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EDITORIAL

We have been asked what is the next step toward the unification of the two Episcopal Methodisms in America. Has our own Church made provision whereby the action of the Methodist Episcopal Church at Saratoga Springs may be given immediate consideration or must two years of inaction ensue pending the meeting of our General Conference in 1918? The answer is that our General Conference in 1914 made provision whereby the action of the General Conference at Saratoga Springs may have immediate attention. Report number 8 of the Committee on Church Relations was unanimously adopted at Oklahoma City and the report contains these words:

Should the General Conference of the Methodist Episcopal Church in 1916 declare itself in favor of unification through the proposed plan of reorganization and should appoint a Commission on Unification, separate from the Federal Council of Methodism, the representatives of the Methodist Episcopal Church, South (on the Federal Council), are hereby instructed and empowered to appoint a similar Commission that shall serve until the meeting of the next General Conference. The representatives of this Church in the Federal Council of Methodism or such Commission on Unification as may be appointed (by them) shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Federal Council of Methodism and the Joint Commission on Unification for its consideration and final determination. The representatives of this Church are hereby instructed to say to the Joint Commission on Unification that the name preferred for the reorganized and united Church is the Methodist Church in America.

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The report of the Committee of Sixty and the subsequent action of the General Conference of the Methodist Episcopal Church at Saratoga Springs show that both contingencies named in the action of our General Conference in 1914 have been fully met, namely, the General Conference of the Methodist Episcopal Church did declare itself in favor of unification through reorganization and did appoint a Commission on Unification to treat with a like Commission from our Church. It is entirely possible, therefore, as said one of the speakers at Saratoga Springs, that before the June roses have faded the Commissions of our two great Methodisms in America may be earnestly at work perfecting the tentative plan for union. And it speaks well for the heartiness with which our brethren of the North contemplate this union that they made provision whereby their own General Conference may be reassembled two years hence to consider the perfected plan of our two Commissions. The Commission which the Bishops of the Methodist Episcopal Church have been empowered to appoint is to consist of twenty-five mem-

bers, five Bishops, ten ministers and ten laymen. Our own Commission, it may be presumed, will consist of a like number and like composition.

THE UNDERLYING MOTIVES FOR UNION.

The underlying motive for the union of our Methodisms in America is admirably stated in the report of the Committee of Sixty. There is not a base idea in the committee's statement of the ends desired to be accomplished by such union. There is no word in the statement which either of our Methodisms need repudiate.

On the contrary, the reasons given for union are the loftiest and are genuinely Christian. The Church's increased power in its conflict with evil, a greater emphasis on the fundamentals of Christianity, a higher loyalty to the supremacy of our Lord and Master Jesus Christ, the development of a world Church as an instrument for bringing in the Kingdom of God—these are the avowed reasons why our brethren of the Methodist Episcopal Church seek union with all American Christians who bear the name of Methodists.

It is entirely possible to express these sentiments in different verbiage but we doubt the possibility of finding nobler sentiments or sentiments more in accord with the mind of the Master himself.

These avowed reasons are bound to commend themselves to all thoughtful men in this hour when the European catastrophe has set us all to asking why the bond of nationality has proven so much stronger among Europeans than the bond of Christianity. That the national bond has proved itself stronger than the Christian bond in Europe does not admit of doubt. Indeed every bond in Europe has given away before the bond of nationality. Christian communions have been split wide open, Roman Catholics are fighting with the French and Roman Catholics are fighting in the lines of the Germans. The same is true of every other Church in Europe. And the same thing is true of Free Masonry, of the Socialists and of every other society in Europe. The national bond has smashed every other bond. The national rod has swallowed every other rod.

The best thinkers of today are not asking that foolish question, Has Christianity failed? They are asking, rather, why the bond of patriotism and nationality has proved so much stronger than the bond of religion and Christianity. This indeed is the bottom question.

In this crucial hour of human history it is proposed to unite the followers of Christ according to Methodism into a nation-wide and a world-wide federation. In this pivotal hour of the centuries it is proposed to strengthen the Christian bond among the

eight millions of American Methodists. Could anything be more rational, more statesman-like and more essentially Christian? Can any good man ascribe a single reason against the desirability of such a consummation?

However, let us understand from the very outset that mere organic union—let us understand that mere legal federation in itself cannot cement a Christian bond that will prove itself stronger than nationality. The Roman Church is a world-wide organization and the Roman Church has proved itself as powerless in the European contest as the smallest provincial Church. Mere legal union is not sufficient. It is only as reunited Methodism shall bring to recognition among men the supremacy of spiritual realities that it can supply a bond which will prove stronger than the national bond and shall make it impossible for ambitious and wicked leaders to incite nations to war. We want the union of Methodism, therefore, not for the sake of union itself but solely because union will aid us in impressing the world with the supremacy of the spiritual and the eternal over the material and the temporal. We want the union of Methodism, therefore, not because union will make us the biggest Protestant Church in the world, but because it will make us the most serviceable Protestant Church in the world.

THE FEASIBILITY OF UNION.

The desirability of union is one thing and the feasibility of union is another. A thing distinctly desirable may not always be entirely practicable. This statement needs no argument. It carries its own proof.

The organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, has been recognized as "desirable" for many, many years, but no one is bold enough to say that it has been "feasible" for so long a time. Indeed, it may be capitably doubted whether such a thing was practicable even a decade ago. Even now the unanimity with which union is proposed and is accepted is a distinct but an agreeable surprise.

However, it is vastly in favor of the feasibility of union that both Methodisms now declare that union is both "feasible and desirable." Are not things indeed usually what we will them to be? If Methodists, North and South, really will the union of their organizations, the supreme obstacle to such union is already largely removed.

We are to remember, however, that there are some very practical questions which must be solved before the desired union can become a reality. It can do no harm, therefore, if we try to indicate in a few words just the problem which awaits our solution and precisely the crux of the whole situation, and this we can best do by referring to the

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The Comparative Values Of Federation and Organic Union

(Paper read by Dr. C. M. Bishop, President of Southwestern University before the Conference on Methodist Union at Northwestern University, Evanston, Ill.)

The approaches toward each other in the spirit of fraternity and fellowship of separated members of the body of Christ are surely impelled by the vital power which resides in him who is the head over all things to his Church. And we may well believe that every movement on the part of either branch of Episcopal Methodism in the direction of sympathetic association and co-operation, from the days of Lovick Pierce and the General Conference of 1848 down to this pregnant hour, has had its value in the evidence afforded of the indwelling of the spirit of Christ in the sundered branches of the one body to which both originally belonged, and in the slow and often painful but sure process of the healing of the breach between them.

True, these various movements have sometimes seemed only to aggravate and further inflame the wounds which ached in the dissevered members. And some of them were apparently futile and unavailing at the time. The nerve centers could not function normally through the separated fragments of the body. But as after the slow lapse of the time of suffering the value of the painful knitting of the wound is at length revealed, so now we see across the years, with correct appraisal of their worth, the vital and healing intention and effect of fraternal messages and treaty-making commissions and federal councils and conferences concerning union. As one reflects upon these movements he cannot well avoid the impression that they are to be judged by a rising scale of values. They follow each other in the order, and with the significance of steps which mount from the plane of misunderstanding and separation, one after the other, toward the high Christian platform of unity and completeness of sympathy and co-operation. The earlier steps, great achievements as they were in the time of their devising, are seen now to be valuable chiefly in the fact that they led to higher steps. The final "riser" (to use the builder's word) has been the movement, proceeding now for twenty years, called Federation. Upon the platform which it supports two of the Churches here represented now profess to stand; but there persists in many minds the question whether it may not be that another step to a still higher plane called "Organic Union" is required in order that we may live together most happily and efficiently in "the unity of the faith and of the knowledge of the Son of God."

To compare the values of the relationship between the Churches under what they have agreed to call Federation to those of the conditions which are only dreamed of and hoped for under Organic Union is not a task which can be pursued in accordance with strictly scientific method. History is a science. Present conditions may be scientifically surveyed. But prophecy has not been reduced to a science. Outside of mathematical astronomy the future is still problematical, and the known terms of the problem are insufficient. However, I venture to undertake the task assigned me with the understanding that I may discuss the two diverse sides of the comparison in accordance with the principles which are respectively applicable to them. That is, I am to deal with Methodist Federation in the light of its history and of the existing facts; and with Organic Union, as a problem of the future, by eliminating from its statement every factor of uncertainty which can be removed, and with such light as can be had from the example of a few instances of Church Union.

Federation Defined.

As more generally used among American Churches the word "Federation" means the combination and co-operation of Churches, divergent in doctrine and polity, in those Christian activities in which all alike are interested; and in some places it goes so far locally as to bring about united worship and co-operative congregational economy. As between the Methodist Episcopal Churches in the United States, occupying in the main different fields territorially, but iden-

tical in doctrine and forms of worship and so nearly the same in polity that only specialists discern the difference between them, the word means what we have made it mean. It was, in fact, originally an attempt to deal with the warring status quo by parley. It contemplated some authoritative adjustment of local rivalries between congregations of the two Churches in territory occupied by both, and the prevention of the multiplication of these rivalries. It was the outgrowth of the recognition of the actually scandalous situation along the border and in those portions of the South which had been penetrated in its "white work" by the Methodist Episcopal Church. In many localities in this region antagonistic views concerning the rights and the legitimacy of the two Churches, inflamed by political and sectional prejudices and complicated by much ignorance on both sides, made bitter and intolerant enemies of their respective representatives. Federation was an attempt to reach some agreement by which this scandal could be allayed. In practice it turned out to be, to a considerable extent, an effort upon the part of the representatives of each Church to enforce its own interpretation of the "Plan of Separation" of the General Conference of 1844 and of the agreements of the Cape May Commission; but this is now granted to be impossible. Progress has been made—but slowly. In a considerable number of instances the entrance of one Church into a small community where the other was judged to be doing the work of Methodism has been prevented, and weak Churches have been withdrawn usually in pairs one from one Church and one from the other in different communities.

After many years of comparative inefficiency, due to the difficulties of the case, the Joint Commission on Federation has at length been developed into the Federal Council "with power to hear and finally determine all cases of conflict or misunderstanding between the two branches of Methodism." Elaborate regulations for procedure have been adopted. But it is hardly too much to say that the large majority of those best acquainted with the duties of the Council and the rules under which it proposes to operate are convinced that it can neither satisfactorily settle the actual cases of conflict between the Churches nor bring about a general relation of peace and harmony. The truth is that the main reason for the existence of the Federal Council, and the assignment of its chief task as such, are predicated upon the assumption of the continuance of cases of conflict and misunderstanding between the Churches concerned. A method is thereby provided for the abatement of certain disagreeable consequences of a war that is to be perpetual and of some of the more obviously outrageous exhibitions of denominational rivalry which denominational zeal will continue to inspire. Conceivable as a permanent arrangement for the adjustment of the relations between these Churches it leaves us facing the possibility of innumerable cases of irritation, such as are not likely to arise between any other two denominations of Christians whatever, and thus to keep the Methodism of the United States in a ferment of unrest and thereby hampered in its effectiveness in a great part of the nation, not to speak of the spiritual impoverishment which will inevitably result.

Value of Federation.

Notwithstanding what has just been said, the movement between these Churches which has gone forward under Federation has not been without value to them both and to Methodism as a whole.

(1) There has been in it a frank confession of evil conditions, for which both sides were to blame, and a conscientious attempt, however ineffectual, to cure them. And this has led to an increasing recognition of the anomalous and spiritually injurious situation into which we Methodists have fallen.

We are not, strictly speaking, two denominations with distinct messages of our own; we are, in part of the country, rival organizations of the same denomination, jealous and antagonistic to each other; and in another aspect of the case we are denying the people of our faith in different

sections of our common country the privilege of belonging to the same Church. Such federation as we have had has enabled us to see this more clearly.

(2) Through the agency of our plan of Federation leading representatives of the two Churches have been brought into association and conference concerning matters of great importance in which they were equally concerned and which they could view sympathetically. At the same time they have, in getting better acquainted with each other, come to a better understanding of each other's point of view. If I may venture to particularize I think I may say that the Northern men who have taken part in these conferences can now more nearly sympathize with the Southern contention concerning the proper authorization and the meaning of the Plan of Separation of 1844. And I believe the Southern men hold in higher respect the ruling motives which brought the Northern Church into the South after the Civil War; and I know that they can now more fully appreciate the practical impossibility of the withdrawing of the Methodist Episcopal Church from certain parts of the South in which it has established itself in respectable strength among a willing people.

(3) I have already referred to the fact that Federation has operated in a few cases to prevent the establishment of a local congregation of one of the Churches in the immediate vicinity of one of the other. And this has been a distinct gain.

(4) The outstanding and most valuable concrete achievements of Federation have been the production of a common hymn book, a common catechism, a common order of worship, the establishment of a union Publishing House in China and the union of the Methodisms of Japan into one Church. By these great acts the movement which we have called Federation, with all the trouble and expense it has entailed, has been more than justified. Some things have been done in these cases entirely to the credit of both Churches, some things that will never need to be undone. But I cannot forbear to point out that they have been in effect and in fact, as far as they have gone, acts of union—in the case of the Chinese Publishing House and of Japanese Methodism, confessedly so; and practically so in the matter of the hymnal and catechism and order of worship. In these latter there is nowhere the aspect of compromise or accommodation to divergent points of view. They represent united Methodism, all differences of opinion concerning them being obviously personal and not denominational or sectional. And they are illustrative not only of the oneness of Methodism but of the efficiency and economic advantage of union. And the conclusion inevitably suggests itself that Federation is of value chiefly in the fact that, and in so far as, it leads to union.

Perhaps I should add to what has been said that Federation was intended by its originators and promoters in the South to provide for peaceful and brotherly relations between coordinate branches of the same Church working under the obvious and important advantage of special adaptation each to its own field. This has always heretofore been the ideal of the South. But it has been found to be impracticable because judged impossible by the Methodist Episcopal Church. I now believe and proudly declare that the Church, South, is ready to make a generous, and what it regards as a tremendously important, concession in the sacrificing of this long cherished ideal, in view of the recognition of the insuperable difficulty in the way of such Federation which the Methodist Episcopal Church encounters. At any rate it now proposes to you, brethren, "a more excellent way," and is ready to pass on with you to the next chapter of the book which is the thirteenth chapter of First Corinthians.

Value of Organic Union.

Coming now to consider the values of Organic Union I remind you again that at present it is only a dream and hope for the future. Who can evaluate with any precision the land which stretches hitherto unseen beyond the horizon of the advancing explorer? Only by recourse to the known uniformities of nature can one find any reliable data at all. And any confidence which the adventurer may have concerning this undiscovered region must depend upon the elimination from the items of his prognostication of the elements of unknown

value. Whether we can apply these principles to the problem which is before us may be questionable, but we can at least proceed as far as we can.

The union of the Churches will of course give us a much larger Church—far outnumbering any single Protestant denomination in the United States. There would be nation-wide unity of name and organization; and we would be free from the disgrace of those local rivalries and antagonisms which are now in some places the inevitable outcome of our separate existence. Each of the present Churches would then have participation in the glorious work of all our mission fields. There would certainly be economical and other advantages in the changed relations to each other of our educational institutions, our periodical publications and our publishing establishments; and after the immediate cost of readjustment there would be possible additional economies of administration which clearly ought to be provided for and would be among the important valuable products of union. There would be increased facility of transfer of men from place to place, and undoubtedly, as a consequence a broadening of the minds and sympathies of preachers and people.

But with reference to some of these more or less certain results of union there may be questions in some minds as to their worth either to Christianity in general or to Methodism itself. Is it certain that bigness in an ecclesiastical body so highly organized as Methodism—especially Episcopal Methodism—will make for efficiency in the work of evangelizing the nation? Is it clear that spirituality is increased with size? Do kindness, lowliness, meekness and forbearance, which are fruits of the Spirit, grow with the growth of denominational numbers? It is true that the meek shall inherit the earth, but are the heirs of the largest portions of the earth the meekest of men? Is there no danger of denominational pride and bigotry and intolerance? Are Methodists, now that we have become strong, any longer specially known by their humility of spirit? Have we always found each other humble, teachable and mild? Do not we reciprocally indulge slyly humor concerning the sensitive uppishness of the high-strung Southerner and the lordly bumptiousness of the typical Yankee Methodist? Shall we be cured of it all when we are all united? There are many who will take leave to doubt it. Other doubts will be felt also concerning the benefits of bigness. It is to be gravely questioned whether the special denominational interests of each separate section can be effectively supervised and administered in one great organization under our polity. There might arise a disposition to create a Methodist pope or one or more metropolitan archbishops. More likely there would be a reaction in the direction of the diocesan episcopacy or perhaps toward a purely presbyterial government. Moreover in this multitudinous body, highly organized and more or less hierarchical in form, how are the rights of individual ministers to be protected against episcopal tyranny? And the rights of the minority against the despotism of a majority? How, indeed, the rights of the laymen, represented by one in ten thousand in a General Conference meeting for a month once in four years, against clerical domination, except indeed that the laymen control the purse-strings which are sometimes a rather effectual instrument of freedom? Unquestionably the advantage suggested, so far as they are dependent upon the bigness of the newly organized Church, are themselves contingent upon the presence of other factors which should somehow be discovered.

Perhaps we can more safely advance in our discussion by another method and, by stating the hypothetical case of a union whose values are included in the terms of statement, can propose to ourselves to find our way somehow to this fair realm of peace and harmony which under the reign of the God of love and of his Christ is as sure as heaven if only we do find the way.

Such a union then must be in accordance with the commandments of God which are very broad. There must be room in it for a great variety of sentiments and convictions concerning the things on which there now are differences. It must allow for varying interpretations of history and for varying sectional affections and ideals. We must remember that

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sectionalism is not confined to the South—nor to the North or East or West. Nor is it always necessarily a bad thing. It is often patriotism only reduced to lower terms. At all events it cannot be cured by edict, or in an hour or a year. Such a union should probably also be on terms broad enough to allow within certain limits varying views of ecclesiastical polity—though in this matter I do not conceive it impossible to reach by compromise a uniform working basis for an effective denominational polity. What I mean is that such differences, for instance, as obtain between the Methodist Episcopal Church and the Methodist Episcopal Church, South, in their views of the episcopacy, should not be allowed to prevent the union of the two if otherwise found possible.

Again this union should provide against danger with which mere biggish may threaten the spiritual life. God have mercy upon us, how shall we provide against that? Perhaps, in the first place, by making some very important sacrificial concessions in order to the creation of the union itself; the spirit of sacrifice drives out bigotry and pride. Second, by guarding against that form of complete corporate solidarity which makes it possible without organic restraint or check for one immense organization by the mere sweep of a majority practically to ostracize a comparatively small minority of earnest protestants (let me pronounce it protestants in order to get its full implication) or even trample upon their rights—simply because it (the majority) controls the machinery of the organization. It has not yet been written that ecclesiastical organizations are always moderate and charitable in the exercise of their power.

Who can be sure, for instance, that a majority of the General Conference might not at some time impose a still more autocratic form of government upon the democratic West? The tendency in my judgment is in the other direction. But suppose the case. There would be no constitutional preventive so far as I am aware according to the polity of the Methodist Episcopal Church. If that of the Methodist Episcopal Church, South, obtained the Bishops might impose a veto which would at least delay the matter for a while. But would they?

Now, to go a little further into the conditions of a union which can be properly evaluated, and found worth while: We shall have to be very reserved and prudent in all references to the history of separation and of controversies since separation. Unless by way of honest confession, on each side for itself, the least said about these things the better. This applies especially to the two Episcopal Methodist Churches. I know that in taking this position I am opposing a dictum which has been pretty generally accepted in my own Church. But I am compelled to believe that any discussion of the old issues between the Churches would only lead to the renewal of the old controversies and would reawaken a feeling of unkindness which all of us would prefer to bury forever. These issues are not very interesting to most of the people now on earth, and are of very little importance to the spiritual concerns of the coming generations of the reunited Church. I am perfectly sure that the representatives of either Church will protect its good name and self-respect in any agreements which we may make with each other. And to be perfectly frank I am afraid if we were to go into that business that you would be able to bring as many outrageous charges against me as I know I could bring against you! We would probably neither of us believe half of what the other said, and there we would be; no progress made and new grounds of offense. No, brethren, we would better proceed as if our respective Churches had each a record of perfect consistency up to this time in every way as good as men of our talents and under our circumstances could make it, and in the fear of God organize as best we can for our own time and for the future, letting the past be past.

I have sought to indicate in this broad outline the kind of union which, in the first place, I believe to be practicable between the Methodist Churches of the United States, and, in the second place, the values of which can be stated with some certainty and have indeed been more than hinted at in this paper. The Organic Union which is thus desiderated is in the main that outlined and

provided for in the "suggestions" formulated by the Joint Commission of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in the meeting held at Chattanooga, Tennessee, in May, 1911. This plan, with slight changes, has since been proposed by the Methodist Episcopal Church, South, as the basis for further negotiations between the Churches in order to their complete unification.

The values of Organic Union upon some such fundamental principles as these may, I think, with some definiteness, be assessed.

(1) In the first place we will have one Church; one in name, in polity, in conditions of membership, in ritual, in general Connectional interests, enterprises and offices, and one in the General Conference which shall, under constitutional limitations, have full legislative power over all Connectional matters. The organic oneness of such a Church cannot be denied.

(2) In the second place provision will have been made for efficient administration through a subdivision of legislative and administrative work in the arrangement for Quadrennial Conferences which shall meet in separate jurisdictions. In these conferences many things of importance can be done which would altogether overwhelm the General Conference if brought to it from all quarters. Too hasty legislative action can be prevented, and the number of important bills which die on the calendar can be decreased. Local interests can be guarded with much more efficient care, local sentiments regarded in matters that affect local concerns, and some of the dangers of bigness thus averted.

If any shall continue to say, as unfortunately it has been said, that the proposed subdivision into jurisdictions with Quadrennial Conferences will annul the organic unity of the Church, I answer, That is not the intention and will not be the outcome. Lines between such various jurisdictions will not more affect the question of the oneness of the Church than the boundaries of Annual Conferences do now, and no more impede the flow of Christian love than the invisible lines of conventional geography hinder the flow of the rivers or the movement of the tides. The one great purpose of this provision of the plan is to secure wise adaptation of the organization to the life of the people and efficiency of administration.

(3) In such a united Church there would be possible great economies in the use of men and money. Church papers might be consolidated and improved and made to render better service at less cost. The educational institutions of the Church might be better systematized and some of them would doubtless be better supported. There would be greater economy in missionary administration and a great saving in Church extension. One great theological journal or review would serve the whole Church. One Sunday School literature would be everywhere used. And on the whole fewer of our strongest men would be withdrawn from the pastorate to serve in special Connectional relations. The abatement of duplications would give us more men and tend to do away with "supplies" and to raise the standard of efficiency in the ministry.

(4) But the highest value of Organic Union upon some such plan as this would be found in the removal of unhappy rivalries and unchristian competition, in the joy of a reunited membership and ministry in the sense of Christian triumph over old discord and bitterness, in the new access of religious vitality through the conjunction of the various streams of denominational life, in the overwhelming victory of love over distrust and suspicion and faction in the achievement of the greatest unification of separated Christian forces in the history of the Church. The far-reaching and gracious contagion of trustful friendship would spread from Church to Church, from section to section, from man to man till there would be no North, no South, no East, no West in the love of Methodists, but all should be one in Christ Jesus. The respect of the world would be recovered. The mouth of scoffers and critics would be hushed. The impediment to closer relations between all Protestant Christians which Methodist division has presented would be removed. The evils of sectionalism would be largely abolished; the union between once warring States in this nation would be all but perfected. The

appeal of the Church for peace between nations would be tremendously strengthened. The influence of Protestant Christianity would be increased. Can any one doubt that the bliss of the fathers of the Church would be augmented or that there would be new joy in the presence of the angels of God?

An Appeal.

Brethren of the Methodist Episcopal Church:

Our two Churches are identical in doctrine and have a common origin and a common life and history during the first sixty years of their existence. They differ in polity only in minor matters of executive detail—in insignificant evolutionary developments since their separation into two. They are to all intents and purposes the same Church. They are not "mother and daughter," they are not "twin sisters," they are not like branches from a common stock. They are like a tree rent in a storm throughout the length of its central trunk, but miraculously vital enough to preserve some abundance of life in the separated fragments, the branches from which stretch across each other in unsymmetrical entanglement. For the most part we have each of us been engaged in insisting that the branches from our side should be allowed to grow across the line of separation, however much of a snarl of sprigs and leaves they might produce, or however much, like parasitic growths, each should prey upon the other. Later, under the terms of Federation, we have developed a rather intricate machinery for trimming these entangled branches, each side guarding its own with jealous and suspicious care. We

have not yet tried the skill of the "surgeon for trees" for the reunion of the separated and fragmentary bodies and the healing of the breach by a cement which would restore complete and vital union and which would make possible a pruning and training of the branches which would contribute at once both to symmetry and strength. Brethren, let us bring together and heal the disjected members of this tree of ours that it more truly may be called a "tree of righteousness, the planting of the Lord, that he may be glorified."

There cannot be any doubt that he had the mind of Christ who long ago appealed to the discordant factions of the Church which he himself loved most of all: "If there is therefore any comfort in Christ, if any consolation or love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others." Brethren, upon this basis if we will we can unite the separated fragments of our beloved Methodism into a whole, into a great puissant, glorious Church; into a beautiful, strong, majestic Temple of the Lord, polished after the similitude of a palace, builded upon immovable foundations, lighted by the Lamp of the Spirit, filled with the harmonies of united praise and thanksgiving, fragrant within with the incense of adoring love, fitted to be the dwelling of God among men.

Interview With Bishop Hendrix At Saratoga Springs

Bishop E. R. Hendrix, the senior Bishop of the Methodist Episcopal Church, and ten years longer in the Church, South, and ten years longer in the Episcopacy than Bishop Cranston, the chairman of the Commission from the Methodist Episcopal Church, consented to an interesting and authentic interview concerning the certainty of union between the two Churches.

He was asked, "Why has the union of the two Churches been delayed so long?"

"The old sectional differences brought about by the war seemed irremovable, but gradually the older men have died and the younger men have grown up without these prejudices. The Spanish-American War finally removed ill feeling between the North and the South and cemented the people together as one nation. They found it easy to fight together under one flag, although old General Joe Wheeler forgot himself in Cuba and cried out, 'Give it to the Yankees!' Furthermore, the fellowship of recent years has proved the commonality of our interests and spirit. We have also had many issues in common, such as that of temperance. The Southerner realized that the negro must be protected from liquor and was able more promptly to bring in prohibition because he was not hampered by an influx of immigrants, and thus he had a more homogeneous population. Common interest in the Spanish War and an increasing recognition of common moral interests brought us together."

"Was there any former effort made to combine?"

"We both have played the fool for forty years, like the Israelites in the wilderness. The Cape May Commission in 1876 proposed almost the identical basis for union as that which we are about to adopt, but in 1876, when it was proposed, too many men who had been in the war were still alive and held the bitterness of the battle days. We were so widely separated by the acrimony of discussion at that time that it was not possible until recently to get together. The Southern Church has every reason to be a part of the general Church, because we founded the work in Ohio, Indiana and New England."

"What are the differences between the two Churches?"

"They are very minor. In the first place, the Bishops in the Methodist Episcopal Church, South, have the power of veto over any unconstitutional legislation passed by the General Conference. They have only exercised it two or three times; once

when the General Conference stipulated that ministers should be tried, not alone by ministers but by laymen and ministers, the Bishops believing that this was not fair to the ministers, except their tryers should be of their own kind. The other was when an effort was made to change the name of the Church to simply Methodist Church, and the Bishops believed that lost power could not be thus wasted. We also have lay delegates in our Annual Conferences, each presiding elder's district being allowed to elect four, who sit with the ministers on all questions of the Church in the Annual Conference, save that of ministerial character. We also have a time limit of four years for pastors. We do not require a two-thirds vote for the election of Bishops, only demanding a majority, but there are advantages in the two-thirds rule. We made an effort a few years ago to restate the Creed, but that was dropped in anticipation of a coming union, when all Methodists could co-operate. The colored members in the Methodist Episcopal Church also checked our negotiations, until we agreed upon the plan to set them apart in a district where they could elect their own Bishops and officers and still hold representation in the greater Quadrennial General Conference."

"Will politics create friction?"

"No, for increasingly, both in North and South, the independent voter is being recognized. Once the South was Democratic and the North Republican, but recently some unsatisfactory Democratic administrations and unusual independence in voting have removed political prejudices."

"Will the Church be made stronger by the union?"

"Yes, we will save an overlapping, although that does not exist to any great extent. Our greatest benefit will be in being able to mix the unique gifts of each branch of the Church. The South needs the vigor and the energy of the North, while the Northern Church needs the fervor and emotionalism and warmth of the Southern Church. Bishop Foster was wont to say that the only way to save Methodism was to combine these two forces and intermix the gifts so that the whole would be benefited. Old Benjamin Butler said once that the Union would never be absolute until the Methodist Church was again united."

"Do the two Churches have common difficulties?"

"Yes, Southerners once went to Church regularly, but they are now getting as careless as the North. We have much difficulty in securing Sunday night audiences. The automobile

has injured the city Church, while to some extent it has helped the country Church. We also find it difficult to make our Church periodicals pay. Our Church has not had the strain of materialism upon it through working in the great Eastern industrial centers as has the Methodist Episcopal Church. If we can combine the ingenuity and modern-method spirit of the North with the stirring spirituality and possibly somewhat more of the evident simplicity of the South in its religious life, we are almost certain to take this country for Christ. When the union is effected, one in every three persons in the United States will be a Methodist adherent."

"Do you think it is possible for the union to fail?"
"I do not know of a single out-

standing man in the Southern Church opposed to it. We are agreed in our plans down to a few trifling details. It will now only be necessary for the Commission to work much like a conference committee between the Senate and House does in the United States Congress. It is possible for our General Conference to adopt the basis of union in two years and for the authorities in the Methodist Episcopal Church to call a special session of the General Conference, which could appropriately meet at Baltimore, where the Methodist Episcopal Church was first organized, a few months afterward and make the union official, so that in 1920 the General Conference which will meet would represent the Methodism of America as a single and compact body."

NOTES FROM THE FIELD

KETCHUM AND BERNICE CIRCUIT.

I have just closed a meeting at Prairie Chapel Schoolhouse with great success. God came down with power and saved twenty-five souls. Organized a class of twenty-eight, and others to follow. Brother John Haggard did the preaching, and he preached with the spirit of Elijah's God. God bless him in his work.—John Hatfield.

WAXAHACHIE.

I spent yesterday at Waxahachie. Last year this Church paid all assessments for benevolences, as usual, and \$76.50 surplus for foreign missions through the Sunday School. Yesterday the Advisory Committee and Workers' Council definitely decided to line up with the new missionary policy of the Sunday School. They voted to use the literature on China next quarter and to support a circuit in China as their Sunday School special, which is \$400. Rev. W. B. Andrews, the pastor, is in high favor with his people and is doing a solid, substantial, effective work among them. He predicted, in a statement to the congregation last night, that in after years this Church will look back upon the work of yesterday and the forward step taken as the beginning of a new era in its history.—J. E. Crawford, Conference Missionary Secretary, May 29.

COLUMBUS.

We like Columbus splendidly and the work is moving on very well. The Board of Stewards is as good as I have ever had and they are looking well after the salary. All the people are exceedingly kind which makes it very pleasant to live among them. Of course, they cannot beat LaGrange. Up to date, we have received into the Church, in all the ways, thirty-five members, twelve on profession of faith. Others will unite soon. I have had many men to help in meetings, but have never had better helpers than Dr. and Mrs. H. M. Whaling, of Austin. They are always good. This is the fourth meeting they have held for us. They are refined and cultured, have lots of good common sense and old-time religion. Our prospects are good in Columbus. We expect to bring up a good report, Bishop. Lots of love to the brethren. The Advocate is fine and I hope to secure some new subscribers. I know that, as a rule, Advocate readers are best Church members. And then it looks good to have the Advocate in the home. How I wish all my good people would take it!—A. S. J. Haygood.

MIDLAND METHODISM.

We have just closed a great meeting here. Rev. Ashley Chappell, of Graham, did the preaching. He preached for us twice daily for ten days. He is certainly one of the greatest preachers in Texas. He is wise and prudent, scholarly and eloquent. And his preaching was in demonstration and power of the Holy Spirit. I have never heard a finer series of sermons by any preacher. It is the decision of my stewards, and in fact the entire community, that there has never been any greater, if as great, preaching in this section of the State. The Church was greatly revived, the entire community benefited, several reclamations, conversions and accessions to the Church. This is our third year in this delightful station. And God has graciously blessed our labors in this field. We serve one of the best charges in the State. No better people on earth. We are full of enthusiasm and hope. To God be all glory and praise.—J. M. Perry, Pastor.

OAKHURST.

We have just closed a very successful meeting at this place. Rev. J. L. Webb, our pastor, did the preaching alone. A very significant fact about this meeting was that Brother Webb had arranged with Rev. C. E. Mock to assist him, and just as the meeting was about to commence Brother Mock took very sick and could not come. Brother Webb tried his best to secure some one else, but failed. All were too busy. It seemed as though the Lord intended for him to do this work himself, so we told him to go ahead and we would help what we could, and "praise God from whom all blessings flow," we have had one of the greatest and best meetings ever. God was with us and blessed us abundantly, built up those who were weak and wavering, reclaimed a great number, and seventy-three conversions, making a total of over one hundred, added to the Churches at this place. This is just a little saw mill town and now we have almost an entire crew of Christian men to man the mills—all the foremen and assistants. Oh, it was glorious to see big, strong men surrendering to Christ and shouting his praises. The conversions ranged from children to hoary-headed old men. We give God the glory, praise his holy name! Our slogan is, "Oakhurst for God," and we are preparing for another onslaught of the strongholds of Satan, through the Baptist Church in the near future. We ask the prayers of the Church for another victory.—J. W. Thompson, Secretary Board of Stewards.

WEST TULSA, OKLAHOMA.

I am closing a meeting here tonight for Brother Cook, a Methodist Episcopal preacher. Brother Cook is about eighteen months old—since he was converted unto God. God has used him in his work. Souls have been saved in this meeting. Brother Cook goes on with the meeting. My home was with Brother and Sister Davis, where Brother Cook boarded. The stay at the home has been pleasant, and may God bless them more and more. I have been an evangelist for twenty years. Ten thousand have been saved, one hundred called to preach. I am all on fire for a lost world.—W. T. Currie.

POST OAK.

Our second Quarterly Conference is a thing of the past, though its fruits will abide. Our beloved presiding elder, Brother Stuckey, came in Friday evening, preached three great sermons and went away Monday morning, leaving us on higher ground. We will anxiously await his return. Brother Stuckey has endeared himself to the hearts of the pastors and people all over the district, and the work is rapidly moving forward. Our work is moving along splendidly, though I admit we have a long move ahead of us to reach the goal. We read with pleasure of the many great revivals recorded in the "Field Notes," and regret we cannot say as much, but we are coming on. We are having a fight hard for every inch of ground gained, but, thank God for the promise of success and victory through Christ who leads us. We had some gracious meetings here last year and the revival fires still burn. We are planning and praying for our summer meetings and hope to complete the unfinished work of last year. This is a large work. Have six appointments, all of them are in small inland towns except one. Have five good church buildings, with no indebtedness on them. Have good parsonage, with six acres of land. On this we have some indebtedness. Have Sunday Schools at all of these places. At Antelope we have one of the best Leagues in the district. Over 100 members in both Senior and Junior department. We have a leader there in D. S. Aynes who knows how to make things go. We have had two young men licensed to preach from this Church since coming on the work and two more promising young men would be hard to find. They are Roy and Earl Patton. We serve a good people who love God and are loyal to the Church and kind to the pastor, looking after his interests in every way. Pray for us.—E. A. Drew, P. C.

KILLEEN.

Almost the first thing I do when the Advocate makes its weekly visit is to read the Field Notes, and I always thank the brethren for writing. I have been so busy that this is my first good opportunity to write. I am now at Cheapside, Gonzales County, helping Rev. H. E. Owens, of Smiley, in a meeting. He is a man among men—one of the most lovable men I have ever known. One splendid man of family was converted at the second service and the way is bright for a fine meeting, except the late big rains have made the farmers very busy. This is a fine country. Crops of all kinds are fine. Community is much divided religiously. Just a few Baptists (with a pastor that teaches and practices open communion), Methodists and Presbyterians and others. A dance hall in the public school building. Killeen is a splendid town of 1200 people, two-thirds of whom are prohibitionists. The Baptists, Campbellites (non-progressives) and the Methodists have about 300 members each. A more delightful Church membership I have never served. The parsonage has been repaired, repainted inside throughout. Bathrooms, closet, sink several nice pieces of furniture added and all the furniture repaired and revarnished. A forty-gallon cistern and waterworks conveniently arranged, etc. Then followed a splendid pounding. Having fine congregations, twenty-five accessions to the Church. Sunday School is now the largest in the history of the Church, having had from one to thirteen new members every Sunday since I came. Sunday School out of debt. Incidentals out of debt. The Missionary Committee is doing the best of work and they have collected nearly \$200 on the conference collections. A debt of \$7500 was covered the fourth Sunday in February by good personal eight per cent notes with \$8500, \$2700 of which has been paid. Rev. O. C. Swinney, of Troy, did us two weeks of as fine preaching as any one needs to hear. About an average of sixty-five at prayer meeting. A splendid Woman's Missionary Society. Bibles, Testaments, books, 2500 tracts on Methodism, Stewardship, Tithing, Church Extension, China, etc., have been sold and distributed. Through Brother H. D. Knickerbocker's influence the stewards raised the salary to \$1500 and they are "stewing real well." A fine lot of fellows. Such people as the popular presiding elder, J. D. Young; H. C. Glenn, a Presbyterian; W. S. Rowland's Bible Class of fifty-one, Mrs. Wolfe, Henry Strausberger and Miss Zelma Brown, of Temple and the loyalty and devotion of the homelocks have helped to achieve such splen-



The above is the likeness of Mr. William J. White and wife, and three of their great-grandchildren. Uncle Billie, as his friends lovingly call him, was born in Tennessee in 1883; was married to Miss Molley Kerr in 1856, and came in an early day to Collin County, Texas, where he taught school for some time. In 1878 he moved to Jack County, and located near Post Oak, where he engaged in farming. Here he and his good wife spent many long and very useful years, loved and respected by all who knew them. Here they reared their family of four boys and three girls. All these professed Christ in the age of childhood. Better men and women cannot be found anywhere than the family of Brother and Sister White. One of his sons was heard to say a few years ago that he had never heard his father say a word in life that he could not have said anywhere in the world. This is a record for purity of life almost without a parallel. With that sort of a life behind them how can these old saints be anything other than what they are—the spiritual life and strength of the community. Brother White was a member of the building committee which built the first Methodist Church in all that part of the State. Later he moved to Bellevue, Clay County, where he now resides. Uncle Billie and wife are content to live their quiet Christian lives, ever ready to help some discouraged one along life's way, and with the passing of the years they refuse to be laid on the shelf of the Church, and are very faithful to attend upon all the services of the house of God. It is a foretaste of heavenly glory to behold the mellow glow of divine sunlight streaming in radiant beauty in the twilight of the serene evening of their lives. The Texas Christian Advocate for over forty years has had its share in the development of these sweet spirits, and continues its work in the households of all his children. A former pastor of these precious saints, J. W. BECK.

did results. Not one single thing that I have asked of these people yet has been refused. All the doctrines of Methodism have been preached, and I am thoroughly convinced that our doctrines are not as often preached as should be. Married five couples, buried five people, preached fifty-two times, visited nearly every Methodist home and many others, preached one P. E. sermon (my, what a sermon!) and held one Quarterly Conference. Preached twice for Brother Brockett and raised \$400 of a \$600 debt on his parsonage. Mrs. Cox is teaching the Bible and China to a large class of intelligent and enthusiastic band of Missionary Women as can be found anywhere. Total amount of money raised \$4500.—E. V. Cox, May 24.

WEST OKLAHOMA CONFERENCE NOTES.

Rev. E. R. Welch, Correspondent.

First, an observation. In view of the immediateness of union of the two Methodisms, the prospect of which gladdens all our hearts, is it not wise and "good business" for all material improvements of any consequence to be held up, specially in Oklahoma points where now the two Churches are located, such as Guthrie, Norman, Lawton, Guymon, Woodward, Hobart and even Oklahoma City? Dr. Roach, pastor of the First M. E. Church, Oklahoma City, stated recently to the writer that no expensive improvements would be made on their property, though sorely needed, pending the union now so near. We can better afford to suffer inconvenience for two or four years than rush in now and make improvements that then will be useless or unsalable. Consolidations on either location now possessed or sale of both in favor of a new location will be made. Thanks be to God for the outlook!

The Ardmore District Conference has been changed from Stratford to Davis. Let all the members take due notice. Davis is a central point and let us hope for a great attendance. Elder Salter has his district well in hand and knows how to make the exercises interesting and highly beneficial. Rev. R. P. Witt and family are sojourning temporarily in Tennessee. Brother Witt is not in good health, but hopes to be better soon. There are no better men than R. P. Witt. He has always been on the firing line, especially in defence of the cardinal doctrines of Methodism. Some of his tracts deserve a wide reading, especially those on Baptism and Apostasy.

The following information about Rev. Moss Weaver's work on the Mangum District comes to us through a wide-awake pastor. With his new car he circulates amongst the folks and keeps in close touch with every detail of the work. This year he is specializing on good collections and especially Sunday School efficiency. He has early in the year effected a compact district organization after the disciplinary requirements. Brother J. O. McCollister is District President and Mrs. McCollister is District Superintendent of Mission work. Rev. Keener Rudolf, our bustling young pastor at Healdrick, has charge of the Wesley Bible Class Department, while Mrs. Moss Weaver superintends the Home Department. To say that they are making it go expresses it mildly. Not a school in the district was up to the standard of efficiency. Now there are eight, and many others, raised toward it. The district goal is "Every School Standardized." As Chairman of the Conference Board we take pleasure in commending Brother Weaver and his helpers for their untiring efforts in this most important work.

Rev. J. C. Morris, pastor at Pleasant Hill and Bethel, has purchased a stereopticon and slides on our China and African mission work. His lectures are highly entertaining, instructive and helpful. Morris automobiles it over his charge and makes good.

The poem, "Old Grimes Is Dead" was never written about E. E. Grimes, our capable

young pastor at Mangum Circuit. He is a real live one. He has a large rural charge and to do his pastoral work requires him to travel 900 square miles of territory. He has therefore "swapped" his quadruped for a woadwheel and now glides about with greater ease. The interests of the Church are in good hands and the prospect for a great year most encouraging.

When at conference it was rumored that Phillips was needed at one of our strong stations. The writer wondered if we had a man that could handle that delicate situation at Guymon. Himself had "fit, bled and died" almost over the situation and a special interest should be allowed. But when T. Edgar Neal was announced for Guymon and Texoma we felt that the Bishop and the Cabinet were "on to their job." There is decidedly no more difficult or delicate change in our conference than Guymon. Thank the good Lord, those days are about over. From the start Neal has handled the work as a wise master builder and soon a revival wave broke all over the charge that has not abated nor ever will. More than 120 accessions, 61 of these from meetings held by the pastor. Some professional highjackers were converted and are holding services. The spirit of hunger for comradeship that comes to a pastor way up in "no man's land" is inexpressible, but the boys up there are brothers true and help each other and when such revivals as these come to cheer the heart one can afford to spend and be spent. Brother Neal recently preached the baccalaureate sermon for the Texoma High School.

Rev. W. J. Moore, a member of our Conference Sunday School Board, is surely hustling over West Tennessee in his capacity as Field Secretary. It is astonishing how abundant in labors Brother Moore can be. Day and night, by auto, buggy and train, he lectures, holds institutes, etc., and the manner in which the brethren respond to his intelligent and enthusiastic efforts is wonderful. At the recent District Conference of the Chickasha District the charges reported to date 424 accessions and the revival season just begun. Rev. C. F. Mitchell is in high favor, according to grapevine telegrams. Mrs. Mitchell is now on the road to recovery. This will be good news for her many friends.

A great pastor in a great Church. That is Dr. Barrett, at St. Luke's. There are 1350 members on the roll and steadily growing. Large congregations hear Brother Barrett. He delivered, May 26, the baccalaureate sermon for the Oklahoma City High School. On the night of May 13, when, after prayer meeting, the pastor entered his home he found the Board of Stewards, the choir director, the presiding elder, Rev. W. M. Wilson, and Mrs. Wilson and others who had gathered to celebrate his—th birthday. After an hour spent together socially the delightful party dispersed, leaving the pastor comfortably seated in a big leather upholstered rocker as a reminder of their love and esteem.

The Oklahoma School of Missions for Oklahoma, and the Southwest will hold its fifth session in St. Luke's, June 4-10. It is interdenominational. Among the number of talent on the faculty we note the name of Mrs. R. W. McDonald. This alone goes a long way in making it worth while for our women to attend.

At Paoli Church affairs under the pastorate of A. L. Williams, are moving along most encouragingly. Large and appreciative congregations hear him preach. The Sunday School has more than doubled in attendance and interest, and at both Paoli and Wayne the attendance exceeds the Church membership. Watch Williams win.

At Olustee Rev. C. L. Canter and good wife have thrown themselves unreservedly into the work. The Sunday School has been standardized and every department of the work enjoys a healthy growth. Mrs. Canter is one of our Conference Missionary officers. We regret so much to learn that her sister was recently killed in a cyclone at Woodward. May the comforting offices of the Holy Ghost attend her and hers.

Geo. W. Lewis at Hollis, in addition to

his pastorate, covers a vast unorganized territory and preaches at school houses, holding meetings, organizing Churches, Sunday Schools, etc. He has an auto. God will bless such unselfish work. It is foundational.

On the Hollis Charge is a most useful local preacher whose life and influence are like ointment poured forth. I refer to Rev. G. M. Moon. We have heard it said that he is a terror to evildoers and immersionists. His sermons on the doctrine of Methodism, especially on the Mode of Baptism, have attracted wide attention. From the last mentioned subject he preached recently on Sunday morning of the Mangum District Conference. When it comes to the controverted points of theology Brother Moon always shines. God bless the faithful local preachers. Some preachers seem to have trouble with them, but the writer has always found them his best friends.

PERSONALS

Rev. E. L. Edgar, of Pandora, upon his return from a visit to his parents in Greenville, delighted as with a visit last week.

Rev. Humphrey Lee delivered the commencement address at Ennis May 23. That it was well done we have no doubt.

Rev. C. W. Myatt, of Canadian, Oklahoma, en route home from the Confederate Reunion at Birmingham, delighted us with a visit.

Rev. J. W. Beck, of Allen, did not forget the Advocate office upon his recent visit to Dallas. He is always welcome in our office.

Rev. M. L. Hamilton, of Centenary, Paris, was among our callers this week. He does not forget us when in the city and no face is more welcome.

Hon. Rufus B. Daniel, of El Paso, is a candidate for Railroad Commissioner. He is a son of Rev. M. F. Daniel, of Alto, a member of the Texas Conference.

Rev. J. W. Hunt, pastor of St. Paul Methodist Church, Abilene, has been elected to and has accepted (subject to the Bishop's appointment) the presidency of Stamford College.

On Sunday, May 21, Rev. J. Sam Barcus, presiding elder, preached a great commencement sermon for the Bowie High School. It was splendid. Many people pronounced it the best commencement sermon they ever heard.

Dr. Horace Bishop delighted us with a short call last week. He is busy about many things, among these the promotion of the semi-centennial movement in the Central Texas Conference (formerly a part of the old Northwest).

Dr. H. A. Boaz, President of the Texas Woman's College, favored us with a visit this week. He looks remarkably well after his term at Columbia University. He returns from the North confirmed in his love for our Methodism.

Rev. T. W. Preston, of Forney, has had a good meeting in his charge. Thirty conversions and as many additions. Net gain for last quarter twenty-five. He says his Sunday School, League and Woman's Society are in a flourishing condition.

Sister Virginia K. Johnson's appeal for a collection on the first Sunday in June for the Virginia K. Johnson Home in Oak Cliff is one that should find ready response. She has been the means of saving hundreds of girls through her noble institution.

Rev. E. R. Patterson, of Salado and Holland, was among our appreciated visitors this week. He reports that 400 were present on Mothers' Day at his Sunday School in Bell Plains and that on Children's Day "there were so many that we could not count them."

Dr. James W. Lee, presiding elder of the St. Louis District, is fraternal delegate to the General Conference of the Methodist Protestant Church now in session at Zanesville, Ohio. He spoke on May 24 before the conference. His general theme was "Methodism and the South."

Rev. G. I. Jackson, presiding elder of the C. M. E. Church, on the Fort Worth District, is duly authorized to raise \$2000 for the discharge of a mortgage on Phillips University at Tyler. The University has 500 students this year and is now thirty-five years old. This is a worthy cause.

We were sorry to miss Hon. John W. Robbins upon his recent visit to our office. Brother Robbins is a candidate for Railroad Commissioner to succeed the Hon. Allison Mayfield. We were twice the pastor of Brother Robbins in Austin and have never known a better man.

Rev. W. N. Carl, of Floresville, preached the commencement sermon of the Floresville High School in the opera house of that city Sunday, May 14. The Floresville Chronicle-Journal gives the sermon in full. His subject was, "Cut Down for Yourselves" (Joshua 17, 15). A unique subject and a fine sermon.

The editor was sorry to miss Rev. J. E. Harrison, of San Antonio Female College. Rev. Thos. Gregory, presiding elder of the San Marcos District, and Brother W. L. Dean, of Huntsville, upon their recent visit to our office. The others of the Advocate force greatly enjoyed the presence of these good brethren.

Revs. C. A. Spragins, of Greenville, G. A. Lehnhoff, of Bonham, G. C. French, of Terrell, and J. M. Tisdal, of Greenville, have been busy in their committee work touching the question of our school property in the North Texas Conference. They called to see us when in Dallas this week and we were delighted to see them.

Rev. R. S. Stout, General Secretary of the Board of Church Extension, of the C. M. E. Church, was cordially endorsed by our own Board of Church Extension, at its recent meeting, in his effort to raise a \$5000 Loan Fund for his own Board. The C. M. E. Church is the colored branch of our Church and is worthy of the help of our people.

We acknowledge the receipt of the following and wish for the young people a useful career together: "Dr. and Mrs. John Robert Allen request the honor of your presence at the marriage of their niece, Hallie Louise Crutchfield, to Mr. George Foster Pierce on the evening of Thursday, June 1, 1916, at 8:30 o'clock, North Laurel Street, Georgetown, Texas."

Rev. W. A. Jarrel, D. D., is the General Manager of the World's Purity Federation for Texas, Arkansas and Louisiana. He has occupied this position for four years and is personally known to us as a most worthy man.

The League has been the chief promoter of laws against the white slave traffic in nine States. Dr. Jarrel may be had for addresses by writing him at Station A, Dallas, Texas.

We appreciate the following invitation and pray choicest blessings upon the contracting young people: "Mr. and Mrs. Charles McTyeire Bishop request the pleasure of your presence at the marriage of their daughter, Phoebe Eleanor, to Mr. Gaston Drake Phares, Jr., Thursday morning, June 15, 1916, at 11 o'clock, First Methodist Church, Georgetown, Texas. At home after August 1, Wilmington, North Carolina."

Rev. J. N. McCain, of Couts Memorial, Weatherford, writes, under date of May 25: "Sister Noble, the wife of our superannuated preacher, W. W. Noble, has recently undergone a very painful and serious operation. She is improving as rapidly as could be expected under the circumstances. For the last few months she has suffered a great deal and yet amidst it all she has been cheerful and sweet-spirited. Brother Noble is loyal and faithful to his Church and pastor. I found him to be a very sweet-spirited man. He is doing his best in a financial way. Remember Sister Noble in your prayers."

We are pained to learn of the death of Rev. John W. McMahan, which occurred at his home recently in Bay City. Brother McMahan was a member of the Texas Conference and we knew him well during our membership in that conference. His father was a prominent banker in Galveston in the early days. Brother McMahan was a noble man and will be sadly missed. The Advocate extends condolence to Sister McMahan and the bereaved children.

OUR CHURCH NEWS

NEW COURSE OF STUDY.

The Course of Study for Undergraduates, as adopted by the College of Bishops in May, 1916, to go into effect with the close of the present Conference year, is as follows:

- Course for Admission on Trial. 1. "Life of Christ," James Stalker; "Life of St. Paul," James Stalker. 2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition). 3. "Wesley and His Century," W. H. Fitchett. 4. Book of Discipline. First Year. 1. The Four Gospels and Acts, with "Handbook," by Dr. Andrew Sledd (examination to be on the text of the Scripture itself). 2. Wesley's "Sermons," 1-26. 3. "The New Life of Christ," by J. Agar Beet. 4. Wesley's "Sermons," Volumes I and II, in Everyman's Library (thesis to be written on the subject assigned by the Correspondence School). 5. History of the Methodist Episcopal Church, South, (E. E. Hoss' "Life of McKendree," H. M. Dulose's "Life of Joshua Soule.") 6. "Ministry to the Congregation," John A. Kern. 7. The Discipline. 8. Written sermon on "Repentance."

- Second Year. 1. Romans to Revelation, with "Handbook" by Dr. Andrew Sledd (examination to be on the text of the Scripture itself). 2. Wesley's "Sermons," 27-52. 3. "Christian Doctrine," R. W. Dale; "Letters on Baptism," Edmund B. Fairfield. 4. Wesley's "Journal," Volumes II and III, in Everyman's Library (thesis on subject assigned by the Correspondence School). 5. "History of Methodism," H. N. McTyeire. 6. "Lectures on Preaching," Phillips Brooks. 7. "Elements of Deductive Logic," Noah K. Davis, with analysis by Bishop Denny. 8. "Manual of Discipline," fourteenth edition. 9. Written sermon on "Justification by Faith."

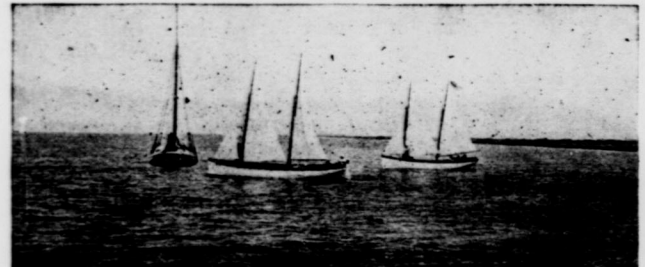
- Third Year. 1. Genesis to Esther, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scripture itself). 2. "General View of the English Bible," B. F. Westcott. 3. "The Christian Faith," Olin A. Curtis. 4. "The Reformation in Germany" and "The Reformation in Lands beyond Germany," two volumes, Thomas M. Lindsay. 5. "Elements of Psychology," Noah K. Davis, with analysis by Bishop Denny. 6. "Building the Kingdom," E. E. Chappell. 7. A biography: "Life of William Tindale," Robert Demaus. 8. Written sermon on "The Witness of the Spirit."

- Fourth Year. 1. Job to Malachi, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scripture itself). 2. Apologetics: "Grounds of Theistic and Christian Belief," George P. Fisher; "Evidence of Christian Experience," L. F. Stearns. 3. "Elements of Ethics," Noah K. Davis. 4. "The Christian Ministry in the Early Centuries," Thomas M. Lindsay. 5. "The Building of the Church," Charles E. Jefferson. 6. "Christianity and the Nations," Robert E. Speer. 7. "Life of Hugh Latimer," Robert Demaus. 8. Written sermon on "Regeneration."

- Course of Study for Local Preachers. For Deacon's Orders. 1. New Testament, with aid of "Handbook" prepared by Andrew Sledd. 2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition). 3. "History of Methodism," H. N. McTyeire. 4. "Life of Christ," James Stalker. 5. "Winning the World for Christ," W. R. Lambuth. 6. "The Story of Our English Bible," P. B. Wells. 7. The Discipline. For Local Elder's Orders. 1. Old Testament, with aid of "Handbook" prepared by Frank Seay. 2. "Grounds of Theistic and Christian Belief," George P. Fisher. 3. "History of the Christian Church," George P. Fisher. 4. "The Apostolic Age," George T. Purves. 5. "Ministry to the Congregation," John A. Kern. 6. Manual of Discipline, fourteenth edition.

At the National Congress of Laymen held in Washington, there was a good delegation from the Southern Methodist Church—between

Texas State Epworth League 1916 ENCAMPMENT July 28th to August 6th PLAN NOW FOR AN EPWORTH VACATION



"The things you want to know" This is the title of a big illustrated folder that tells all about the new Epworth-by-the-Sea at Port O'Connor, Texas. It will be mailed free upon request. Address W. M. CARTER, Gen. Mgr., Epworth-by-the-Sea.

fifty and sixty men from many parts of the South. On Saturday of the Congress a luncheon was arranged for the Southern Methodist section at the Hotel Powhatan, and after the luncheon members of the delegation remained together for several hours discussing matters of great spiritual import to the movement and the Church. The guest of honor on this interesting occasion was the Hon. Josephus Daniels, Secretary of the United States Navy.

The new Director of Elementary Work of our Sunday School Board is Miss Minnie E. Kennedy. The Christian Advocate says of her: "When, several months ago, Mrs. H. M. Hamill (now Mrs. Arthur W. Rider) resigned the position of Director of Elementary Work with our Sunday School Board, this place was offered to Miss Minnie E. Kennedy, of Birmingham, Ala. Miss Kennedy has accepted the position and last week came to Nashville to enter upon her work with the Sunday School Board. Miss Kennedy is a native of Opelika, Ala., where our Church has had for many years one of its great Sunday Schools.

She was for some time Superintendent of the Elementary Division of the Alabama Sunday School Association.

At the Triennial Conference of Methodist Men to be held at Lake Junaluska, August 1-6, the sermon on Sunday morning, the 6th, will be preached by Bishop E. D. Mouzon. Bishop Mouzon, as the Bishop in charge, went to Brazil last year to supervise that important work; and those who have heard Bishop Mouzon preach know what a treat is in store for the men so fortunate as to be present at that Conference. The closing address of the conference will be delivered by Bishop E. R. Hendrix.

Only man can help man. Money without man can do little or nothing, more likely less than nothing. As our Lord redeemed the world by being a man, the true Son of the true Father, so the only way for a man to help men is to be a true man to his neighbor and that.—George MacDonald.

Summer School of Theology Southwestern University June 19-28

THE TIME June 19-28 is the time set for the Summer School of Theology for the session of 1916. The first general lectures will be delivered in the University Auditorium at 8:15 P. M. on Monday, June 19th. Those who arrive Monday morning will have the opportunity of attending the Commencement Exercises at the University and of being present at the laying of the corner stone of the new Science Building. The last of the lectures will be delivered at 10:30 A. M. Wednesday, June 28th. The examinations will be held June 27th and 28th.

THE PLACE No more delightful spot could be found in Texas for a ten-days' Conference in June than Georgetown and Southwestern. The splendid plant of the University is at the disposal of the Summer School of Theology, the auditorium is used for lectures, and the classrooms for class work. Both the Woman's Buildings and Mood Hall will be open to the preachers.

THE COST The expense is very reasonable indeed. Tuition is \$5.00 and board and room \$7.50 for the term. Students who are taking these courses in the Correspondence School are required to pay only \$2.50.

ACT NOW For bulletin, reservation of rooms, etc., address WILBUR F. WRIGHT, Registrar, Southwestern University, Georgetown, Texas.

For Old and Young

THE VETERAN PREACHERS.

Ye aged vet'rans of a lifelong war,
That ne'er have flinched nor faltered by the way,
E'en though sore pressed by legions every day
Of hosts that scent the battle from afar;
Long you have warred. In conflict nevermore
Will your fast-failing feet be called to stay;
But, even as thou dost look up and pray,
The gates of heaven thou shalt see ajar,
And angels beckon thee at God's command
To cease thy fighting for the Church of Christ,
And come up higher, there with Him to dwell.
Thus, ever, with high heaven's increasing band
Of vet'rans who are going home so fast—
Rejoice and sing, for ye have served Him well.

—E. Guy Talbott.

THE VALLEY OF THE SHADOW OF DEATH.

"The valley of the shadow of death is the darkest place any Christian will ever have to pass through. Real death is not the shadow. Some one asked Rev. Joseph Smith to tell what the valley of the shadow is. He said: "I will tell you. I have been near it lately with a dear one. It is the blessed vestibule where Jesus shuts out the world from you; where he draws nigh and takes a love-walk with you at the end of the race. He gets a little closer, and you a little nearer, and night comes; but you don't seem to know it, for the light of His eyes is like a sun to you. Your voice is weak and you whisper and He hears it; and you take a walk through this valley, where the curtains are drawn and the world shut out; and by and by, as you reach the end of the valley, you come to the doorstep of the Palace of the King; and He says: 'Come in to where there is no night, no death, no mourning, no pain, no weakness. Come, and be with me forever.'—Exchange.

UNCONSCIOUS IMITATION.

One of Mr. Maurice's shrewd remarks is that men generally do not set themselves deliberately to follow examples, but the examples get the mastery over them; the life in the men who exhibit them awakens life in others. Often it is an unconscious procedure. The good man goes on his way, doing his duty as best he knows how, not thinking how it affects others, and yet he is like a lighthouse shedding illumination far and near. And his fellows, witnessing the spectacle, are insensibly touched and drawn they hardly know how. Sometimes it requires the death of the pattern to make men feel what it has been to them. Only let a man live godly in Christ Jesus, and his example will take care of itself.—Selected.

LOVE ANSWERS ALL THINGS.

There was a poor Highland woman who could neither read nor write, but could observe how the frail petals of the flax or lint bell unfolded in the sun and closed when his light was withdrawn. Though very ignorant, she had obtained a knowledge of her Savior. She applied to her minister to be admitted to the Lord's Supper. He examined her and found that she knew so little of the doctrines of the Church as to unfit her to be a communicant. He conveyed this to her as kindly as he could, when she replied: "Aweel, sir, aweel; but I ken ae thing; as the lint bell opens to the sun, so does my heart to the Lord Jesus."—Exchange.

THE REAL THING.

Sham anywhere is an ill thing, but in all the world there is nothing more utterly evil than sham religion. That truth is not a new discovery, for the old Hebrew prophets told their nation about it over and over again. But in these terrible days, when lurid lights are revealing many things that were half hidden or altogether forgotten in more prosaic times, it is coming home to us as it has seldom come home to men in the world's history. Religion that isn't genuine and honest and sincere, and all the way through what it seems to be on the outside, is not a good thing, but an evil thing, no matter how piously it may be professed or how industriously its exercises

may be gone through with. Religion has lived with narrowness and bigotry and ignorance, though it is not the friend of any one of them, but it can never live with pretense and make-believe. Whatever religion is or is not it must be honest, and sound, and sincere. Sham will kill it as frost kills an orchid.—Christian Guardian.

WORLDLINESS.

Worldliness is a disease of the blood, yea, of the blood. With some, the disease comes to the surface in theater-going, dancing, card-playing and other occupations that are under the ban. But they are none of them more fatal than the unscrupulous love of money, unscrupulous ambition, unscrupulous self-love, unscrupulous hunger for praise, place and pleasure in any form that costs in character. Worldly ambition, worldly standards, worldly occupations, are all manifestation of a tainted heart that needs the healing work of the Savior. Selected.

NO COMPETITOR.

In this glorious ministry the Church has no competitor. Nothing else in the city shares her work. In secondary ministries she has a hundred competitors who can meet her on even terms. If we are not only to give amusement, or if we are only to superintend a people's leisure, or if our highest mission is to rearrange the common circumstances, then our garlands are shared indeed, our triumphs may readily be eclipsed. But if the Church is set for the rebirth of souls, for the remaking of men, for the imparting of divine capacity, for the revelation of moral and spiritual dynamics; if it is to lead men into the line of a new and blessed ancestry and to transfer them from the servitude of the old Adam into the unspeakable liberty of the new Adam, then who is it shares her glory, and who is it, and what is it that can share her radiant distinction.—Dr. Jowett.

A HERO.

This little incident, which comes to us from over the sea, teaches us what a true hero is:
A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.
One poor man was in greater trouble than his neighbors even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.
Just as daybreak came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.
"O, my son! my son," he cried, "are you really alive?"
"Why, yes father. When I saw the fire, I ran to get our cows away to the pasture lands."
"You are a hero, my boy!" the father exclaimed.
But the boy said: "No, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."
"Ah!" cried the father, "he who does the right thing at the right time is a hero."—Sunday-School Gem.

JUST ONE THING AFTER ANOTHER.

By Gulliver.

Our dear good Bishop Hendrix is nothing if not dramatic. Had he chosen the stage for the arena of his operations he should have rubbed out Rocius, grubbed up Garrick, and made the Booths, McGreadys, et al., look like thirty cents! There seems to be some great loadstone of personality about the man. When on the sea, the captain of the ship seeks him out; when on the land, the American Consuls hunt him up. If during his visit to any foreign capital there is a grand soiree among the highbrows of the land, if one will take his station at the court gate he shall soon discover our Bishop's beaver waving and nodding among the blue-bloods there attendant. Say what you please, brethren, our "Lord Bishop of Melrose" is right there with the fireworks!

But the biggest stunt he has yet pulled off was when, the other day, he clasped the hand of dear old Bishop Cranston, of the M. E. Church, on the platform of the General Conference at Saratoga Springs, bridging, in symbol, the bloody chasm, as it were, and heralding the union of the two great Methodisms, amid the shouts and screams of a sympathetic audience! As Bishop Candler would say, "It was a plumb sight!" One, instinctively, almost, thinks of that pageant staged in the vale of Ardren, by the great Lord Cardinal, between Henry VIII and the young French king. Pray God this Saratoga show may not prove to be as abortive as Woolsey's trick!

Some years ago there was current in this land a bit of clever doggerel, purporting to interpret the patriotic pretensions of the recently emancipated negroes of that period. It ran something like this:

"Oh, de hamfat pan, de hamfat pan!
De gravy am a-billin' in de hamfat pan!
Git into de kitchen as quick as yo' can!
I'm fo' de union an' de hamfat pan!"

Well, I am for the union of all the Methodist bodies under proper and honorable circumstances; and if there be any "hamfat" addenda, why, then, please pass the gravy!

My young old friend, E. B. Chappell, D.D., and else, made a great speech before the General Conference of our Northern brethren. It must be confessed that E. B. is not much "more handsomer" than the writer of this scrawl, but when it comes to brains, as Rev. William Sunday would say, he has "a full nut." Moreover—and that is the big thing with me—he is a modest, brotherly man. Come to think of it, all big men are simple-hearted and easily approached. But that is another story.

I am glad that the "powers that be" in control of our great educational institutions are determined that not only shall the deeds to our property be all right, but that the schools shall be real and truly Methodist. In heaven's name, we have had enough of that hedging, trimming, dodging policy "for the sake of advantage"—big matriculations and else. We have greatly crippled our self-respect, trying to "hang a flower about the sacred text and sweeten it to the sinner's taste." I blush to think of it! No; we have had enough of little echoes of decadent German rationalism, occupying Moses' seat among us. We are now, as it is given out, to have our chairs filled by strong, mature, orthodox, converted—yea, and consecrated men. It would seem that the sad fate of the cradle of so-called "higher criticism" should warn us, should nothing else warn us, of the folly of the semi-infidelity of the German schools. Fact is, Harnack, the biggest gun in the whole rationalistic battery, has gone back to orthodoxy. But some of our "little fellows" have not heard about that—yea, and about much else they need to hear about before they are fit to teach in a genuine Methodist school. And the time has come, Thomas Jefferson, my son, when a school flying the Methodist flag must be what her colors give her out! People are going to patronize our schools because they hope to have their children receive "higher education under Christian auspices"—yea, under Methodist auspices. They will not send their children to our schools to have "the faith of our fathers" weakened, but strengthened. Take it from me, the great body of

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lay people called Methodist, will not stand for any foolishness, as dear old Brother Clifton used to say, "along these lines." No; they have seen the evil of placing nondescripts of all faiths and no faith in professors' chairs in Methodist schools. Verbum sapienti satis est!

The Greenville District Conference held its annual session for the current year at Wolfe City. There was "something stirring" from start to finish. Several of us preached. But, in the name and for sake of truth, and in order to keep the record from bending about, it should be stated, and I so state now and here, that Rev. J. W. Clifton wore off the bell—carried off the blue ribbon or, after what flourish you will, preached the best sermon of the series. This was the consensus of all present. Brother Clifton is a nephew of the late Rev. W. L. Clifton, of the North Texas Conference, who was for many years one of our strongest men. The younger man has much of the ability of the elder. Their mental processes are very like. A prominent lawyer who sat next to me while the sermon was being delivered, remarked at the close, as he wiped the tears from his eyes, that "that sermon was the first one he had heard in many a day that had the real note of prophecy in it." It was really a great sermon. God bless old Jim and make him fruitful of many such deliverances!

Well, I note that Bishops McCoy and Mouzon have charge of the Texas Conferences this year. Let it be so. They are both fine fellows and good preachers. If we field hands will work as hard and as faithful as these two overseers, we will harvest a fine crop in our great Methodist field this year. I do not like the date for holding the North Texas Conference, however, and I hope Bishop McCoy will set it back at least fifteen days. I know what he will answer to this: That we have been clamoring for several years for an earlier date, and he tried to satisfy us. But I fear for the collections if such a big turnback is made at one time. From December 2 back to November 1 is too big a jump, I fear. Still, if the others can stand it, I will try. "We can't get all the coons up one tree," is an old negro saying that carries a big chunk of philosophy with it.

Before closing this article allow me to say a word about a book that I have just finished reading for the second time—Uhlhorn's "Conflict of Christianity with Heathenism." It is, in my humble judgment, the best book extant, dealing with the first three centuries of our era. It presents, without aiming to do so, apparently, some parallels between those times and ours that the thoughtful reader will ponder, and with profit. If you have not read it, brethren, do so at your earliest convenience.

"Whenever a preacher gets to the point that he thinks that he 'has so many sermons that he need not make any more,' it is small wonder if his congregations soon get to believing that really he hasn't any sermons at all! Do you get the idea?"

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VERNON DISTRICT CONFERENCE.

The twenty-seventh session of the Vernon District Conference met at Estelline, Texas, April 27, 1916, at 9:30 a. m. Our new presiding elder, Rev. M. Phelan, conducted the devotional exercises.

The conference at once organized by electing a Secretary and announcing of the different committees was made by the presiding elder.

This was Brother Phelan's first experience in holding a District Conference, but we say with pleasure that he is the man for the place. We all love him and appreciate the good work he is doing in the Vernon District. But a feeling of sadness came over the whole conference when the name of Rev. J. G. Putman, our former presiding elder, was mentioned. He who had borne the burden so long and so faithfully had to lay aside his armor and bow to the will of the Chief Captain, retire and rest for a while. A telegram of love and cheer was sent him by the conference.

The spirituality of the conference was the best in the history of the conference for many years. From the introductory service to the benediction of the last sermon the Holy Spirit was present and manifested Himself in many ways.

Every pastor in the charge was present, and the laymen had the best representation ever known in the history of the district.

Dr. O. F. Sensabaugh, presiding elder of Dallas District, was with us, representing S. M. U.

Dr. Geo. S. Slover, that prince of schoolmen, visited the conference and preached a fine sermon to the delight of all who heard him.

The reports from the various charges were full of encouragement, progress being made along all lines of Church work.

The following were elected delegates to the Annual Conference:

- H. J. KING.
- W. M. CRUTCHFIELD.
- J. W. WALKUP.
- C. B. RANDELL.

Alternates:

- Geo. W. Backus.
- R. M. Bailey.

Brother Geo. H. Bryant and his people at Estelline know how to entertain, as was proven by actual demonstration. A more open-hearted hospitality was never shown any District Conference than that was accorded the visitors at Estelline. They seemed to be trying to outdo each other in showing their guests a good time and to show that we were capable of appreciating their kindness, the conference voted a unanimous resolution of thanks to Brother Bryant and the good people of Estelline.

Odell was selected as the meeting place of the District Conference in 1917.

Only one bad feature presented itself during the whole of the session. When the question, "Who are licensed to preach" was called, we had to answer no one, with a feeling of sadness and a consciousness that somebody had left a duty undischarged, so, following this report, the presiding elder announced that he would preach on "The Call to the Ministry" on Sunday, which he did in a manner that made pastors and people sit up and take notice.

ROBT. E. BURNS, Sec.

DECATUR DISTRICT CONFERENCE

The ninth session of the Decatur District Conference met in the beautiful little town of Jermyn, April 27. The opening sermon was preached the previous evening by Rev. J. T. Bludworth, of Argyle.

Rev. W. A. Stuckey, our presiding elder, opened the conference Thursday morning with a splendid message, emphasizing the importance of a revival in every charge.

S. J. Culwell, of Bridgeport, was elected Secretary and R. B. Moreland, Assistant. All the work of the conference was well looked after, and I don't think we ever had a more spiritual conference. The old-time shout was heard all through the sessions and climaxed Sunday morning in the love feast. All the preaching was of a high order (barring one sermon by this scribe), and was done by men of the district except one sermon by Rev. P. C. Archer, of McKinney, who represented the Superannuate Homes.

Rev. A. Frank Smith was a visitor and presented S. M. U. Scholarships. Two splendid young men were

licensed to preach—Ray Crawford and Earl Patton.

The following were elected delegates to the Annual Conference:

- D. L. HOYL, Decatur.
- SIL STARKS, Jacksboro.
- J. R. BOURLAND, Roanoke.
- REV. T. B. CLAYTON, Bryson.

The reports of the pastors showed progress in all lines of work. Some good revivals had been held; good increase in membership of the Church; Epworth Leagues have increased nearly 200 per cent in membership this year. All the pastors but two were present—one kept away on account of sickness, and Brother Hudgins was in a revival.

Brother Stuckey was all we could ask for as President, and there was not a dull moment during the conference.

Brother J. L. Sullivan, pastor of the Church, together with the members and the entire citizenship of Jermyn, gave the conference delightful entertainment. The G., T. & W. Railroad people were exceedingly kind, holding their train at Jacksboro in order that we might reach Jermyn the same day.

Mr. Homer Holiday, of Decatur, and Miss Ruth Knox, of Krumb, were elected to the Sunday School Scholarships in the Southwestern University.

Jacksboro entertains the next District Conference.

R. B. MORELAND, Asst. Sec.

THE JACKSONVILLE DISTRICT CONFERENCE.

The Jacksonville District Conference of the Methodist Episcopal Church, South, convened in the Methodist Church in Troup, Texas, May 18, 1916, at 8:30 o'clock a. m.

The evening before was set for the opening sermon to be preached by Rev. C. A. Tower, of Athens, Texas, but due to the fact arrangements had been made sometime before to have the public school exercises at that hour, we did not have the service, and as stated above, the conference opened Thursday morning.

After several songs and fervent prayers the presiding elder read from the 12th chapter of I Corinthians upon which he made comments and then led the conference in prayer. The devotional service was continued and closed with an old-fashioned testimony meeting. Quite a number of the brethren, both clerical and lay, took part in this splendid service.

The writer was requested by the chair to come forward and call the roll and with an exception of one or two, the pastors were all present and answered to their names. A large number of the lay delegates answered to their names at roll call and several came in later. The attendance was the best we have had in several years.

Troup is a flourishing little city in Smith County at a junction point, situated on the I. & G. N. Railroad. Our Church at Troup is wide-awake and with that prince of pastors, Rev. L. H. McGee, as leader we are expecting great things from that charge this year. At one time during the session of the conference, Bro. McGee stepped forward and made some optimistic remarks concerning our new church building which had its beginning during the pastorate of Rev. T. R. Moreland. In his remarks Brother McGee stated that in the future that magnificent new church building would be finished and then we would have one of the best church buildings in Troup to be found in the South. Following a strong amen, by members of the conference, the presiding elder stated that the people of Troup would be proud of that Church some day.

The pastors made encouraging reports of their work and many of them reported a good per cent of their collections in cash and good subscription. A goodly number of our local preachers were present and made good reports of their work.

All necessary committees were appointed and the business of the conference was dispatched right along on schedule time until the close of the session Friday evening.

Several of the brethren representing institutions of learning were present and represented their work in connection with same as follows:

Rev. W. K. Strother, President of Alexander Collegiate Institute; Rev. J. W. Treadwell, Financial Agent of Alexander Collegiate Institute; Rev. J. O. Leath, representative of Kidd-Key College, and D. H. Hotchkiss, Commissioner of Education for Southern Methodist University.

Rev. S. S. McKenney, representative of the Washington City Church, was introduced to the conference and addressed us in behalf of his work.

Mrs. H. T. Cunningham was introduced to the conference and spoke to us on woman's work and emphasized the importance of having a Missionary Society in every charge, and on circuits a Missionary Society at each appointment.

On Thursday evening of the first day of the conference at 8 o'clock was set for the address by our conference lay leader, Brother Dean, and he being unavoidably hindered, the hour was filled by Brothers Judge Powell, of Huntsville; Judge M. F. Lefler, of Jacksonville, and T. E. Aker, our District Lay Leader.

The hour came for the election of delegates to the Annual Conference, and the following were elected:

- T. E. AKER.
- KNOX HENDERSON.
- D. H. GUINN.
- J. P. LANE.

Alternates:

- J. F. Mallard.
- J. M. Slagle.

The place of meeting for the District Conference next year was selected to be at Athens, Texas.

A few other things I desire to speak of before I close this report: Beginning with the sermon at 11 o'clock the first day, preached by Rev. P. T. Ramsey, the sermon at 11 o'clock the second day, delivered by Rev. D. H. Hotchkiss, and the other by Rev. S. S. McKenney on Friday evening. At the close of the conference we had as fine gospel messages as have ever been preached at a District Conference. The brethren will bear me out in the above statement.

Rev. I. F. Betts, our beloved presiding elder, presided over the conference to the delight and satisfaction of the brethren. He is a wise and judicious executive, and is held in high esteem by his brethren.

Last but not least, Troup people simply know how to care for a District Conference. I could hear the brethren as they remarked, "I have the best home in town." I knew better, for I had the best. We were never entertained more royally at a District Conference. Rev. L. H. McGee is a past master as a host of a conference. We will come your way again, Bro. McGee.

E. C. ESCOE, Secretary.

PLAINVIEW DISTRICT CONFERENCE.

The tenth session of the Plainview District Conference convened at Crosbyton, Texas, May 3, 4.

Our new presiding elder, Rev. A. L. Moore, in his opening talk and prayer pitched the conference upon a high spiritual plane, which was sustained throughout.

Despite the fact that heavy rains fell in the vicinity of Crosbyton the day before conference met, and many

(Continued on Page 14)

DR. W. D. JONES

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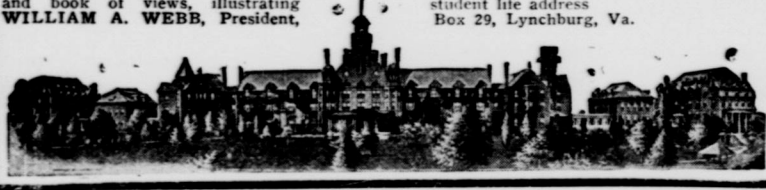
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THE FEASIBILITY OF UNION.
(Continued from page 1.)

historical paths over which we have already come.

In May, 1911, the Joint Commission on Federation, composed of representatives from the Methodist Protestant Church, the Methodist Episcopal Church and the Methodist Episcopal Church, South, adopted the following plan for the union of their bodies by a process of reorganization:

1. We suggest as a plan of reorganization the merging of the Methodist Episcopal Church, the Methodist Protestant Church, the Methodist Episcopal Church, South, into one Church, to be known as the Methodist Episcopal Church in America, or the Methodist Church in America.
2. We suggest that this Church shall have throughout common Articles of Faith, common conditions of membership, a common hymnal, a common catechism, and a common ritual.
3. We suggest that the governing power of the reorganized Church shall be vested in one General Conference and three or four Quadrennial Conferences, both General and Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctly connective, and the Quadrennial Conferences to have full legislative power over distinctly local affairs. We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such organizations of colored Methodists as may enter into agreement with them may be constituted and reorganized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization.
4. We suggest that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences, and the lay delegates by the laity within the Annual Conferences, under equitable rules to be provided therefor. Each Annual Conference shall have at least one ministerial and one lay delegate. The larger conferences shall have one additional ministerial and one additional lay delegate for every — ministerial members of the conference, also an additional ministerial and lay delegate where there is an excess of two-thirds of the fixed rate of representation. All legislation of the General Conference shall require the concurrent action of the two houses.
5. We suggest that the Quadrennial Conferences shall be composed of an equal number of ministerial and lay delegates to be chosen by the Annual Conferences within their several jurisdictions according to an equitable plan to be provided for.
6. We suggest that the Quadrennial Conferences shall fix the boundaries of the Annual Conferences within their respective jurisdictions, and that the Annual Conferences shall be composed of all traveling preachers in full connection therewith and one lay representative from each pastoral charge.
7. We suggest that the Quadrennial Conferences shall name the Bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference.
8. We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions.

This plan was duly submitted to the General Conferences of the three Churches, to the General Conference of the Methodist Protestant Church in 1912, to that of the Methodist Episcopal Church in 1912 and to that of the Methodist Episcopal Church,

South, in 1914. The first to adopt the proposed plan was our own General Conference. The plan was adopted by our Church "as tentative, but, nevertheless, as containing the basic principles of a genuine unification."

Only in one particular did we suggest any modification of the proposed plan. The plan as it left the hands of the Joint Commission provided that the colored membership of the Methodist Episcopal Church and that of the Methodist Protestant Church and that of such other organizations as may adopt the plan should be "constituted and reorganized as one of the Quadrennial or Jurisdictional Conferences." The suggested change by us is contained in the following words: "However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization, holding fraternal relations with the reorganized and united Church."

The General Conference of the Methodist Episcopal Church, now in session at Saratoga Springs, adopted the plan, using the identical words of our own General Conference, namely, "as tentative, but, nevertheless, as containing the basic principles of a genuine unification."

Our Northern brethren, however, recommended the following changes in the original plan as submitted by the Joint Commission:

- (a) That the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions.
- (b) That the number of Quadrennial Conferences as stated in the proposed plan be so increased as to provide more adequately for the needs of the reorganized Church both at home and abroad.
- (c) That the General Conference consist of a single house, made up of delegates elected by the Quadrennial or Annual Conferences, or both.
- (d) That, conforming to the suggestion of the Joint Commission the colored membership of the reorganized Church be constituted into one or more Quadrennial or Jurisdictional Conferences.

It will be seen, therefore, that there are suggested differences in the recommendations of the two General Conferences as to the colored membership, the number of Quadrennial Conferences and the composition of the General Conference. These differences, in our judgment, are minor differences and will readily yield to the conciliatory spirit which now so happily characterizes the two Methodisms.

There is yet one other suggested difference and, as we see it, this presents the crux of the whole problem in the plan of unification. And this difference is found in recommendation:

- (a) That the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions.

This single item will tax our statesmanship and test our love. Love, however, is a mighty solvent and to love few things as yet have ever proved impossible.

THE CONTRASTED GOVERNMENTS OF THE TWO EPISCOPAL METHODISMS.

Our former honored preceptor, now ascended, Bishop John J. Tigert, in his "Constitutional History of American Methodism" has a suggestive chapter on "The Contrasted Governments of the Two Episcopal Methodisms."

We do not dishonor the memory of Bishop Tigert when we say that "the personal equation" entered largely into the writing of this chapter. We doubt, indeed, if any other man in Southern Methodism could have written with higher regard for purely historical truth at the time

he wrote his Constitutional History. It has been nearly a quarter of a century since that book was written. Many things have happened since the date of the writing of Tigert's Constitutional History. And even in the clarified atmosphere of today some authors, whom we could name, have written far less impartially than our personal friend and teacher was enabled to write in his day.

Having said this much, however, we are bound to say more, and we choose to say it in Bishop Tigert's own words: "Waiving, as before, or conceding, if the reader choose, the abstract question of the desirability of the reunion, on broad Christian principles, of the two Methodist Episcopal Churches, there confronts us the problem, of whose easy solution only one ignorant of the history of the Church could be sanguine, of a formal, explicit and mutually satisfactory adjustment and reconciliation of the fundamentally opposed schemes of government in the two Churches."

The rock upon which American Methodism was split asunder in 1844 was the declared supremacy of the General Conference as a legislative, executive and judicial body. The brethren of the North took the affirmative and the brethren of the South took the negative in the memorable discussion of '44. The then Senior Bishop of the as yet undivided Church, Joshua Soule, of New England, took his stand with the Southern brethren and, in a speech which alone would make him immortal, solemnly declared that the announced doctrine was a new doctrine—a doctrine which, despite his intimate knowledge of every Methodist General Conference, he had never before heard proclaimed.

Is it too much to say that this doctrine of the universally supreme power of the General Conference as a legislative, executive and judicial body presents the outstanding difference between the governments of the two Methodisms and that even the removal of human slavery (which was the occasion of the division in 1844) has in no way made organic union less difficult? The seventy-two intervening years have in no measure obliterated the differences which divided us in 1844.

In our own Church our Bishops from the first have been recognized as a co-ordinate branch of our government, sharing alike the functions of the executive and judicial departments of governments. The Annual Conferences themselves are the Supreme Court in Southern Methodism, and they alone, in the last analysis, are judges of the constitutionality of the actions of the General Conference.

The plan of unification as submitted by the Joint Commission suggests that neither the General Conference nor the Quadrennial Conferences shall be judges of the constitutionality of their actions, and in suggesting that the General Conference be made the supreme legislative, executive and judicial body of the Church the General Conference of the Methodist Episcopal Church, nevertheless, concedes that it shall be such "under constitutional provisions and restrictions."

It is at this point, we repeat, that our statesmanship will be taxed and our love tested. If, however, the two Methodisms sincerely believe that their union is the will of God, and if the Commissioners shall conduct their "negotiations in a generous and brotherly spirit," American Methodism of the twentieth century will present a reunited Methodism to the world. And for so holy a consummation let us devoutly pray.

LETTER FROM DR. JAMES A. ANDERSON.

We give herewith a letter addressed to the editor of the Advocate from Dr. James A. Anderson, of Conway, Arkansas. The letter bears the date of May 16, 1916.

Our readers will recall our quotations from recent editorials in the Arkansas Methodist in which the editor of that paper charged that Bishop Morrison, at the late session of the North Arkansas Conference, had "misinterpreted and misapplied" an opinion of the College of Bishops in his ruling that the paper submitted by Dr. James A. Anderson, Commissioner from the North Arkansas Conference for interests of Vanderbilt University, could not be considered by the conference. Our readers will recall also that our interest in this paper began with Dr. Millar's insistence that the editor of the Texas pass upon the right of the conference to hear Dr. Anderson's paper—an opinion which would involve the correctness of Bishop Morrison's ruling. We maintained a proper silence to the Methodist as long as we could and only gave attention to its editor's question after he had called the attention of his readers to our failure to answer.

Our readers will recall, further, that we asked to see the paper before expressing an opinion as to its admissibility before an Annual Conference. How artfully the editor of the Methodist declined to accede to our request is well known to our readers. Our challenge to him to publish the paper, or to its author to present it to us for publication, has brought from Dr. J. A. Anderson the following letter:

I note what is said in your editorial, copied last week by the Arkansas Methodist, concerning my report as Commissioner from North Arkansas Conference for interests of Vanderbilt University.

When I was appointed Commissioner by the conference it was with a full knowledge as to my views on the whole Vanderbilt controversy—that it was one of the most needless and disastrous controversies that ever arose in the Church; that I firmly believed in the loyalty of the Vanderbilt Board to the Church, albeit they did not take the same views as some others as to what was their duty; that "the Church" had finally sued for rights that did not exist, and had lost the rights that did exist.

When I drew my report it was with the intention of keeping the record clear, looking to reopening litigation that would recover for the Church ownership and control of the university, as I think could be done, and as I believe the General Conference intended we should do. Subsequent developments, particularly the fact that we were getting forward rapidly with the two universities now established, and the fact that there seemed good hope of concentrating the whole Church upon these two enterprises, convinced me that whatever the rights of the Church or the errors of administrators might be, it were better to abandon any further purpose as to Vanderbilt and seek to unite the Church upon the enterprises now in hand. Therefore, my interest in this report became largely academic. Nevertheless, if I were to report at all, I could report only what I believed to be the facts. Besides this, there was the further practical phase of the matter that I did not wish to stand on the record as having favored the course taken in reference to Vanderbilt.

For these same reasons, while I had by every token a clear right to read the report to the conference, and knew at the time that I had such right, I did not care enough about the right to put myself into a wrangle with the venerable Bishop who was presiding and who was my personal friend and a guest in my home at the time, and who has always shown me more consideration than I deserved. It was my personal regard for Bishop Morrison which rendered me willing, for the time, at least, to forget my rights as a member of an Annual Conference.

Now that you call for the report, if you will publish this statement, and will agree to publish the report, if found respectful in its terms and free from mere personalities, I am inclined to secure a copy and send it to you. I have no copy, and the report is in the archives of the conference. Sincerely,

JAS. A. ANDERSON.

Our reply to this letter, under date of May 17, was satisfactory to Dr.

JAMES A. AN-

letter address- Advocate from on, of Conway, bears the date

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Anderson and his interesting paper, which failed of consideration at the North Arkansas Conference because of Bishop Morrison's ruling, is now in our possession and would have appeared in this issue of the Advocate but for the large space given to the matter of Methodist union. The paper will duly appear, as promised, in our columns.

It has been evident to us for many weeks that the painful necessity is upon us to go to the bottom facts in the further discussion of our school problems. It has been evident, however disagreeable the task, that the Vanderbilt controversy must be continued until our Annual Conferences shall definitely instruct their delegates to the coming General Conference, one way or the other, as to the value of further agitation upon that unpleasant subject. And believing this, our recent controversy with the Arkansas Methodist has been directed to the sole end of bringing to light the paper of Dr. James A. Anderson, because in its declarations we expected to find the root trouble in our educational affairs west of the Mississippi River.

We will make no reference, of course, to the contents of Dr. James A. Anderson's paper prior to its publication in our columns, and, indeed, it is not necessary to do so in order to confirm our previous impressions as to the root of our educational difficulties encountered in our efforts to establish our new universities. Dr. Anderson's letter, as here given, is a manly, straight-forward confession of the motives which controlled him in the writing of his paper. He believed, as per his letter, that the Vanderbilt controversy "was one of the most needless and disastrous controversies that ever arose in the Church." He believed "in the loyalty of the Vanderbilt Board to the Church." He wrote his report "looking to reopening litigation." He wrote his report because he "did not wish to stand on the record as having favored the course taken in reference to Vanderbilt." And all this is just as we had surmised. We are now at the bottom fact of our recent educational difficulties and the ground is clearly prescribed upon which future controversy must be waged.

Dr. Anderson further says that "subsequent developments, particularly that we were getting forward rapidly with the two universities now established, and the fact that there seemed good hope of concentrating the whole Church upon these two enterprises, convinced me that whatever the rights of the Church or the errors of administrators might be, it were better to abandon any further purpose as to Vanderbilt and seek to unite the Church upon the enterprises now in hand."

We reply that this was a noble conclusion, and, had the leaders of Arkansas Methodism taken the same view of the matter, there had been none of the present controversy. The truth is, that some of the leaders of Arkansas Methodism have arraigned the acts of the Educational Commission which relate to the new universities quite as severely as they arraigned other acts of the Commission which relate to Vanderbilt University. Their arraignment is all of one piece and convinces us that the Vanderbilt question is at the bottom of all our trouble and has dictated the whole of our differences. Of this, however, we shall speak when Dr. James A. Anderson's paper shall have appeared in our columns.

"When the bird in the heart sings sweetly, what does it matter if there be turmoil without?"

TAMPERING WITH THE COMMANDMENTS.

The Literary Digest, May 13, says: It is proposed to make some of the Ten Commandments easier of comprehension to the young, and a Commission of Bishops of the Protestant Episcopal Church is entrusted with the act of revision. Its work will be reported to the Episcopal convention meeting next autumn.

What is proposed, it seems, is that the Commission shall take away the inspired statement in the fourth commandment which makes the Sabbath a memorial of the finished creation, and shall remove the sanctions stated in commandments two, three and five. Open your Bibles at Exodus, the 20th chapter, and read the commandments in order that the seriousness of what is proposed may be appreciated.

The theology of the Bible long has had its critics and it is only a step from attacks on the theology of the Bible to attacks upon the ethics of the Bible. Critics long have sought to undermine our faith in the Bible's theology and now some are turning to the self-appointed task of weakening our faith in the divinely announced sanctions of the lofty ethics of the Bible.

Upon the recurrence of each Sabbath the Jew was reminded of God as Creator and was taught to believe that in six periods of time, designated as "days," God had created the heaven, the earth, the sea and all that in them is. Each holy day was a protest against the ideas of polytheism and materialism. The day was a solemn protest against the tendency to believe in the eternity of matter or that the universe could have had any other than a single, intelligent, personal cause.

Why cut out the statement now that "in six days the Lord made heaven and earth, the sea, and all that in them is?" Do not men still need to be warned against the blight of materialism and the idea of an impersonal authorship of the world? And is not the intelligent, personal authorship of the universe vastly more credible, both from a scientific and a philosophical standpoint, than any other explanation of the universe? And if so, why not teach this to our children?

Once more, why, for example, remove the sanction from the fifth commandment? Is it not demonstrable that filial honor to parents furnishes the basis for holy character and for a manner of life which tends to insure length of days? What reason, then, can be given for the desire to remove the solemn words, "that thy days may be long upon the land which the Lord thy God giveth thee?"

No, brethren, let the old Book stand. That old Book has witnessed the decay of the governments of earth which defied its teachings and renounced its holy sanctions. The world is literally on fire today because men would have none of the old Book. Discredited and fallen in ruins are the vain philosophies of men which pretend to be wise above the things which are written.

TWO DISTRICT CONFERENCES IN ONE WEEK.

(Editorial Correspondence.)

I had the rare pleasure of spending a few hours at the session of the Fort Worth District Conference, at Arlington, and at the session of the Dallas District Conference, at Tyler Street, Dallas, last week. These conferences were an inspiration and each was a model of dispatch in the complex work of a District Conference. The presiding elders, Dr. John R. Nelson and Dr. O. F. Sensabaugh, are seasoned men in the work of directing the affairs of a district. Each plans his work and nothing transpires by haphazard in his conference. It were difficult to say which is the

busier man and which dreams more by day and by night of large plans. Has the presiding elder played out? Is his office an encumbrance upon the work of the Church? Not if men like Nelson and Sensabaugh are at the helm. Alert, devoted, tireless and skilled workers are each of these men.

The Fort Worth and Dallas Districts have had a remarkable year. In the number of accessions to the Church the Dallas District leads. The figures are as follows: Fort Worth, 1107; Dallas, 1440. Each has had a remarkable evangelistic campaign since the last Annual Conference. In the Fort Worth District there were 640 personal workers engaged in the "Win-One" Campaign. In Sunday School enrollment the Fort Worth District leads by 1007. The figures are as follows: Fort Worth, 7480; Dallas, 6473. The Fort Worth District reports 2275 members received into the Sunday Schools since conference.

Each conference drafted heavily upon our resident Bishop. Bishop Mouzon presided at the first day's session at Arlington and delivered a strong and inspiring address on "Asbury and American Methodism," at the evening hour. He preached at the morning session of the Dallas District on "The Call to the Ministry." This we did not hear, but one does not need to be overcredulous in order to believe that the Dallas District heard a thought-provoking and helpful sermon. Bishop Mouzon always comes with prepared messages. He is wise in taking time to prepare and, brethren, we must give our Bishops time for study. The so-called "easy chair" in the study is a vile slander and the Church should count as precious every moment our Bishops spend in the study.

Well, the personnel of these conferences—where can more aggressive men be found in Methodism? Call the roll of the Fort Worth and the Dallas District Conferences and from the Atlantic to the Pacific, from the Gulf to the Great Lakes, more virile, consecrated, alert, open-eyed and open-minded men cannot be found.

Both conferences had a number of distinguished visitors, among them Dr. H. M. DuBose, at the Fort Worth District.

Rev. S. S. McKenney presented the Washington City Church enterprise at each conference.

The Advocate speech was listened to sympathetically by each. O the fellowship of Methodist preachers at conference time! W. D. B.

A SUNDAY ON FATE CIRCUIT.

(Editorial Correspondence.)

We greatly enjoyed last Sunday with Rev. A. P. Hightower and his good people on Fate Circuit. Fate is a pleasant little town in Rockwall County, some sixty minutes out of Dallas, on the Katy. After an evening and a morning of gracious fellowship in the home of Brother and Sister Hightower, the pastor and the editor drove to Mount Zion, some three or four miles out of Fate. Here a fine Sunday School was assembling, and, after a splendid session of the same, the editor preached to a congregation which well filled the large chapel. The audience listened to the same sermon we had preached the Sunday before at the Commencement of the North Texas College from the text, "Thy Will Be Done." Bishop Marvin used to say that when you go to town take your best coat and when to the country take your best sermon. We took our simplest sermon both to town and to the country and God helped us in preaching at each place and seemingly with the same results. The hour was a gracious one. Brother Hightower has many strong supporters on his

charge, among them Brothers Deweese, Loftis, Steward, Middlebrook, Sullivan, Jordan and Matthews and their families.

We dined with Brother and Sister S. U. Deweese and their family, about a mile distant from the church. The father of Brother Deweese came to Texas from Indiana in 1857, and his dust and that of his good wife rest in the beautifully kept cemetery hard by the Mount Zion Chapel. Here, too, sleeps the dust of the father and mother of Brother J. F. Sherwood.

In the afternoon the pastor and the editor drove some three miles to Locust Grove, a union Church, where Brother Hightower has an afternoon appointment. The house, though not large, was well filled, and, after the session of the afternoon Sunday School, Brother Hightower preached an excellent sermon and we exhorted. It was a profitable hour. People of a number of the denominations were present and heard attentively the Gospel.

From Locust Grove we drove back some six miles to Fate. We were refreshed on the way by a delightful visit in the home of Judge and Sister E. C. Heath, just out of Rockwall. Judge Heath is an old-time Methodist and was a candidate for Governor of Texas on the Prohibition ticket in 1890.

Sunday in Fate was the Christian pastor's day, but he and his people invited us to preach in his stead at the evening service in his own Church. Brother Martin proved a delightful host and his house was packed with as attentive an audience as we have anywhere found. After the sermon an appeal was made for subscribers to the Christian Courier and the Texas Christian Advocate. The editor of the Advocate carried back to his office Monday morning the names of three new subscribers.

Brother and Sister Hightower are happy in their work and are beloved on Fate Circuit. In addition to preaching at Fate, Mount Zion, Millwood, Blackland and Munson, Bro. Hightower preaches on Sunday afternoons at Nadine and Locust Grove. Children's Day services have already been held at Mount Zion and Fate. Bro. Hightower has received five into the Church during the year. His meetings are planned for July. We returned home refreshed in spirit and grateful for the unselfish, noble lives of the men and women who are serving and saving our country charges.

THE PRESIDENT ON PEACE.

President Wilson spoke before the League to Enforce Peace in Washington City Saturday, May 27.

President Wilson has proved himself the master of lucid statement so often that we have ceased to be surprised at any measure of his excellence of speech. The speech last Saturday, measured by the President's own standard, was among his loftiest and sanest deliverances. He declared that he came not to discuss a program, but to avow a creed and his avowed creed is composed of items of elemental justice, humanity and Christianity.

A single sentence goes to the bottom of our whole national problem, namely, "It is clear that nations must in the future be governed by the same high code of honor that we demand of individuals." The President was proclaiming against a double standard of morality, one for individuals and one for nations. A single standard for each must henceforth be realized.

Men in their corporate capacity somehow have come to feel that they can escape personal responsibility for their corporate actions and in such a capacity avow sentiments and inaugurate movements which they would not avow nor undertake as individuals. Somehow men have come to feel that they are not amenable to the elemental virtues of justice, righteousness and humanity so long as they associated together as States and nations.

Is it not, therefore, the sign of a new day in the life of the world when the President of a mighty Nation boldly steps to the platform and proclaims a single standard of honor and morality for both individuals and nations? And can any man give any reason why it should not be so?

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

SMASHING A RECORD.

On Mothers' Day the First Methodist Sunday School of Temple, Texas, broke all records of Sunday School attendance for Texas and the Southwest, the number present being twenty-three hundred and seventy-one. The explanation is twofold. First, this church is prepared to take care of that many people in Sunday School. Second, it is a working church, and its leaders know how to conduct an attendance campaign, and their hearts are in their task. The program for Mothers' Day began at nine in the morning, and a news paper man who was present, said: "There were fifteen hundred people seated in the building at nine o'clock, and by ten practically the entire twenty-three hundred and seventy-one were present." A good and appropriate program was rendered, but full time was given for the lesson, as usual. The special program followed the lesson period. When the vast audience united in singing such songs as "We Shall See the King Some Day" and "Loyalty to Christ," the enthusiasm gradually rose to fever heat, and when at the close they came to "Tell Mother I'll Be There," the entire audience rose and waved their handkerchiefs as a pledge to meet their mothers in heaven.

In the program were splendid talks and fine music, all appropriate to the occasion. Most of the audience were moved to tears when a gray-haired mother took her place at the piano and played and sang, "I Love to Tell the Story."

Another interesting feature of the occasion was the presentation of gold pins to four young men between the ages of seventeen and twenty-five as a token of their faithfulness to the Sunday School. For ten long years these four have a record of unbroken attendance. The honor roll, which has been kept for ten years, has two hundred names on it, and these four have the best records of the two hundred. Others have perfect attendance records covering periods of from three months to ten years.

Among other plans for the day was a Sunday School Conference, led entirely by local people, in which schools of the whole Georgetown District and of neighboring towns were invited to participate. Seventy-five out-of-town workers were present from Waco, Georgetown, Belton and other points. Much good resulted from this meeting, and it offers a good suggestion to other schools. One who was present says: "Of course the school was well organized and advertised; otherwise this great crowd could not have been gotten together. The reason our Churches and Sunday Schools are not reaching the multitudes is that they depend too much on the people rushing to the churches on Sunday morning, just because the doors are open. You cannot teach the people unless you reach them, and if you reach them you must go after them, and this can be done only by team work, organization and big plans thoroughly carried out. All this we stealily believe."

Mothers' Day in this school was the eighth Sunday in a ten weeks' attendance campaign. Notwithstanding three bad Sundays and other difficulties the average attendance for the eight Sundays was a little more than nine hundred.

Rev. J. W. Bergin is pastor of this Church and Mr. R. O. Culp is Sunday School Superintendent.

NEWS AND NOTES

On Sunday, April 30, all previous records of attendance in the Sunday School of Corsicana, Texas, were broken. The attendance was four hundred and thirty-eight. The largest previous attendance was four hundred and eighteen, and that was on a rally day. Su-

perintendent Watts and his efficient corps of assistants are making things up.

On the first Sunday in May our three Sunday Schools in Cleburne, Texas, reported an actual attendance of more than a thousand. Live pastors, live superintendents and live teachers furnish the explanation.

Trinity Church, Dallas, has eighteen Wesley Bible Classes, the largest number of any one Church in our denomination. They were there before Mrs. Burgin was annexed to that Church by being married to its pastor. We wonder what the record will be after Mrs. Burgin has been on the ground twelve months.

On the evening of May 4 it was the editor's good fortune to meet with the City Wesley Bible Class Federation of Cleburne. Having been commended to the Annual Conference from the parent Cleburne Church when he first began his itinerant career, he naturally feels great interest in the doings of the Methodists of this fine little city. Judged by the Federation, Cleburne Methodism is still of a robust, loyal, aggressive type. The Wesley Bible Classes are doing worthy things and planning for still larger activities.

Rev. E. L. Silliman, District Sunday School Secretary of the Greenville District, sends in a specimen of the District report system in use by the Sunday School Board of the North Texas Conference. The aim is to secure and tabulate definite information each month concerning the actual condition of each Sunday School in the conference. The matters to be reported on are, (1) number enrolled; (2) amount raised for missions; (3) number on Cradle Roll; (4) number in Home Department; (5) teacher training classes; (6) points in standard of efficiency; (7) number joining Church; (8) Children's Day; (9) average attendance. The inevitable result of such a fine follow-up system will be to systematize and improve the work of the Sunday Schools.

The Dublin District Sunday School Conference will meet in Dublin, June 6-8. This is the most largely attended District Sunday School gathering in Texas, and Secretary Knowles is laying himself out to prepare a program of unusual richness. Those Dublin District folks have a habit of going to district meetings, and they will be there this time.

Rev. John W. Shackford reports that in April ninety-one classes and fifty-nine individual students were enrolled in the Standard Teacher Training Course—one thousand two hundred and twenty-seven pupils in all. This is encouraging, but what are these among the many thousands of untrained teachers who are working conscientiously, but crudely, because they have to feel their way in every step they take in trying to teach the Bible? The Southwestern Division enrolled fifteen classes and forty individual students, making a total of two hundred and sixteen students. By conferences they are distributed as follows: Central Texas, four classes and twenty-one individual students; Denver, one class; Northwest Texas, one class; Texas, three classes and twenty-six individual students; West Texas, four classes and one individual student; Western Oklahoma, one class. It is significant that most of the classes are being enrolled in conferences that have Field Secretaries. We note further that many classes are organized for teacher training work and fail to enroll. More classes have been promised to this editor, personally, than have been enrolled this year in the entire Division. Oh that our Sunday School leaders would get the habit of finishing what they begin.

EPWORTH LEAGUE DEPARTMENT

EULA P. TURNER, Editor
917 N. Marsalis Ave., Station A.
Dallas, Texas.

(All matter for this department must be in the hands of the editor on Thursday—one week before the date on which it is to appear.)

CONFERENCE DATES.

Central Texas, Mineral Wells, June 1-4.
Northwest Texas, Vernon, June 5-7.
West Texas, Austin, June 7-10.
North Texas, Gainesville, June 8-11.
Texas, June 12-15.
Oklahoma, East and West, Sulphur, June 19-24.
Texas State Epworth-By-the-Sea, Fort O'Connor, July 28-August 6.

Topic for Sunday, June 4: The Consecration of Money. Job 27:1-23.

Don't forget to read the dates at the top of this column.

Port O'Connor, July 28-August 6.

CISCO DISTRICT.

Under the direction of Rev. E. P. Williams, presiding elder, and Rev. J. M. Wynne, pastor and host, the Cisco District will hold a Sunday School and Epworth League Conference, May 31 and June 1. This is a good sign of wide-awake workers. A very full and helpful program is planned, the Epworth League features of which are as follows:

June 1. "The Epworth League as Related to the Sunday School," H. W. Gillette, Breckenridge, and Mark Robason, May.

"How to Organize an Epworth League," Mrs. Neal W. Turner, Cisco.

"If You Have a Well-Organized and Conducted Sunday School, Do You Need an Epworth League?" J. A. Dostier, Ranger.

"If You Have a Well-Organized and Conducted Epworth League, Do You Need a Sunday School?" R. T. Capps, Cross Cut.

The Epworth League, the Training School

of the Church," S. P. Gilmore, Sipe Spring, and C. M. Barrick, Barnes Chapel.

"Port O'Connor," C. E. Wilkins, Eastland.

"The Junior League," Mrs. J. M. Armstrong, Gorman.

Each is entitled to two delegates for every twenty-five members. Where pastors have no Epworth League they are requested to appoint two delegates to report on League work for the charge.

The above is very fine. How it does rejoice the heart to see our League and Sunday School forces joining hands to have these big conferences. What a world of good they do in bringing us together and in helping to solve the problems of the individual Leagues.

Did you notice? Cisco gives a whole topic set apart for the presenting of Port O'Connor, for such it will have to be called until we get used to the new location. Who will be next to follow this example?

FIRST CHURCH, DALLAS, TEXAS.

Anniversary Day in First Church, Dallas, proved very successful. The regular seven o'clock hour was given over to a brief business meeting, followed by a program of musical numbers and readings. Refreshments were served and a general good time was had. Immediately following this meeting the League had charge of the evening Church service, which the program outlined in the Era to have been used for the prayer-meeting service was rendered, followed by short talks by members of the League on "What Fidelity Means," "Some Things About Force," "The Discussion Applied to the Epworth League." A good crowd was in attendance and a nice collection filled the baskets.

We hope that the treasurers of the Conference Epworth League Boards are being over-worked trying to acknowledge the receipt of all the Anniversary Day collections. Of course they will be most glad to get them for it gives them something to work on in the future. One-half of this fund goes to the Central Office and the other half is kept by the Conference Board to help in furthering the work of the Epworth League in that conference. What a wonderful help, especially in those conferences where the districts are only

partly organized and an effort is being made to perfect the organizations.

Do you know we have heard of one of our pastors, and this came directly to us from his wife, who had planned a trip to New York City this summer. He had his plans and arrangements all made to go until he heard of Port O'Connor and what a wonderful Encampment we are going to have there this summer. When he heard of that he not only gave up his previous plan, but immediately planned to go to Epworth-by-the-Sea, bought six of the lots that belong to the State Encampment and I have no doubt, is checking off the days on the calendar for fear he will let one get by him and make him late getting down there. I know you want to know who he is. I'm not going to tell, but I know him and I know there will be "something doing" wherever he goes. Better go, too!

EPWORTH LEAGUERS TO MEET AT GAINESVILLE JUNE 8-11

The twenty-fourth annual session of the North Texas Conference Epworth League will meet at Gainesville, Texas, June 8 to 11. Preparations are being made to entertain five hundred delegates from one hundred Epworth League Chapters in North Texas.

Bishop W. R. Lambuth, Rev. J. Marvin Culbreth, Assistant General Secretary, and Rev. Paul B. Kern, of Southern Methodist University, will be the principal speakers on the program.

Aside from the inspirational addresses, Miss Norwood E. Wynn, Evangelistic Missionary to the Mexicans in Texas, will conduct the Bible Study period daily. This conference entirely supports Miss Wynn in her work. It is expected that Miss Kate Wilson, of Dallas, who has just been accepted for the Congo Mission in Africa, and who will sail for that country in August, will also attend the conference.

Other attractive features will be a Missionary Exhibit of Curios and Statistics regarding the work supported by the North Texas Leaguers in Korea, among the Mexicans in Texas, and in Africa. Also an exhibit of Junior Epworth League work, and of the various supplies needed to carry on Epworth League work.

There will be three periods of Institute work, which will touch the practical side of the League work, also round table discussion of the four departments of Epworth League work.

The most important work, which the North Texas Epworth Leaguers have accomplished during the year, has been the organizing of the various District Epworth Leagues. At the beginning of this conference year last July the Dallas, Decatur, Greenville and Paris Districts were the only organized Epworth League Districts in the conference. The Gainesville, McKinney, Sherman, Terrell and Wichita Falls Districts have been organized this year. Last year there were only about forty chapters represented at the Annual Conference, while this year it is expected that fully one hundred of the one hundred and fifty chapters in the conference will be represented.

Rev. C. C. Young, pastor of the Denton Street Church, Gainesville, which will entertain the conference, will offer a Silver Loving Cup to the Chapter having the largest percentage in the Efficiency Test recently adopted by the Central Office.

At the Clarksville Conference Miss Mary Hay Ferguson, recognizing the divine truth of the great commission, "Go ye into all the world and preach the Gospel to every creature," proposed that the Ruby Kendrick Memorial Fund, which had raised \$13,500 in six years to send substitute workers to Korea, be discontinued so that the missionary work of the conference could be enlarged and that money could be given to other countries than Korea. So the Ruby Kendrick Council of Missions was organized in its place, and more than \$5000 has been raised this year for work in Korea, among the Mexicans in Texas, and for Africa.

One of the greatest undertakings of the year has been the beginning of the building of a stone church to be known as the Kendrick Memorial Church in South Sagittarius, Wonsan, Korea, the money for the church, a bell and two stoves having been raised by the Junior Epworth Leaguers of North Texas, the Koreans furnishing the lot and a Bible. This building is being erected under the supervision of Rev. C. T. Collyer, presiding

elder of the West Wonsan District, Korea, who is partially supported by the North Texas Conference Epworth League.

Plans are being made to present a great forward movement for the African work to the Epworth League Conferences in Texas this summer. The Congo Mission lies in the heart of Africa, five hundred miles journey from the coast, and the Board of Missions has asked the Texas Epworth Leaguers to raise \$10,000 to build a boat to carry supplies, missionaries, mail, etc., thus shortening the journey from twelve days on foot to three days by boat. In addition to the splendid work already being done by North Texas Epworth Leaguers in Korea, Mexico, and other places, they will be asked to assume a good part of the amount necessary for the African boat. That the various conferences will undertake this work is practically assured.

The Board of Missions report that last year the North Texas Conference Epworth Leaguers raised for missions a little more than twice as much money as was raised by any other League Conference in the Methodist Episcopal Church, South. Much credit for this splendid showing is due to the faithful and untiring efforts of Miss Mary Hay Ferguson, of McKinney, who has been Treasurer of the Missionary Fund since the organization of the Ruby Kendrick Memorial Fund, now Council of Missions, in 1909.

Plans are being made for a special train to accommodate Dallas Epworth Leaguers, who cannot attend the entire session, to leave Dallas Saturday afternoon, June 10, returning Sunday night, June 11. Mr. B. A. Phillips is chairman of the Committee on Transportation.

The following is the program for the entire session of the conference:

PROGRAM.

Theme: "Young People in Relation to the Kingdom of God."

Thursday, June 8.

3:00 p. m., Semi-annual meeting Ruby Kendrick Council of Missions. 8:00, Praise Service. 8:15, Address, "The Appeal of the Christ to the Youth of Today," Rev. Paul B. Kern. 8:45, Reception by Gainesville Epworth Leaguers.

Friday, June 9.

6:00 a. m., Sunrise prayer meeting; leader, Mr. Jas. M. Willson. 9:00, Bible Study, conducted by Miss Norwood E. Wynn. 9:45, Business Session; Welcome Address, Secretary Chamber of Commerce; response; the President's Message; appointment of committees, etc. 10:15, The Department of Worship, Miss Jamie Webster presiding. 10:45, Epworth League Institute, Rev. Paul B. Kern. 11:15, The Department of Recreation and Culture, Miss Cammie Cornelius presiding. 11:45, Address, "How One May Enter the Kingdom of God," Rev. Paul B. Kern. 3:00 p. m., The Juniors, Miss Lollie Dorsey presiding. Opening Song, by all Juniors; the First Department, Sanger Juniors; (a) Sentimental Prayers, (b) Scripture Lesson, (c) Duet, Mary Lou Hampton and Edna Reed, (d) the Ninety-First Psalm; the Second Department, McKinney Juniors; Solo, Lois Jones (demonstrated by Sarah Dorsey); Superintendents' reports; the Third Department, Gainesville Juniors; (a) Children's Chorus, (b) piano duet, (c) solo, (d) reading, (e) Maypole March and Song; the Fourth Department, Lewisville Juniors; (a) solo, Miss Opal Baggett, (b) original paper on Missions, (c) duet, Nadine Jenkins and Ruby Baggett, (d) reading, Alva Bentley, (e) quartet. 4:30, automobile ride and supper. 8:00, Praise Service. 8:15, Lecture, "The African Mission" (illustrated), Bishop W. R. Lambuth.

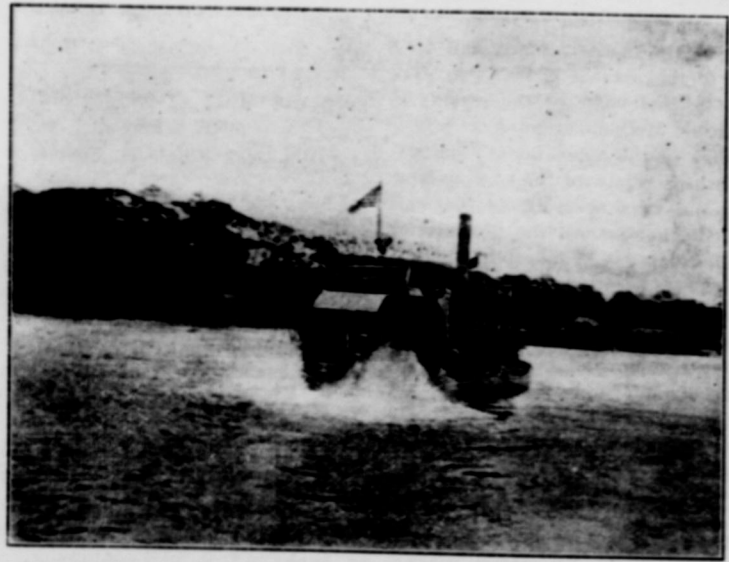
Saturday, June 10.

6:00 a. m., Sunrise prayer meeting. 9:00, Bible Study, conducted by Miss Norwood E. Wynn. 9:45, Business session; election Ruby Kendrick Council Commissioners. 10:15, The Department of Missions, Miss Ada Wilkison presiding. 10:45, Epworth League Institute, Rev. J. M. Culbreth. 11:15, The Department of Social Service, Miss Ella Nash, presiding. 11:45, Address, "Preparation of the Heart for the Work of the Kingdom," Rev. J. M. Culbreth. 2:30 p. m., Ruby Kendrick Council Commissioners' meeting. 3:00, Workers' Council, "The Personal Element in Efficiency," Rev. J. M. Culbreth. 4:00, Business Session; (a) Election of officers; (b) Selection of place of meeting for the next conference. 8:00 p. m., Ruby Kendrick Council of Missions, Miss Mary Elizabeth Capers presiding; Song, "Onward, Christian Soldiers."

(Continued on page 11)

EXTRACT FROM REPORT OF HOME BASE COMMITTEE TO THE BOARD OF MISSIONS, WHICH WAS ADOPTED.

A request has been made by several Epworth League leaders in Texas that the Texas Epworth Leaguers be permitted to take as a missionary special the task of raising such a sum as may be needed for the building of a steamboat to operate as a part of the Congo Mission equipment in connection with the Presbyterian steamer, "Lapsley." In view of the fact that the Texas Epworth Leaguers have contributed very little on the African special, we recommend to the Board that the Epworth Leaguers of the Texas Conferences, the German Mission Conference, and the New Mexico Conference be authorized to raise ten thousand dollars (\$10,000.00) as such special, it being understood that specials at present sustained by said Leaguers are not to be transferred to the steamboat special.



THE "LAPSELY," BUILT BY PRESBYTERIAN SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

onsan District, Korea, orted by the North Tex- th League. ade to present a great r the African work to Conferences in Texas ngo Mission lies in the hundred miles journey e Board of Missions has orth Leaguers to raise t to carry supplies, mis- us shortening the jour- on foot to three days t to the splendid work North Texas Epworth exico, and other places, assume a good part of for the African boat ferences will undertake y assured. sions report that last a Conference Epworth missions a little more oney as was raised by ference in the Metho- . South. Much credit ing is due to the faith- s of Miss Mary Hay y, who has been Treas- Fund since the organi- drick Memorial Fund, ns, in 1909. de for a special train as Epworth Leaguers, sion session, to leave son, June 10, returning l. Mr. R. A. Phillips mmittee on Transporta- : program for the en- ference: RAM. ple in Relation to the June 8. nual meeting Ruby ssions. 8:00, Praise e. "The Appeal of the Today." Rev. Paul B. n by Gainesville Ep- June 9. rayer meeting; leader, 9:00, Bible Study, wood E. Wynn, 9:45, ome Address, Secreta- nence; response; the ointment of commit- Department of Wer- ster presiding. 10:45, e, Rev. Paul B. Kern. t of Recreation and Cornelius presiding. One May Enter the Paul B. Kern. 3:00 sa Lollie Dorsey pre- by all Juniors; the er Juniors: (a) Sen- ture Lesson, (c) Duet, l Edna Reed, (d) the Second Department, s, Lois Jones (demon- y); Superintendents' partment, Gainesville ; Chorus, (b) piano eading, (e) Maypole Fourth Department, solo, Miss Opal Bag- n Missions, (c) duet, y Baggett, (d) read- quartet. 4:30, auto- 8:00, Praise Service. can Mission" (illus- ambuth. June 10. rayer meeting. 9:00, y Miss Norwood E. sion; election Ruby ssioners. 10:15, The Miss Ada Wilkison th League Institute, :15, The Department Ella Nash, presiding. tion of the Heart for m," Rev. J. M. Cul- y Kendrick Council . 3:00, Workers' l Element in El- lbreth. 4:00, Busi- on of officers; (b) eeting for the next tudy Kendrick Coun- ry Elizabeth Capers ard, Christian Sol- page 11)

THE WOMAN'S DEPARTMENT

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

ATTENTION, TIMPSON DISTRICT!

The Timpson District Meeting will be held June 7-9 at Tenaha. Let every auxiliary send names of delegates at once to Mrs. A. B. McCrery, Chairman Homes Committee. MRS. A. B. MCCREY, Cor. Sec.

PITTSBURG DISTRICT MEETING.

The Pittsburg District meeting will be held in Queen City, Texas, June 5-7. Auxiliaries of the district are requested to send names of delegates to Mrs. J. C. Strawn, Queen City, Texas. MRS. E. L. BECK, District Secretary.

ATTENTION, NORTHWEST TEXAS MISSIONARY AUXILIARIES.

The Texas and Pacific Railway and all connecting roads have granted a special round trip rate to the conference at Sweetwater. Selling dates June 2, 3; final limit for return June 9. Remember the dates. Ask your local agent about it.

MRS. NAT. G. ROLLINS, Conference Corresponding Secretary.

TO THE WOMEN OF EAST AND WEST OKLAHOMA CONFERENCES.

We, your representatives on the Inter-nominal Board of the School of Missions for Oklahoma and the Southwest, take pleasure in announcing the fifth session of the school, June 4-10.

The program will include Bible Study, Home and Foreign Mission Text Books for Adults, Young People and Children, Forum of Methods, Studies in Life, Children's Story Hour and Inspirational Lectures.

The faculty will include Mrs. D. B. Wells, of Chicago; Mrs. J. P. White, Albia, Iowa; Miss Ruth A. Shipley, Wyoming, Ohio, and Mrs. R. W. MacDonell, of Nashville, Tenn., besides missionaries and lecturers.

The Southern Methodist Federation of Oklahoma City will entertain—bed and breakfast—all visitors. No enrollment fee will be charged.

We expect a great number of our women to come and enjoy this great opportunity.

MRS. C. H. BUCHANAN, MRS. S. T. KING.

JOAQUIN MISSIONARY SOCIETY.

The Woman's Missionary Society at this place is doing splendidly. There are sixteen members enrolled, but only about twelve in regular attendance. The members have improved wonderfully in respect to manner of rendering the parts assigned them. The social meeting is also the Bible Study meeting.

Mrs. H. Jones was hostess on last Wednesday evening and several guests were invited, who will probably become members.

At the social meeting previous the Superintendent of Social Service had a very interesting program on this subject, which was interesting and profitable.

Mrs. R. L. Carroll has been elected to the office of Second Vice-President, and is taking quite an interest, which means a live society of juveniles. Mrs. Carroll has prepared a beautiful "Baby Roll" book and is getting a number of babies enrolled.

Joaquin Missionary Society expects to contribute materially to the District Meeting, which convenes at Tenaha, June 1. Mesdames Hennigan, LaGrone and Brooke have been elected delegates, but a number of our society expect to attend, as the distance is short.

We must not fail to mention the appointment of Mrs. M. A. LaGrone as successor to Mrs. Carroll as Corresponding Secretary. CLARA S RAMSEY, Supt. Pub.

WOMAN'S MISSIONARY SOCIETY OF CENTRAL TEXAS CONFERENCE.

The sixth annual meeting of the Woman's Missionary Society of Central Texas Conference convened in the Methodist Church in Weatherford, Texas, May 2 1916. After a very helpful and profitable conference of the Executive Committee, composed of all the officers of the conference, in the afternoon of Tuesday, the conference met for the first session promptly at 8 o'clock.

Mrs. J. W. Downs, our much beloved President, presided, and with her usual manner of grace and sweet composure she saw to it that not a dull moment was allowed throughout the entire conference.

Mrs. W. B. Lipscomb, of Nashville, Tenn., one of our Council officers, was present and conducted the opening devotional and gave us a most interesting talk on the lesson selected from the last part of the twenty-first of Revelation.

Following came the addresses of welcome, all of which were full of heart and good cheer. These were responded to in well chosen words by Mrs. J. W. Downs. The remainder of the evening was taken up in numbers on the printed program, and every one enjoyed. The President announced the program for the next morning, after which they adjourned with the benediction.

The following three days were full of interesting and profitable addresses, and it would be a great pleasure to be able to give in detail all that was said, but the time and space forbid.

In the matter of the place where the conference had convened, a guarantee of a good time was at once secured, and truly the good people of that genial old town of Weatherford did not fail to maintain their good record for entertainment. We shall never forget their kindness and untiring hospitality. Among the visitors present was Mrs. W. B. Lipscomb, who is our Home Base Secretary of the Council. Her presence was an inspiration to the conference, and her talks, addresses and splendid charts gave us much information and we hope to have the great pleasure of seeing her face in our next annual meeting.

Dean Jennings, of the Texas Woman's College at Polytechnic, gave a splendid address.

Rev. J. E. Crawford, our Conference Missionary Secretary, delivered a most helpful and inspiring address.

Miss Rollins, from the Texas Woman's College, gave in costume the reading entitled, "The Terrible Week," a story of the

crucifixion. It was well rendered and enjoyed by all.

Rev. H. F. Brooks, of the Mineral Wells First Methodist Church, was also present. The reports from the officers showed an increase and a healthy growth in every department. All these interesting reports will appear in the annual minutes.

The following officers were elected for the new year: President, Mrs. J. W. Downs, Polytechnic; First Vice-President, Mrs. B. R. Beeler, Mineral Wells; Second Vice-President, Mrs. E. A. Milam, Glen Rose; Recording Secretary, Mrs. W. H. Matthews, Corsicana; Corresponding Secretary, Mrs. J. H. Stewart, Hillsboro; Treasurer, Mrs. W. L. Perry, Waco.

Superintendents of Departments: Mission and Publicity, Mrs. R. F. Brown, Waco; Social Service, Mrs. John Pool, Valley Mills; Supplies, Mrs. M. H. Smith, Ranger; Representative for Central Texas Conference Missionary Society on Orphans' Home, Mrs. B. C. Nettles, Waco.

District Secretaries: Brownwood District, Miss Cora Posey; Cleburne, Mrs. J. L. Cleveland; Cleburne, Mrs. J. S. Callicut; Corsicana, Mrs. Neal W. Turner, Cisco; Dublin, Mrs. May S. Whaley; De Leon; Fort Worth, Mrs. R. M. Kelso, Fort Worth; Gatesville, Mrs. Jessie Brown; Georgetown, Mrs. B. T. Stribling, Temple; Hillsboro, Mrs. S. L. Robertson, Hillsboro; Waco, Mrs. R. L. Abbott, Waco; Waxahachie, Miss Josie Yarbrough, Waxahachie; Weatherford, Mrs. A. B. Hitt, Mineral Wells.

The Workers' Conference, led by the conference officers, proved to be one of the most helpful and interesting features of the conference. It was conducted in the manner of a round table, and many helpful questions were asked and general discussions followed.

A resolution was adopted by the conference which allows no auxiliary officer, District Secretary or conference officer to succeed themselves in office for a longer period than four years.

Our beloved Deaconesses, Miss Ethel Jackson and Miss Eugenia Smith, were present and made splendid reports. Their presence is always an inspiration. Miss Jackson is soon to leave for her new field of labor in San Francisco.

After planning great things for the next year, and having had a happy time together, the conference adjourned to meet next year at Fort Worth.

Before signing this article I want to say to the good women of the conference that, having been asked to get out a Conference Bulletin, I will say that I am not losing any time that I can possibly save, and am waiting to hear from several of the conference officers to whom I have written and am expecting early replies.

Yours in the work, MRS. R. F. BROWN.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superintendent Study and Publicity.

Mangum District. The District Meeting convened at Mangum, May 3-5. Mrs. W. A. McPherron, District Secretary, had arranged an interesting and a very helpful program, in which consecration was the keynote.

The opening sermon was preached by Rev. J. W. Sims, Missionary Secretary of the West Oklahoma Conference.

The words of welcome from the three departments—Adult, Young People and Junior of the Mangum Auxiliary—made every one feel at home at the very beginning of the session.

The District Secretary considered it quite fortunate to have fine conference officers present (however, four of these live in the Mangum District), and the conference appreciated having Mrs. C. E. Hall, Conference Recording Secretary, act as Secretary of the meeting.

Mrs. Bobo brought echoes and many helpful suggestions from the Council. She also presented her work, Christian Stewardship.

Mrs. M. H. Dodson held a very helpful Institute on Funds, using posters to demonstrate.

It is gratifying to know that Altus, Oustee and Mangum each had delegates from the Y. P. M. S. and that the Adult First Vice-President from each of these auxiliaries was present and took an active part in Mrs. Morgan's Institute on the Young People's Work.

One evening was devoted to the work of the Y. P. M. S. At this time the Missionary Pageant, "Glimpses Along the King's Highway," was enjoyed by all present. The devotional on this occasion was led by Miss Cloe Greer, President of the Y. P. M. S. at Altus.

In the Institute on Study and Publicity many testified to the fact that the Mission Study Class had been of great value to them. A splendid paper was given on "Bible Study" at this time.

The Junior and the Correlation Work was well presented. The work of the Scarritt Bible and Training School was discussed. A most excellent paper on "The Virginia K. Johnson Home" was given. The conference decided to give the Home a Towel Shower, and June 15 was fixed as the date.

All rejoiced when Mrs. Bobo told of having promised one thousand dollars of the West Oklahoma Conference pledge to build a home in Africa for the three brave young women who go as missionaries to this field, and in thanksgiving for this opportunity the women of Mangum District desire to swell their pledge to \$500 this year.

Mrs. Moss Weaver gave a very strong paper on "Why Have Foreign Missions?" and Mrs. Brooks brought out the need of Home Missions.

Many things of deep interest could be said about the meeting if space would permit. The next meeting will be held at Granite. Mrs. MacDonell in Oklahoma.

During the School of Missions at Oklahoma City Mrs. R. W. MacDonell will hold an institute with the District Secretaries and conference officers. It is a rare treat for the workers to have Mrs. MacDonell with them.

EPWORTH LEAGUES TO MEET AT GAINESVILLE JUNE 8-11.

(Continued from Page 10)

diers" Congregation; Scripture Lesson, Commissioners; Prayer, Bishop W. R. Lambuth; Annual Report of Treasurer of Ruby Kendrick Council of Missions, Miss Mary Hay Ferguson; Conferring of the Missionary Degrees; Duet, Miss Hazel Meadow and Mr. Wm. H. Rue; "Accounting of a Good Year," Miss Norwood E. Wynn; "A Voice from Korea," Miss Emma Louise Webster; "The Call From Africa," Mr. B. J. Roemer; Our Annual Offering, Mr. Jno. A. Rogers; "O, Zion, Hasten," Miss Thelma Cardin.

Sunday, June 11.

6:00 a. m., Sunrise prayer meeting; leader, Mr. Gus W. Thomasson; Communion Service, administered by Rev. D. K. Porter. 10:00, Demonstration of Junior Work, Miss Eula McGuire presiding; (a) Song and March by all Juniors, (b) Bible Study with Objects, (c) Story, (d) Little Lamp Lighters, (e) Bible Story, (f) Little Lamp Lighters, (g) A Visit to Capernaum. 11:00, Annual Sermon, "The World for Christ," Bishop W. R. Lambuth. At this hour addresses on the subject, "How Young People Are Enlisting in the Kingdom," will be delivered by visiting Epworth Leaguers, as follows: Rev. J. Marvin Culbreth, Mr. Gus W. Thomasson, Mr. John A. Rogers, Mr. Outler D. Gose. 6:45 p. m., A Model Epworth League Service; subject, "The Will and the Way;" Leader, Miss Josephine Wolfe. 8:00, Praise Service. 8:15, Consecration Service; address, "The Response of Youth to the Call of Christ Today," Rev. J. M. Culbreth; benediction.

ATTENTION, MISSIONARY SUPERINTENDENTS.

I am anxious to advise our conference at Gainesville just how many Chapters had Mission Study Classes during the year, the name of the textbook used and the number of Leaguers enrolled. Won't you take the time as soon as you read this notice to give me the report from your League and all the above items, and it will help me make a good report of the work accomplished during the year. Please give this matter prompt attention.

ADA WILKISON, Supt. Dept. of Missions.

2503 McKinney Ave., Dallas, Tex.

ANSWER TO PRAYER.

I want to tell you how God answers prayer. After I gave up my work at Wheatland Brother Wilson, my presiding elder, asked me what I was going to do. I told him I was going to preach. Twenty-five years ago the Voice came to me: "Woe is me if I preach not the Gospel. So I must preach or be lost. I cannot afford to be lost. I bade Bro. Wilson good-by, thinking I would start for home at Clinton, La., but I went into my room at my brother's in Oklahoma City and there I asked our Father to let the Holy Ghost lead and to open up the place he wanted me to go and do good for him. So, while walking up the street one of God's children that is willing to spend and be spent and wants to see souls saved, called me in and gave me \$15, and said: "I think God wants you to go to Deming, N. M." I did not know there was such a place, but she told me how to go. So I went, not knowing anyone; but I went to the Mayor, got an order to preach on the streets. He said if I could do any good go ahead. I began preaching on the streets. Then the Lord opened up the way. So we went to a hall and three souls were converted to God. Then Brother Cook, the Methodist pastor of West Tulsa, asked me to come over and help him. So we came last night.



Both as a baby food and a cooking necessity, Gail Borden Eagle Brand Condensed Milk has held the confidence of thousands of women for over half a century.

COUNTRY CHURCHES.

The greatest hindrance to our Country Church is the saloon, picture show and dives of the city. Our people go to town, learn its wicked ways, come back; then the work is to do over. I have known city mutts to come to the country and pull off a drunken dance in our country churches. They stole the clock off the wall and the Bible off the stand. I have known the people of a country Church to be compelled to ask for a special officer to keep order because of the floating city guys. Clean out the city and the country will be all O. K. The best people in our city were born and converted way out in the country.

BEN CROW, Hillsboro, Texas.

A GREAT DISCOVERY OF 1820

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Anyone by writing Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge. 25c at drug stores.

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TOOLS AND

PASSING DAY

Senator Morris Sheppard addressed the Senate of the United States recently on the Texas Bicentennial and Pan American Exposition which is to be held in San Antonio in 1918, an exposition dedicated to the history of Texas and the Southwest.

With the statement that 6000 babies die annually in the United States because of the lack of investigation into dairy products Mrs. Charles D. Hirst, President of the Daily Food Alliance, has sent a personal appeal to women's club members over the country pleading for legislation. The disease which Mrs. Hirst fears will make great increases in infant mortality is bovine tuberculosis.

General Gallieni, until recently French Minister of War and popularly known as the "savior of Paris," died May 27, at Versailles, following an operation for kidney trouble. Gallieni, a veteran of the Franco-Prussian War, was one of the most brilliant members of the French general staff. His daring stroke against the Germans early in the war not only had much to do with saving Paris from capture by the Kaiser's armies, but marked a turning point in the European struggle.

Charles C. Glover, President of the Riggs National Bank, and Henry Flather and William Flather, officials in the same institution, were found not guilty of perjury in the District Supreme Court. The jury was out only nine minutes. Charles C. Glover, President; William J. Flather, Vice-President, and W. H. Flather, cashier, were indicted October 11, 1915, on counts alleging perjury in connection with the bank's suit against Secretary of the Treasurer McAduo and Comptroller Williams.

The National Water Wagon League, in its call for ten million members says of its object: "The object of this movement is not to duplicate the work of the Prohibition party, nor of the Anti-Saloon League, nor of any other similar movement, but the object of the National Water Wagon League is 'The call of the people upon our lawmakers to heed the cry of our country for a halt on the booze and dope traffic throughout our country.'" The League's headquarters are in Baltimore, Maryland, and Charles Luther Nusz is its General Secretary, 207-208 Carroll Building.

A dispatch from Ambassador Gerard believes peace proposals will assume definite form within a few months, if not within a few weeks, according to a correspondent of the Munich Zeitung, who interviewed him. "As a result of our understanding with Germany over the submarine question, the United States now occupies an absolutely free position, even if requested to mediate," Gerard told the Zeitung. "An early peace is just as important to neutrals as to belligerents. Therefore, the American Government feels obliged to do its utmost to further the movement."

State Fire Marshal English says: "The per capita fire loss for continental United States is \$2.51 per annum and in Europe it is only 48 cents. In Texas the fire loss per capita is three dollars per annum. Last year the fire demon collected a toll of \$12,000,000 in Texas and one-half of this amount represented the value of residences destroyed and damaged. A large per cent of dwelling fires are due to unsafe flues than to any other cause. The elimination of the dangerous flue, which is found in a large number of the homes in Texas, will be a great forward step in fire prevention and reduction in fire waste."

General Funston has instructed General Pershing not to discuss the question of withdrawal of the American forces from Mexico in the coming conference with Carrancista General Gaviira at Naniquipu. Pershing was directed to confine the talk to co-operation between American and Mexican forces, and not to go outside of his military area in meeting Gaviira. Pershing in reporting the request for a conference to Funston, said he desired Gaviira to come to his headquarters, where he believed he could convince the Mexican General that with actual co-operation between forces, they could stamp out bandits in Northern Mexico.

The League to Enforce Peace, in announcing the purpose of its meeting in Washington City, May 26, 27, says: "The Washington meeting means the starting of a nation-wide propaganda which will arouse the people of the United States to their duty to their own country in the form of personal service. It means the emphasis anew of the great principles that underlie all peace at home and abroad. It means that the Churches, schools, universities and clubs of all denominations, and all other patriotic and humanitarian organizations have the united privilege of co-operating in what will be a world-wide movement for personal service and universal peace."

The Texas Economic League is authority for saying that we have in Texas a half million children of scholastic age who do not attend school. The census enumerators found that 42 per cent of our children of school age were not enrolled in any kind of a school. The average annual attendance of those who do enter is 56 days, and we rank forty-second with other States in this respect. Seven per cent of our white and 25 per cent of our colored population ten years of age and over is unable to read and write, and if we do not overcome illiteracy more rapidly in the future than we have in the past decade, it will require three generations for all our people to become able to read and write.

Jonathan Lane, a noted South Texas lawyer, died at Port Aransas on the afternoon of May 26. While his health had been failing for a year, Mr. Lane's death came as a surprise to his friends and family, the only one of whom was at the bedside being a brother, Thomas W. Lane. Death came after a severe illness which came on suddenly in the afternoon. Mr. Lane was sixty years old and has been practicing law in South Texas since 1885. He was a member of the Houston law firm of Lane, Wolters & Story. He had been active in Democratic politics in the State for many years, but only held office one time, being a member of the State Senate from 1886 to 1890. He is survived by his wife, one son, Walter Lane, and by several brothers and sisters. The interment took place at Flaton.

Colonel John Singleton Mosby, the most famous Confederate raider of the Civil War, died in Washington City May 30, after a long illness. He was a native of Virginia and was 82 years old.

During the great Preparedness Parade in Dallas, Tuesday afternoon, May 30, in which 100,000 people were reviewing a parade of 20,000 marchers, an awning at 1800-1802 Main Street fell killing four people and injuring 14. The dead are Mrs. F. E. Allen, 55 years of age, of Birmingham, Alabama, who was visiting at 1807 Corsicana Street; Mildred Butler, 11 years old, 1807 Corsicana Street; Al Lott, 50 years old, 3112 Gaston Avenue; A. E. Cannon, 65 years old, 2501 Birmingham Street.

The Hon. Thomas B. Love, who was a candidate at the State Democratic convention in San Antonio last week for National Committeeman from Texas, told an audience which half filled the lower floor of the auditorium of the Municipal Building, in Dallas, on the evening of May 30, that he is going to fight to a bitter finish the issuance of an election certificate to Judge William Poindexter as National Committeeman. He said he is prepared to contest the vote on the convention floor, and that he has bona fide documents to show that he was duly elected to the office which he declared was wrested from him by special interests, working in hand with "liquor submarines."

James J. Hill, railroad builder, capitalist and most widely known figure of the Northwest, died at his residence on Summit Avenue, St. Paul, Minnesota, at 9:30 o'clock, May 29. James J. Hill discovered the "breadbasket of the world" in the Great Northwest. He led in its development from a wilderness into what now comprises six wealthy States dotted with 400,000 farms; and he blazed a trail for transportation which reached eventually from Buffalo to Asia, with a total mileage of rail and steamship facilities that would "nearly girdle the earth. Near Guelph, in Ontario, where James J. (Jerome) Hill was born in 1838, the son of an Irish-Canadian farmer, who died when the boy was fifteen, there stands a tree stump labeled: "The last tree chopped by James J. Hill." That tree marks the place where he determined to go to the United States, and become the maker of the Great Northwest.

In its message on "The Opportunity and Test of American Christianity," the Federal Council of Churches sums up the needs of war-stricken Europe as follows: "1. Belgium. Five million dollars needed at once. Three million destitute people in Belgium kept alive by the relief furnished through the Commission for Relief in Belgium. 2. Northern France. The need here is even greater than in Belgium, according to Mr. Wolcott, because of the lack of native supplies. There is plentiful testimony to bear out this statement. The appeal comes from the stricken people driven from their peaceful homes and left as refugees, dependent upon charity where the resources of charity, not its spirit, were wanting. The distress of the thousands of homeless, added to the helpless condition of the thousands of orphan children, challenges the sympathies and gifts of American Christians. 3. Serbia. Five millions of people deprived of their living and of chance to make it. Five millions of dollars would give only one dollar to each sufferer. 4. Poland. Eleven millions of homeless, wandering peasants, mostly women and children. 5. East Prussia. Like Poland, East Prussia has been overrun by the contesting armies, the people driven from their peaceful homes and left as refugees, since the contested territory is sure to be devastated. With thousands of people driven from their homes, deprived of their livelihood, the suffering and need have been severe. 6. The Armenian crisis. If the destruction of a race is thwarted, it will be because of the action of American representatives and the relief given by our people. Late consular reports say that there are 500,000 Armenian refugees in the districts of Damascus, Zor and Aleppo. All relief committees strongly urge larger remittances. Mr. Peet, of Constantinople, business agent and treasurer of the four Turkish Missions of the American Board, says the relief already received has worked wonders, and if properly continued, will help save a Christian nation from extermination. There are 300,000 refugees in Turkey who need help besides the half-million referred to. A million dollars could be profitably used at once in his district alone. We must add to these at least 200,000 survivors in the Caucasus and Persian Armenia—50,000 of them girls under fifteen, and 60,000 boys under fifteen. The total number of survivors is now placed at about 1,175,000. This increased number adds to the need of help. The condition of the refugees requires constant attention to prevent the spread of epidemic diseases." Dr. Charles S. McFarland, General Secretary of the Federal Council of Churches, after a personal inspection of the present situation in Europe, says: "Despite all mutterings and trivial complaints, all these peoples are really looking or will look to America for light, but whether or not political differences hinder America's official opportunity, there is nothing in the way of a great work of reconciliation by the Churches of Christ in America with the Churches of Christ in Europe. We may continue our spiritual task, unhindered by political limitations, from which we have unique if not absolute freedom. We may, without intruding upon men's consciences, find ways of suggesting that peace and justice will both be approached by the Churches, and especially the responsible Christian leaders of nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere."

"Visible fruit from Christian endeavor may be delayed from causes beyond personal control. Actual comfort as the token of God's favor is never withheld from faithful discipleship of our Lord Jesus Christ."

You can't mock God with lies; you can't offer him devotion that isn't indorsed by the action of the life; you can't offer him a petition that does not rest on the sanction of the deed; and in that hour when you and I are praying for those who dwell far away, when we really enter into the great longing of Christ's longing heart for all mankind, and pray as the Lord Jesus prayed, 'Thy will be done, O Father, in heaven and on earth,' that there may be one flock and one shepherd, we shall bring our wealth and we shall lay down our obedience also at his feet.—Robert E. Speer.

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Take a few minutes to consider the nearby educational institutions for preparatory training, then think this over:

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THE SAN ANTONIO FEMALE COLLEGE.

This institution closed one of the most successful years of its history on the evening of May 3, giving diplomas to fourteen young ladies who had finished their four years' course with distinction.

And since my own daughter was one of these, I desire to say some things about the school that ought to be said. I have no brief from them to say it, but I think the Methodism of Texas ought to consider some things in trying to educate their daughters that is pre-eminently adhered to and actuated in this school for girls. We live in an age of latitudinarianism, and the latitude allowed some of our young ladies in some schools, and especially in the graduating classes of our free schools, at least in those of the larger cities, is alarming. I am not discussing the latitude of the curriculum itself, but of the social standards that are mostly the results of the free school system. The curriculum is low enough, but the standards of social behavior represent the free and easy kind, that grants indulgences to whatever a pupil may desire, no matter how improper it may be in the eyes of those whose age and experience gives them the right to be heard. Dr. Harrison has certain restrictions and certain rules that must be adhered to if you send your daughter to the San Antonio Female College. I will not enumerate them, but you may be perfectly sure that they are of such a nature as will protect a young girl from all kinds of social excesses, and build up within her, right at the time when she is beginning to feel that she is budding into womanhood, standards of her own that will fortify her against evils that may threaten her in her association with young men. There are very few mothers and fathers who seem to realize the real significance of a girl's relation to the opposite sex. The truth is, that she finds the compliment of her being in a young man. She is the negative and he the positive pole of a psychological battery, and the girl finds the circuit complete when she has association with a young man. Properly restricted their association should not be interfered with. Indeed, it ought rather to be encouraged; but these restrictions should be so wrought into the girl's life

that it will become a part of her own ideal as she determines what a man should be or do when he chooses her for a companion. Now these restrictions and limitations are a part and parcel of the everyday life of the San Antonio Female College, and no mother or father will ever be afraid a girl of theirs will be allowed to do what they would not have them do at home. There is not a parent in Texas but who knows that their girls are just as safe at this school as they would be under their own roof. Dr. Harrison will see to that if he has to guard them night and day.

But I started out to say something about the reason why so many of the alumni from this school go out in life with a distinct and high-minded ideal that seems to characterize them always as graduates of this school. I do not think it is all due to Dr. Harrison. He has his field, he has his work, and he does it well, but the lofty ideals and womanly superiority of these girls are due more to Miss Walton, the principal in this school, and her splendid corps of lady associates than to everything else combined. About a year ago I sat out in the auditorium and listened to some recitations and some original essays, and then I looked over the hall and watched the intelligent and responsive eyes of the woman who more than any one else had helped to form and cultivate the minds of those who spoke, and I said, "That woman will live in the future of those girls as certainly as good or evil will mould a life for good or bad. Her high standards, her noble example, her cultured and refined tastes, her knowledge of literature and her fine discrimination in selections for her girls for collateral reading, her classification and analysis of these studies when in rich and varied illustrations she lectures her classes. These and scores of other and more subtle arts of a true and cultured woman help to mould the minds and form the ideals of a girl as nothing else can ever do. No wonder that these girls go out in life with a peculiar mark of lofty standards stamped upon their intercourse with men or women and makes it unnecessary for any of them ever to attend a "boarding school for girls" in order that they may make their entree into society.

I have said all these things be-

A TOUR OF 20 DAYS IN WONDERLAND

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MRS. J. D. YOUNG, General Secretary, Texas Woman's College, Ft. Worth, Texas.

FRANK REEDY, Southern Methodist University, Dallas, Texas.

A. E. DOVE, C. P. & T. A. Rock Island, Dallas, Texas.

cause I think they ought to be said. Dr. Harrison has quite a reputation for the success of this school...

DISTRICT CONFERENCES. Madill, at Mansville... Hillsboro, at Covington... Ardmore, at Stratford...

DEDICATION SERVICE AT WAYNE OKLAHOMA. Dr. W. M. Wilson, presiding elder of the Oklahoma City District...

GATESVILLE DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE. The Sunday School and Epworth League Conference of the Gatesville District...

RESOLUTIONS OF SYMPATHY. Whereas, Word has reached us of the death of Mrs. Mary McSwain, of San Angelo...

CHURCH DEDICATION. The Methodist Church at Bono will be dedicated the third Sunday in June.

TO THE PREACHERS AND SUNDAY SCHOOL SUPERINTENDENTS OF NORTH TEXAS CONFERENCE. Rev. J. W. Beck, of Allen, Texas, is now Treasurer of the Conference Sunday School Board...

CONFERENCE BROTHERHOOD CALL. Dear Brother.—I regret to have to announce that another worthy brother has left us...

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents.

AGENTS WANTED. AGENTS—LEMONADE POWDERS. Just add water, ready in a jiffy. Saves high cost of lemons.

EVANGELISTIC SINGER. W. H. Matthews, Jr., evangelist, choir leader and soloist, has some open dates for the summer.

BARBER TRADE. BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning.

EVANGELISTIC. D. V. YORK, Evangelist, Eldorado, Okla. SANE evangelism, sound preaching, satisfactory references.

DEAR BROTHERN—I have agreed, D. V., to help in a few meetings. Let us get ready. When possible let's begin each meeting on Friday night.

Hugo District—Third Round. June 3, 4, Kemp Cir., at Yarnaby. June 8, Poteau. June 9, Wister.

Sherman District—Third Round. Bells Cir., at Virginia Point, July 1, 2. Denison Mis., at West End, July 2, 3. Key Memorial, July 8, 9.

Fort Worth District—Third Round. Highland Park, May 28, 8:15 p. m. Mulkey Memorial, June 11, 11 a. m.

Albuquerque District—Fourth Round. Gallup, July 8, 9. McAlister Cir., Browning, July 15, 16. Cuervo Cir., Mt. Zion, July 22, 23.

Mangum District—Third Round. Hollis, 3 p. m., June 11. Pleasant Hill and Bethel, at Gould, June 11, 12.

J. H. COLLARD.

THE VIRGINIA JOHNSON HOME. The noble woman who founded the Virginia K. Johnson Home, and who have been its very life through all of these years...

G. M. GIBSON.

A LETTER TO THE ALUMNI OF POLYTECHNIC COLLEGE.

Dear Fellow Student: The Alumni and Ex-Students Association of Polytechnic College adjourned two years ago to meet in Dallas at this time...

PLACE SUPPLIED.

Rev. Van P. Morrison, of Granbury, Texas, has been secured to supply Evant charge, Brother L. E. Hill having been released on account of his wife's health.

ITINERARY OF W. E. HAWKINS, FORT WORTH.

Hasse, May 30, 31; Proctor, June 2-4; Dublin, June 7, 8; Kirk, June 9-11; Gatesville, June 13-15; Millsap, June 16-18; Bluffdale, June 20-22; Glen Rose, June 23-25; May, June 27-29; Indian Creek, June 30-July 1, 2.

MARRIED

HAYDEN-ROBERTSON.—Mr. A. B. Hayden and Miss Dovie Robertson were married at the home of the bride's parents, Mr. and Mrs. W. B. Robertson, of Tenaha, Texas, April 16, 1916, Rev. A. G. Hall officiating.

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to say something y so many of the hool go out in life high-minded ideal etermine them all- of this school. I ue to Dr. Har- field, he has his it well, but the manly superiority ue more to Miss l in this school, rps of lady as- everything else year ago I sat and listened to some original looked over the e intelligent and the woman who else had helped te the minds of and I said, "That e future of those good or evil r good or bad. r her noble ex- and refined ge of literature mation in ses- for collateral ation and analy- when in rich and the lectures her scores of other s of a true and o to mould the ideals of a girl ever do. No rls go out in life of lofty stand- their intercourse and makes it of them ever to school for girls" may make their

se things be- DAYS AND Tour Co Seven-Day Tour offered and pleasure REEDY, odist University Texas.

A Heart-to-Heart TALK---

For about sixty-two years there has been published a Methodist paper in the State of Texas, and for over forty years the Advocate has kept on its list many of its old readers.

PLAINVIEW DISTRICT CONFERENCE.

(Continued from Page 7.)

who went in autos were delayed, there was a large attendance. Every pastor reported except one, and the laymen attended unusually well.

The systematic program arranged by the presiding elder enabled the work of the conference to be conducted orderly and with thoroughness. When the pastors had made their reports upon the various items on the program it could be seen that the Church is enjoying a period of growth in this section in keeping with the material progress of the country.

The following were chosen delegates to the Annual Conference:

- S. J. UPTON, Plainview.
- L. B. CULWELL, Crosbyton.
- J. E. SWEPSTON, Tulia.
- J. H. LUTRICK, Abernathy.

Alternates:

- C. W. Mallard, Lubbock.
- M. B. Johnson, Plainview.

Our visiting brethren gave variety and interest to the program. They were: Rev. B. T. Nance, Dr. O. F. Sensabaugh, Rev. C. D. West, Rev. R. F. Dunn, Rev. G. S. Slover, Rev. J. M. Culbreth, Dr. John R. Nelson, and Rev. W. T. Gray.

Rev. W. S. Boyd, our pastor at Crosbyton, the members of his Church, and the entire town, were glad for the District Conference to meet with them, and proved this by their thoughtful plans for their guests and by a continuous succession of courtesies.

Silverton was unanimously selected as the place for holding the District Conference in 1917.

W. M. PEARCE, Sec.

AUSTIN DISTRICT CONFERENCE.

The forty-ninth session of the Austin District Conference met in Manor, May 9, 1916.

After devotional services conducted by the presiding elder, Rev. V. A. Godbey, D. D., the conference was organized by electing a Secretary and appointing the necessary committees.

The work of the conference was interesting throughout and carried on in sweetest fellowship. Our presiding elder presided with dignity, grace and brotherly love that was the expression of the Christian gentleman he is. This completes his work on the district, and the conference expressed high appreciation of his services in strong resolutions, and a substantial gift of Bro. and Sister Godbey. Visiting brethren: Rev. E. A. Rector, Rev. C. S. Wright, D. D., Rev. J. W. Shumaker, Rev. Geo. M. Boyd, Bro. C. C. Cody were with us in the interest of Sunday Schools, Southern Methodist University, Coronal Institute, Conference Educational Work and Southwestern University, respectively.

Geo. L. Bailey, Elmer R. Kelley, Harvey H. Washington, Sterling N. Dobie, John M. Reeves, Oliver L. Bassford and Jacob D. Pinkston were licensed to preach.

Rev. Geo. L. Pillier was recommended to the Annual Conference for local elder's orders.

E. R. Pedigo was elected District Lay Leader. Delegates to the Annual Conference:

- J. W. ROBBINS.
- R. C. LOMAX.
- M. J. McSWAIN.
- R. W. HAMLETT.

Alternates:

- N. A. Rector.
- C. F. Stewart.

Liberty Hill was selected as the place for the next conference.

The preaching was done by Revs. E. A. Rector, R. E. Duke, G. M. Boyd, R. P. Shuler, H. W. Knickerbocker. These brethren brought inspiring messages. It was good to sit under their ministry.

Mrs. T. A. Brown brought an encouraging message of the woman's missionary work. Her address was listened to with pleasure and profit.

Rev. P. B. Summers and his splendid people did the handsome thing in our entertainment. The big barbecue was a great occasion and much enjoyed. Blessings on Summers and his people.

F. A. WHITE, Secretary.

PREAMBLE AND RESOLUTIONS.

The closing hours of the District Conference for the Austin District of West Texas Conference bring to our minds the reflection that this is the last time (during this term at least) that we shall have as our presiding officer our beloved friend and brother, Dr. V. A. Godbey, and all hearts are saddened on this account.

For practically the full period of a quad-

rennium Brother Godbey has been our presiding elder, and now at almost the end of his full four years' term and at the close of his last District Conference he goes to Coronal Institute as its president, necessitating the breaking of the official ties so long binding him to this district. For years he has been pastor, elder, friend, counselor and brother among us.

During his incumbency of the presiding eldership Brother Godbey has signally and faithfully served this district. He has builded up the Church spiritually. He has encouraged the various branches of activity in the Church. He has been a faithful monitor and guide for his fellow clergymen. He has been a most capable adviser and assistant of the stewards and official members of the Church. He has carefully husbanded the business of the Church. He has been a friend to all, clergy, laity, pastors and members, men and women, old and young. He has been a faithful steward and servant. He has invested his ten talents and the Church has the increase. We love and honor him for all that he has been doing for us. God will reward him abundantly for his unselfish labors. Therefore, be it

Resolved, I. That in the moving of Bro. Godbey this district suffers a distinct loss and one most difficult to repair. We shall miss him in his regular rounds and shall not fail to know our friend is not among us.

2. That we congratulate Coronal Institute on its wise selection of a president. In our judgment a wiser selection could not have been made in all the broad fields of the Church. His ripe scholarship, his business acumen, his vigorous Methodism and his Christian piety splendidly equip him for this opening opportunity to do large things for the Church and Christian Education in Texas.

3. That in giving these expressions we invoke God's blessings upon Brother Godbey and will always hold him in our prayers.

4. That we also heartily and most earnestly include in these resolutions Brother Godbey's good and faithful wife. Her splendid work among us has so long seconded and supplemented her husband's work. We now express to her our brotherly love and esteem for all that she has done for and among us. May the choicest blessings of God always and everywhere rest upon her.

5. That the Secretary be instructed to forward a copy of these resolutions to the Texas Christian Advocate.

ROBT. E. COFER,
ROBERT P. SHULER,
J. W. ROBBINS,
THEO. LEE, Committee.

LAWTON DISTRICT CONFERENCE

Some criticisms it provoked. Some memories it recalled. Some purposes it inspired. The eighth annual session of the Lawton District, West Oklahoma Conference, was entertained by the good people of Gotebo. Their generous, open-hearted hospitality left nothing to be desired in the way of entertainment.

The opening service at 9 a. m., April 20, Rev. W. H. Roper in the chair, with only a fair attendance. Four pastors were absent and from several charges no laymen were present. From beginning to close there was not a dull moment.

Two Connectional brethren gladdened us: Rev. N. A. Phillips, pastor at Clinton, represented the Church Extension Board, and he made a good speech, too. He always does.

Rev. L. L. Cohen, of Chickasha, represented S. M. U. We were glad of the opportunity to meet and hear this brilliant, handsome, brotherly transfer from Texas. He made a fine impression on the conference and to some extent reconciles us to the loss of Rev. J. A. Old.

Two bright young men were licensed to preach, one of whom has not the means to finish his education, I understand. I would suggest that this district in making the contributions for the S. M. U. Loan Fund add to the amount sufficient to pay the way of this young man a year. Hastings Circuit will pay a full share in such an enterprise.

The preaching was of a high order and good to the use of edifying. First, Brother McBride gave us a timely message on the "Church," a deliverance that is needed in this land, as there are many religious bushwhackers here. Then Brother Humphreys gave us a warm number on the "High and Holy Standard of Church Membership." This, followed by a strong presentation of the chief business of the Church, "Giving the Gospel to the Whole World," by Brother Simms. But to me the most inspiring of all was the closing one by Brother Nelson from the text, "For We Are His Workmanship." My, how that man can preach and what a benediction to hear Simms pray!

Now for my criticism: I must respectfully and earnestly protest against the unseemly haste in which the important work of the Church is rushed through with often. Adopting reports without time for deliberation in this instance. Several unwise things were done, and some wise left undone, because of confusion in the rush to get through. The recommendation of the Committee on Missionary Territory should have been amended before adoption. The report of the Spiritual State of the Church and the facts that jus-

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tified it should provoke earnest, heart-searching on the part of every lover of the Lord and his Church.

There was no report of the Committee on Lay Activities. Brother Searcy, the Leader, was not present until the last morning of the session, but there were at least three charge leaders present all the time, and they were not given opportunity to report. This is to be regretted, as this arm of power of the Church is not being utilized and developed as it should be. But the most unwise thing of all was continuing the Hon. O. E. Searcy, who is our Conference Lay Leader, as District Leader, thus putting the responsibilities of two offices upon one man, either of which furnishes opportunities for service that test the capabilities, time and consecration of any man in this conference. This is no possible reflection on Brother Searcy. He is a brilliant young Apollon, albeit he needs an Aquilla to "teach him the way of the Lord more perfectly," and is handicapped by the fact that he is making the race for County Attorney in his county.

The conference was an exceedingly pleasant one to this scribe, for several reasons, especially the meeting friends of other days. Among them Rev. J. C. Cavener. I recalled the time, nearly twenty years ago, when I first met him just over the line in Washita County. The occasion, the last Quarterly Conference of the year, he as pastor and Rev. W. A. Randle as presiding elder. The circuit embraced the greater part of Washita County, but I do not remember how many preaching places. There was quite a delegation of stewards—eight or ten present. What I do recall most distinctly was the fact that this man, with a wife and two children to support, had traveled over that country hunting up the people in their "dugouts," telling them the blessed story of the cross and had been paid for his services the magnificent sum of forty-nine dollars, to which that Board of stewards added enough to make it a round one hundred. Nor have I forgotten the answer Brother Randle gave to my question, as to the number of such charges that gave him support. He told me there were he was the pastor at Weatherford.

eleven, but, in addition to that work, How little we understand and appreciate the sacrifice and heroism of those who laid the foundation of our Methodism in this great State.

Another fact I recall of that Quarterly Conference. Under Question 25 I asked the privilege of exhorting that Board of Stewards. At that time I was laboring under the impression that my work on earth was done. Eminent physicians had told me that my days were numbered and I had every reason to accept their verdict. And so, while I do not remember a single word I said that day, I do recall most vividly the thought that they should appreciate the privilege of planting the Church in this great empire of the Southwest, and, oh, how I coveted the opportunity of sharing with them in that glorious work, and in answer to my prayer, as I verily believe, I am still here!

Do you wonder, in view of these facts, that I have gotten a fresh grip on the one dominant purpose of my life: To glorify God in my own life and to give my energies and substance to the spread of his kingdom.

J. N. OLIVER.

Hastings, Okla.

MARLIN DISTRICT CONFERENCE.

Marlin District Conference convened at Teague, Tuesday, May 16, 1916, at 3:45 p. m., Presiding Elder Geo. W. Davis in the chair.

After devotional exercises, conducted by the presiding elder, conference went into executive session. After the election of a Secretary,

Constipation.

Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse, so that you soon are dependent upon medicines. They do not touch the real cause—the source—of your trouble (livergall complaint) with which almost half of humanity is afflicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble. Gallstone Remedy Co., Dept. 916, 219 S Dearborn St., Chicago, Ill.

the roll was called and a goodly number answered to their names and several came in later. Owing to the heavy rains and creeks being up, several came in later. Owing to the come in buggies or autos, failed to attend. But we are glad to state that all pastors of the different charges in the district were present except one.

The Chair then appointed the necessary committees, after which the following brethren were introduced: Brother Isbell, who made a nice, short speech, and Brother S. S. McKenney, representative of the Washington Church, made a very strong appeal in behalf of the cause he represented. Then Brother Leith, the representative of the Kidd Key College at Sherman, made a splendid talk, and Dr. Adams, presiding elder of the Houston District, made a short talk that was enjoyed by the entire conference, and others, whose presence was appreciated by the conference were heard as well as seen.

Brother W. F. Bryan, of Marlin, preached the opening sermon Tuesday evening at 8 o'clock.

On the morning of the second day's session the Chair introduced Judge J. H. King, the Hon. Mayor of Teague, who made a speech of welcome, and every one that heard the Mayor's speech could not help but feel at home while in the little city. Judge King was followed by Dr. E. H. Tirey, the pastor of the Baptist Church, who made a splendid talk, assuring the conference of the appreciation of their presence by the Christian people of the entire city.

Dr. Adams, presiding elder of the Houston District, preached a fine sermon from Matt. 24:42 at 11 o'clock service.

Bishop Mouzon arrived at noon and presided over the evening session, and the Bishop preached a very forceful sermon at 8 o'clock, and the evening lesson was from Heb. 11. The subject was Francis Asbury. At the close of the sermon the Bishop dedicated that splendid and beautiful brick church that would be a credit to any town.

During the evening the Bishop made an interesting talk on "Christian Education" and urged the people to support the two universities located at Atlanta, Ga., and Dallas, Texas. The Bishop stated neither of the universities mentioned would in any way conflict with any other institution of the Church, and without these institutions the Church would be crippled for all time to come.

The pastors' reports from the several charges were very satisfactory and showed quite an interest and progress along all lines. The Sunday School interest is growing. We had some fine reports on Sunday School work and prayer meetings, and some of the laymen are doing splendid work, especially some of the Lay Leaders. Two hundred and fourteen dollars and fifty cents was raised to be applied to the Loan Fund to assist young preachers. Speeches were made by Bishop Mouzon and H. C. Willis, urging the young preachers to attend the Summer School of Theology at Georgetown, and stated it would be helpful to some that were not so young.

On Thursday, the third day's session, at 11 o'clock, Bishop Mouzon delivered another fine sermon from Matthew. Subject: "Prayer."

The following names were recommended to the Annual Conference for admission on trial: George C. House, James E. House, Roger M. House.

Delegates to the Annual Conference are as follows:

- E. R. GLAZENER.
- O. D. BAKER.
- J. F. KEMP.

- Alternates:
- F. B. Bratton.
- E. J. Headlee.

A resolution was read and adopted thanking the citizens of Teague for their kind hospitality shown the conference while in their midst; also thanking Bishop Mouzon for his wise and kind leadership.

Owing to the bad, rainy weather that prevailed during the entire conference, business was rushed through much faster than would have been had the weather been good. But all of the interests of the Church were carefully looked after and cared for as well as could be expected under the circumstances. After all, the conference was a very successful and harmonious one and enjoyed by all present.

E. A. Decord, of Franklin, candidate for State Senate, was introduced and made a short speech, stating his position on prohibition. Mr. Decord stands for Higher Education, Good Morals and Prohibition.

Mrs. Whitehurst, of Teague, made a splendid talk in regard to Woman's Work, and, among other things, she stated the Woman's Work in the Marlin District was decidedly in the lead.

By a unanimous vote Teague was selected as the place for holding the next District Conference, and we feel confident that the good people of Teague will stand ready with glad hearts and open doors to welcome the members of the Marlin District Conference for 1917.

We want to say that the people of Teague were equal to the occasion and left nothing undone to make the visitors comfortable and feel at home. Cars were on the grounds at all times and at the service of any member of the conference free of charge.

J. H. WOOD, Sec.

Godlessness and prayerlessness carry their own punishments along with them.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

THOMPSON—George Shelby Thompson, the son of Mr. and Mrs. T. J. Thompson, was born in Grayson County, Texas, December 27, 1877, and died at his home, near Munday, Texas, May 13, 1916, where he had been living for the past thirteen years. He professed religion and joined the M. E. Church, South, at the age of fifteen, and was a faithful member of same until his death. At the age of twenty-one he was married to Miss Ethel Rawlings. To this happy union there was born only one child, a daughter, who is a faithful Christian girl. George Thompson loved his home, his friends, and his Church, and he was loved by them. He gladly supported every cause which made for the betterment of his Church or his community. Indeed, his death is not a loss to his family and loved ones, but it is a great loss to the community and the Church to which he belonged. Though he is gone, yet it is a sweet consolation to his friends and loved ones to know that his dying testimony was, "I am ready, willing and prepared to go." This writer can only commend the broken-hearted to our blessed Lord and Savior, who is acquainted with all of our sorrows and pains, and who is a great friend in time of need. Commit yourself into his care and keeping and he will take care of all your troubles.

W. B. WOODRUFF, P. C.

GELLIATLY—Death is continually taking from the Church on earth to the Church above its best members. The lines are being broken here and reunited in heaven, thus the Church at Geneva was weakened in the loss of Brother Peter Gelliately, who went away from us February 23, 1916. He was born January 30, 1840, in Sabine County, about two hundred yards from where he now rests in the grave, which holds the dust of one of the best citizens who ever lived in Sabine County. He was happily married to Miss Josephine Howard in 1866 and they lived happily together and now that he has gone on before Sister Gelliately misses him so much, but she is waiting patiently the time of reunion when they will continue their happy association together. May there be a happy reunion not only of father and mother, but of all of their children whom they love so well. Brother Gelliately, "Uncle Pet," as he was commonly called, will be missed so much. He was always present at Church and was faithful in duty and ever ready to help when needed. "Blessed are the dead which die in the Lord."

W. W. GOLLIGHUGH, P. C.

San Augustine, Texas.

DOHERTY—Callie Holmes was born in Guadalupe County, Texas, November 26, 1886. Died in Shreveport, Louisiana, April 16, 1916. She was married to G. G. Doherty on January 14, 1914. Callie's father preceded her to the home beyond when she was only one year of age. She and her mother lived alone for some time, she being the youngest child. She was taught by her mother to never speak harsh or unkind. She was of a gentle spirit and kind disposition and loved by all who knew her. She leaves a husband, mother, two sisters and brother to mourn their loss, but their loss is her eternal gain, for she was a devoted Christian woman and loved her Bible. It was her daily study. She fashioned her life after its Divine precepts. Well may earth mourn and drape itself in blackness, for one of its brightest jewels has gone; but while earth mourns, heaven rejoices to have this cheerful spirit to come home. Dear ones, weep not as those who have no hope, for dear Callie is not dead, only sleeping sweetly in the arms of Jesus. For precious in the sight of the Lord is the death of his saints. Dear bereaved ones, God may make of dear Callie's sainted spirit your guardian angel. As we say good-bye to dear Callie for a time it will not be long until we will be permitted to greet her good morning forever. Written by her mother's pastor.

W. J. WHITLEY.

Fairy, Texas.

MRS. MARY ELIZA SCALES.

Mrs. Mary Eliza Scales (nee Hickman) was born near Bowling Green, Kentucky, December 18, 1829, and went to her heavenly home from Paris, Texas, March 1, 1916, being in her eighty-seventh year. In her girlhood days she went with the family to Middle Tennessee, where she was married December 3, 1851, to Joseph Henry Scales. Ten children were born to them, three of whom are now living—namely: R. W. Scales, of Hedley, Texas; Mrs. R. M. Patton, of Greenville, Texas, and the writer. Those who knew our mother will readily agree that she was a gifted woman, possessing rare qualities of both mind and heart. She came of a gifted family and shared with her two sisters the rich endowments that belong to both birth and culture. Reared in easy circumstances and in the olden days, she scarcely knew the meaning of care or responsibility until she assumed the sacred office of wife and mother; but never did braver or truer heart face the high tasks of wifehood and motherhood. And when the cruelties of war and of reconstruction days had deprived the husband of his health and the family of their property, the rather frail gentlewoman became the quiet, cheerful heroine of a long battle with the stern issues of practical life. It is a sweet thought that she spent her last years in quiet restfulness, free from care and responsibility, with leisure to read and re-read her favorite books, and to look more deeply into the Book of books that she loved so well. She loved her Church (the M. E. Church, South), and was a devoted reader of her Church paper. Her faith was simple and abiding, and her religious experience was sweet and satisfying. For several years she had felt that her work was finished, and was in reality simply waiting for the hour of her translation. Languishing in much weakness for several weeks before her departure, she rallied a short time before the end came, and calling the family one by one to her bedside, bade them a tender farewell, asking them to meet her in heaven. Thus quietly and peacefully closed a beautiful and gracious life. Her memory is precious. Surely the world is better because she lived, and the heavenly home seems nearer and dearer because she is dwelling there. Taking our bearings afresh, and looking with tear-dimmed eyes across the billows, we are setting sail once more toward the shores of the homeland, O land of love, of joy and light, thy glories gild earth's darkest night. Thy tranquil shores we, too, shall see when day shall break and shadows flee.

A. L. SCALES.

241 Howard Ave., New Haven, Conn.

MITCHELL—"Uncle Van" Mitchell, one of the charter members of the Cisco Methodist Church, is gone and in his going the Church has lost one of the best, sweetest spirited men to be found anywhere. By his great kind heart, his genial good humor and genuine wit, which was never used to needless wound, "Uncle Van" endeared himself to us all. There was not a drop of sourness in his make-up. Sincerely religious, standing for all that made Methodism great in the past, he was at the same time a most companionable man for both young and old. No one doubted where he stood on any moral question, yet those who differed with him loved him. M. V. Mitchell was born in Polk County, Missouri, January 9, 1837; enlisted in the Confederate Army soon after the beginning of the Civil War and fought in the battles of Elk Horn, Corinth, Vicksburg, Franklin and others. In December, 1873, he was married to Mrs. Julie Humphrey, of Alabama, of which union two daughters were born—Mrs. Hines McSpoden and Mrs. Charlie Ben Roberts, who with his devoted wife, were with him when the end came, March 6, 1916. Brother Mitchell settled where Cisco now stands in 1878. When Rev. Lamb Trimble organized a Methodist Church at Red Gap, he was one of the four who joined. He was at home in the old-time meeting where penitents were inquiring the way to God. He stood by his preacher morally and financially. When the terrible drought of 1886-7 threatened the country with starvation, he said: "I will not let up with my contributions." His hearty prayers helped wonderfully in preaching the Word. And when the end came he was prepared. The Christ he so faithfully served through all the years did not fail him in the valley of shadows. He knew the end was near, but death had no terrors for him. A good man has gone; a prince in Israel has fallen. He has seen the King in his beauty and has sat down under the shade of the trees with the veterans of the Confederacy and of the Cross to await the coming of his friends and loved ones. May the Spirit comfort those who mourn his departure.

JAS. M. WYNNE.

BRUCE—Miss Clara Bruce departed this life October 18, 1915, at her home in Taylor's Valley. She was sixteen years, one month and ten days old. So young, so strong and yet the grim reaper is no respecter of persons. She had been a member of the Methodist Church since thirteen years of age. We are accustomed to speak of the aged as "a sheaf ready for the garnering," and who knows but what this was a flower plucked to beautify heaven. We read of the "Garden of God," and it would not be a garden without flowers. The beautiful home is sad now, but Clara occupies a mansion in the sky. What remained of her was laid to rest in the Great House Cemetery, Rev. J. M. Fryar conducting the funeral, but this was not Clara that was buried—she lives forever!

WESLEY H. KEENER, P. C.

Temple, Texas, Route 6.

DAVIS—Mrs. Blanche Alline Davis passed away at the home of her parents, Mr. and Mrs. A. I. Brewer, Saturday afternoon, May 13, 1916, after several weeks' illness. Miss Blanche, as all her friends call her, was raised in the Webster community and was a great favorite with all. She was born August 12, 1894; converted and joined the Methodist Church in the summer of 1914. On February 20, 1915, she became the wife of Thurman Davis, and moved to Mt. Vernon, where she has resided since her marriage. Rev. Jno. E. Roach conducted the funeral services at the Lee Cemetery, where a host of friends gathered to express their love and sympathy to the bereaved ones. Mrs. Davis leaves a little two-months-old infant, husband, father and mother and several brothers and sisters to mourn her absence. May we all meet around the great white throne an unbroken family, to part no more forever.

A FRIEND.

CARSON—Mrs. Josephine P. Carson was born May 4, 1861, in Chickasaw County, Miss. She was converted in childhood and joined the Missionary Baptist Church, in which she lived a consecrated Christian life until August 28, 1911. She joined the M. E. Church, South, Delhi charge, Mangum District, West Oklahoma Conference, in which she lived an active Christian life and was faithful to God and the Church. She was zealously affected in all good works, counting the prize much greater than the cost. With strong words of admonition she appealed to the lost ones in sin. These appeals given from a loving heart, causing many to forsake sin and follow the Redeemer of mankind. Not only with words did she bless and brighten the lives of mankind, but the Christlike spirit which she possessed gave out such an influence for good will God only know how great the harvest will be. The windows of her soul were continually open, admitting the unseen angels of the spiritual world, which brought to her gifts of power. A brave and tireless soldier, she was bringing great things to pass. She was one of the first to subscribe for the Texas Advocate on this work. She believed in being loyal to her Church. She was married to J. A. Carson, November 26, 1877. To this union were born two children. One has passed on to heaven. A son is just waiting for God to call him to meet mother. Sister Carson died at Mangum, Okla., where she had gone for treatment, November 7, 1915. She was laid to rest in the Willow Cemetery, after very impressive funeral services, conducted by Revs. S. A. Wilson and J. L. Davis, November 8, 1915. She leaves a husband and one son with a host of friends, to mourn her departure. A vacant chair is found both at home and at Church. As this shining jewel has been called away by the One who knows all things, we can but say, "Earth has lost a valiant soldier, but heaven has gained a welcome guest." To know her was to love her. Her face shone with God's. How we miss her, but heaven has gained a jewel.

J. L. DAVIS,
MRS. T. J. PRICE,
MRS. BETTIE HARP,
Committee.

McMAHON—The subject of this sketch, Dr. Jesse H. McMahon, was born in Panola County, Texas, March 4, 1869, and departed this life at Colfax, Van Zandt County, Texas, March 11, 1916. He was educated in the public schools of the county, at Alamo Institute, Ben Wheeler, Texas, and Alexander Collegiate Institute, Jacksonville, Texas. He began teaching in the public schools of the county in 1889. He began the practice of medicine in 1901. Dr. Jesse was never married. He lived with his mother and took care of her until two years before his death and his mother moved to his brother's, J. A. McMahon, where he lived until his death. Dr. Jesse was converted and joined the Methodist Church in early life under the ministry of Uncle Caleb Smith. He loved his Church—he was one of the best of men. Those who have known him all of his life say that they never knew of him speaking an unkind word of any one. He was pure in word and thought. He was a good school teacher, loved by all of his pupils. His practice of medicine was more for humanity's sake than any man I ever knew. The poor in his practice never went without attention. He was asked why he practiced medicine; his answer was that he might be a blessing to humanity. He leaves a mother and two brothers and other relatives to mourn his departure, but they know where to find him. May the Lord bless them all and gently lead them through the mist and gloom to that bright home, where parting shall be no more. His pastor,

JAS. I. WEATHERBY.

LEATHERS—Mrs. M. C. Leathers (nee Holden) was born in Rutherford County, Tennessee, October 3, 1844. She was married to J. T. Leathers December 6, 1866. Four children were born to this union, and are all living, except a son, who died when seventeen years old. She joined the Methodist Church at fourteen years of age and was a faithful member during all these years. She came to Texas with her husband a number of years ago, and has lived near Edge, Texas, for a number of years. She died at her home April 21, and was buried at Alexander the following day. The services were conducted by the pastor. I have been her pastor twice and have always found her to be the friend of everybody, and everybody her friend. I was often in her home during my first year in the conference, and found her always interested in her pastor in his first efforts to be a pastor. Had she lived just a few months longer she would have been married half a century. We shall miss her, for a good woman has gone to be with the Father above. We pray his blessing upon the husband and children.

J. F. GARRETT, Pastor.

BROOKS—Mrs. T. G. Brooks has gone to her reward. Mrs. Elizabeth Brooks was the daughter of Rev. and Mrs. Andrew Davis. She was born in a Methodist parsonage at Huntsville, Texas, July 26, 1855. She married T. G. Brooks, of Corsicana, Texas, June 10, 1874. To this union there were born five children, two sons and three daughters. One child died in infancy, the other four are still living. One daughter lives in Houston, the other in Mount Pleasant. The two sons live in Corsicana. They are all fine children and some day will meet their mother in a better world. The husband was for many years County Clerk of this county and is one of the most highly esteemed citizens of our city. Sister Brooks died on March 29, 1916, at 7 p. m. For forty years she was a sick woman. However, she kept up till a few weeks before her death. I never knew a better woman than Sister Brooks. Her death was triumphant. She has gone to her reward. Dear saint of God, farewell till we meet again.

J. W. FORT.

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 difficulties by day or night.

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J. N. OLIVER.

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Chicago, Ill.

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RESOLUTIONS FOR AN ADJOURNED SESSION OF THE GENERAL CONFERENCE.

Whereas, On the morning of May 20, 1916, there was presented to the General Conference the following resolution which was unanimously approved and referred to the Committee on Judiciary as follows:

Whereas, The General Conference of the Methodist Episcopal Church has committed itself wholeheartedly to union at the earliest possible moment with the Methodist Episcopal Church, South, and has ordered the appointment of a commission to represent it in perfecting arrangements for such union, in co-operation with a commission of the Methodist Episcopal Church, South, and has directed that the negotiations be made in the most brotherly way to perfect the union and hasten the answer to the Savior's prayer, "That they may be one," and

Whereas, The deliberations of this General Conference have enlarged our faith and given to us the hope of an early union, which our own eyes may see, and a profound belief that this movement is of God and that, even before our prayer had been made God's angel was hastening with his answer; and

Whereas, We have with us today the inspiration of the presence and words of our dearly beloved Bishop, Eugene R. Hendrix, of the Methodist Episcopal Church, South, to whom in an address on the duty of the Churches to the retired ministers came the suggestion, inspired we believe by the Holy Spirit, that this historic quadrennium might see union a fact, without delaying final action until 1920; and

Whereas, In our judgment there is no constitutional hindrance to the adjournment of this General Conference to meet at the call of the Bishops at such time and place as they shall determine, so that immediate and brotherly action may be taken for the complete union of the Methodist Episcopal Church, South, and the Methodist Episcopal Church; therefore, be it

Resolved, That when this General Conference shall adjourn its Saratoga Springs session it adjourn to meet on the call of the Bishops at such time and place as they may determine; and that the Commission on the entertainment of this General Conference be

authorized and directed to make arrangements for such adjourned session of this General Conference, if it shall be called.

While committing ourselves to this program, we desire that there shall be no possible doubt as to the constitutionality of such adjournment and hereby direct the Committee on Judiciary to report at an early day on the constitutionality of such adjournment, and we refer this resolution to them for their decision prior to final action.

JOSEPH B. HINGELEY,
HENRY WADE ROGERS,
JOHN S. MCCONNELL,
GEORGE W. DIXON,
EDWIN LOCKE,
MILTON P. BURNS,
JOSEPH W. VAN CLEVE,
GEORGE ELLIOTT,
EDGAR BLAKE.

And Whereas, On this 22nd day of May, 1916, the Committee on Judiciary reported on the question of the constitutionality of adjourning this session of the General Conference, to meet on the call of the Bishops at such time and place as they shall determine, as follows:

"The General Conference has referred to this Committee the question whether there is any constitutional hindrance to the adjournment of this General Conference, to meet subject to the call of the Bishops, at such time and place as they shall determine; in order that immediate action may be taken for the complete union of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

"To this question we return the following answer:

"The General Conference may adjourn in either of three ways: 1. It may adjourn sine die, or 2nd, it may adjourn to a definite day, or 3rd, it may adjourn to call.

"If it adjourns sine die its existence ends with the adjournment and if it becomes necessary thereafter and prior to the time when the next General Conference convenes, then the Bishops, or a majority of them, by and with the advice of two-thirds of all the Annual Conferences, have the power to call an extra session of the General Conference at any time, constituted in the usual way. If such an emergency arises two-thirds of the Bishops

may call special sessions of the Annual Conference to meet at such time and place as they may think wise, to elect delegates thereto. They may also in such cases call extra sessions of the Lay Electoral Conferences for the election of lay delegates. Authority is vested in the Bishops to thus proceed by virtue of Paragraph 41, Sections 2 and 3 of the Discipline.

"There is nothing, however, in the constitution of the Church which deprives the General Conference of the right, which all assemblies possess, of adjourning to a day fixed, or subject to the call of a designated officer or officers.

"Par. 41, Sec. 1 of the Discipline fixes the time when the General Conference assembles. It is to meet on the first secular day in the month of May in every fourth year from the date of the first delegated General Conference. But nowhere in the Discipline is a time fixed when a General Conference once assembled must adjourn sine die, except that it must come to an end within the four year period from the time when it assembled and the time fixed in the Discipline for the assembling of the next succeeding General Conference. It may therefore remain in session, if it should choose to do so, throughout the whole of the quadrennium.

"The General Conference may, at any time, adjourn to any day it may agree upon, provided the day fixed is within a period of four years from the date when it first assembled; and if instead of fixing a day when it shall assemble, not having adjourned sine die, it sees fit to adjourn subject to the call of the Bishops, if the call is made within the four year period.

"The fact that a General Conference has ever exercised the right to adjourn subject to call is no proof that it has not the right to do so. The General Conference has never declared that the right to do so does not exist. And there is no provision in the Constitution which expressly or impliedly prohibits it. Par. 41, Secs. 2 and 3 of the Discipline providing for extra sessions has no bearing upon this question.

Therefore Be It Resolved, That on a day hereafter to be determined by this body, this General Conference shall adjourn its session at Saratoga Springs, New York, to meet in an adjourned session, on the call of the Bishops, at such time and place as they shall determine, and that the Commission on the Entertainment of this General Conference be and are hereby authorized and directed to make arrangements therefor and to provide entertainment for such adjourned session, when it shall be called.

Resolved, That in committing these important matters to our Bishops we do so in fullest confidence in their wisdom and godly judgment, and their knowledge of our desire that in all things the will of God may be accomplished. We pray that they may be divinely guided so as to hasten the answers to the Lord's intercessory prayer—"That they may be One." that United Methodism, unhampered by State or National lines, unhindered by oceans or mountains, undivided by races or languages may help give speedy answer to the Disciples' Prayer, taught them and us by our Lord himself, "Thy Kingdom come; Thy will be done, on earth as it is in Heaven;" always remembering that, "Thine is the Kingdom, and the power, and the glory, forever and ever."

SPECIAL NOTICE—WAXAHACHIE DISTRICT.

The following committees are hereby appointed to act during the District Conference for Waxahachie District, which convenes in Palmer June 20, 1916:

1. On Missions—F. A. Smith, N. J. Thomas, D. A. Moore, Elmer Crabtree, C. L. Browning.
 2. Quarterly Conference Records and Finance—B. R. Wagner, R. O. Sory, C. A. Stephenson, G. W. Pierce, J. P. Claunch.
 3. American Bible Society—G. W. Kinche-loe, Paul Danke, E. D. L. Tims, Z. L. Howell, H. J. Bennett.
 4. On Sunday Schools and Epworth Leagues—J. C. Mims, J. F. Tyson, C. W. Irvin, Talmadge Newton, P. W. Trees, P. A. Shaw, F. L. Brown, G. G. Mitchell, Ancil Jackson.
 5. Lay Activities—J. M. Alderdice, A. Laswell, B. F. Forrester, W. M. Stinson, A. L. Thomas, C. H. Kuykendall, H. C. Martin, I. L. Rawdon, D. H. Groce, W. W. Major, L. F. Barnhardt, E. F. McAlister, J. M. Brooks.
 6. Admission on Trial into the Annual Conference and License to Preach—E. E. Hudgens, M. W. Clark, D. C. Ellis, W. H. Crawford, C. N. Morton, C. W. Perry, W. H. Harris, I. F. Harris.
 7. On Recommendation for Orders—C. L. Browning, C. W. Irvin, J. C. Mims.
- Tuesday at 8 p. m. the conference will receive: First, the representatives from Texas Womans College; C. W. Irvin will respond for the conference. Second, the representative from Southwestern University; W. B. Andrews will respond for the conference. Third, the representative from Southern Methodist University; J. C. Mims will respond for the conference. HORACE BISHOP, Presiding Elder.

A DREAM.

I am at present compelled to live in this whisky and beer-cursed city. Last night, after prayers, I laid down in a nice, clean bed, fixed by my baby girl, Dora Key. I found myself surrounded by a vast crowd of people. I said I ought to preach, and began to sing, "I am bound for the promised land," etc. Daughter took her seat by my side and joined in the song. About that time I saw a lady come and place a book and a lamp on a table near by. I began to preach, and the fire fell, and there was a "moving in the tops of the mulberry trees." I awoke happy, Oh, so happy, and found it was a dream and a fulfillment of the Scripture, "Your young men shall see visions and your old men shall dream dreams," and I'm so glad "I'm one of them." Ere long, God willing, I'll go out and thrust in the sickle. In hope,

F. N. WINBURNE.
308 N. Frio, San Antonio, Texas.

SUCCESS—

"Nothing succeeds like success." This is an old expression, but a true one.

☐ **TEXAS WOMAN'S COLLEGE** has just closed a wonderfully successful year. The class work, the home life, the religious atmosphere, health conditions, and the spirit of loyalty all have been most gratifying.

☐ **ALL FINANCIAL OBLIGATIONS** incurred during the year have been paid in full, and we carry forward a neat cash balance. "Something new under the sun."

☐ **THE ENROLLMENT** in all departments shows an increase of thirty-nine per cent over the previous year. Indeed a most remarkable growth.

☐ **AN EXCEPTIONALLY STRONG FACULTY** has just been elected by the Board of Trust. Two professors have been added, also several teachers and instructors to the faculty. Several new courses are offered.

☐ **IMPROVEMENTS ON BUILDINGS** and campus are already under way. The plant, consisting of six magnificent brick and stone buildings, will be thoroughly renovated with new paper, paint or calcimine. New equipment will be added to the Laboratories and to the Department of Household Economics.

☐ **ROOMS IN GREAT NUMBERS** have already been reserved for the session opening September 15th. Practically every mail brings requests for additional reservations.

☐ **FIVE YEAR TERMS** each, President Boaz, Vice-President Young, Dean Jennings and Dean Venth have recently been elected. The best energy and talent of these educators will be devoted the next five years to building and making the most successful and practical college for women in the great Southwest—

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