunday School must have proper equipment and organization and trained officers to use the equipment and conduct the organization. It will, therefore, be seen at once how many kinds of preparation are demanded by this single phase of religious work—study of organization and methods, study of child nature in the various stages of its development and under the various conditions which exist in the work about us, study of the art of teaching, study of adapted expression as a part of the teaching process and study of the Bible as the source of teaching material. It is perfectly evident that in order to adequately fulfill the great task of religious training the Church

must have thoroughly prepared men and women to awaken interest and to instruct and guide those by whom the work is to be carried on. And the same thing is true of the missionary work of the Church, and of her social, rescue and general evangelistic work. And not only must there be study of general principles applicable in particular directions, but study also of special fields, special classes and special conditions in given localities.

Where are we to look for the leadership which the Church needs for all these varieties of work? Protestantism answered this question soon after its rise by proceeding to organize colleges for the education and vocational training of ministers of the Gospel. The only thing we have to add to this answer is by way of extension. We know now that we need trained men and women for various kinds of lay service quite as much as we need trained preachers and pastors, and for the training of these also we must look to the school of leadership, the college or university.

This at once suggests the need for schools owned and controlled by the Church; for we cannot depend on State and independent institutions to furnish this special training. As a general rule, they are not at liberty to do so, however much their Board of Control might desire it. For, besides the offering of extra courses, this training requires such emphatic attention to religion as only a Church school can possibly give. For instance, it requires that the whole atmosphere of the institution shall be dominated by the religious spirit and that in all its plans religion shall be given its proper place as the chief among human interests. And this means that its Board of Control and its faculty must be made up of men who are sincerely and vitally religious.

It is plain that only the college owned by the Church can meet these requirements. It is also evident that they must be met in order that the college may be depended on for the task of religious training the Church

(Continued on Page 4)

OUR SECONDARY SCHOOLS

By REV. STERLING FISHER
President Coronado Institute
San Marcos, Texas

There can be no question in the minds of observant persons that the trend of the times is in the direction of secular education. That is, education which lays the whole emphasis upon the cultivation of the mind, developing trained thinkers and theorists, or seeks, by training in the manual or domestic arts, to develop the world's workers to the point of highest efficiency.

The increase and improvement of facilities for such education has become the popular fad. Politicians bid for the votes of the people with the cry: "Nothing is too good for our children." For its self-preservation the State must educate its future citizens, and the compulsory education law is the necessary corollary of universal suffrage. Educational experts have been pointing out the defects in our school systems, and the test of value is the utilitarian one—does it enable one to compete successfully with his fellows in the struggle for success? What process of education will make one "fittest" that he may survive?

Often that course is chosen which promises quickest returns. Young girls bend every energy to procure certificates as teachers before they have completed a high school course, and so-called "business colleges" vie with each other in giving practical business training in the shortest time. Each year larger sums are appropriated for State institutions, and local communities are constantly issuing bonds and levying special taxes to improve their schools.

This improvement and enlargement of our State schools is commendable, for the State must educate its future citizens or perish from ignorance and illiteracy. The State system of education, however, makes no provision for education in morals and religion—the two vital essentials to the life of a nation and the happiness and prosperity of its people.

This is not saying that these institutions are immoral, for they are not. The great majority of teachers are

men and women of splendid Christian character who by precept and example inculcate the principles of right living. But the development of the spiritual nature and training the young in righteousness and the fear of God are not parts of the task assigned them or expected of them. In a recent issue of one of the leading daily papers of the State, defending the teaching of dancing in the public schools of one of our largest cities, a correspondent writes:

"The purposes and aims of the Church and the school are not the same, so it is to be expected that they shall have different methods, different standards and different ideals. The Church seeks to spread the Gospel, to carry salvation to the individual, to keep ever present before the human understanding the great doctrines of self-abnegation and self-sacrifice. The school seeks the development of the individual physically, intellectually, morally and socially, by means of which we usually consider subordinate to the high aims of the Church, but yet simpler, more practical, more uniform, more readily understood and more generally appreciated."

These vital defects in the secular schools the Church school seeks to supply, and if it does not supply them there is no longer reason for its existence. In so far as it does efficiently all that the secular school does, and in addition teaches the cardinal principles of the Christian religion, and creates an atmosphere, and provides influences and associations by means of which the spiritual faculties of the young are aroused and stimulated, bringing them to know God, and to place Christian faith and character above material things, in that degree are they superior to all other schools. These higher things upon which they place the emphasis not only contribute to the salvation of the individual, but make of him a better citizen and a more valuable servant of the State and of society.

The earlier the student is placed in these environments the greater the

(Continued on page 14)



WHY A COLLEGE WOMAN IS BETTER EQUIPPED FOR LIFE'S BATTLES.

(Continued from page 2)

spected girl. She is usually sensitive to public opinion and tries to cultivate the qualities which will make her looked up to by her college mates. Such cultivation soon becomes a habit, and the girl is fundamentally directed toward a better method of life.

Several years ago there came to my school a bright little girl from a small town in East Texas, who believed that she would stand above everyone else in the institution by reason of her superior musical abilities. She was a talented girl and had some foundation for this belief, but she soon discovered that there were others who had as much musical ability as had she. Not long after school opened I came into my office one day and found her weeping bitterly. When I asked for the cause of her tears she told me between sobs that she wanted to go home; that before she came to Kidd-Key she thought she could play better than anybody she had ever seen, but that now she had found a dozen girls who could play just as well and better than she could.

It was a pleasure to see this girl become conscious of her educational and mental lacks and strive to supply them with the best technical and interpretative equipment my school afforded. When she graduated she was indeed one of the best musicians and most thoroughly trained teachers the conservatory had ever produced, but she would never have obtained this end had she continued her work in a small town where every one thought and spoke of her as a genius.

It is rare that a young woman leaves college without a great change having taken place in her nature, outlook upon life and personal ambitions. The four years generally spent in college are the most malleable of a girl's life. The time is one in which she gropes and yearns most eagerly for definite truths and for the real and lasting beauties and verities.

The girl with a self-centered nature becomes more altruistic and more helpful in spirit. This is attested by the fact that almost all leaders in civic betterment, true society, charitable undertakings, and religious advancement, are college women.

Through knowledge gained in the classrooms and through the democratic associations with hundreds of other students, the college woman has her view broadened and her life permanently enlarged. The somewhat strict and regular home life of the college, especially where the student body is large, brings about a daily training in domestic and civic relationships that is valuable through the remainder of life.

The girl who expects and desires to be self-sustaining should most certainly strive for a college education.

With the opportunity of college work such a girl is able to choose and prepare for a higher and more congenial calling than might otherwise be possible. This is a day of specialization and modern social and industrial conditions have made manifold pitfalls for the woman of humble calling—the calling that requires no special preparation.

So, to men of wealth, I would say, the wisest and biggest paying investment you can make for your daughter is a college education. Riches often take wings and fly away, but an education no man or condition can steal.

And to the less fortunate men I would say make every sacrifice to fit your daughters for the duties and responsibilities of life. Whether she moves in the social world or the business world, whether she has the gift for a career or whether she fulfills the highest and noblest calling, that of motherhood, her ability and usefulness is greatly enhanced by a college education.

Mr. John W. Leonard, editor of "Who Is Who in America," after a thorough investigation, tells us "it is discovered that over seventy-three per cent of persons now living in America who have now conspicuous success are college educated, and moreover the percentage is steadily rising."

WHY NOT TURN OVER TO THE STATE THE WHOLE WORK OF EDUCATION?

(Continued from page 2)

earnest Christian men and women honorably filling high positions in State institutions of learning, and I rejoice in the fact and hold them and their work in the highest respect, it nevertheless remains incontestably true that a State institution cannot set itself the task of training men for the Christian view of life, or for any specific form of Christian activity. Nobody is to be held to blame for this. It is inevitable under our National Constitution under principles which we all indorse. But it must be reckoned with as a fact. A blinded Church will follow blind leaders into the ditch whenever it pursues any policy which will finally lead to the surrendering of all higher education into the hands of the State. The State cannot teach religion. We do not refer to "sectarian religion;" the State cannot teach religion at all. It cannot even regard religion as fundamental to education or life. It is, therefore, compelled to adopt some other view of life's highest aim and meaning than that which religion inspires. And unless we are willing for the whole intellectual life of our country to be dominated by a spirit of antagonism or indifference to religion we would better see to it that the work of higher education in America be not turned over to the State.

THE CHURCH SCHOOL AND RELIGIOUS LEADERSHIP.

(Continued from Page 3.)

training of religious leaders. For the religious leader, first of all and above all, must himself be profoundly religious, and hence the cultivation and development of his religious life is an essential part of his preparation. I have known numbers of young men who had gone to college with the view of fitting themselves for some line of religious work to be led by the unfriendly atmosphere in which they found themselves to surrender their purpose and ideals and turn to some secular employment. Such an outcome as this ought to be well-nigh impossible in a Church school.

But just here I may be met with an objection which I have frequently encountered. As a matter of fact, runs the objection, Church colleges are no more religious than others; and in some cases there is less religious life and activity in them than in some State universities. Now I am afraid that heretofore there has been too much ground for this indictment; for it cannot be denied that most of our Church schools have been very slow in coming to an adequate realization of their mission as agencies for religious education. And they have been even slower in formulating and putting into operation rational plans for the training of college men and women. But I do not believe it will be possible to bring this same charge against them ten years hence. Most of them already perceive quite clearly the demands that are upon them and are showing commendable earnestness in their endeavors to fit themselves for the great occasion to which they have come.

Only one thought more: The larger demands we are making today upon the Church college call for additional chairs and equipment and hence for increased budgets. We must not be guilty of the folly of expecting our colleges to make brick without straw. It is all right for us to hold them to rigid requirements in regard to the kind of work they do, but we must also do our part by supplying that which is necessary to enable them to meet these requirements. No duty of the Church today is more important than that of amply endowing and equipping her schools of leadership.

Better Than Spanking

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

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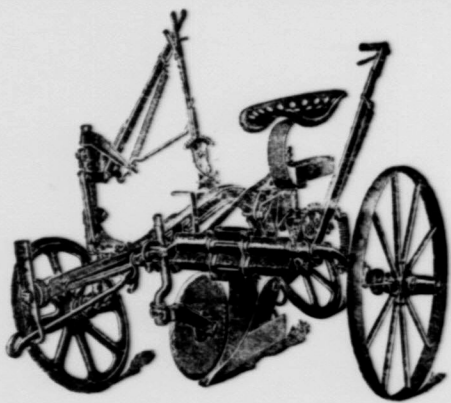
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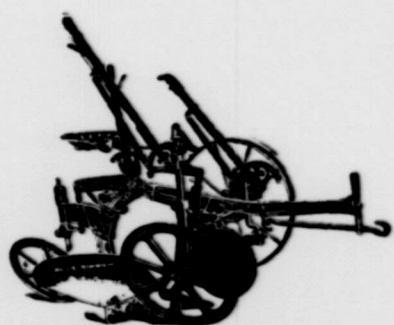
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TRANSLATIONS FROM THE GERMAN PRESS.

His technique is marvelous, his interpretation brilliant and charming, as well as vigorous, fiery and transporting, as shown in the Hungarian Fantasie. Storming and unending applause showed the appreciation of an enthusiastic audience.—Wiener Zeitung.

Cannon's playing is free from mannerisms and his interpretations are imbued with the intent of the composer. Such repose and finished elegance, together with brilliant technique, showed not only the virtuoso but rather the artist.—Deutsche Volks Zeitung.

Wilson Fraser, pupil of Leopold Godowsky of the Royal Conservatory, Vienna, will be one of the instructors in the piano department during the coming session.

Frank Renard and Pettis Pipes, pianists, Mrs. Zara Holt Versel and Louis Versel, vocalists, and A. Curry Gracey, violinist, are members of the Conservatory Examining Board.

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Our Educational Number

We give our readers this week one of the best issues which has ever come from the Advocate press. This is our Educational Number and contains among the very best articles which have appeared at any time in the columns of the Advocate.

Mrs. Key, President of the North Texas Female College, writes on "Why a College Woman is Better Equipped for Life's Battles." Dr. C. M. Bishop, President of Southwestern University, on "Why Not Turn Over to the State the Whole Work of Education?" Dr. Hoyt M. Dobbs, pastor of First Church, Fort Worth, on "Ministerial Education." Dr. Ivan Lee Holt, Professor of Hebrew and Old Testament Literature in S. M. U., on "The Candidate for the Ministry and His College Course." Dr. S. P. Brooks, President of Baylor University, on "An All-Round Man." Dr. John A. Rice, pastor of St. John's, St. Louis, on "The Province and Prerogative of the Christian School." Dr. E. B. Chappell, Sunday School Editor, on "The Church School and Religious Leadership." Rev. Sterling Fisher, President of Coronel Institute, San Marcos, on "Our Secondary Schools," and Dr. Frank Seay, Professor of New Testament Greek and Interpretation, of Southern Methodist University, on "How Can we Educate the Ministry of the Southwest?"

We do not hesitate to say that no periodical which comes to our desk has brought richer discussions on the great theme of education than is contained in these articles. Each writer brings with him a complete mastery of the subject discussed, as we ordinarily use that word.

We congratulate our readers upon the educational symposium which, through the kindness of these friends, we are able to lay upon their tables this week.

At the recent annual meeting of the Sunday School Board, Lake Junaluska, Rev. John W. Shackford, of the Virginia Conference, was elected Superintendent of Teacher Training to succeed the late Dr. H. M. Hamill.

Judge Crawford's Instructions to the Jury in the Case of the Sunday Picture Shows

Judge W. L. Crawford, Jr., is a judge of one of the Criminal District Courts of Dallas County.

Judge Crawford took the following oath upon entering his present office:

"I, _____, do solemnly swear, (or affirm), that I will faithfully and impartially discharge and perform all the duties incumbent upon me as _____, according to the best of my skill and ability, agreeably to the Constitution and laws of the United States and of this State," etc.

Judge W. L. Crawford, Jr., in the cases of certain operators, or proprietors, of Dallas moving picture shows, charged (before his court) with operating their shows on Sunday in violation of the State law, instructed the jury to return a verdict of "Not guilty." The ground upon which his instructions were made, at least in the case of one of the operators or proprietors, was an irregularity in the affidavit: the ground of his instructions in the case of another was the city ordinance which permits Sunday picture shows between the hours of 2 p. m. and 12 p. m. on Sunday.

The effect of Judge Crawford's instructions is that the State law which prohibits Sunday moving picture shows goes down in Dallas. The instructions clearly mean that the city ordinance is to have paramount authority in Dallas. Judge Crawford, for the time being, settles the question of the authority of the city of Dallas to suspend the State law.

We could not believe that Judge Crawford could bring himself to such a position. We refused to hear such intimations. We said only Judge Crawford himself could make us believe that such could be his action. We now confess sore disappointment, and are compelled to arraign both the "skill and ability" with which he has performed his sworn task. The only skill and ability displayed by the Judge in the case in question, as we see it, were exercised in the suspension of State law. And had Judge Crawford been a willfully corrupt judge (any intimation of which we disclaim) he could not have struck down more effectively the State law respecting Sunday amusements.

Judge Crawford does not need to be told that law is the highest symbol of civilization. He does not need to be told that respect for law and obedience to law are the very basis of civilization. He does not need to be told that he who strikes at a nation's respect for law but shortens the distance between the nation and its grave.

Judge Crawford as a lawyer knows further that it will not do to say a people may suspend law provided they do it discriminatingly. What may appear to be discrimination to one locality may not appear as such to another locality. And once it is admitted that "the voice of democracy" may suspend one law, the principle of obedience to law is gone. Each community thereafter may do what appears right in its own eyes. And there will be as many standards of right as there are communities. The result is very likely to be the suspension of such laws as require any measure of inconvenience in their keeping.

The State would certainly be a very "spotted" affair if State laws could be annulled at the will of communities. The security of the person and the safety of property would be jeopardized if the will of localities could nullify the will of the State as enacted in its laws. The very mention of such a thing is intolerable.

We arraign Judge Crawford before the bar of public opinion on the following specific counts:

1. In his instructions to the jury, in the case in which he admitted the city ordinance of Dallas as evidence, Judge Crawford failed to follow the plain statute law of the State. The

statute in question is Article 302 of the Penal Code and reads as follows:

Any * * * proprietor of any place of public amusement or the agent or employe of any such person who * * * shall permit his place of public amusement to be open for the purpose of public amusement on Sunday shall be fined not less than \$20 nor more than \$50. The term, place of public amusement, shall be construed to mean circuses, theaters, variety theaters, and such other amusements as are exhibited and for which an admission fee is charged, etc.

2. He failed to assess at its proper value the construction of this statute law as recently given by the Court of Criminal Appeals. This decision we discussed at length in our issue of July 8. And this decision, rendered through Judge Harper, plainly construed the statute as prohibiting the Sunday moving picture show.

3. He failed to understand, or ignored, the terms under which the Dallas charter was granted by the Legislature to the city of Dallas. The Legislature's own construction of these terms is found in Article II-1-2 of the present charter of Dallas and reads as follows:

The city of Dallas shall have power to enact and to enforce ordinances * * * provided, that no ordinance shall be enacted inconsistent either with the laws of the State of Texas, or inconsistent with the provisions of this act. * * * and it shall have and exercise all powers of municipal government not prohibited by this charter, or by some general law of the State of Texas, or by the provisions of the Constitution of the State of Texas.

4. He failed to understand, or ignored, the conditions under which the Constitution grants "home rule" to cities of more than 5000. The article in question is Article XI, Sec. 5 of the State Constitution and reads as follows:

Cities having more than 5000 inhabitants may, by a majority vote of the qualified voters of said city, at an election held for that purpose, adopt or amend their charters subject to such limitations as may be prescribed by the Legislature and providing that no charter or any ordinance passed under said charter shall contain any provision inconsistent with the Constitution of the State or of the general laws enacted by the Legislature of the State. * * *

5. He failed to assess at its proper value, or ignored, the advice of the Attorney-General, the State's chief legal adviser, given in response to his own letter, concerning the validity of the present State law. In saying this we do not presume to say that a judge is compelled to regard as infallible the opinion of the Attorney-General. Infallibility is not a doctrine that we care to proclaim of any man. But, in the case in question, it would have been eminently proper to follow the opinion of the State's chief legal adviser.

The Attorney-General plainly pointed out to Judge Crawford that the recent decision of the Supreme Court in the pool hall case was not applicable to the case which we are now discussing. The law of the State against the operation of moving picture shows on Sunday is a general law of the State. It is not a local option law, to be put in operation by a majority vote of communities here and there. In the pool hall case the people attempted to do what the Legislature said they might do. In the Sunday moving picture show case the city of Dallas has attempted to do what the Legislature said it should not do.

For the reasons given we feel compelled to arraign Judge Crawford, and we do arraign him, before the bar of public opinion as having done incalculable harm to our city's respect for the laws of this State. We arraign him as having loosened the ties which hold us together as a law-abiding people. We arraign him as having accelerated the processes of deterioration which even now are at work in our civilization. We arraign him as contributing to elements which make our cities menaces to good gov-

ernment and the healthful morality of our people. We arraign him as having shown a lack of consideration for the dignity of the State and of its laws.

BAPTIST STANDARD'S ANSWER.

It is only by the exercise of courtesy that we can speak of the editorial in the Standard of last week as an answer to our editorial which appeared in the Advocate of July 15. The Standard's editorial invites controversy concerning issues which our editorial neither expressly nor impliedly raised.

With the theory of our Baptist brethren concerning the relations between Church and State we made no issue; nor did we raise any issue concerning the fidelity of the Baptist Church in bearing its part in the reforms of the past; nor did we raise any issue as to agreement between Dr. Gambrell and certain of his brethren concerning their theory of the Church's place in reforms. We are so averse to controversies between denominations, confronted with a common enemy and stirred by common aims and hopes, that we mentioned none of these things, nor will we mention them. We now, as in the first editorial, accord to our brethren perfect sincerity in any position which they have taken, or may take, with reference to any of these things.

We have been closely associated with Baptists throughout our entire life. Our mother was at one time a Baptist, we have two sisters who are Baptists, and a third sister who is not a Baptist because she has declined our repeated suggestions that she join the Baptist Church in which her husband is both an honored officer and an active member. We should feel vastly poorer if anything should rob us of the love and confidence exercised toward us by devoted Baptist friends.

Nor did we write the editorial in question, as the Standard affirms, without securing "first-hand information." On the contrary, when the papers of Dallas printed in deeply leaded headlines that our Baptist brethren had appointed a committee to present a "protest" to the Church Council, we inquired of a leading Baptist layman of the city as to the correctness of such a report. He assured us that such was his information as secured from a Baptist pastor who was present at the meeting in which the "protest" was resolved upon. We learned from this honored layman that the protesting pastors did not intend that such "protest" should get into the columns of the papers.

The fact, however, that the appointment of the committee to protest was not meant for publication in no way alters our statement that such publication was "regrettable." It in no way alters our statement that such publication gave "great satisfaction to the crowd which insists on trampling in the dust the Texas statute against Sunday amusements and Sunday labor," etc. The publication of the action of the pastors relative to the proposed "protest" confused a large part of the city as to the position of the Baptist brethren in the fight. Open enemies of Sunday closing endorsed the Baptists. The Legislative Committee of the Dallas Central Labor Council gave a statement to the press in which occur the following words:

"We want to commend those ministers of the gospel who have the independence to the extent that they have stood out for what was right and just; those who have advocated religious freedom."

From the account in the Dallas News of a meeting of the Seventh Day Adventists we take the following:

Elder W. A. McCuicheon, of Dalworth, said mere laws reflect only the sentiment of the people, and the fact that they exist do not make them right. Taking it for granted that laws reflect the sentiment of the people, he said, the people of Dallas had voted for Sunday picture shows by a majority of three to one, and their sentiment in the matter should be respected. He read from a recent issue of

The Evening Journal an excerpt from a report of a meeting of Baptist pastors who were not in accord with a religious movement regarding the closing of Sunday picture shows. He said that in this declaration he recognized some of the sound principles advocated by the Seventh Day Adventists.

The Standard reprints a lengthy statement from Dr. Truett emphatically declaring that he and his brethren are for the enforcement of Sunday laws. Dr. Truett was doubtlessly humiliated that any question should arise at all concerning the position of Baptists on law enforcement. And it all goes to show how "regrettable" is the whole incident.

We still say that Dr. Gambrell has pointed his brethren the better way. Without compromising an iota of his convictions as to the relations of Church and State he was able to render valuable aid in the fight for Sunday closing. And we are bound to repeat that the time for our brethren to "protest" was not when a common enemy was pressing closely the lines of the Church Council.

IMMIGRATION AND THE WAR.

From the Home Missions Council, representing thirteen evangelical denominations and their thirty-three societies engaged in home mission service, we gather the following facts concerning immigration and the war:

During the ten months ending with April, 1915, instead of receiving immigrants at the rate of more than three thousand daily as in the year ending June 29, 1914, we received only thirty thousand monthly, or at the rate of one thousand daily, a decrease of two-thirds. During the same period immigrants left our shores at the rate of twenty thousand a month or two-thirds of the number admitted, making a net increase for ten months of only 110,858. If we reckon the number of those previously admitted who were deported during this period, the net increase will be only 108,450. This is only a fraction over ten thousand per month for the entire country. In ordinary times that many have been received at Ellis Island in two days. Even in this dull time there have been received at Ellis Island two thousand in one day, and of the number coming during the past ten months 167,212 were received at Ellis Island, while of those returning from our shores within this period 142,699 sailed from the New York harbor.

The time is now at hand when our Annual Conferences through their Mission Boards should seek to assimilate and Christianize the foreigners within our gates. The Church has been appalled by the stupendous problem created by immigration. We now have time to sit down and carefully study the problem and set in operation agencies for the evangelization of the foreigners that remain. It is plain that the politicians in Texas mean to profit in the future as they have in the past by the presence of the foreigner in our midst. We can relieve the situation for the State and glorify God by Christianizing this people. And if we fail to give this continent of our fellows the gospel, we shall do so at the peril of both Church and State.

CONGRATULATIONS.

Dr. G. M. Gibson, our pastor at Tyler, and Mrs. Lella Allen, of Dallas, were married at Colorado Springs last Thursday, July 22. Dr. Gibson was for four years pastor of the First Methodist Church, Dallas, and is in his first year as pastor of Marvin Church, Tyler. He is a cultured, Christian gentleman and a strong preacher. Mrs. Gibson for many years has resided in Dallas. She is a member of our First Church in Dallas, and is a refined, Christian woman. The Advocate extends congratulations.

NATHAN POWELL APPOINTED.

Rev. Nathan Powell, A. B. B. D., has been appointed by Bishop James H. McCoy to the presidency of the Powell University Training School. Brother Powell is busy getting ready his building for the September opening. He has been very fortunate in selecting his site so near Southern Methodist University.

THE PRESIDENT'S LAST NOTE.

The text of President Wilson's last note to Germany was given to the press last Saturday. It is the message of a man who is morally sure of his position. President Wilson in the beginning took his stand upon international law. From this position he has not moved an inch.

The submarine warfare of Germany has ignored at times the law of nations. Germany has insisted upon expediency as the controlling principle in her warfare. The success of her naval commanders has been exalted above the rights of neutral nations as expressed in international law.

Such a position is indefensible, whether in world relations, or in the sphere of local communities. President Wilson will receive the applause of the whole world, therefore, in insisting as he does upon respect for international law. And his insistence is with a restraint and a calmness which awaken admiration.

The American press with few exceptions uphold the President. The Nation is not divided. American hearts will beat as one. We still hope, and believe, that Mr. Wilson's appeal to the best in Germany will find response.

THE NATION'S "CONSCIENCE" ACCOUNT.

Our pastor at Deming, New Mexico, Rev. Edward C. Morgan, has been preaching a series of sermons on "Conscience." From the Assistant Secretary of the Treasury Department, Washington, he received the following interesting information:

According to the records of the department the first deposit on account of "Conscience" was made in the year 1811, and the next in 1827; since that time frequent deposits have been made, and the total amount received from this source up to June 30, 1915, is \$443,926.93.

Brethren, are the sermons we are preaching reaching the consciences of men? No sermon has reached the end of its journey until it has gripped the conscience of the hearer.

OUR NEW UNIVERSITIES.

We have received bulletins of the Southern Methodist University and of Emory University. We rejoice to announce that both institutions will be open for work this fall. At Emory the school of liberal arts is conducted at Emory College, the work of theology is done at the Candler School of Theology in Atlanta.

At Southern Methodist University both the school of liberal arts and the school of theology are to be found on the campus of the university, which is situated some four or five miles from the heart of Dallas. The departments of both universities will be the scene of the greatest activity this fall.

Methodism has indeed entered upon a new era in the work of Christian education. Our secondary schools and colleges are being strengthened constantly. These are performing indispensable work for the Church. The Christian ideal of a whole education

obtains. This splendid system has its crown in our institutions at Dallas and Atlanta.

Methodists have no occasion for sending elsewhere than their own schools. Our appeal for our schools is not simply on the ground that they are our schools, but on the further ground that they are among the very best in the land. We are not indifferent to buildings, nor endowment, nor advanced courses of study, but our emphasis is upon institutions, which, in the person of their teachers and morally healthful atmosphere, will be conducive to the all-round, symmetrical development of our sons and daughters.

DR. A. J. LAMAR.

Dr. A. J. Lamar, for many years one of our associate publishers, was in Dallas last week on business with reference to our Publishing House. He spent two or three days in Mineral Wells where he preached Sunday. He called at the Advocate office. We were delighted to see him, and especially to note the improvement in his health. He looks refreshed and really is the alert, active man which the Church has known him to be for these many years.

REV. H. D. KNICKERBOCKER.

We were delighted to have a call from Brother Hubert Knickerbocker this week. He was returning home after a two weeks' meeting in Clarksville with Brother Rex B. Wilkes and his people. Brother Knickerbocker reports some seventy-five conversions in the meeting.

Our readers will join us in congratulating Brother Knickerbocker upon his great pastorate at First Church, Temple. This is his second pastorate in Temple. His report of his work in last week's Advocate is phenomenal. That he should have been able to raise some thirty thousand dollars for the liquidation of the debt upon his church and in such times as these is indeed a remarkable feat. He insists that the liberality of the people in the support of the pastor is the first step in their liberality in the support of the other interests of the Church. In his own case, certainly, he has demonstrated his proposition. No other man in Texas has surpassed H. D. Knickerbocker in bringing our congregations to a liberal support of the Church and its institutions. And few men in our Texas ministry have equalled him in building up his Churches. Conversions and large accessions have characterized his work everywhere. Come again, Brother Knickerbocker.

WE GO TO ATLANTA.

The next General Conference of the Methodist Episcopal Church, South, will be held in Atlanta. A dispatch dated Atlanta, Ga., July 26, so announces. The announcement was made upon receipt of the mail vote of the entire committee appointed by the General Conference at Oklahoma City to select a place for the holding of the next conference. A sub-committee recently visited Louisville, Richmond and Atlanta to consider propositions from these places for the holding of the conference in 1918.

The sub-committee recommended Atlanta and the whole committee is said to have unanimously selected Atlanta.

The selection of Atlanta will meet with the hearty approval of the entire Church. Atlanta henceforth is the educational center of our Methodism east of the Mississippi. Atlanta is indeed a great and beautiful city. The General Conference will have opportunity to see the wisdom of our Educational Commission in its selection of Atlanta for our great connectional school east of the River. We indulge the hope that a great campus and new buildings will greet the eyes of our Methodist hosts in 1918.

We congratulate the committee, the city of Atlanta and our entire Church.

DR. A. L. ANDREWS.

Wichita County will vote on local option Saturday, July 31. The campaign is now at white heat. Wichita County and Dallas comprise the only wet territory remaining within the bounds of the North Texas Conference.

The place of the Christian ministry and of the Christian Church in the contest against the whiskey traffic does not admit of doubt. The Christian Church is the only institution under heaven which dares to invite the opposition of wickedness. It is the only institution that can wage her warfare to the very gates of hell. Never yet has the Church been harmed by opposition. She has even thrived on temporary defeats. She has lived as she has died. She has conquered as she has risked defeat. The blood of her sons has been the seed-corn of her harvests.

We rejoice that our stalwart A. L. Andrews is leading the hosts in Wichita County. Already he has made eleven speeches and will speak from one to two times a day until the polls open next Saturday morning. God bless him and his great cause!

NASHVILLE, TENN.

The city of Nashville is in the hands of a receiver. Irregularities in the conduct of the affairs of the city government began to come to light some weeks, or even months ago. The people became aroused and the result is, according to the dispatches, that Chancellor Allison on July 27 granted the request of a citizens' organization for a receiver to administer and care for the interests of the city. Robert Vaughan is appointed receiver. Chancellor Allison's act automatically ousts from the control of the city the Mayor and the entire Board of City Commissioners. Counsel for the citizens' organization charge corruption and wanton extravagance by the city administration.

The city of Nashville for a number of years has been sowing to the wind. Her citizens were defiant of law. They defied the sovereignty of the State. They tolerated and condoned the infamy of the whiskey traffic in its wicked and open violation of State-law. This same citizenship, in large numbers, condoned the moral robbery of the Methodist Church. This same citizenship, in large numbers, yielded to the blandishments of Carnegie's gold, and for a temporary gain consented to the ejection from the control of a great institution a Church which for forty years and more never did Nashville any evil, but only good.

Nashville has thousands of noble men and women. Methodism in Nashville, for the larger part, has been true to the ideals of right and common honesty. And for this element we express sympathy in this hour of the shame of their city.

HON. JOHN W. ROBBINS.

We learn with regret that Brother John W. Robbins, of Austin, is thought to be a very sick man. The Church has no more faithful servant than John W. Robbins. He can be found on the right side of all moral questions. He is a man of lofty ideals and of incorruptible personal purity. We hope soon to hear of his improvement in health.

PERSONALS

Rev. S. W. Thomas, of Brenham District, is happy. He writes: "Our work is moving along finely. Great revivals in progress at several places."

Rev. A. W. Wilson, of Cuero District, sends this cheering word: "The Advocate still grows. I am trying to get it in every Methodist home on the Cuero District."

Brother Joe Alsop, of Greenville, was a pleasant caller this week. He is a reader of the Advocate and a good Methodist. He is in the railroad service.

Rev. Jerome Haralson now lives at Jacksonville, Texas. He wishes his friends to know his address, for he says, "I shall be glad to receive their love letters."

Rev. M. G. Taylor, formerly of Stamford, called on the Advocate the past week. He was en route to Pasadena to which he has been appointed as supply.

Rev. Leonard Rea, of Mt. Vernon, called this week. Brother Rea reports 100 conversions on his charge this year and 101 new members. He always "brings things to pass."

Dr. H. A. Boaz, President of Texas Woman's College, Fort Worth, was a pleasant visitor to the Advocate office Tuesday. The Doctor came over with Mrs. Boaz in his car.

Rev. W. E. Lyon, of Childress, was a pleasant visitor to the office Tuesday. He reports a good year. Fifty additions to date. Brother Lyon is en route to the "old Kentucky home" on a visit to his father, who is eighty-one years old.

Rev. W. H. Keener, Evangelist of Central Texas Conference, was a pleasant caller this week. He has just closed a good meeting on the Genaville Circuit. The pastor, Rev. E. S. Cook, was very much gratified at the results.

Brother R. W. Finley, of Austin, was a delightful caller at our office this week. He is a son of Dr. R. S. Finley, of sacred memory. We were Brother Finley's pastor for seven years at Austin. As a steward, as a contributor to the Church and as a devoted friend he never failed us.

Mrs. G. B. McLaughlin, a sister of Rev. S. A. Barnes, pastor of Ervay Street Church, Dallas, died at Stamford, Texas, July 25, 1915. Mrs. McLaughlin is survived by her husband, three brothers, four sisters and her father, all living in Texas. The Advocate extends sympathy to the bereaved family.

Rev. and Mrs. John McFerrin Barcus announce the marriage of their daughter, Frances, to Mr. Edwin Anthony Du Bose on Monday, July 19, 1915, Hillsboro, Texas. The young couple will make their home in Waxahachie, Texas. The Advocate extends congratulations and best wishes for the journey of life.

From Rev. M. M. Beavers, pastor at Aspermont, we learn the sad news of the death on July 20, 1915, of Miss Eula Mae Rollins, daughter of Mr. and Mrs. N. G. Rollins, of Aspermont. Brother and Sister Rollins are both active Church workers and are well known over the State. Their many friends will grieve with them in their bereavement. The young lady was, Brother Beavers writes, "One of our best and most useful young women. We suffer a great loss in her death."

BROTHER LOUIS OGE DEAD.

We are pained to announce the death of Brother Louis Oge, of Travis Park, San Antonio. Brother Oge was one of the founders of Travis Park. He has been a steward for years and years. We found his home the preacher's home during our short pastorate in San Antonio.

We deeply sympathize with the stricken family. The news of the death of this good man reaches us just as we go to press. An extended notice will appear later.

A TOUR.

Dr. H. A. Boaz and wife will leave Fort Worth Tuesday, August 3, for the Panama Exposition. A number of friends are to accompany them. The party will visit Colorado Springs, Denver, Salt Lake City, Los Angeles,



J. K. LANE AND WIFE.

At the solicitation of many relatives and friends I give herewith photos of myself and wife.

Having reached and passed our threescore and ten in peace and safety we are looking forward in happy anticipation to our golden wedding anniversary, which will occur on Tuesday, September 14, 1915.

When I came home from the Civil War I was practically a moral, as well as a financial, wreck. Father having died, my widowed mother was made my confident and counselor in all things. She prayed constantly and earnestly for my reformation, happiness and usefulness. For a time we lived alone and tried to make our little country home comfortable. In the meantime I thought of trying to get married. I wanted the best, and, after consulting my mother, I sought and obtained the hand and heart of Miss Verbenia Dunbar, the eldest daughter of Geo. W. Dunbar, who came from Alabama to Freestone County, Texas, before the Civil War. Our courtship and engagement was thoughtfully considered and our marriage was perfectly agreeable with the kin on both sides of the house.

Here is a case of matrimony pure and simple, the blending and cementing together of two hearts and lives by sacred vows and grace of God that has kept pure through all the trying difficulties of a half a century.

We are still able to keep house and to enjoy the comforts of our little country home near Laney, Freestone County, Texas, the place of our childhood.

Modesty forbids the mention of our success. Thanks to our friends for honors conferred by the Church and by the State. J. K. LANE, Jr., R. F. D. No. 2, Buffalo, Texas.

San Diego and San Francisco. While a very select and congenial party has already been formed, a few more friends could be accommodated by wiring Dr. Boaz at Fort Worth.

WHY DELAY?

The grain crop is beautiful. The Lord has blessed the harvest. Why make the Lord's servants and the enterprises of the Church wait till just before conference for their money? Many pastors and every enterprise of the Church fell far short of what was due them last year and are carrying heavy burdens of debt. Divide your wheat money with your Church.

Rev. B. C. Perry, of Elmore City, Okla., knows how to get results. He sent us a list for trial copies of the Advocate, then followed up the samples by a personal solicitation. He has secured six out of the seven names, and is beginning on another list.

Rev. J. W. Cowan, of Llano District, warms our hearts by the following message: "Incidentally let me say that our paper measures up to the highest standard. I know of none better. God bless the paper, its editor, its publishers and all connected with it. I'm doing my best to persuade all our people to take it and pay for it and read it."

Pastors, if you will begin your collections now the good people of your Church will co-operate with you and much can be raised. If the pastor will set the example of early collections the stewards will follow suit.

Look at the label on your Advocate. It shows how you stand.

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The Great Old College of Texas Methodism

SOUTHWESTERN UNIVERSITY, located in a beautiful old college town away from the distracting influences of the city and surrounded by traditions of Christian ideals of education, is the property of Texas Methodism. For nearly half a century Southwestern has been the largest, strongest, best equipped college in Texas Methodism and one of the leading colleges of the South. The years of honorable and wonderfully useful service of this institution have brought with them a legacy of traditions, hundreds of alumni and thousands of loyal ex-students and friends. The standards of scholarship are the highest, courses of study are vigorous and virile.

The college years are the formative years in the life of any boy or girl. Not only that which is taught in the classroom should receive consideration in the selection of a school, but the instructors with whom there is to be daily association, the community surrounded by which the student must live his college life, the traditions of the institution which he attends, as well as the climatic conditions of the locality, are matters of supreme importance. The prospective patron is invited to visit Georgetown and Southwestern and personally investigate conditions before deciding upon a school for his son or daughter.

The Faculty: IN CONSIDERING the merits of any organization or institution one of the most important factors to be weighed is the character, personality and ability of the men in charge of its affairs. Of the present staff of officers and teachers in Southwestern University seventeen are of professional rank and give their entire time to work in the College Department; six are of similar rank in the Fine Arts Department; other instructors with college degrees are employed as the number of students demand, and are always selected with the greatest care. Every regular member of the faculty has had special university training and a successful experience as a teacher. Among them are men who have received the degree of Doctor of Philosophy from such institutions as Cornell, Johns Hopkins, the University of Chicago, the University of Havana, Cuba, and the University of Virginia; others have graduate degrees from Columbia, Vanderbilt, Wisconsin and Oxford, England. The majority of them have taught for from ten to more than twenty years. Many of them have been at Southwestern all or nearly all of this time. They know each other and how to work together. They have helped to create the atmosphere of the school and to make it a great center of Christian culture. All of them are active members of the Church. Nine of them, including the Director of Music, are sons of Methodist ministers. Nearly all of them are graduates of Southern Methodist colleges. Their rearing, their academic training and their personal culture justifies the statement that they are perhaps as well qualified for their work as the same number of gentlemen in any college of like grade in the United States. They are a trustworthy body of men, capable, devoted to their work, sensible and Christian. They are men who have given themselves deliberately to the work of education in the Christian view of it. They are men in whom the Church and Christian parents may safely trust.

Equipment: THE BUILDINGS, grounds and equipment of Southwestern University are the result of years of growth and of careful planning. These buildings, grounds and other resources have a total value which has been conservatively estimated at approximately \$1,000,000.

The Administration or Main Building was completed in 1900 and is one of the most beautiful college buildings in the South. The first floor accommodates the Business Offices of the University, the Department of Chemistry with its laboratories and the College Gymnasium. On the second floor are the Auditorium and the Society Halls and on the third floor, the Library and its four reading rooms. Physical and Biological Laboratories and Recitation rooms are also located in this building.

The Woman's Building, said to be the most homelike dormitory for young ladies to be found in the South, is located on a splendid elevation three blocks from the Administration Building. It has its own heat and light plants, modern laundry, dairy, etc. In addition to living rooms, it has a gymnasium, dining hall, parlors, Y. W. C. A. hall, Sorority halls and rooms for music, election and art. It furnishes a home for about 150 girls.

Mood Hall, the dormitory for college men, was completed in 1908. As in the case of the Woman's Building, it has its own power plant, etc., and the architectural structure of the building is such as to make it comfortable at all times of the year.

The original building of Southwestern University, a plain, substantial old structure now covered by climbing ivy and surrounded by a campus where grow luxuriant trees and beds of beautiful flowers, is occupied by the Fitting School. Here, under the supervision of Professor W. B. McMillan, courses are offered in the usual branches leading to admission to college.

The Library has 25,000 bound volumes in addition to the files of periodicals. During the past four years it has been growing at the rate of about 1000 carefully selected volumes per year in addition to donations. It is supplied with all current magazines and periodicals and is in charge of a trained librarian and assistants. The new library building which it is hoped may be secured in the near future, with the additional facilities which will then be provided, will make this one of the best college libraries in the State. The collection of books is the result of years of careful and systematic selection and the addition of about 1000 volumes a year, as already mentioned, keeps the shelves provided with current publications of importance or interest to the college student.

Departments: THE VARIOUS DEPARTMENTS of Southwestern University offer courses leading to the standard degree of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Education and Bachelor of Music. The Master of Arts and the Master of Science degrees are also offered for graduate students who satisfy the requirements leading to same. The requirements for all of the above degrees are fully outlined in the catalog, and specific information on any points may be obtained by writing the Faculty Committee on Candidacy for Degrees. Work leading to the above degrees may be selected from the various departments as indicated in the catalog.

Of special interest to students preparing for teaching is the Department of Education. State first grade and permanent certificates are granted by the State of Texas to those students of Southwestern University who complete the required academic and education courses. A Committee of the Faculty helps students to secure positions. Southwestern University trained teachers are in demand; in fact, for the past two years the demand for teachers has been greater than the supply. The success of Southwestern University trained teachers has been unusually gratifying. Practice teaching, required of graduates of this department, gives actual teaching experience under careful supervision and direction.

The Department of Music is building a reputation for thoroughly careful and systematic work. The Head of this Department has had over thirty years' experience in his profession, is a leader in National music matters, was appointed by the United States Government to conduct an inquiry into the status of music education in the United States and prepared a bulletin on this subject which was published by the Government. He was at one time editor of the Musician and also associate editor of the Etude, both musical publications of note. He is the author of several well known musical works, has held the office of President of the National Music Teachers' Association and is the first President of the Texas State Music Teachers' Association recently organized. His years of experience and training have fitted him for the work of developing the Music Department of Southwestern University. A standard course is offered leading to the Bachelor of Music degree.

Expenses: OF INTEREST to every prospective student and patron is the question of expenses. Southwestern University is not a cheap school, but it claims to offer, and does offer, the best of advantages at the lowest possible cost. The location, a small college town where the cost of living is reasonable and the temptation to spend money foolishly is small, is an important factor. The college dormitories, splendidly equipped, well furnished and with all modern conveniences including steam heat, electric lights, baths with hot and cold water, modern and well appointed kitchens and dining rooms, etc., afford attractive and comfortable rooms and wholesome table board at the lowest possible charge. Other expenses are kept within the minimum. Tuition is \$21 per term with fees amounting to about \$7.25. Lyceum fee and athletic fee, which are included, admit the student to all lyceum numbers and athletic events and thus reduce these expenses. For the school year the bills of a young man, including tuition, fees, room rent and board, would amount to about \$275 and those of a young woman, including the above items and in addition laundry, would amount to about \$310. To this estimate should be added about \$25 for books and also the incidental expenses, or "spending money," of the student. Some students go through school on a very small margin above actual expenses. Extravagant expenditures are injurious, and parents are earnestly advised to set a wise limit for this kind of expense. On this point as well as any others affecting the welfare of the student correspondence with the Dean of the University is always cordially invited.

Rates for Music and other Fine Arts branches will be gladly furnished on request. All Fine Arts courses are offered at a tuition that is from twenty-five to forty per cent lower than in the case of leading Eastern and Northern schools, where in most cases careful investigation will show that the advantages are no better than, if indeed they are equal to, those afforded at Southwestern University.

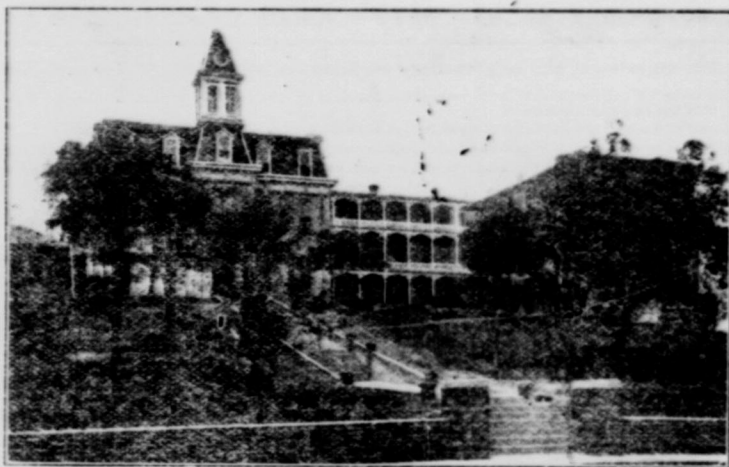
Sons and daughters of ministers receive honorary tuition and a few scholarships are available for students unable to meet the expense of a college course otherwise. Within a limited scope assistance from loan funds may be secured to enable young men of mature years and training to complete their preparation for special work in the Church.

Session 1915-1916 Opens September 28, 1915

IF YOU ARE THINKING of patronizing any college you are invited to write for a booklet descriptive of Georgetown and the college life of Southwestern as well as the general catalog of the University and other publications. This literature is yours for the asking.

For students who desire the college entrance examinations, such examinations will be given September 24 and 25. Information concerning these examinations furnished on request. For all information address

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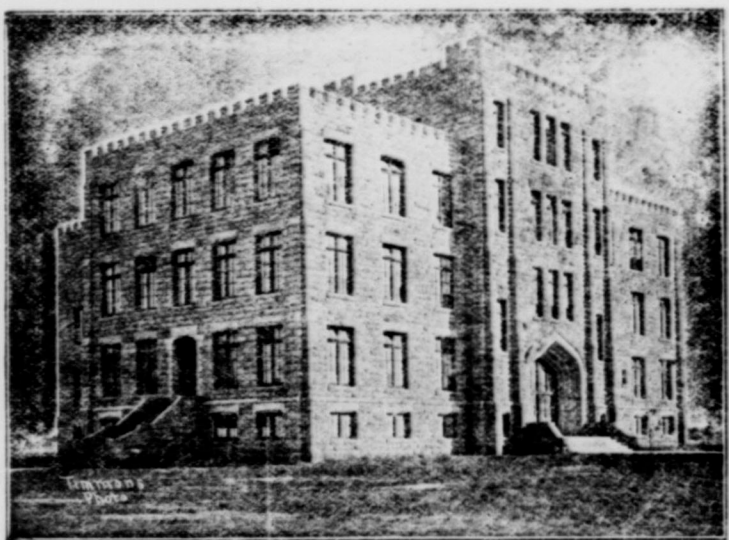
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MINISTERIAL EDUCATION.

(Continued from page 2)

earth. The question of theology will exist so long as religion continues to be the most enduring force among men. Grouped about the principles named are the forces which operate upon human history toward the most distant ends. "The age of great preachers has always been the age of great religious beliefs. The great epochs have been theological. The great revivals have been doctrinal. Notable revolutions have been driven under the lash of great moral and doctrinal convictions."

The first element in the Christian minister's equipment is some knowledge of God derived from his own experience. "Before he can shine he must burn." What he says and does will flow as naturally from what he is as a river flows from its source. Men come ultimately to obey the men who obey God. When he knows God, men recognize in him a spokesman for God. Possibly this even more than his ripe scholarship made the Founder of Methodism the most influential man of his century.

The second element vitally related to the Christian minister's efficiency is some knowledge of the Holy Bible in form and content. He must know what God has taught us in the Scriptures concerning the deepest needs of human life. His passion for service will include energy and determination sufficient to make him acquainted with the great truths of the Bible. Men are asking today with earnest insistence what the Scriptures teach. The highest authorities in all lines reserve judgment until the principles of Jesus are interpreted. The minister must have "an intelligent acquaintance with what is certain, probable and doubtful in the realms of criticism."

The third element in the minister's equipment is a knowledge of the development of Christianity as seen in the history of the Christian Church. Such knowledge will prevent his mistaking "old errors in new dress for new discoveries," and will make clear the fact that the Church is God's chosen agency for saving the world. Practically all the modern substitutes for Christianity may be found in one form or another as one studies the processes by which the Church in different ages met and answered these destructive heresies with the divine message of its Founder. When one thinks of all it has undergone; when one remembers the imperfect human material out of which God has made the saints; when one sees how time and time again it has outlived the colossal institutions of paganism and materialism, the conviction grows that "the Church is a body without death and a mind without decay."

The fourth element in the minister's equipment which will prove to be of great practical value is the study of the ways and means by which the Gospel may be successfully propagated at home and abroad. This, of course, includes the methods of the most faithful and enduring workers in their various fields. It will involve also a reasonable acquaintance with the life of one's own time and the forces which dominate that life. Allied with it will be the subjects pertaining to the minister's duties as leader of public worship, administrator, pastor and preacher. "The specialization of knowledge has prescribed to the minister of religion a definite sphere, and no amount of hastily acquired information about politics, economics or social reform can atone for the abandonment of his own province."

When one has surveyed the field and has seen in outline the range of work expected of the Christian minister in our own time, the question suggests itself, "Who is sufficient for these things?" But it is possible that the passion for service may under God be so directed as to lay these branches of knowledge under tribute. Some men have done a large part for it without the aid of the university or the seminary. And they are those who today urge it upon the younger men to avail themselves of every opportunity for more largely equipping themselves for the Master's service and the tasks of the Church of tomorrow.

The Christian minister's supreme aim should be not to become a specialist, but to become a faithful preacher of the Gospel of the Lord Jesus Christ. With that as his aim he may be led into the path of greatest usefulness, whatever may be the particular task. In every group of ministers there are doubtless those who will become evangelists, others who will go as missionaries, others who will be pastors and preachers, and still others who must become specialists and technical scholars. One of the most useful men of our day has said that ministerial education may be improved perhaps by

some changes "of proportion and emphasis, bringing into greater prominence the English Bible, administrative and teaching work, comparative religion, missions, and, above all, the studies that make directly for the promotion of pulpit power."

Some of the men will have opportunity to enjoy the advantages of college and university, and will bend all energies toward the full preparation of themselves for the work of the ministry. But it is not to be supposed for a moment that hundreds of others may not by faithful effort and diligent study also bring themselves to a high standard of efficiency by means of the extension work and circulating libraries now practically within the reach of all. The destiny of the world for good or ill depends upon the Church of the living God. Its ministers and representatives have the privilege of "working with him for the redemption of mankind," and the character of the minister's education will be determined by the work he has been ordained to do. "No other day since men began to preach has afforded such a challenge or such a chance to a royal pulpit."

OUR SECONDARY SCHOOLS.

(Continued from Page 3.)

probability that he will be vitally and permanently influenced by them. Hence, if the Church is under obligation to provide such educational advantages, that obligation is not discharged by founding and fostering colleges and universities, and leaving the training of younger students, particularly those who must leave their homes for the necessary preparation for college, to those schools which necessarily regard religious training as outside of their province.

The young man who receives his preparatory training in the Christian school and is there led to know Christ and taught to put first things first, will probably seek, in any institution to which he may afterwards go, the companionship of those like himself, and will avoid the currents which set in the direction of careless living and worse.

Whether it be necessary or desirable that the Church maintain medical and law and other professional schools is a question open to debate. There can be no question that the best opportunity for the Church, in her educational as well as in her evangelistic work, is in the golden years of youth, the years spent in the preparatory schools and in the earlier college courses.

Just now there is real danger that the Methodist Church, at least in Texas, absorbed in the herculean task of establishing a University and strengthening her colleges, shall fail to foster her schools of lower grade, and allow them to perish of neglect.

They, probably in a greater degree than the higher institutions, are suffering from the difficult competition of secular institutions supported by State funds. The number of free high schools and normal schools is increasing. The competition is unequal, for the Church school must maintain itself upon its income from tuition fees, while it must pay to its faculty salaries equal to those of the best State institutions. The salaries have increased from twenty-five per cent to fifty per cent in the past decade. The Board of Education of our Church now requires that Junior Colleges provide at least six teachers with at least the degree of A. B.

While these secondary schools are at least equally as important to the Church as the higher institutions, they can be maintained at much less cost to the Church, and they ought, for that very reason, to be provided for. They have been receiving almost nothing from the funds for education. If only the Boards of Education will return to them a sum equal to the amount which they give in free tuition and other reductions to the children of ministers and to young men preparing for the ministry, the situation will be greatly relieved.

Of the four hundred graduates of one of our secondary schools, fifty-five, or more than one-eighth, have been the children of ministers, paying no tuition. It is unreasonable to expect these schools, rendering so important a service to the Church, to do so without material aid. It is to be hoped that the men who are leading our educational campaign, the men of commanding influence, will give some attention and co-operation to the plans to properly equip and maintain our secondary schools. To do so will not only be to enlarge the usefulness of these institutions, but to gain for the higher ones the united sympathy of our people and an increasing patronage.

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