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## EDITORIAL

Professor David S. Schaff, co-editor of the Schaff-Herzog Encyclopaedia and professor of Ecclesiastical History and the History of Doctrine in the Western Theological Seminary, Pittsburgh, has an illuminating article in the June number of the Constructive Quarterly on "The Movement Towards Church Unity." The article is written with the same painstaking care with which the Encyclopaedia was given to the world.

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A genuine surprise awaits any reader of Professor Schaff's article who hitherto has not given careful attention to the movement toward Church unity. A growing seriousness on the subject has characterized the whole Protestant world, to a greater or less degree, since the founding of the Evangelical Alliance in 1846. "One body in Christ" with increasing volume is becoming the cry of the whole Protestant world. Overtures toward unity are common among nearly all Protestant Churches. The Lambeth Conference of Episcopal Churches, the Pan-Presbyterian Alliance, the Ecumenical of Methodists, the International Council of the Congregational Churches, the Baptist World Conference, the National Council of Evangelical Free Churches of England, the Federal Council of the Churches of Christ in America, the union of Methodist, Presbyterian and Congregational Churches in Canada—these are among the evidences of a genuine movement toward Church unity.

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The movement of American Methodists toward union by means of reorganization is but part and parcel of a great age movement. It would indeed be strange if the great Methodist heart remained untouched and irresponsive amid such historical surroundings. Indeed, could it be possible that the divided sons of Wesley, "equally apostolic in faith," having "a common origin" and "joint heirs of the traditions and doctrinal standards of the fathers"—could it be possible, we say, that they should have no part in a great historical movement toward Church unity? We think not. And how shall we view the tentative overtures of divided American Methodists toward unity? What shall be our mental attitude toward the movement? Shall we call up all the ugly things which we have done each to the other? Shall we insist upon a review of all the painful chapters of our history? No! no! Rather do we choose to follow the examples of our great bodies at Oklahoma City and at Saratoga where no discordant note was heard when an offer, upon the part of the one, and an answer, upon the part of the other, was made on the matter of unification by means of reorganization.

### THE REASON OF IT ALL.

How will we explain the movement toward Church unity—this movement which has become so pronounced that it is rapidly coming to be regarded as the distinguishing characteristic of the age in which we live? How will we explain it? Will we say that ecclesiastical aggrandizement inspires it? Will we say a huge ambition for absorption has taken possession of ambitious bodies? We dare not say such a thing.

On the contrary, it is our judgment that Protestant Christianity has awakened at last to the conviction that its divisions are delaying the coming of the Lord's kingdom. It is our judgment that Protestant Christianity, at last, has come to question its right to longer confuse the world by its presentation of a multiplicity of things to be believed in order to salvation. It is our judgment that Protestant Christianity has come to put a new emphasis upon the supremacy of our Lord Jesus Christ and to increasingly recognize that it is surrender and devotion to him which constitute one a Christian.

The movement for Church unity implies that Protestant Christianity has come to feel that Churches are only a means to an end—that they are simply organs of the kingdom. The test of Churches is their ability to mirror Christ to a lost world. Protestant Christianity, we sincerely believe, is arriving at the conviction that its divisions have tended to obscure Christ and to make for inefficiency in the doing of his work.

The movement toward Church unity implies that Protestant Christianity has discovered that evil is unified and that against it a divided Church cannot prevail. Evils of all kinds fellowship with each other. They are federated. They have underground passageways and connecting trenches and when the Church strikes one of these evils it strikes them all.

The movement toward Church unity implies that the Protestant Churches recognize that Christianity cannot become a real unifying force among the nations of the earth unless they themselves shall manifest a greater unity. How can discordant Churches seriously invite concord among discordant nations? How can Churches themselves at war seriously invite the nations to leave off war? Discordant Churches weave themselves into the lives of the nations. Ecclesiastical separations undoubtedly have hastened civil discords and even civil war in the history of nations.

In simple truth, Protestant Christianity, more and more, is impressed that all is not well either with the world or with itself and this conviction more than any other one thing, we verily believe, explains the movement of the Churches towards a new cooperation and a closer unity.

### THE QUESTION OF GENERAL CONFERENCE SUPREMACY.

We are now in position to approach sympathetically, we trust, the chief outstanding difference between the proposed plans for the unification of our two Episcopal Methodisms. Our General Conference at Oklahoma City accepted without change the eighth suggestion of the Joint Commission on Federation, viz: "That neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions." The General Conference of the Methodist Episcopal Church, in session at Saratoga, recommended "that the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions." This difference we propose now to discuss in the light of past Methodist history in America.

The Quadrennial General Conferences from 1792 to 1808 were "mass conventions," to use the language of Tigert, and made rules and regulations for the Church without restrictions or limitations upon their power. These conferences had "unlimited and supreme powers." A majority vote could do whatever it determined. The conference was absolute as a legislative, executive and judicial body.

In 1808 the Delegated General Conference was provided for and a constitution was adopted. Limitations and restrictions were adopted as follows:

The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

1. The General Conference shall not revoke, alter, or change our Articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.
2. They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.
3. They shall not change or alter any part or rule of our government, so as to do away with episcopacy or destroy the plan of our itinerant general superintendency.
4. They shall not revoke or change the General Rules of the United Societies.
5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal. Neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.
6. They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.

(CONTINUED ON PAGE 8, COLUMN 1)

# Organic Union

JUDGE E. C. REEVES  
Johnson City, Tennessee

The Church is of God. Organizations commonly called "Churches" are human inventions designed to help persons into the Church of God, and on to the heavenly home. No human organization, however blessed of God, is a divine institution. This will be conceded by any but a fanatic.

Churches differ frequently as to doctrine; always as to polity. The reason is obvious. No two human minds are alike. What one likes another dislikes. What one accepts another rejects. The same object is seen differently because seen from a different viewpoint. No two persons think alike. The basis for thinking being different, the same conclusion is not reached always as to any particular thing not known from absolute knowledge. Therefore, different minds have devised different Church organizations, all founded on honesty of purpose, to meet the wants and the desires, if not the actual necessities, of differing minds. Hence, we find about one hundred Protestant Churches in America; and each one, more or less successfully, is serving the purpose of its organization, or creation, and is doing work, in part at least, no other could or would do. The membership of all these denominations is voluntary. Each member makes choice according to his or her will, and enters that Church, which is the choice of the applicant; the Church that most nearly comports with the peculiar ideas of the applicant for membership. The will is the ruling factor, and it is ultimate, for no power above will force it, and no power on earth can. This supreme prerogative of the will to locate Church membership is a wise economy in nature to which the wise economy of human contrivance is wisely fitted—the contrivance of many Churches. These multiplied Churches of today were not born because persons are perverse, but because they are diverse. God has made them so. "Other sheep I have which are not of this fold."

I reason, that were all the Methodists in one Church organization today, similar reasons for making many Methodist Churches in the past would soon make many in the future. Differing minds must, and will have, different Churches. Mark well that assertion.

### II.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, have launched, probably, the most colossal undertaking known in Church history. They have undertaken to unify into one Church the 7,330,000 Methodists in the United States who are embraced in the sixteen Methodist denominations. While the plan consistently embraces all of those Churches, yet, as the fourteen smaller denominations, possibly all of them, are non-Episcopal in polity, any special effort to bring them into harmony with the two great Episcopal branches will naturally be postponed until the conclusion of the effort to unify the said two greater bodies.

The Northern Methodist Church has a membership in the United States of some 3,600,000 in round numbers, and the Southern Church something over two million. To unify these two Churches and make one Church out of the two is the work laid out to be first performed.

Unification means organic union and nothing less. There are obstacles in the way to organic union. The editorials and published communications in our Church papers written by those favoring organic union, or unification (they all seem to fight shy of the word "organic"), contend that those obstacles are surmountable, or removable. But no writer, so far as I am advised, has, in advocating the innovation, gone to foundation facts, or even mentioned a basic principle involved in the huge undertaking, except the editor of the Methodist Quarterly Review, Dr. DuBose, whose article I have seen since I wrote this paper.

As to doctrine, the two Churches are as one. It is so as to the Episcopacy in so far as that both Churches are Episcopal in polity. But in 1844 there was such a wide divergence in polity in essential matters that the original Methodist Church was rent in twain. Surface writers contend that the cause of the separation in 1844 has been removed. Rev. John

M. Moore, in a recent article of his, published in the Texas Christian Advocate, dogmatically asserts that "the political issues that influenced the separation have been settled." He then states with positiveness that the two Churches "have regulations of polity only slightly divergent, and that not in vital matters." Then, with a kind of generous pity for "many good persons," he remarks that they "actually believe that the differences in polity and in the principles of Church government are so great as to be impossible of adjustment." The reasons for so "many good persons" being in blindness or ignorance, as to these matters he kindly informs us are "personal prejudices, natural opposition to any change and a tenacious hold on the past."

That any student of Methodist Church history can seriously promulgate such bald assumptions, clearly at variance with the historic facts, is beyond my ken. I make bold to affirm that the rock upon which the Church was split, the basic principle underlying the controversy of 1844, was the relation of the Episcopacy to the Church. That principle is as much an active force today as in 1844, and its potentiality has not in the least been diminished by time or conditions. To support this affirmation I appeal to history. And as to other divergencies or differences, instead of decreasing since 1844, they have been biennially increased, for at every General Conference of both Churches for seventy-two years diverse legislation was enacted putting the two Churches farther and farther apart as to polity. The journals of the General Conferences support and prove this contention.

For many years there has been controversy over the question whether or not slavery was the cause or the occasion of the division of 1844. The discussion was purely academic, and the difference between the two contentions was about that between tweedledee and tweedledum, and had the question been a material one at all, which it was not, it was grounded on a false assumption. Slavery was neither the cause nor the occasion of the disruption of the Methodist Episcopal Church; but it did furnish both the cause and the occasion for the awakening of a fundamental principle that had lain dormant in the womb of the Church from its organization. When the sleeping giant awoke, and conditions provoked the exercise of his power, it was then learned that fundamental principles in Church polity must be reckoned with at their full value.

In the contest of 1844, and the great debate on that occasion, probably the greatest in Church history, slavery had neither an apologist nor an advocate. It needed none. It was not on trial. It was not in the issue joined. The Methodist Church was a slaveholding Church, and in the two successors there were slaveholding members in good standing down to the emancipation proclamation. As already stated, the contest was over a basic principle involved. On that ground the battle was fought to a finish. A Bishop, owing to his connection with slavery, was unacceptable to a large membership of the Church. He was not guilty of an immorality, not of misconduct in office. So there could be no charges preferred, to be followed by trial and judgment of ouster. The majority faction, to meet what was regarded as a necessity, took advanced and radical ground, and asserted, and maintained, that a Bishop made by a General Conference could be unmade by the same power at will, without charges preferred, trial, conviction and removal. The other faction maintained the very opposite. The principle involved was material, fundamental. It is a manifest fact that the principle of slavery was not involved. The relation of the Episcopacy to the Church was the only question involved. Neither faction would yield; in fact, in conscience, could not, and dissolution followed; and our fathers did the wise thing and founded two Churches, each founded on the peculiar idea, or principle, to suit its adherents.

Who can believe other than that our fathers did wisely in building those two Churches? Are not the facts compelling to the belief that the two Churches as separate units have done a greater work than if organic union had prevailed in the original Methodist Church to this day, when

we look to their wonderful, their phenomenal successes in the kingdom of God?

There is no middle ground between the antagonistic principles underlying the two organizations touching the relation of a Bishop to the Church. The principles that divided cannot reunite! Is not that a self-evident fact? One or the other will have to be abandoned before there can be a union stronger than a rope of sand. Which Church will recede from the principle upon which it has built so successfully for nearly three-quarters of a century? This is no idle question. Aye, there is the rub, or one of them. Will the Southern Church repudiate its past history, and declare that for "forty years it has played the fool," as a Bishop unwisely proclaimed, if correctly reported? That declaration, unfounded on fact, was most extraordinary and unfortunate. To virtually charge incompetency, or insincerity, one or both, of forty years' standing upon a leading Church whose rank and file of members have been and are as intelligent, and probably as righteous, as any upon the face of the earth, is simply shocking. But I pass that by without further comment with my regret and resentment.

### III.

Another obstacle that looms up with tremendous proportions is a twin brother to the one already discussed. It is the power of a General Conference. The antagonistic polities of the two Churches touching legislative and judicial matters will present a problem scarcely less difficult of solution than the one heretofore named. In our Southern Church, and alike in the Northern, the General Conference is the lawmaking body. There the parallel ends as to the power of the General Conference. In the Southern Church the General Conference cannot pass upon the constitutionality of its own acts. If an act embodies a constitutional question it will be reviewed by the College of Bishops; and if by that high tribunal it be deemed unconstitutional, the College will veto the act, and that renders it void, unless an appeal be taken to all the Annual Conferences, which, in their aggregated wisdom, as the supreme tribunal in the Church, will determine the constitutionality of the act. This is unknown to the polity of the Northern Church. This ultimate court, standing next to the membership at large of the Church, is the sheet-anchor of protection against the unlimited power and encroachments of a General Conference. The Joint Commission evidently meant for that principle to remain inviolate, for it suggested as follows: "We suggest that neither the General Conference nor the Quadrennial Conferences be invested with final authority to determine the constitutionality of its own action." That suggestion was unanimously indorsed by the Oklahoma General Conference. The Saratoga General Conference suggested the following: "We recommend that the General Conference be made the supreme legislative, executive and judicial body under constitutional provisions and recommendations." That suggestion is but a restatement of the principle the majority faction held to in the contest of 1844, that the General Conference is a law unto itself, and is all-powerful in Methodist Church economy.

But the two suggestions are manifestly as far apart as are the poles. Bishop Hoss says of them: "Could two propositions be more contradictory in character? It is not possible to reconcile them." However, Rev. John M. Moore holds that "these do not necessarily conflict;" which goes to prove that the minds of some persons are so freakish as to make them believe just what they wish to believe regardless of facts. This may be on account of that "personal prejudice" he attributes to others!

Those two suggestions, coming from General Conferences, are more than suggestions in the light of Church history. Each is an elemental and a fundamental principle in the constructive polity of its particular Church. Which Church will surrender its cherished principle?

But the suggestion of the Northern Church should be stripped of its surplus verbiage and meaningless restrictions. If the General Conference is to be made the "supreme legislative, executive and judicial body," then on Monday it could, in its legislative capacity, enact a rule, or law, and on Tuesday the same persons, as a judicial body, could pass

upon the constitutionality of the work of the day previous, when, it is presumed, they did "their level best" to make a constitutional act. Would not the second day's proceedings be a howling farce? In reason, would not every act be ultimate ab initio? There would be no constitutional provisions nor restrictions, only in name. Let a union be formed on such a basis and the so-called unification would be simply the absorption of the weaker by the stronger.

### IV.

One more obstacle I will discuss, having noted some of its attendant facts in the first paragraph of this paper:

How can a membership of five and one-half millions be wrenched from their present Church affiliations and be set over into a new and untried Church organization? As has been observed, the choice of a Church depends on the will of the applicant. So far as persons may will to go to the experimental Church the transfers could be made. But there the transfer would end. The powers that be might take such action and pass such edicts as would carry away from the present Churches to the experimental Church our church houses, our colleges, universities, publishing houses, and all Church property, but they cannot carry a single Church member against his or her will. Where would the line of cleavage run as to membership? There are attachments that will not be severed. I wish to illustrate by my own humble life and without being charged with egotism.

I have been a member of the Methodist Episcopal Church, South, for nearly 68 years. My love for my Church is without measure. In the prime of physical manhood I risked my life for the Confederacy; but I love my Church better than I ever did the Lost Cause. All of the wisdom of all peoples could not make for me a new Church that would suit me as well as does the Church of my many years. I will remain in it, and no power on earth can drag me from it. Am I not willing for the will of God to be done? Surely so. But who knows the divine will as to this matter of human contrivance? Naked assumptions are worthless. To assume that Providence is directing this unification movement is to beg the question and leave nothing to controvert.

We may look to the past for facts persuasive as to what the future may bring under similar conditions. We may look to the marvelous growth and achievements of the two Churches as separate units and rely on such information as to probable results, under like conditions, in the future. But we have no data to reckon from to indicate what the experimental Church would bring forth in the future. The leap will be in the dark.

The Presbyterian Church of the United States and the Cumberland Presbyterian Church essayed to form a union. The same arguments now passing current for Methodist organic union were used in the effort to unify those two Presbyterian Churches. What was the result? Ninety thousand members and nearly all of the Church property passed to the greater Church, and one hundred thousand members, who did not will to make a change in Church membership, remained and now constitute a pauper Church as to church buildings and school property. A strong Church, doing great good upon the earth, was torn asunder, and litigation, bitterness and strife followed in the wake, and one of the saddest pages in Church history was written; and if what the conquering Church gained in efficiency is equal to what the weaker one lost, the record is not made public. That is an object lesson.

Our Church has two millions of souls, and great properties in universities, colleges, publishing houses and church buildings, and we are at peace with our sister Church, and both Churches as separate units are doing greater works in the kingdom of God than ever before. Why is the innovation sought? Why seek to dismember these two Churches, among the most successful on the earth, that a great, colossal Church in numbers and wealth may be tried as an experiment? Push the experiment to its utmost, and, judging from the historic past, soon we will have strife, lawsuits, hatred and confusion dire! Are there not tens of thousands tenfold multiplied in the Southern Church devotedly attached to her as

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is this humble writer, who will stand within her fold so long as life shall last? "If this be treason," thank God it is not treason to the Methodist Episcopal Church, South.

The questions involved do not lie on the surface. They are deep and intricate, and to my mind portentous. Neither good intentions nor enthusiasm, nor a slabbering over the surface, nor "a shout-and-go-round" argument will settle a single one of them; and they are many. We must delve to rock bottom principles and supply reason and cold logic.

In general I am an optimist; as to organic union, I am a pessimist. I charge no one with an ulterior motive. On the other hand, I credit each and every one differing from me with honesty of purpose. But some are sadly in error! Who? I have a well-defined opinion, but do not know.

**METHODIST UNION, YOUNG MEN AND POLITICAL HISTORY.**

Brother H. G. H. advises the young men to read the history of our Church since 1844 and a few years prior to that period—not for controversy, but for information. As a young man, the loyal son of an ex-Confederate soldier, allow me to say that, after having read said history for several years as it is written by various historians, and after some years of service in the ministry of the Church along the border where the two Methodisms build altar beside altar, and in view of the present day opportunity for union, I would advise the young men to burn their histories, forget the past and settle the present-day problems in the light of today and in view of the demands of the future. My father was a true Southerner, but he was a loyal American citizen first, and he avoided so far as possible sectional prejudices. He positively refused to attend old soldiers' reunions and allow the political wind-jammers to fan the smoldering embers of the dead past, and he taught his sons to do likewise. All history, sacred and profane, is colored more or less by the prejudices, hatred and ignorance of those who write it, and of the age in which the writer lives. I read our history with a fixed determination not to allow prejudice to creep into my mind, but in after years, when I came into personal contact with my brethren in our sister Church, I was astonished to find my heart full of prejudice. And I found the men in the other Church with like passions, prejudices and misunderstandings, and, like myself, with too much of our past history in their system. But when we came together as Christian brothers with one common task, and in the light of the present day, we found to our amazement that most all our differences were only misunderstandings, and that our misunderstandings came largely from the study of history written during the days of sectional strife.

I labored side by side with a pastor in the Northern Church who was the son of a prominent preacher in a Northern Conference. The son was a graduate of a leading Methodist school, and he had been preaching twenty years. He was well informed so far as historical information goes, but after coming into contact with Southern people and the negro problem for two years, he said, "I came South greatly prejudiced on the negro question from reading history and hearing men with strong sectional prejudices speak, but I see things in an entirely different light now."

If you want to settle a feud don't let the opposing parties rehearse the past—they will fight again, but let the dead past bury its dead, handle and all, and be friends forevermore. Getting the devil of the past out of our hearts and getting the love of the living Christ of today to take complete possession is a greater difficulty in this union work than the obstacle of reorganization. Love finds a road around, over or under every mountain of obstruction. Get the devil's "buts" out of the way in this plan of reunion and the magnified mountains of difficulties will become vanishing mole hills.

Along with a saloonless nation, political and religious equality for women and a greater catholicity of spirit between all denominations, Methodist union must come, and it is useless for the man with an old wound, regardless of how honorable the wound may be, or the "conservative" and non-progressive to kick against the pricks, or to slap progress in the face. If the

men living in this golden age of opportunity fail to accomplish these great things God will raise up a generation who will do his task. Individually, we should come to that place in our Christian experiences where we are willing to die and get out of the way if our going will hasten the coming of the kingdom of righteousness in the earth.

"Yes," say the brethren, "the union scheme is a great one, but—but—but." Shall we not first pray the Lord to help us get the evil "buts" out of the way and in their stead warm, forgiving, forgetting hearts of love?  
C. W. HARDON.

**GREAT-HEARTED DR. STEPHEN OLIN TO BISHOP WIGHTMAN.**

Middletown, Conn., Nov. 11, 1846.

My Dear Friend: You will please consider the following communication private, so far as the press is concerned, though with that understood, I can have no objection to your showing it to as many friends as you may think proper. I could wish indeed that your leading men, Bishops Andrew, Capers or Pierce, etc., should be acquainted with the facts stated with regard to the Wesleys and their conference. They are related to a subject in which you will allow me to feel a lively interest and in which I must suppose that they and you feel even more. During the meetings of the Evangelical Alliance in London the Wesleyan Missionary Secretaries invited a number of American Methodists to a public breakfast in Centenary Hall. Several of the leading Wesleyan ministers were present, as well as the Secretaries. After our repast Dr. Bunting made some kind observations in regard to American Methodism and its representation there present, at the close of which he did me the honor to request that I would occupy a few moments in giving utterance to such sentiments as I should think adapted to the occasion. After making suitable allusions to other topics, I took occasion to urge the importance of cultivating fraternal relations amongst all the branches of the great Wesleyan family. I expressed my lively regret that the M. E. Church, South, was not represented in our circle nor in the Alliance and took the liberty of assuring our elder brethren that whilst no branch of the great Wesleyan family is more worthy of confidence on the score of sound doctrine, sincere piety and truly Wesleyan labors, none is more distinguished for large and catholic sentiments and aspirations. I referred to our division as ecclesiastical and as in no way affecting the right of either party to recognition and confidence. I said that I was not aware that any considerable number of Northern Methodists regarded you as schismatic in any proper sense of that term, and that the two great bodies would unquestionably return to sentiments of mutual confidence and affection so soon as the pending controversies, of which all were growing weary, should become exhausted or quieted. I concluded by expressing my ardent hope that Southern Methodists would be regarded in England as legitimate sons of Wesley to which I thought them eminently entitled. Dr. Bunting thanked me for calling upon this subject on so fitting an occasion and referred to the virtual exclusion of your preachers from the platform of the British Conference as having been hasty and informally acted upon and as having been unpalatable to him at the time. He said the relations of the North and South were not well understood at that time and that there could be no question with him that both branches of American Methodism ought to receive and would receive in England as full recognition as they extended to each other. He was glad to hear that you had adopted the old discipline in all essential points. I thanked him for his expression of regard and then took the liberty of requesting Americans present to correct me if I had failed to express their sentiments in reference to the South. Drs. Peck and Emory confirmed my statements and Messrs Dempster and Webber stated no objection to them though they spoke of more general subjects. I received the thanks of several Wesleys present and of others whom I conversed with in private for putting them in possession of the true grounds of our difficulties and they all expressed the opinion that you would hereafter be recognized as you ought on their side

(Continued on page 6)

# Smile Makers

## At Rising Time

Do you know any food which greets you at breakfast so inviting as Puffed Wheat or Rice?

Airy bubbles of grain, flaky, toasted and crisp. Each morsel seems a bonbon.

But you know they are whole grains, made wholly digestible. You know that every atom feeds.

No elements are lacking—none are lost. For in these foods—and these only—every food cell is blasted by steam explosion.



## At Dinner Time

These grains are so crisp, so toasted, so flavory that they take the place of nut-meats.

Folks garnish ice cream with them. They use them in candy. They dot them on frosted cake.

Yet Puffed Grains hold supreme place among scientific grain foods. They are made by Prof. Anderson's

process. In every kernel a hundred million steam explosions are created. They are perfect foods—the best-cooked cereals in existence.

<b>Puffed Wheat</b>	<i>Except in Far West</i>	<b>12c</b>
<b>Puffed Rice</b>		<b>15c</b>
<b>Corn Puffs—Bubbles of Corn Hearts—15c</b>		

## At Bed Time

The bowl of milk in summer is the favorite bedtime dish. But it's twice as delightful with Puffed Grains floating in it.

These grains are puffed to eight times normal size. They are four times as porous as bread.

You get the whole wheat in Puffed Wheat—all the phosphorus of the outer coats. You get it so it easily, completely digests without any tax to the stomach.

Do you know anything else which so meets the requirements of an ideal good-night dish? See if you have all these foods on hand.



## The Quaker Oats Company

Sole Makers

(1344)



nor, Texas



NICKERBOCKER



BRADFIELD, D. D.



FLINN, Dean

partment of Church work. "beloved" in the opening intellectual and spiritual card it. Brother Wilson... of the district. In...ly esteemed throughout... proven himself a Christi...rily, accurate and pain...ministrations are first...our revival meeting in...\$175, and by cash \$75...conference collections...elist and his helper...rship of C Avenue be... Paid \$150 on parson...ments on church house...\$20. Subscriptions... Advocate have been...eginning of the confer...day School is doing fine...rship of W. V. Brown...ritual and prompt. In...y and promptness are...elements if we would...very department of evan...nior and Junior Leagues...side. Our congregations...sing. The attendance...prayer meeting is thirty...that our prayer service...power. In fact it is the...ch. Nothing more im...week prayer meeting...ith the Spirit and it will...ill their places in these...tra and choir is giving...which is soul-cheering...Brother T. J. Durham...l. His people appreciate...department of Christian...stead, Superannuate.



PHILATHEA CLASS, METHODIST SUNDAY SCHOOL, COMMERCE, TEXAS

KERENS CHARGE.

We have accomplished some things this year. We have modernized (for it certainly looked ancient) the parsonage at a cost of \$500. No preacher would be ashamed of it; he were sent here, and the people are proud of it themselves. The charge for several years, with one exception, has fallen behind in its finances. We started out to inspire them and to create a pride in the success of the work of the Church. I am encouraged to believe that we will have a good report at conference. We had a good meeting at Kerens, when it looked almost impossible. I had taken a firm stand against the dance and a number of the members were against me. I had engaged Rev. T. N. Lowrey for two weeks' meeting, June 11 to 25. He opened up on all forms of worldliness, and stood by the pastor in the position he had taken. This is two meetings I have had Brother Lowrey with me in, and he is certainly the pastor's friend. He preaches a plain gospel with spirit and power, and wins the hearts of men. Brethren, T. N. Lowrey is all right and you will make no mistake in using him. His singer, Brother Sanford Smith, is a consecrated and an unassuming Christian and a fine choir director. He certainly knows music and knows how to get other folks to sing. We had twenty-five conversions and twenty accessions, and a good revival in the Church. Rejoice with us. God bless all the brethren in their meetings.—B. A. Evans.

CASON CIRCUIT.

The third Quarterly Conference of this charge was held last Saturday and Sunday at Bradford Chapel. The community had made preparations for the occasion which aided much in making it a success. The old Bradford Chapel community is coming to the front fast now. They have done a number of good things this year. Rev. W. H. Vance, our much-loved presiding elder, came to us full of love and zeal and was the chief human factor in making the quarterly meeting a grand success. His sermon Saturday on "Fasting, Praying and Working," was soul-stirring and edifying and began to produce fruit on that day, for at the close of the good business session in the afternoon he held a glorious experience meeting and called for mourners and two young ladies came forward and knelt for prayer and made a profession of faith in Christ. At the close of a great service Sunday four young men were left in the altar seeking religion. The previous Quarterly Conference Brother Vance held for us was very much like this one, two young ladies having professed religion and one man being reclaimed and joined the Church. Brother Vance preached on fasting and prayer more than any other presiding elder I ever saw and practices what he preaches. He has been presiding elder only a short time, but he is already one of the best ones we have ever been under. Some of the people speak of the Quarterly Conference occasions as being the best they ever attended.—M. I. Brown, July 4.

SEVENTH STREET, TEMPLE.

I have been thinking ever since I was appointed to Seventh Street I would send in a few lines to the Advocate, but have been on the go ever since I hit the town. We regretted to leave the good people of Killen and our lovely presiding elder, Sam J. Rucker, who is as true as steel, but received such a warm welcome at Seventh Street and from our new elder that we soon felt at home. We found that Bro. Cox had done three years' faithful work and endeared himself to the people. I am not surprised at any pastor regretting to leave this splendid people. We have one as live Sunday Schools as can be found in the Central Texas Conference—well organized from top to bottom with a Teacher Training

RECORD BROKEN. \* \* \* This is the time of year when pastors and people take vacations, or take life as easily as they can, because of the heat. Dr. H. M. Dobbs, of First Church, Fort Worth, breaks the record by sending the Advocate ten new subscribers for one year each with check for the entire ten. \* \* \*

class of over fifty, and one of the best working Board of Stewards I have ever seen. They meet regularly and are religious. Without any pressure, they advanced the pastor's salary three hundred dollars. They adopted the "budget system" and are keeping up with all the finances; pastor's salary is paid monthly. Children's Day, home mission and conference claimants money has been sent in, and an old debt of one hundred and seventy dollars on the tabernacle paid. I have never seen a place that needed a new building worse. We can't house our congregations and Sunday School. There is not a brighter future anywhere for a great Church than Seventh Street, if we only had a place to take care of the folks. We are sleeping on our rights. Temple is building south, other Churches are building all around us. Our present demands at least a twenty-five thousand dollar building. I am taking care of five Sunday School classes in the parsonage and one class had to meet all winter under an open tabernacle. My folks are not able to build the house that is needed. Most of them are wage-earners and we must have help. We have just closed a splendid meeting in which several were converted and fourteen accessions and the Church greatly revived. We were ably assisted by our pastor at McGregor, Bro. John M. Neal. No pastor ever had better help. His sermons were clear and right to the point. He completely captured us all. Mr. Theo. Mahler had charge of the choir and rendered us splendid service. He is a sweet soloist and knows how to get music out of a choir. We observed the "One-to-Win-One" campaign with good results. Have had about forty-eight accessions and organized a splendid Epworth League. Our prayer-meetings are well attended. I am in a good humor and thank the Lord for his great kingdom on earth and a place to serve.—Robt. A. Walker.

PERSONALS

The editor will dedicate our new church at Coleman July 16. Rev. M. K. Little, pastor. Rev. T. N. Weeks, of Plano, called this week. He has a good Church and appreciates his people. Brother Weeks spent a pleasant and profitable season at the Summer School at Georgetown. Rev. N. R. Stone, of Lewisville, was among our callers the past week. Brother Stone is a near neighbor, but we do not often have the pleasure of a call from him. We were glad to see him. Little Laura Rankin Stevens, granddaughter of Mrs. G. C. Rankin, is critically ill at a local sanatorium. Our hearts are deeply touched by the lingering sickness of the little sufferer and prayers will ascend in her behalf. Rev. A. D. Porter, of Main Street, Cleburne, was in the city in the interest of his brother, J. E. Porter, of Waco, who is a candidate for Congressman-at-large. He reports conditions moving on delightfully in his charge. He is optimistic. Rev. C. A. Spragins of Kavanaugh Church, Greenville, was in Dallas this week and in pursuance of his duty as a member of the Board of Publication he called at the Advocate office to see how affairs were moving. We are always glad to see him. We greatly appreciate the following invitation: "Dr. and Mrs. Hiram Abiff Boaz announce the marriage of their daughter, Ruth, to Mr. Clarence Arthur Penman on Tuesday, July 11, 1916, Fort Worth, Texas." Blessings upon these choice young people! Rev. W. F. Smith, of Grand Saline, called on us the past week. He is making great preparations to entertain the District Conference; expects to have 200 present and his people are looking for a great occasion. Brother Smith likes his charge so well he wants to stay the full four years. Miss Hattie Rankin, pastor's assistant at Travis Park, San Antonio, is visiting her mother, Mrs. G. C. Rankin, of Dallas. Miss Hattie is a tireless worker, as we happen to know, and richly deserves a few weeks' rest. How like her sainted father in her devotion to the Church! Rev. F. A. Rosser is confined to his room, corner Patton and East Twelfth Street, Oak Cliff, Dallas. For forty years the North Texas Conference has not had a more faithful

servant. Brother Rosser is now a shut-in. With all his affliction, he is happy in the Gospel he has brought to thousands during these forty years. In his loneliness our brethren could do no better than to drop in with him for a while. It will cheer him and his sunny spirit will inspire you.

A note from Rev. S. X. Swimme, of Tahleah, Oklahoma, says: "Am just beginning to sit up after a six weeks' siege of typhoid fever. Expect to go to Checotah, Oklahoma, last of this week, if able, for a few weeks of recuperation." We are glad Brother Swimme is recovering.

Last Tuesday evening Rev. W. N. Vernon was severely burned about the arms while preparing to vulcanize an automobile tire. His presence of mind no doubt saved him from being totally engulfed in flames. However, his burns are of such a nature that will take quite a while to heal.—Roanoke Enterprise.

Rev. C. P. Martin, of Exeter, California, formerly of the North Texas Conference, gladdened us with a sight of his cheerful face the past week. The Advocate force has never ceased to regret his removal from Texas. He always had a long list of subscribers for the Advocate. He is doing well in California and is in Texas only on a visit.

Mr. Cecil Horne, of Cleburne, was in Dallas last week in the interest of Judge S. C. Padelford, who is seeking the nomination of the Democratic Party for one of the Congressmen-at-large from Texas. Mr. Horne speaks of Judge Padelford as a most splendid Christian gentleman, thoroughly appreciative of courtesies extended to him by the good people of Texas.

Brother H. D. Knickerbocker and the other pastors of Houston united in a great submission mass meeting last Sunday evening at the City Auditorium, Houston. Let the pastors of every city in Texas do likewise.

The special issue of the Advocate last week has received high praise. It was designed to forward our work in the building of superannuate homes as well as for raising of a superannuate endowment fund.

Rev. W. S. Huggett, of Lordsburg, New Mexico, writes us from Fulton, Missouri, as follows: "Our Lordsburg Church very kindly gave me a vacation for the month of June in which myself and wife determined we would visit my brother and his family, from

whom we have been separated for twenty-four years. We were having a delightful holiday reunion when unfortunately a few days before our return Mrs. Huggett fell and fractured her thigh. She is doing very well under the circumstances, but it delays our return home for a time." We are pained to hear of this accident and trust that these faithful servants of the Church may soon be safely at home.

Rev. H. D. Knickerbocker, of First Church, Houston, sends us the following appealing telegram: "Down here in South Texas, the hotbed of liquorism, we are doing our dead level best for submission. Mass meeting of over two thousand Sunday here in Houston. We are organized and at work and we are going to get out the biggest votes for submission ever registered. We are worried about North Texas. The antis are boasting that the dry counties are indifferent. In the name of our great need and for the sake of God and man beg the preachers all over North Texas to get desperately to work. Plead, pray, organize, work as if the cruel heel of the saloon were on their hearts up there as it is on ours down here. Please publish this telegram and add your own fervent exhortations. Yours in desperate earnestness.—Hubert D. Knickerbocker." Brethren of North Texas Conference, heed these burning words!

The Dallas Pastors' Association passed the following resolution at its meeting last Monday: "Resolved, That the Dallas Pastors' Association, in this largely attended meeting, representing the several denominations of the city, indorse unequivocally the question of submission; that we appeal to our fellow-citizens of every name, faith, race, profession or avocation to vote with us for submission; that we agree to use whatever influence we can yield wisely to secure the adoption of submission, by speaking thereon to our people where we have not done so, and request our fellow-preachers everywhere to call the attention of their people to the important moral issues involved, and the imperative necessity of speaking the same word thereon now. We also urge our fellow-citizens in other callings everywhere to join with us in this unpartisan, brotherly effort to free this State from the saloon, which has been such a disturbing, corrupting influence in our life." We urge that all the pastors of the State engage in great mass meetings next Sunday for the arousing of sentiment on the question of submission.

Advertisement for North Texas Female College. Features a portrait of Miss Jennie Hill Barry and text: "BEAUTIFUL Kidd-Key THE College for YOUR Daughter. Standard college courses—unequaled aesthetic training—a music conservatory presided over by incomparable artists. HEALTHFUL SURROUNDINGS—The bracing cool of North Texas without the bitter weather of other latitudes. Sherman may be reached in one day's travel from all points in the Southwest. For catalogue, address MRS. LUCY A. KIDD-KEY, Pres., SHERMAN, TEXAS. North Texas Female College"

**GREAT-HEARTED DR. STEPHEN OLIN TO BISHOP WIGHTMAN.**

(Continued from page 3)

of the water. Dr. B. intimated a wish that his opinion might be communicated to some of your leading men, which must be my apology for this communication. I suppose he would not prefer any more formal statement or to have his opinions published, at least I am not authorized to go beyond what I have now done.

You have no doubt followed the history of the Evangelical Alliance, and been advised of all its published proceedings. Indeed I am told that all its proceedings have found their way into the American papers, though I have not yet been able to look into them. It was a truly glorious meeting—such an assemblage of great and good men as will hardly be seen again in this generation. Our harmony and our power of harmonizing was truly wonderful, and only to be accounted for by supposing the presence of a divine, subduing agency. Only one question, you know what, threatened to thwart all our efforts. For ten discouraging days it was the source of the most painful anxieties. The real history of this struggle can never be known to the world. The American delegates were nearly unanimous in feeling the utmost repugnance to the admission of the disturbing question in any form, but were jeopardizing everything in their excessive anxiety to avoid offense, I mean the offense of breaking up the Alliance. But for the uncompromising firmness of a few we should have accepted of terms which would have rendered any Alliance in this country unpopular. Those who are likely to wear the most honors are precisely those who would have ruined all, not from ill intentions, but from instability and facility. Now we are left free in this country to organize upon the most catholic basis and I trust we shall do so. Better to do nothing and attempt nothing than set out on false principles. We want to enlarge, not to contract the sphere of fraternal recognition. I did all I could to prevent such folly in London and will never consent to such a desecration of duty and common sense at home. You have observed that the members of each branch Alliance must be approved by all the branches in order to become members of the great body. The leaders of the movement intend by this to exclude all slave holders. The result will more likely be their own exclusion. We shall admit such persons as we deem fit, and when our nominations are submitted to the English branch the sound part of it will vote them, not presuming to look back of our endorsement of the fitness. Then, if the Hinton and the James object the crisis will come, and I think England will sooner throw them overboard than us. This I know is the intention of some of their greatest, best men if the question is ever raised. We could have brought on this crisis in August, but it was held better to stave it off for the time. It was most undesirable to array Hinton, Cox, etc., against the infant Alliance. It would be able to stand such pressure some time hence. Meantime, Providence may work valiantly for us, and so put far away the evil day. I hope the South will enter into the work heartily. We must not fail in America.

With sentiments of high regard for Mrs. W. and yourself, I remain,  
Affectionately yours,  
**STEPHEN OLIN.**  
Rev. Wm. M. Wightman, D. D.

**OUR COLORED PEOPLE.**

(Stenographic report of Bishop John C. Kilgo's exhortation following the appeal of Rev. R. S. Stout, General Secretary of the Church Extension Department of the Colored Methodist Episcopal Church, to the Board of Church Extension of the Methodist Episcopal Church, South, Monday afternoon, May 8, 1916.)

Those of us who have lived in the South, and knowing the colored people as I know them, and loving them as I do love them, we need to regard this appeal. If we could control the money that our people are taxed to give to outside affairs, which they squander in supporting these strange, foreign, alien movements, and apply that money to our own needs, we would take care of missions and Church Extension and orphans and everything else on earth that is honest. I have seen our people overrun just as your attention has been directed to it. But our own colored Church has been ignored while we were helping the M. E. Church, and

the Zion M. E. Church, and the A. Zion Church—you just mix the letters up any way you want to—when we really should have been helping our own. We say, "You all look alike to us," and we give them what they ask, while our own people are suffering. I am glad your attention has been called to it, and I am glad of the suggestion that we, by calling the attention of the conferences and congregations to the existence of a Church that belongs to us and we are responsible for, may turn their attention to the aid of these people.

I do not want to go to heaven if the negro doesn't go there. I don't want to live in any country where there isn't a genuine negro. I am glad he is in the South. Thank God, he keeps the foreign white man out of the South. He has built around us a wall that is as high as heaven, for the protection of Southern life and Southern racial instincts and the peculiar ideas that God has planted in us. No question about that. He is saving us from ten thousand evils, and I like him. I would not exchange him for any laborers on earth. That's so! I would rather eat Laura's corn pudding than to eat Delmonico's cake; and Laura can make corn greens and corn dumplings that beat anything at the Waldorf-Astoria. I know hundreds of colored men, and God knows I shall be glad to clasp hands with them in the everlasting kingdom and stand with them before the everlasting throne. You don't know what is down in their nature.

Just about ten years ago I was suffering an awful attack of sciatica—and if you have never had sciatica you don't know what that means—it made me want to go to heaven. When I was getting over it my physician wished me to take some electric baths, and so the professor from the department of physics said he would be glad to give them. Just a while before that they had put in a tremendous electrical machine, and I hobbled over, and old Uncle Jack, the old janitor of the science building, who had been there with me, was called in to help get this machine going and help in administering these baths. And when it was set going, and the sparks began flying, making it look like the infernal regions, he looked at it, and then looked at the professor with something like scorn, and at me with great pity. Then he said, "Professor, is you gwine to put this thing on the doctor?" "Oh, yes," he answered. And the sparks began to fly faster and faster and the thing looked more like Satan, and he said, "Professor, you reckon this here thing gwine to help the doctor?" And he answered, "Yes, I think so." I shall never forget the look on that old negro's face; he looked out of the window, and then with agony written all over his face, he looked at the professor, and then looked me over from head to foot with great pity in his eyes, and then walked over to the professor and said, "Professor, I wish you would please try that thing on me before you puts it on the doctor." Ask me why I love him? There is something down in that old heart, thank God, that will stand true to you and put its life for your life, and has done it, over and over again.

And the highest tribute God ever paid any people on this globe He paid this Southern people when He started that race from savagery to civilization. He did not turn them over to the Italians, with all their past record; He did not give them into the hands of France, with all its rich literature and its history and its glory; He did not turn them over to Germany, with its power; He did not turn them over to Spain, with its commerce; He did not turn them over to England or Scotland, with all their fine character and their great resources; He did not turn them over to New England, with all its energy; He did not turn them over to the North, with all its commerce, but He did turn them over to the people of the South, for He wanted the negro to have the Southerner's God and the Southerner's home and the Southerner's Bible and the Southerner's faith; and, thank God, we gave them a God, and we gave them a Bible, and a home ideal, that they have carried down in their cabins, and the old mammy that is down in the negro cabin today is the same that was with the Missis up in the big house forty years ago.

We ought to help them! We ought to help them!

Now, I would sing you a song—a real, good, old genuine negro song—but you folks haven't got musical taste enough in you to appreciate it.

**S. C. PADEL FORD,**  
OF CLEBURNE, TEXAS,  
CANDIDATE FOR  
**Congressman-at-Large,**  
TO SUCCEED J. H. (CYCLONE) DAVIS.

He is a Mississippian by birth and education. He is a life-long Democrat, stands on National Democratic platform, and will support nominees and if elected act in harmony with Democratic administration.



Pat Cleburne Camp of Confederate Veterans of Cleburne passed resolution condemning the speech of J. H. (Cyclone) Davis as a reflection upon the character of our Southern heroes, and upon the honor of the South, and call upon all Confederate veterans, their sons and friends to repudiate Mr. Davis, and they endorse the candidacy of Hon. S. C. Padel Ford.

The bar of Cleburne, consisting of Wm. Poindexter, H. P. Brown, D. W. Odell, W. F. Ramsey, Jr., and twenty-seven others also endorse him as being a great constitutional lawyer and if elected will rank among the strongest in Congress, and he is further endorsed by the Democracy of Johnson County.

Political Advertisement

**AFTER WAR WITH MEXICO—WHAT?**

Yes, we can "whip" Mexico. Nobody doubts that, not even the better-informed Mexicans. Indeed, it would be no great glory for a highly civilized, infinitely rich and powerful nation of a hundred million people to vanquish fifteen million ignorant, half-starved, poorly-equipped peons.

Yet it would be costly. It would be no easy matter to subdue the Mexican people, scattered over a vast and inaccessible territory and fighting with the desperation of those who feel themselves invaded and in danger of having their country sieged. That ill-fated battle of Carrizal seems to have come largely from the mistaken notion, to quote one of the American soldiers engaged, that "the Mexicans would run when we began firing." So by their own report our troops formed in battle order and charged upon a Mexican force that had come out for a parley and had offered no show of violence. Unfortunately the Mexicans did not run. They fired first. Perhaps you and I would do the same thing if eighty-odd well-armed, determined troops should form in battle line and ride down upon us.

(By the way, that is the battle in which, according to early press reports, American troops were "led into ambush" and slaughtered unawares under a flag of truce.) Think of the tons of vitriol that papers have poured out upon these "treacherous Mexicans," who, as now appears from the reports of our own troops, fired upon a charging squad of cavalrymen who expected them to run "when we began firing." There were those who would have had us declare war on Mexico before breakfast next morning because of that incident. President Wilson has done wisely indeed in waiting to learn the facts.

But after we have subdued Mexico—after ten, twenty, fifty thousand (who knows how many?) brave American boys lie beneath the sod—when crepe hangs heavy upon as many American doors, where American mothers bereft of their sons and wives of their husbands, sit bowed in heartbroken sorrow—what then? We will have lost much, surely. What will we have gained?

Will we have pacified the Mexican people and made them our friends? Far from it. Their suspicion of us will only have been confirmed, their bitterness increased a thousandfold. We will have made of them inveterate enemies for generations to come.

Will we have ended the border troubles? Not unless we keep upon the

border a bigger force for protection than was needed before we ever entered Mexico. Heretofore we have had to guard against a few desperate, roving bands of outlaws and thieves, who all told have taken the lives of perhaps a score of people this side the border. If we fight Mexico we must then guard against the hostility of fifteen million foes.

Will we have "straightened out" Mexico as we are fond of saying? Not by a great deal. Mexico's troubles are not superficial. Nothing short of national regeneration can finally solve her problems; and that cannot be brought about by force of arms. Popular education and the restoration to the people of the land stolen from them by craft and graft—by such means alone can Mexico be saved. The iron hand of a hundred thousand men could probably keep a semblance of order so long as they remain, but when they are withdrawn, what then? The last state of Mexico will be worse than the first, unless in the meantime a generation shall have been educated and the complicated question of property rights fairly adjudicated.

But will we be in better position to help Mexico solve her problems and work out her salvation after we have lost thousands of our sons and slain thousands of hers? Granted that this war (if there is to be one) is for Mexico's good and not for our gain, as we profess, then we must stay by until we have done for Mexico these fundamental things without which the nation cannot rise. May we not do them far more quickly and effectively as Mexico's friend than as her victorious enemy. Will not our good offices in the former capacity be more gladly accepted a thousand times over?

To subdue Mexico is one thing. To pacify it, establish order and make of it a good neighbor is far different. War is the shortest route to the first end, without a doubt. If we are concerned primarily about taking vengeance on a distressed, desperate, largely irresponsible people we ought to fight. But if we aim at Mexico's uplift to a higher plane of civilization, war is a long, hard road that will lead only into waters darker yet with misery and bloodshed and race antagonism.

But there are those who would profit by war. At least they think they would. There are American millionaires who own lands and mines and oil wells in Mexico and want a free hand to wring from them the last dollar of profit! That for the moment the quickest way to attain their end seems to be by sacrificing some myriad thousands of lives is

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Rufus Daniel Knows Rates, Law and Gospel



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all-sufficient. Let us have war that Wall Street may have dividends! American blood (and Mexican blood runs just as red, and drop for drop weighs just as much in God's eternal scale) is a small price to pay that American millionaires may add to their millions.

But I believe, too, that we are in danger of letting haste and heat and misunderstanding and race prejudice and the pressure of financial interest rush us into a tragic and horrible mistake.

But time fails me to summarize all the visible results. Our whole city has been changed. There is a prayer meeting now in the "Stock Exchange," down among the thousands of buyers and sellers on the greatest stock market in America.

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THE BILLY SUNDAY MEETING IN KANSAS CITY.

Number Two.

Rev. W. T. McClure, D. D.

The Billy Sunday meeting in Kansas City has closed. The great evangelist and his helpers have gone. The anxious, eager throngs are no longer pressing their way to the big tabernacle fearing that they will be too late to gain admission.

The newspapers in Kansas City, especially the Kansas City Star, with its vast circulation, did a great deal to make the great meeting a complete success.

One of our papers had this to say of Mr. Sunday: "I never heard 'Billy' Sunday and observe him in action but I think of what they said of Massillon when he first thrilled Paris: 'He speaks as a child; and as a child inspired.' What better can describe this man? It is true he is not a child as the almanac speaks. The years have chased each other around the diamond of this converted ball player's life, so he is considerably past fifty; and so intense have been the years that he may speak of himself, as Paul, at no greater age, spoke of himself as 'Paul the aged,' the furrows in the face are there. And the experience of life has been his—poverty, toil, uncertainty, the praises of the great, the adoration of the crowd, the things that mold and mature. Granted. But is there not still in 'Billy' Sunday the persistence of the child?"

The Closing Scene.

The closing scene in the great tabernacle was one never to be forgotten. It was Mr. Sunday's fourth sermon that day. Ninety thousand people with breathless interest had heard these sermons. Other thousands had come to the tabernacle and pleaded in vain with the ushers to let them in.

There was deep, earnest seriousness in the faces of that great sea of people. A seriousness that now and then broke into ripples of hearty laughter at some witticism of the evangelist or of his singer, Mr. Rodeheaver, to be followed by a silence that was marked with tears. There was the anxious wife, who had prayed so fervently for the conversion of her husband, and as yet he had not yielded to the tender entreaties of the gospel, and she was watching him prayerfully through her tears.

The Final Results.

Who may sum up the results of a really great revival? Eternity alone can give the final figures. Only the things that today lie upon the surface may now be recorded "as the visible results up to the present." Among these may be written 20,660 "trail hitters," or persons who went down the long aisles and gave Mr. Sunday their hands saying: "I accept Jesus Christ as my personal Savior." Of these it has been estimated that five thousand of them were people who lived outside of the city.

Among other visible results may be noted the fact that on the expiration of the licenses of saloons 140 saloons did not ask for the renewal of their licenses on the ground that the business no longer pays. What sledge hammer blows Mr. Sunday dealt that "sinuous business! He never missed an opportunity to hit it hard. And he left behind him, what has never been in Kansas City before, the widespread conviction that the saloon business is not a legitimate, respectable business. He has left in thousands of hearts the determined purpose not to support by vote or otherwise those whose policy is to uphold the liquor business.

But time fails me to summarize all the visible results. Our whole city has been changed. There is a prayer meeting now in the "Stock Exchange," down among the thousands of buyers and sellers on the greatest stock market in America. Men are singing and whistling "Brighten the Corner" as they walk the streets. Religion is the chief topic of conversation everywhere and in the great department stores and factories the seven thousand business women of the city have their special organizations for daily Bible study and prayer. God has come to Kansas City with a new revelation of power, and men and women who were not converted in the tabernacle are daily pressing into the kingdom.

The Cost of the Meeting.

The total expense of the campaign was \$43,000. The freewill offering to Mr. Sunday was \$32,000. But there were no large gifts and nobody is any the poorer today for what they gave for this glorious cause. The attendance upon the meetings was about 1,500,000, a very small amount from each one of these would make a great sum.

Mr. Sunday did not speak of any compensation for his work. The offerings were really freewill offerings, and the only expression one hears among the donors is that we are sorry he did not get more. We wanted Kansas City to give him as much as any other place had done for like service rendered.

Mr. Sunday and his party of expert workers, every one of whom endeared themselves to our hearts, earned all they received and they go to their next appointment with the prayers of multiplied thousands following them for even greater success than that which attended them in Kansas City.

REPORT OF COLLECTION FOR THE MONTH OF JUNE, 1916.

Beaumont District—Batson, Jno. A. Moore; Conf. Cl., \$2.50; Ch. Day, \$7.50; China Day, \$18.88. Beaumont, Eula M. Robertson; Ch. Day, \$10.96. Beaumont, Glenn Flinn; Dom. Miss., \$175.00. China, J. C. Marshall; Ch. Day, \$6.50; China Day, \$3.50. Jasper, F. D. Dawson; Bish. Fund, \$1; Conf. Cl., \$4; Edu., \$5. Kirbyville, P. White; Conf. Cl., \$12; For. Mis., \$50; Dom. Mis., \$50. Kountze, M. F. Wells; Dom. Mis., \$13. Liberty, W. C. Hughes; For. Mis., \$12.40. Nederland, J. C. Stewart; Dom. Mis., \$12.

Brenham District—Brenham, E. G. Cooke; For. Mis., \$14.50. Brookshire, T. W. St. John; Bish. Fund, \$1; Conf. Cl., \$13; For. Mis., \$14; Dom. Mis., \$14; Ch. Ext., \$5; Edu., \$7; A. B. S., \$3. Chappell Hill, R. E. Ledbetter; Ch. Day, \$5. Hempstead, Geo. E. Kemp; Conf. Cl., \$9. Lexington, F. O. Favre; For. Mis., \$10; For. Mis., \$10. Wallis, L. H. Bradford; For. Mis., \$25.50; Dom. Mis., \$30.

Houston District—Iowa Colony, G. A. LeClere; Ch. Day, \$4.75. Houston (Elgin 602), R. W. Adams; Conf. Cl., \$55; For. Mis., \$19.55; Dom. Mis., \$28. Galveston, O. E. Goddard; F. M. Spec., \$1000. Galveston (33rd), Claude S. Harkey; For. Mis., \$65. Pasadena, Ethel Blakesley; Ch. Day, \$6.81. Seth Ward, W. F. Davis; Ch. Day, \$11.38. Houston, Brunner Avenue, E. L. Cullen; \$8.11.

Jacksonville District—Jacksonville, T. E. Gillespie; Dom. Mis., \$112. Elkhart, Preston Florence; Bish. Fund, \$2; Ch. Ext., \$2; Edu., \$3; A. B. S., \$1; Ch. D., \$2. Rusk, R. B. Moon; Ch. Day, \$6.48. Cushing, Jno. M. Cochran; Ch. Day, \$6.50.

Marlin District—Buckholts, J. M. Gordon; Bish. Fund, \$8; For. Mis., \$15; Edu., \$14; Ch. Day, \$5.20; S. M. U., T. Dept., \$3. Centerville, Bowden; Ch. Day, \$4.60. Flynn, O. F. Zimmerman; Ch. Day, \$7.25. Hearne, H. J. Hayes; Ch. Day, \$7.55. Jewett (Buffalo), R. S. Marshall; Ch. Day, \$5.20. Jewett, R. S. Marshall; Ch. Day, \$4.80. Mayfield, E. A. Sample; Ch. Day, \$5.25. Reagan, L. A. Burke; Ch. Day, \$5.41. Rosebud, Route No. 1, C. H. Redding; Ch. Day, \$5. Travis, J. C. Cockrell; Dom. Mis., \$3.40; Ch. Day, \$11.80.

Marshall District—Kilgore, A. J. McCary; Dom. Mis., \$42.08; Ch. Day, \$12.92. Jefferson, L. F. Brothers; Conf. Cl., \$25; For. Mis., \$75.

Navasota District—Bryden, C. T. Tally; China Day, \$5.68. Groveton, S. D. Horger; Ch. Day, \$7.30. Magnolia; China Day, \$1.69. Navasota, J. L. Massey; For. Mis., \$125; Dom. Mis., \$165. Willis, J. E. Buttrell; Dom. Mis., \$29.

Pittsburg District—Cason, M. I. Brown; China Day, \$1. Douglassville, J. C. Huddleston; For. Mis., \$52.33; Ch. Day, \$8.65. Winfield, T. S. Sharp; Ch. Day, \$12.60. Dalby Springs, W. G. Jones; Ch. Day, \$5.10.

Timpson District—Carthage, Jno. W. Goodwin; Ch. Day, \$7. Gary, W. W. Thomas; Ch. Day, \$5. Hemphill, W. F. Goodrich; Ch. Day, \$10. Mt. Enterprise, L. H. Mathison; For. Mis., \$6. Melrose, J. H. Helpenstall; Ch. Day, \$4.10. Mt. Enterprise, L. H. Mathison; For. Mis., \$2.35; China Day, \$3.40. Nacogdoches, O. T. Hotchkiss; For. Mis., \$75; Dom. Mis., \$25. Shelbyville, J. L. Ross, \$8.50.

Tyler District—Edom, P. I. Milton; Ch. Day, \$3. Emory, W. S. Easterling; For. Mis., \$3. S. S., \$3.35; Dom. Mis., \$33; Ch. Day, \$5. Lindale, W. M. Bass; Dom. Mis., \$8.50; Orph., \$9.15. Quitman, J. C. Calhoun; Bish. Fund, \$1; Conf. Cl., \$2.50; For. Mis., \$1; Dom. Mis., \$2; Ch. Ext., \$1; Edu., \$2.50; Ch. Day, \$2.33. Tyler (Marvin), H. C. White; Ch. Day, \$18.35. Tyler, D. H. Rankin; Bish. Fund, \$55; A. B. S., \$10. Tyler, W. A. Powers; Dom. Mis., \$15. Tyler (Cedar St.), J. R. Ritchie; Dom. Mis., \$8.

Recapitulation. Beaumont District, C. F. Smith, P. E. \$ 396.21 Brenham District, S. W. Thomas, P. E. 161.00

Houston District, R. W. Adams, P. E. 1198.60 Jacksonville District, I. F. Betts, P. E. 134.98 Marlin District, G. W. Davis, P. E. 105.46 Marshall District, J. B. Turrentine, P. E. 155.00 Navasota District, E. L. Shettles, P. E. 333.67 Pittsburg District, W. H. Vance, P. E. 79.68 Timpson District, L. B. Elrod, P. E. 146.35 Tyler District, J. T. Smith, P. E. 180.68

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**THE QUESTION OF GENERAL CONFERENCE SUPREMACY.**

(Continued from page 1)

These limitations and restrictions, however, provided no tribunal to pass upon the constitutionality of the acts of the General Conference. Civil government provides for separate legislative, executive and judicial departments, but in the government of the Methodist Episcopal Church the General Conference, since 1812, has been the supreme legislative, executive and judicial body of the Church under constitutional limitations and restrictions.

This doctrine has been challenged again and again, but it still stands with our brethren of the Methodist Episcopal Church. The General Conference of 1820 challenged its own competency to pass upon the constitutionality of its own acts and by a majority vote declared its incompetency to thus judge of its own acts.

The student of Methodist history will recall that Joshua Soule was elected to the Episcopacy in 1820 and that after his election the General Conference passed an act making the presiding elders elective by the Annual Conferences. The Bishop-elect thereupon declined to be ordained on the ground that an elective presiding eldership is unconstitutional in that it impairs the power of the Episcopacy.

The Conference thereupon passed the following resolution:

"Whereas, a difference has arisen in the General Conference about the constitutionality of a certain resolution passed concerning the appointment of presiding elders; and whereas there does not appear to be any proper tribunal to judge of and determine such a question; and whereas it appears important to us that some course should be taken to determine this business, therefore

"Resolved, That we advise and hereby do advise the several Annual Conferences to pass such resolutions as will enable the next General Conference so to alter the Constitution that whenever a resolution or motion which goes to alter any part of our Discipline is passed by the General Conference it shall be examined by the superintendent or superintendents; and if they, or a majority of them, shall judge it unconstitutional, they shall, within three days after its passage, return it to the Conference with their objections to it in writing. And whenever a resolution is so returned, the conference shall consider it, and if it pass by a majority of

two-thirds it shall be constitutional and pass into law, etc."

Bishop Tigert, in his Constitutional History, declares that there is no record in the Journal of 1824 of the action of the Annual Conferences on the measure. The General Conference of 1824, however, passed the following:

Resolved, By the delegates of the Annual Conferences in General Conference assembled, That it be and is hereby recommended to the several Annual Conferences to adopt the following article as a provision to be annexed to the sixth article of the "limitations and restrictions" adopted by the General Conference in 1808, viz:—

Provided, also, that whenever the delegated General Conference shall pass any rule or rules which, in the judgment of the Bishops, or a majority of them, are contrary to or an infringement upon the above "limitations and restrictions," or any one of them, such rule or rules being returned to the conference within three days after their passage, together with the objections of the Bishops to them, in writing, the conference shall reconsider such rule or rules, and if, upon reconsideration, they shall pass by a majority of two-thirds of the members present, they shall be considered as rules, and go into immediate effect; but in case a less majority shall differ from the opinion of the Bishops, and they continue to sustain their objections, the rule or rules objected to shall be laid before the Annual Conferences, in which case the decision of a majority of all the members of the Annual Conference present when the vote shall be taken shall be final.

The Journal of 1828, according to the same authority, contains no record of the action of the Annual Conferences upon the measure, and the General Conference remained the judge of the constitutionality of its own acts as in former years.

In 1844 the doctrine of the universal supremacy of the General Conference as a legislative, executive and judicial body was proclaimed and the exercise of this power in the virtual deposing of Bishop James O. Andrew led to the division of the Church.

A resolution was proposed, reciting that Bishop Andrew's connection with slavery (through marriage to his wife who owned slaves) disqualified him to exercise the office of general superintendent and asking that he desist from the exercise of his office until such disability be removed. The Southern delegates declared that the resolution had the effect to suspend the Bishop from his office and that such a procedure could not be had without process of formal trial guaranteed to preachers by the constitution. The majority declared that Bishop Andrew had no such constitutional protection and from that decision there was no appeal. The resolutions were passed and the result is known to all.

With the Methodist Episcopal Church, South, it long has been an established doctrine that the General Conference is not competent to pass upon the constitutionality of its own acts. Legislation is arrested by our Bishops when regarded by them as unconstitutional and if the General Conference differs from them in judgment, the matter is carried to the body of traveling preachers in the Annual Conferences, from which body the General Conference derived its powers and whose organ it is.

As sincerely as we desire union with the Methodist Episcopal Church, as much as we feel that we need their initiative and their vision, as much as we believe that they need our conservatism and our evangelical fire, nevertheless, we are of the opinion that our organizations were better as separate and distinct ecclesiastical bodies than that the united General Conference should be regarded as competent to pass upon the constitutionality of its own acts.

How can men pray on Sunday, "Thy Kingdom come," and on Monday cast a ballot which makes impossible the coming of that Kingdom? The Kingdom will come when men vote as they pray.

**THE RACE FOR ATTORNEY-GENERAL.**

It is our deliberate judgment that no more important issue is to be settled on July 22 than the nomination of the man who shall have charge of law enforcement in Texas for the next four years. Anti-Prohibition Democrats are now making a desperate effort to capture the office of Attorney-General. General Looney, the present Attorney-General of Texas and candidate to succeed himself, has dealt the corrupt whisky traffic the heaviest blow ever delivered in the history of our State.

For years the people of Texas have had reason to believe that the whisky traffic in Texas was in a deadly conspiracy to undermine the foundations of republican institutions in our State. The laws on our statute books prohibiting corporations from contributing to political campaigns were aimed primarily at the whisky traffic. The statute giving the Attorney-General the right to examine the books of corporations was aimed, in a large measure, at the corrupt whisky traffic of the State. And armed with these statutes a faithful Attorney-General has exposed the underground and clandestine corruptions of the Texas whisky traffic.

In the trial of the Brewery cases at Sulphur Springs, as we have repeatedly shown in these columns, General Looney revealed the systematic poll tax frauds of the breweries and saloons; he uncovered their systematic purchase of Mexicans and negroes; he showed their clandestine methods of electing local and State officials of Texas; he revealed their repeated boasts of controlling the newspapers of Texas; in short, the Attorney-General exposed a rottenness and corruption upon the part of Texas and foreign brewers that should alarm and appall the entire State.

The result is that the infamous whisky traffic has marked General Looney for slaughter in the primaries on the 22nd of this month. He has dared defy a corrupt whisky gang in Texas and for this he must pay with his political life. He has dared to say to local and foreign brewers that they must release their strangle-hold from the throat of Texas and for this he must be driven from office and into his political grave.

General Looney has two opponents in his race, one an avowed Prohibitionist and the other an avowed Democrat. We have never charged that the prohibition opponent of General Looney is consciously in collusion with the whisky traffic of Texas to encompass the defeat of General Looney, but we do charge that it is the practice of the Texas whisky traffic to thus divide the prohibition vote while uniting upon their own candidate. We do charge that the Anti-Prohibitionists of Texas are satisfied with the present plan to defeat General Looney. We do charge that they are moving heaven and earth to drive him from office and to secure as his successor a man whom they believe will be less dangerous to their business.

The significant thing in this campaign is the large measure of agreement with which the opponents of General Looney are conducting their campaigns. Neither has uttered a word of denunciation (if we may judge from the press reports of their speeches) of the appalling corruptions of the brewers, but both agree in denouncing General Looney for compromising the Brewery suits. Each is as silent as Gov. Ferguson on the infamies of the brewers. The fact

that General Looney has uncovered the most gigantic political corruption in the history of Texas receives no word of praise from either of his opponents, but each levels deadly criticism at this public servant because he did not secure a larger sum of money from these corrupt offenders against the law. Each of these opponents contents himself with glittering generalities about law enforcement, but neither has told the people of Texas of his abhorrence of the villainies of Texas brewers in the purchase of poll tax receipts. Neither has paused in his denunciation of the Attorney-General to say whether he approves General Looney's institution of the Brewery suits. These opponents say they would not have compromised the Brewery suits, but why don't they tell the people of Texas whether they would have instituted the Brewery suits? Why haven't they told the people of Texas whether or not they stand for political corruption? Why have they been as silent as the tomb on the political crimes of the brewers? And how can a man who avows himself to be a Prohibitionist join the anti in their conspiracy of silence touching the greatest political villainies in the history of the State?

If the Prohibition Democrats shall suffer themselves to be divided on the 22nd day of July and allow the brewers to dictate who shall be our guardian of law for the next four years in Texas, we sincerely believe that such a result will mark the inauguration of the blackest political era in our history. Down with the brewers and up with every man who abhors and openly arraigns their political villainies!

**THE SUPREME DANGER TO SUBMISSION.**

A correspondent writing to the Houston Post tells of apathy to the submission issue which he has found in a number of strong prohibition counties. And precisely this is the chief danger which threatens Submission.

Texas is overwhelmingly for prohibition. Comparatively few totally wet counties now remain in the State. Even the counties which are partially wet are small in number when compared to the overwhelming number of counties which enjoy freedom from the saloon. Texas can vote dry any day she desires. The victory would be easy for Submission and State-wide prohibition any hour our dry forces desire it.

The peril of Submission on July 22 is in the apathy of our large pro counties. The hope of the saloon forces is in such apathy. The whisky forces are counting on the indifference in these counties to prove the greatest anti ally on the 22nd instant. How shall we account for such apathy?

Well, in the first place, it is difficult to get interested in things or people removed from our own doors and, in the next place, anti-prohibitionists long have been appealing to these strong pro counties somewhat after this fashion: "You've voted the thing out of your precincts, but do not force your will upon others; be content to let other counties speak for themselves; let other counties do as you have done." These reasons we are persuaded, have brought about our defeat in State-wide contests in the past.

But why should the strong pro counties not be interested in the results in the wet counties? Are not the children of prohibitionists constantly moving to our centers where whisky is sold? Are not these very

whisky counties making it difficult to enforce prohibition in the dry counties? Is not the whole State taxed for the prosecution of the crimes committed in the wet counties? Do not the ideals of these wet counties constantly assail the higher ideals in the dry counties? So it seems to us and for these reasons the strong pro counties ought to be vitally interested in the success of Submission July 22.

Again, is the anti appeal to let each county settle the matter for itself fair? Do the antis really allow each county to settle its own local affairs? Does not Mr. Busch's money from St. Louis help in the "local self-government" of counties? The combined forces in the State and in the Nation gather for the defeat of prohibition in any single county. The antis, in reality, are asking our strong pro counties to hands off, while the combined whisky forces of the State and of the Nation overwhelm the valiant prohibitionists of our individual counties.

No, we will do no such thing. We are persuaded that our strong prohibition counties will realize their responsibility on the 22nd and will come to the help of our struggling forces in this mighty battle.

**WHAT DOES THE STATE DEMOCRATIC EXECUTIVE COMMITTEE MEAN?**

A few weeks ago a petition bearing more than fifty thousand Democratic signatures and containing the following language was presented to the State Democratic Executive Committee:

Whether the voters in said primary favor the submission by the Thirty-Fifth Legislature of this State to the people of this State, of a Constitutional amendment, to be adopted or rejected by them, prohibiting within the State of Texas the manufacture, sale, exchange and intrastate shipment of spirituous, vinous and malt liquors and medicated biters, capable of producing intoxication, except for medicinal, scientific and sacramental purposes.

To the end that you cause apt and appropriate language to be printed on the tickets to be voted by the voters in said primary election, whereby the voters favoring the submission of said amendment to the Constitution may vote and those opposing such submission may vote in opposition thereto.

This petition is clearly a petition for Submission and the official ballot should read, as in the past, "For the submission of an amendment to the Constitution providing for State-wide Prohibition," and "Against the submission," etc.

Now the State Democratic Executive Committee is causing to be printed a ballot which reads as follows: "For an amendment to the Constitution providing for State-wide Prohibition," and "Against an amendment," etc.

These ballots, as any reader can see, mean separate and distinct things. The fifty thousand signers asked that the people might have a right to instruct, or to refuse to instruct, the coming Legislature to submit an amendment to the Constitution providing for State-wide prohibition. The people, indeed, can vote upon no such amendment until it is submitted by the Legislature.

What, then, does the State Democratic Executive Committee mean by printing a ballot in a form which assumes that the Legislature has already submitted the question?

We ask, what does the State Democratic Executive Committee mean? Is it their intention to present to the people of Texas a fraudulent ballot to be voted on July 22? In the event that Submission carries, is the State Democratic Executive Committee laying a predicate to challenge the results before the

courts? Or, if the ballot is really legal in its present form, is it the purpose of the State Democratic Executive Committee to word the ballot in such a way as to make it most objectionable to our people and to secure for it the smallest possible vote? For it is well known that many who are really opposed to the "amendment" nevertheless will vote for its "submission" in order that the whisky question may be settled one way or the other.

We submit that the action of the State Democratic Committee, if it shall be allowed to stand, is an outrage upon all decency. Whether or not the form of ballot as given by the committee was an unintentional error, now that their attention has been called to this error, and if they decline to correct it—then, we say, the State Democratic Executive Committee has affronted the people of Texas and will subject themselves to the criticism, whether justly or unjustly, of being hirelings and tools of the infamous liquor traffic.

We advise our people to resent this unheard-of and undemocratic action of the Executive Committee by redoubling their energy and by rolling up a majority for Submission which will startle the liquor crowd from the Mexicanized portions of Texas to the office of Augustus Busch in St. Louis. If, then, the Antis of Texas dare to defeat the results on the plea of an improper ballot, a revolution will shake Texas from stem to stern and the whisky oligarchy of this State will be swept into a merited political oblivion.

**LET PROHIBITION DEMOCRATS TAKE WARNING.**

Timid Prohibitionists are found who tell us that prohibition should not be made an issue in the campaigns which are now being conducted in Texas. Why don't they tell us that the sun should not shine or the tides should not ebb and flow? We say that prohibition is an issue and that Prohibitionists are as powerless to prevent the appearance of such an issue as they are powerless to prevent the on-rushing tides of the sea or of the sun. Prohibition not an issue? Guileless little things!

If prohibition is not an issue, what do the recent declarations of Texas German - Americans, in Austin, mean? Some two hundred German-American leaders recently gathered in our capital city and solemnly resolved as follows:

Whereas, The Anti-Saloon League of Ohio, through its Texas representatives, is again attempting to foist upon the people of Texas an unnecessary campaign on the question of State-wide prohibition, thereby creating strife among the citizenship of this State, when they should be in thorough harmony and of one accord for the material advancement and up-building of this State; and

Whereas, Citizenship of this State of German descent have always vigorously maintained that no government can endure that does not maintain the highest degree of individual liberty to the citizen, consonant with good government; and

Whereas, The continued efforts of the agents of the Anti-Saloon League, aided and assisted by a portion of the Democrats of this State, to commit the Democratic party of this State to the doctrine of State-wide prohibition, which we contend is undemocratic and not in keeping with the fundamental principles of free government; and

Whereas, The question of the adoption of a constitutional amendment for State-wide prohibition will again be submitted to the Democratic voters of Texas on the 22nd day of July, 1916; now, therefore, be it

Resolved, First, That we condemn the continued agitation of this question by the Anti-Saloon League and their followers, and their further attempt to measure every man's qualifications for office in Texas by his position on the question of State-wide or Nation-wide prohibition;

Resolved, Second, That we urge all citizens of Texas of German descent to go to the polls on the 22nd day of July and register their vote against State-wide prohibition, as they

have always done heretofore. And we further urge them to vote for those who are aspirants for office who have in the past and now uphold this principle of democratic government, should they otherwise be qualified for the position to which they aspire.

Prohibition not an issue? Are Prohibitionists fools? Have timid Prohibitionists who tell us that prohibition has no place in the Texas campaigns for office lost their senses? Prohibition not an issue? Why our German-American friends in Austin adjured their people to mark every man who aspires for office and who cannot pronounce the foreign shibboleths of political liberty. And did not the saloons of Texas four years ago send out marked tickets indicating their support of men from the Supreme Justice to the lowest State officers? And will not the brewers and saloons have their designated ticket on July 22?

The simple truth is that the whisky power of Texas long ago determined to control the politics of this State. Does anybody but a few simple Prohibitionists imagine that the saloons will remain indifferent to the question of who shall be our next Governor, or Attorney-General, or United States Senator? Will the saloons remain indifferent as to who shall be our State Representatives or State Senators?

This situation is intolerable and the whisky business of Texas must be utterly removed. Texas will never have peace until her last saloon shall have been voted from her borders. Let prohibition Democrats make no mistake about this.

**PRESIDENT POINCARÉ TO THE FRENCH PEOPLE.**

In every post-office in France may be found an anti-alcohol poster signed by the President of that Republic, M. Raymond Poincaré. According to the Christian Guardian, the poster is addressed to the women and young men of France. It says in part:

Drink is as much your enemy as Germany. Since 1870 it has cost France in men and money much more than the present war. Drinkers age quickly. They lose half their normal life, and fall easy victims to many infirmities and illnesses. Drink decreases by two-thirds our national production; it raises the cost of living and increases poverty.

These words from the President of a Nation at war should make Texas voters pause before casting a ballot on July 22 in favor of the continuance of the legalized liquor traffic in Texas. The liquor traffic is squandering the economic and industrial energies of this country as it has been doing in France. Scientists, political economists, statesmen and moralists have been telling our people these things for years and so they have been telling the nations of Europe. But it required the supreme test of war to make European nations recognize the deadly destruction of the liquor traffic. And without exception the warring countries either have abolished or greatly curtailed the sale and use of liquor.

Why should the American people await a great national test before abolishing the liquor traffic? Why should they await a national calamity such as war before they can be made to realize the enormous wastage of our national strength and energies by the liquor business?

We believe in preparedness for every national emergency but the supreme preparedness needed by the American people just now is a preparedness which results from sober living. Shall we allow the cancerous liquor traffic longer to eat away the vitals of the Nation? Shall we longer allow a few brewer and distilling princes to fatten upon the moral, social and economic energies of our people?

**A SUNDAY IN TYLER.**

(Editorial Correspondence.)

It would not be accurate to say that the history of Tyler is the history of Texas, but it would be more accurate to say this of Tyler than of any other single city in Texas. Tyler has given more public men and greater men to Texas than any other single Texas town or city. From Tyler came Oran M. Roberts, Associate Justice and Chief Justice of the Supreme Court and Governor of Texas; from Tyler came Judge S. P. Donley, Associate Justice of the Supreme Court; from Tyler came Judge M. H. Bonner, a member of the Supreme Court; from Tyler came R. B. Hubbard, Lieutenant-Governor and Governor of Texas; from Tyler came James Stephen Hogg, Attorney-General and Governor of Texas; from Tyler came Horace Chilton, United States Senator; from Tyler came Judge Sawnie Robertson, Associate Justice of the Supreme Court of Texas; from Tyler came Hon. N. W. Finley, Judge of the Court of Criminal Appeals; from Tyler came Col. W. S. Herndon, Congressman. Tyler is the home of Hon. Cone Johnson, a member of President Wilson's political family. Time would fail to tell of Col. T. S. Bonner, Speaker of the House of Representatives, of Major James P. Douglas, State Senator; of John W. Robbins, State Treasurer, and of other influential citizens of Tyler, who have never held political office. Indeed, to a surprising degree, is not the history of Tyler the history of Texas?

Sunday morning one of the largest congregations we have seen anywhere in Texas filled our spacious Marvin Church. Nearly six hundred were present in the Sunday School despite the intensely warm morning. The Wesley Class of men, meeting in the shed on the church lawn, surpassed anything of the kind seen by us in Texas. Rev. E. R. Barcus, the pastor, is in high favor with his people and, according to the statement of his elder, is preaching to the largest congregations seen in Tyler for years.

Sunday evening the largest evening audience seen by us in Texas nearly filled the great auditorium. The heat was intense, but the people were there. We greatly enjoyed our fellowship with this princely congregation.

Brother Barcus has received 140 members into the Church since conference. He has a membership of nearly 1200. Finances are up to date, including the conference collections, which are paid proportionately along with local expenses. Brother and Sister Barcus are in a commodious parsonage and made the editor feel perfectly at home. Sunday afternoon, with Brother and Sister Barcus, Hon. T. N. Jones and Sister John Adams, we saw from the automobile as beautiful residence as we have seen anywhere in Texas. Tyler, indeed, is a city of charming homes.

Brother J. T. Smith, presiding elder of the Tyler District, worshiped with us morning and evening at Marvin. He has been at home for three weeks nursing his son, H. B., who has a case of typhoid fever. We are glad to report the condition of this noble son better. Brother Smith reports some 600 or 700 additions to the Church during the year in his district. Some material improvement in the way of church buildings and parsonages has been made. We returned home a little tired, but happy to have made our first visit to Marvin Church and to have fellowshiped with its successful pastor and its devoted people.

# Epworth-by-the-Sea, Port O'Connor, July 28-Aug. 6



A FIELD OF CANTALOUPEs.



LOADING WATERMELONS AT PORT O'CONNOR.

### GENERAL INFORMATION.

Port O'Connor, the new home of the Texas State Epworth League, is located on the line of the St. Louis, Brownsville and Mexico Railway, about midway on the coast between Corpus Christi and Galveston. It is reached via Houston or Victoria, according to choice. Autoists may come via San Antonio and Victoria.

A site comprising 100 acres has been deeded to the League, but will not be used this year, owing to the time being too short in which to equip the grounds. As a substitute the hotel, bath house, pavilion, auditorium, tenting space and other conveniences belonging to the Port O'Connor Townsite Company have been placed at the disposal of the League and the first Encampment under the new regime will be held amid delightful surroundings. Another year we will have our own grounds in use.

This year, as heretofore, certain regulations will be in force. The tenting grounds will be adequately policed and the best of order and decorum maintained at all times. The housing accommodations will consist of tents, cottages, hotel and lodges, all at reasonable rates. The following details are given so that those who expect to attend the meeting this year may be fully advised as to what to do. Read this circular very carefully and save disappointment later.

**Registration**—Each one will be required to register. This may be done immediately upon arrival, at the business office within a short distance of the hotel. Look for the sign, "Business Office." For the policing, sanitation and general upkeep of the grounds during the session a registration fee will be charged, as heretofore, except that this year it will be \$2.00 each for adults and \$1.00 each for children under twelve years of age. Tickets will be issued which will admit holders to full use of bath house, auditorium, tent reservation, etc. No admission without these tickets.

**Cottages**—Rooms in cottages may be had through either Mrs. N. S. Scott or Mrs. Henry Kappen, Port O'Connor, Texas. Rates here are as follows, viz.: Rooms with two double beds, \$1.50 per day; one bed, \$1 per day. Cots extra. You must bring your sheets, towels and pillow cases and take care of your room to get these rates.

**Tents**—These are on frames and each has a floor. Located in an enclosure just three blocks from hotel and near bath house. On beach front with no obstructions. A fine cement walk connects with the auditorium. No equipment other than cots can be furnished with tents this year. Bring everything else. Do not fail to provide lanterns, as we have no electric lights. One tent will accommodate four to six people. Rate each for the season, \$7.00. Send full amount when making reservation. Send direct to W. N. Harty, 401 Frost Building, San Antonio, Texas. One hundred tents are available only, therefore send in your order as early as possible to insure your reservation.

**Bath Suits**—Bring these with you if you can, as supply at bath house is more or less limited. A small charge is made at bath house for suits and towels. The sleeveless athletic style of bath suit will not be permitted.

**Cots**—These are 50 cents each for the season.

**Supplies**—These will be supplied by the local merchants in Port O'Connor, and everything in the way of sea foods, groceries, vegetables, ice and other necessities will be sold at reasonable prices. The following quotations

are authorized, viz.: Ice, delivered, 50 cents per 100 pounds; fish, delivered, 8 1/2 cents to 10 cents per pound; crabs, raw, 20 cents per dozen; crabs, cooked, 25 cents per dozen.

**Cafe Service**—There will be short order service on the grounds for the campers who do not wish to do their own cooking. There is a downtown cafe, which can accommodate 100 people at one time. Meals here, 35 cents each. There are lunch stands, cold drink stands, chop suey and chowder counters. Moderate prices.

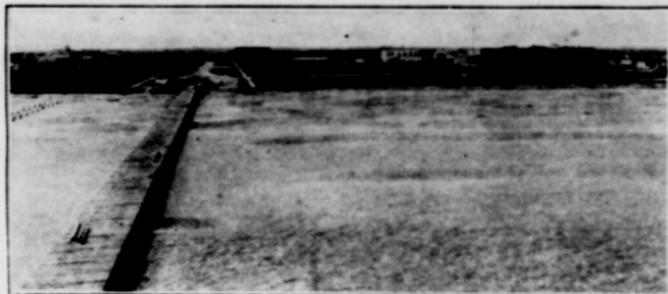
**Hotel La Salle**—Meals will also be served here, under the direction of Gustave F. M. Beraud, formerly of the Hotel St. Anthony, San Antonio, and patrons may be assured of the best possible service at all times. Rooms may also be had here if application is promptly made. Rates for both rooms and meals will be furnished upon application to Gustave F. M. Beraud, manager Hotel La Salle, Port O'Connor, Texas. Do not delay making your reservation if you want a room at the hotel.

**Men's Lodge**—This is over the bath house and is for the exclusive use of men. Cots only. Price 25 cents per night. Ample storage and dressing space is provided.

modating 25 to 50 people each. Price 50 cents each for round trip to Gulf or all-day trips at moderate rates. There are any number of sloops and launches already scheduled to run during the Encampment, at nominal excursion rates. No trouble to make up sail parties and hunting and fishing expeditions.

**Fishing**—The glories of the Port O'Connor neighborhood have been sung as a fishing paradise. The small tribe of every variety in great abundance may be had right at Port O'Connor, while only a few miles out the elusive tarpon may be had for the taking.

**Railroad Rates**—For those who may wish to spend a longer time at Port O'Connor than the Encampment season, the regular summer tourist rates may be obtained from any railroad in Texas, as this place is now listed with other coast points. The summer tourist rate is usually one fare plus one-third. For the Encampment period, tickets on sale July 26, 27 and 28, and good for return until August 8, there has been made a rate of one fare plus \$1. A special train will be run from Dallas, starting the night of July 26, from which place the round trip fare will be \$12.70. This train will stop only at Ennis, Corsicana,



VIEW CITYWARD FROM PIER.

**Ladies' and Children's Lodge**—This is also located in the pavilion, over the water. Cots only. Price, 25 cents per night. Ample storage and dressing space. Ample chaparral.

**Laundry**—It is our understanding that there is a splendid local laundry in Port O'Connor, amply able to handle the Encampment business. If outside service is needed, we will establish an office and place an agent in charge as heretofore.

**Water**—The purest of artesian water, slightly mineral, will be available and there will also be a stand where distilled water may be had by the glass or gallon at nominal rates.

**Auto Parking**—Space will be provided for automobiles, and many are coming to the Encampment this year. A 60-mile shell road, now being lengthened to 90 miles, leads from Victoria to Port O'Connor and by the time the Encampment is on will extend to Port Lavaca. This 90-mile stretch, smooth as a floor, will afford the finest sort of driving. Bring your automobile with you and add to the pleasure of camp life at Port O'Connor.

**Boat Service**—Of course there will be plenty of boats available. We are already assured of the schooners Josephine, Dispatch, Silvia, Rosalie M., Spy and Thelma, accom-

modating 25 to 50 people each. Price 50 cents each for round trip to Gulf or all-day trips at moderate rates. There are any number of sloops and launches already scheduled to run during the Encampment, at nominal excursion rates. No trouble to make up sail parties and hunting and fishing expeditions.

**A Final Word**—One of the most important things to bring with you is a smile and a sunny disposition. This is not a seaside social event, but a wholesome and practical outing occasion. You are not going to find things exactly as they are at home—and with some this is probably for the better—but you are going to meet up with something like one thousand wide-awake, jolly, good-natured human beings who are endeavoring to get something worth while out of life and who will be willing to take camp life for a brief season for some of the rough and unusual experiences it will bring to them.

If anything has been omitted about which you want to know, write to Rev. T. F. Sessions, State President, Beeville; W. N. Harty, 401 Frost Building, San Antonio, or to

Secretary and General Manager.  
Port O'Connor, Texas.

### PROGRAM.

Twelfth Annual Encampment, twenty-fourth regular session, Texas State Epworth League of the Methodist Episcopal Church, South, being the first meeting held at the new home, Port O'Connor, Texas, July 28 to August 6, 1916.

#### Faculty.

Rev. Glenn Flinn, Dean, Beaumont.  
Rev. F. S. Onderdonk, Director of Mission Study, San Antonio.  
Mrs. E. W. Lipscomb, Director Woman's Work, Nashville.  
Rev. J. Marvin Culbreth, Director Epworth League Work, Nashville.  
Rev. E. Hightower, Director Sunday School Work, Georgetown; Miss Nell Peterman, assistant, Dallas.  
Miss Pearl Crawford, Director of Children's Work, Corpus Christi.

#### Music.

Mrs. C. E. Gwinn, Director, San Antonio, assisted by the Travis Park Quartette, San Antonio.

#### Daily Schedule.

8:45-9:30 a. m.—Mission Study. Classes in both Home and Foreign Missions and for both adults and children.  
9:35-10:20 a. m.—Epworth League Methods and Woman's Work. In separate class rooms.  
9:35-10:20 a. m.—Children's Work.  
10:25-11:10 a. m.—Sunday School Work. Institutes in general Sunday School organization, and in the primary and junior departments.  
11:15-12:30 a. m.—Sermon or address.  
2:00-6:30 p. m.—Open for recreation, such as boating, bathing, fishing, social events, etc.

7:45 p. m.—Song service.  
8:15 p. m.—Evening sermon or address.

#### Friday, July 28.

8:15 p. m.—"How Do You Do" Meeting. Rev. Glenn Flinn, Dean of the Encampment, presiding. Introduction of speakers, faculty members and officers. Social hour.

#### Saturday, July 29.

8:30 a. m.—Prayer and Praise Service. Short business session.  
8:45 a. m.—Daily Schedule.  
11:15 a. m.—Opening Sermon, Rev. W. D. Bradfield, D. D., Editor Texas Christian Advocate, Dallas.  
7:45 p. m.—Song service.  
8:15 p. m.—Sermon, Rev. O. T. Cooper, San Antonio.

#### Sunday, July 30.

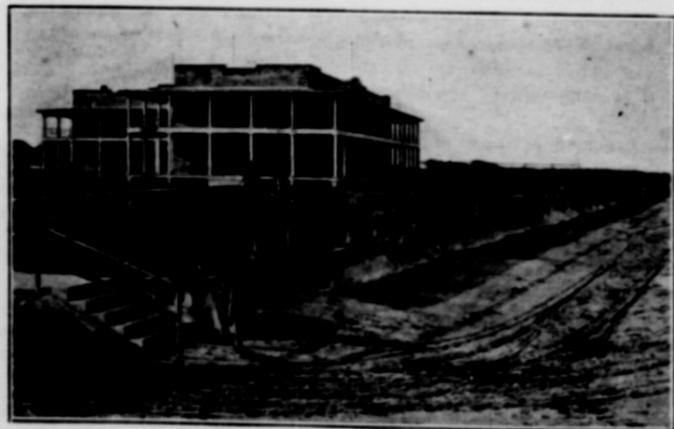
9:45 a. m.—Model Sunday School, Rev. A. E. Rector, Sunday School Secretary, West Texas Conference, Superintendent.  
11:00 a. m.—Annual League Sermon, Rev. W. D. Bradfield, D. D., Dallas.  
3:30 p. m.—Missionary Mass Meeting. Direction of Rev. F. S. Onderdonk and others.  
7:45 p. m.—Song service.  
8:15 p. m.—Sermon, Rev. F. P. Culver, Waco.

#### Monday, July 31.

8:30 a. m.—Prayer and Praise Service. Short business session.  
8:45 a. m.—Daily Schedule.  
11:15 a. m.—Address on Woman's Work, Mrs. B. W. Lipscomb, Nashville, Tenn.  
12:30 p. m.—Noon adjournment.  
7:45 p. m.—Song service.  
8:15 p. m.—Reading, "Kindling," Miss Edna Spear, Denton.

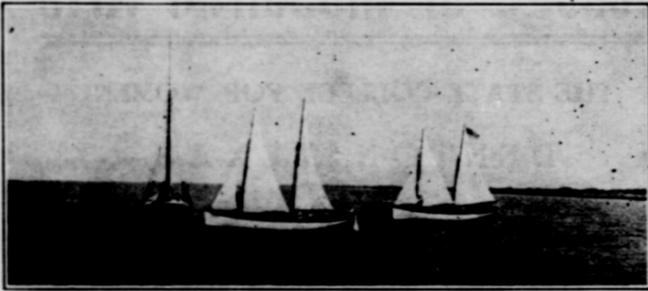


U. S. LIFE SAVING STATION.



HOTEL LA SALLE

# Port O'Connor The Playground of Texas



SAILING ON MATAGORDA BAY.



INTERCOASTAL CANAL OPENING INTO GULF

**Tuesday, August 1.**  
 8:30 a. m.—Prayer and Praise Service.  
 Short business session.  
 8:45 a. m.—Daily Schedule.  
 11:15 a. m.—Sermon, Rev. H. M. Dobbs, D. D., pastor First Methodist Church, Fort Worth.  
 12:30 p. m.—Noon adjournment.  
 7:45 p. m.—Song service.  
 8:15 p. m.—Sermon, Rev. H. M. Dobbs, Fort Worth.

**Wednesday, August 2.**  
 8:30 a. m.—Prayer and Praise Service.  
 Short business session.  
 8:45 a. m.—Daily Schedule.  
 11:15 a. m.—Old Timers' Service, with 10-minute addresses: "Our Epworth, the Past," Allan K. Ragdale, Georgetown; "Our Epworth, the Present," Rev. T. F. Sessions, Beeville; "Our Epworth, the Future," Gus W. Thomasson, Dallas.  
 12:30 p. m.—Noon adjournment.  
 7:45 p. m.—Song service.  
 8:15 p. m.—Sermon, Rev. W. C. Webdell, San Antonio.

**Thursday, August 3.**  
 8:30 a. m.—Prayer and Praise Service.

## EPWORTH LEAGUE DEPT.

**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.)

## EPWORTH LEAGUE DEPARTMENT.

Topic for July 16: Purity, Temperance. Strength, Daniel 1:8-20.

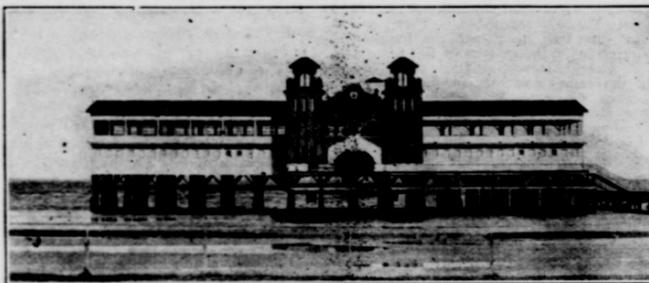
For the past five weeks the various young people's societies of Denton, Texas, have been meeting in a young people's federation. A great union revival has been in progress and curing the revival these organizations are holding union services.

The Leagues of Trinity and First Church, Dallas, Texas, are holding union services during the month of July and August.

## MISSION STUDY CLASSES AT EPWORTH.

Yes, we will have them galore. Dr. Moore's new book, "The South Today," will be taught by Rev. O. T. Cooper, pastor of Laurel Heights Church, San Antonio. "Soldiers of the Prince," a most fascinating book, will be in the hands of Miss Pearl Crawford, of Corpus Christi, a skilled teacher and sweet-spirited Christian. "Our South-American Neighbors" will be taught by the writer. Having had some experience in Roman Catholic lands, it was thought best that he should teach this book. We urge that those interested immediately begin reading and preparing for the work. Let us have some great work along these lines. **FRANK ONDERDONK.**

Short business session.  
 8:45 a. m.—Daily Schedule.  
 11:15 a. m.—Sermon, Rev. W. C. Webdell, San Antonio.  
 12:30 p. m.—Noon adjournment.



PAVILION AND BATH HOUSE.

## ST. JOHN'S JUNIORS, DALLAS.

The St. John's Junior Epworth League held its regular monthly social for June. A nice program was rendered. Music by Miss Mayde Riley and Miss Roamie Bound. Readings by Miss Geraldine Macon and Miss Lorena Watts. Mr. L. L. Dorsey, who has been Captain of the cadets and big brother to the League for two years or more, bade them good-bye as he is going away. It was sad to see the boys and girls bid him good-bye, as they presented their tokens of love and gratitude. **GERALDINE MACON, Sec.**

## PURSUe THE LAW OF MUTUAL BENEFIT.

Buy Lots from the Epworth State League at Port O'Connor.

First: You benefit your own individual self by buying lots worth more money today, which will enhance in value as Epworth makes her thousands of dollars worth of improvements at Port O'Connor; as Port O'Connor grows by reason of her location, her fifty miles of beautiful Matagorda Bay, her Inter-Coastal Canal, now open and connected with first-class waterways from Houston, Galveston and intermediate points to Corpus Christi; her nearness, four miles to the Gulf of Mexico, her unexcelled boating, fishing and bathing facilities, her splendid hard, white sand beach, her splendid water works system and artesian water, her many present improvements and by the development of her splendid truck lands adjoining town; her fertile black hoggallow land, her thirty-six-inch average annual rainfall.

Second: You will benefit State Epworth League on all the sales made, and every sale will enhance the value of Epworth's 100 choice acres.

Third: You will benefit the young man or young woman of the local League from whom you buy.

Buy now while the best locations can be had. Benefit all concerned, yourself most of all. Write State Epworth League for prices,

7:45 p. m.—Song service.  
 8:15 p. m.—Sermon, Rev. C. G. Chappell, Fort Worth.

## Friday, August 4.

8:30 a. m.—Prayer and Praise Service.

8:45 a. m.—Daily Schedule.  
 11:15 a. m.—Sermon, Rev. H. D. Knickerbocker, Houston.  
 12:30 p. m.—Noon adjournment.  
 3:00 p. m.—Annual Business Session. Reports of committees, election of officers, etc.  
 7:45 p. m.—Song service.  
 8:15 p. m.—Address.

## Saturday, August 5.

8:45 a. m.—Daily Schedule. Final Institute sessions in all departments.  
 11:15 a. m.—Sermon, Bishop E. E. Hoss, Muskogee, Okla.  
 12:30 p. m.—Noon adjournment.  
 8:00 p. m.—Concert, Travis Park Quartette, San Antonio.

## Sunday, Aug. 6.

9:45 a. m.—Model Sunday School Service, Rev. E. Hightower, Superintendent.  
 11:00 a. m.—Sermon, Bishop E. E. Hoss, Muskogee, Okla.  
 12:30 p. m.—Noon adjournment.  
 3:30 p. m.—Missionary Mass Meeting. Direction of Rev. F. S. Onderdonk and others.  
 7:45 p. m.—Song service.  
 8:00 p. m.—Closing Jubilee Service.

## \* DIRT BROKEN IN PASSO FUNDO JANUARY 1, 1917.

A recent letter from Mr. Daniel, the first since he has known the Methodist students, are to build a Church for him, says: Could any missionary, could any man alive, ask for more than the students are doing? I shouted with the Psalmist of old, "My cup runneth over!"

Rev. D. E. Hawk, of San Marcos, has helped us greatly this week. He gave his evening service July 2 to four of our Methodist University Leaguers for a Passo Fundo meeting. These Leaguers were so well received by the pastor and people that they took cheerfully even their perverse automobile. The collection amounted to about \$40.

One of the girls who was a U. of T. student last year, writes that she thinks her home town Epworth League is the best in the State. At their missionary meeting recently, she presented our cause and obtained a pledge of \$25. This girl herself had subscribed already \$10. Many others can get \$25 if they will get to work.

Other subscriptions amounting to about \$50 have come in this week. Collections have reached \$40 in the last few days. Summer school students are becoming interested. Who will send cash or subscriptions this week?

Sincerely yours,  
**MARY E. DECHERD,**  
 Treas. The Passo Fundo Church Fund,  
 2313 Nueces St., Austin, Texas.

**Clarendon College**  
 CLARENDON, TEXAS  
 The School That Makes Good

## EVERYBODY YOU KNOW IS GOING TO EPWORTH-BY-THE-SEA

PORT O'CONNOR, TEXAS,

The New Home of the Texas State Epworth League.

GOOD MUSIC, GOOD SPEAKERS, GOOD PROGRAM.

**"Everything You Need to Make You Happy"**

Bathing, Boating, Fishing, Horseback Riding, Automobiling, Tennis, Croquet and Excursion Parties.

Make your Reservations NOW. Only two weeks until the Season opens at the newer and bigger Epworth.

Address **W. M. CARTER, General Manager,**  
 EPWORTH-BY-THE-SEA,  
 PORT O'CONNOR, TEXAS.

EAST OKLAHOMA NOTES

Rev. Luther Roberts.

The East Oklahoma Notes have been very few of late, and for several reasons: First, the brethren are careless about letting a correspondent know the things which he cannot know without being told. Second, this writer has been unusually busy. In addition to serving one of the heaviest charges in the State, there have been many other demands upon his time. He has been doing some Bible lecture work in the State Normal Schools. This work is under the plan outlined by Prof. Chas. W. Briles, President of the State Teachers' Association, at our Summer School of Theology at Sulphur last year. Credits are given in all the State Normal Schools for Bible work done under this plan, and preachers of the various denominations are secured for this work. After giving some time to this work, and studying it carefully I am convinced that it will be productive of much good. The work assigned to me was designated as the Great Period of Old Testament History. At the Ada Normal I had a class of eighty-five bright young men and women, practically all of them teachers—men and women who will have much to do in shaping the life of the coming generation in this State. I don't hesitate to say that the best work I have ever done is this Bible lecture work; and, beginning with the first of September, these same lectures will be given to my prayer meetings. If you want to find out how much your people know about the Bible, just start something like this. I remember hearing Prof. Soares, of the University of Chicago, say: "It is a significant thing that the Bible has survived the treatment it has received at the hands of the Sunday School. Any other classic treated thus would pass out of the knowledge of men in a generation." As a religious institution the Sunday School is and has been a power; as an educational institution so much cannot be said of it. The gospel proclamation issuing from the Christian pulpit, when it makes an intelligent approach to human problems and human needs, has and will continue to have a tremendous appeal for men; but if you want to find out how far we have fallen short as educators, go to those to whom we have ministered for half a century and ask a few questions about the Bible and Christian theology. The Church is the only educational institution open to a very large per cent of the people, and we can't say we have done our duty to them until we have done our utmost to teach them. People who chase off after Christian Science, Russellism and Socialism have not been properly taught.

When these notes appear in the Advocate Oklahoma Methodism will be gathered at Guthrie for the Summer Assembly and School of Theology. The majority of us will be in a strange land; but, judging from the descriptive literature sent out with the announcements, it is an ideal meeting place. Our brethren of the M. E. Church held their Assembly recently on the same ground.

Rev. D. A. Dawson, the energetic and successful young pastor at Okemah Station, will spend the second quarter of the summer term in the University of Chicago doing work in the Divinity School.

Rev. T. L. Rippey, once a member of this conference and pastor at Ada, St. Paul's, Muskogee, and other places, was a visitor at First Church, Ada, recently, preaching acceptably to that congregation. During his four years of service here he erected the parsonage, and also the church which was destroyed by fire two years ago.

Reports from Poteau Station, Rev. Wm. A. Frazier pastor, indicate that our cause there is in safe hands. The Sunday evening services are being held in the open air and are largely attended. Recently the County Attorney and family, the Sheriff and two of the leading attorneys of the city have been received into the Church on profession of faith at the regular services. The Church has been freed of all indebtedness, the Sunday School is building up, even in the heated season, and the preacher faces splendid congregations at every service.

The following notes I have from the Hugo District: Rev. W. W. Armstrong, of Hugo, is off on an extended visit in Texas. Rev. H. R. Morris, of Wister, is visiting his home-folks in Georgia. Rev. D. A. Gregg, of Heavener, is in Wesley Hospital, Oklahoma City, where he has recently undergone a surgical operation. Rev. A. N. Averytt, of Fort Towson, is suffering from a stroke of paralysis. Rev. S. X. Swimme is just up from an attack of typhoid.

Some of the leading laymen of the Muskogee District have taken it upon themselves to send the presiding elder, Rev. Chas. L. Brooks, to the Junaluska Conference this summer. Such evidences of appreciation put a preacher on his metal and bring out the best there is in him. Even a presiding elder may be touched by such kindnesses, so that he will "send down in showers what the people put up in mists."

Rev. W. L. Blackburn, of Checotah Station, has made a study of the University Church and Bible Chair problem, and in the last issue of the Advocate says some things with reverence to these problems as they are related to our work in Oklahoma. It has been the conviction of this correspondent for some time that we ought to concentrate our efforts upon the founding and maintenance of a University Church at Norman. Even if we found a Methodist College in this State, there will still be upon us the obligation of looking after that large body of young men and women who will attend the State University. A number of laymen of large outlook take this same view of the matter; they feel that our people will respond more readily to this than to any other effort or plan along educational lines which has been presented to us in recent years. And the writer of these notes shares this opinion. Let us have more agitation along this line. Brother Blackburn ought to write again, and keep on writing, because he is right. He asks the following questions: "Is it not time for our Educational Boards to bark up the tree where the game is found? Is it not time for us to go where our young people are? Is it not time for our Bishops to help us to the light in this State as well as elsewhere? We need the light. Our young people are waiting for it. Will we go where they are, or will we continue to hang around the remains of dead real estate booms? Are we prophets or scribes? Are we pushers or knockers? Are we alive, or dead? Are we pioneers or steeple

dwellers? Are we winners or quitters?" Persistent questions are these, and they will not down. Their answer lies in the line of largest opportunity today in Oklahoma.

A word about my own charge, and I will close these notes. The congregations are holding up remarkably well through the heated season. We always use the Sunday School room and quite frequently the balcony to accommodate our crowds, and once or twice just recently people have been turned away on these hot Sunday nights for want of room. This is a heavy charge and requires all the time a pastor can put upon it; but a man doesn't mind working when he has co-operation and when he can see results. The people here have shown us nothing but kindness. We have a fine band of young people who respond to every effort the preacher makes. Ninety-eight members have been received this year.

Rev. T. S. Stratton, of Broken Bow, has accepted a position with Henderson-Brown College at Arkadelphia, Arkansas, and will probably go to that place about the middle of August to take up his duties.

Rev. A. A. Puckett closed a very fine meeting at Soper two weeks ago in which there were twenty-five or thirty conversions and a number of additions to the Church. He is now engaged in a revival at Boswell. Rev. W. R. Rosser has been his assistant in both meetings. Brother Rosser will begin a revival campaign in the mountain sections of Hugo District about the first of August.

Rev. A. S. Cameron, of Idabel, has secured plans for a beautiful Church, which will cost about \$12,000 completed. They will launch the campaign to finance the building of the Church in the latter part of this month. Rev. P. R. Knickerbocker, of Denison, Texas, will lead the campaign. An adequate building has been the need at Idabel for some years, and Brother Cameron and his people are to be congratulated upon this very promising beginning.

Rev. T. J. Gross, our pastor at Valliant and Bismarck, was married to Miss Lell Grote in Greensboro, Alabama, Wednesday, June 28. Miss Grote is a graduate of Southern University, Greensboro, and has been a teacher for some time. Mrs. Gross will find a ready welcome in the hearts of many in Oklahoma who have learned to love her husband.

Rev. W. E. Rockett and his most excellent wife have ingratiated themselves in the hearts of the people of Cameron Circuit. Brother Rockett will be up before our conference for admission this fall. He is doing a fine work, and his presiding elder reports that he will be a worthy addition to the itinerant ranks.

Rev. R. T. Blackburn, presiding elder of the Hugo District, is said to be "as busy as two cranberry merchants at Christmastide." Something like forty meetings have been planned in his district in the small towns and rural sections to be held between now and conference. His preachers are drawing on him largely and he is rendering fine service. In addition to being a good presiding elder, he is a strong preacher.

Ada, Oklahoma.

JESUS CHRIST OUR "WAY."

"For God so loved the world that whosoever believeth in him should not perish, but have everlasting life." Because we are cut loose from God, through Adam's sin, God has made a wonderful plan of salvation, by which to unite us back unto himself once more. "For God sent his Son into the world that the world through him might be saved." "And how shall we escape damnation if we neglect so great a salvation?"

There are two strong and powerful forces at work in the world today. One force working for evil; the other force working for good. One force is Satan working through self, and the world, for our damnation. The other force is God working through Christ and the Holy Spirit for our salvation. Satan says to the world, "Give me thine head and I will make self thy god." Christ says to the world, "Son give me thine heart and I will give thee life." Jesus Christ takes hold of man with his human hand and takes hold of God with his divine hand, and through these two strongholds of love and mercy lays God's great plan to make Christ our "Way"—through his birth, his life and his death, to unite us back to himself once more through faith in his name—Son of God. "For by grace are ye saved through faith." "And without faith it is impossible to please God;" for not else can God reach down to us, nor can we reach up to God save only through faith in Christ Jesus. But this is an age in which the virgin birth and the deity of Christ is denied; and man is devising many "self-made" plans to get to heaven without any Christ. Christ says to all such, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "There is none other name given among men whereby ye must be saved." Christ says, "I am the way, the truth and the life." "No man cometh unto the Father but by me." "Whosoever hath Christ hath life, and shall not come into condemnation, but is passed from death unto life." "But whosoever hath not Christ hath not life, and is condemned already, because he believeth not on the Son of God."

The vital questions for us are: Am

College of Industrial Arts

(THE STATE COLLEGE FOR WOMEN)

DENTON, TEXAS

- 1. Is the only College of Industrial Arts in the Southwest; is the only State institution of higher learning in Texas, all the resources of which are devoted to the proper education and training of women; is the largest College for Women in the State; and is rated by the highest educational authority of Texas as a College of the first-class.
2. Offers broad and thorough instruction and training, under a faculty of sixty members educated in the best colleges and universities of America and Europe, in the following courses of study: (1) The Household Arts Course; (2) The Literary Course; (3) The Fine and Applied Arts Course; (4) The Rural Arts and Science Course; (5) The Manual Arts Course; (6) The Homemakers Course; (7) The Commercial Arts Course; (8) The Music Course, including piano, voice, and violin; (9) The Expression Course. The objects of the courses of study are to prepare: (1) For the duties and the responsibilities of home-life, and (2) for the vocations for which women are especially adapted. Certificates of proficiency, diplomas of graduation, and the Bachelor's Degree are awarded. College students earn and receive, without State examination, teachers' State certificates.
3. Has provided wholesome living accommodations in four large, modern dormitories, with a trained dietitian in charge; and in refined, private homes, near the campus and convenient to the College buildings, where the same safeguards and standards of living obtain as in the dormitories. The College believes that good health and sound bodies are fundamental to the happiness and usefulness of women; and in order to safeguard the health of students and to develop in them physical soundness and vigor, a resident woman College physician looks after their health, and systematic and properly organized physical training is given by an instructor in physical education.
4. Provides for attractive, durable uniform dress, in good style, for all students under thirty years of age; offers free tuition to all students; and teaches economy as a part of one's education. The College is a democratic institution of learning, and extravagance and snobbery are not permitted. Considering the superior advantages offered and the high quality of the service rendered, it costs less to send a young woman to the College of Industrial Arts than to send her to any other college or university in the Southwest.
5. Has its instructional and residential buildings located on a high hill near the center of the seventy-five-acre campus—the most healthful and beautiful location of any college or university in the State.
6. Has had the most marvelous growth of any college or university of first rank in the State. The next session opens September 12, 1916.

For further information, or for the latest catalogue, write

F. M. BRALLEY, President,

College of Industrial Arts, Denton, Texas.

I in Christ? Am I washed in his blood? We should live at the foot of the cross, so near that the blood of Christ can flow all over us, hiding us so completely that God shall not see us as we are, but seeing the precious blood he shall give us new names, and make us new creatures in Christ Jesus, and "give his angels charge over us, to keep us in all our ways, and to bear us up in their hands, lest we dash our feet against a stone." God unites himself to believers again through Christ, while unbelievers are still cut loose from God. And if they are still too proud to believe in Christ and to make him for their own personal, and all-sufficient Savior, while he is offered to them today, why they will go into death and eternity still cut loose from God, because they were not willing to let Christ unite them to God once more through faith in his name, Son of God. "For whosoever believeth that Jesus Christ is God's Son is born of God." In the judgment day, not being united to God, Christ will say, "I never knew you—cast them into outer darkness." And they will continue to live there hopeless, miserable lives throughout the ceaseless ages of eternity, but they will not hate God, or Christ, because they will realize then that they did all they could to save them from their horrible doom; but they will hate themselves, and Satan and the world, for cheating them out of their rich inheritance in God, through Christ Jesus. And remorse will consume them when they think what a certain, sure and safe salvation God made for the whole world, through simple faith in Christ Jesus, as their only and all-sufficient Savior. Haste, then, while precious time is still yours, to take Christ. While taking Christ as your own personal Savior brings you life, yet it does not mean that you shall be carried to heaven on "flowery beds of ease." But it means a continual fight against the forces of evil in this world.

works his evils in us through self and the world. We must, therefore, watch and pray and "keep our hearts with all diligence"—watching to keep hatred, bitterness, malice, envy, jealousy and all the "works of the flesh" from taking up their abode in our hearts. Why? Because "these things" so stop up the channel of our faith that it hinders God's all-sufficient grace from flowing into our hearts, to make us strong in the strength of God, to endure trials and to resist temptations, and to overcome evil with good while in this world.

Paul said none of "these things" moved him to sin, but these things keep us confessing our sins constantly to our great High Priest in heaven, "who is faithful and just to forgive us, and his blood cleanseth us from all unrighteousness." Christ gives this formula, as an antidote to sin, when he says, "Look unto me, and live." When Peter walked the water, looking unto the Master for help, he walked in the power of Christ, but forgetting from whence his help came, he looked to himself and sank into the waves. And it is always when we forget that we fall into sin.

Therefore, Christ sends His Holy Spirit to dwell in our hearts, to be our teacher, and to bring all things unto our remembrance, that he has said unto us, so that we shall not sin against him. Even as the hearts of true and noble young lovers are bound unto each other through love and faith, so that above all their work and all they do, they remember each other every moment, so must we remember Christ every moment of our lives, in all we think, or say, or do, and thus "looking unto him" we shall be enabled, through God's rich flow of grace into our hearts, to walk as the Master walked, as we behold him our "way," and walk in him in perfect faith and perfect trust.

MRS. V. C. BILLINGSLEY, Marlin, Texas.

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KNICKERBOCKER'S SLOW TRAIN THROUGH ARKANSAS.

Toot, toot! Ding-a-ling! We are getting up a "leetle" more steam, and taking on a few more passengers. Some ride in the smoker, some in the day coach, one or two in the sleeper and one bought a drawing room reservation. Take it from the conductor, brethren, we are going to keep on a "gwine" till we arrive at \$1500 station for the San Antonio Rescue Home. We are "bleeged" to have that much, and we are going to have it or "climb a sapling and quit the earth!" Received up to this report \$305.25. Received since last station was passed: Ben Crow, Mt. View, 50 cents; J. H. Stewart, First Church, Hillsboro, \$10; Ben Crow, Pleasant Hill, \$1.25; A. D. Porter, Main Street, Cleburne, \$20; Ben Crow, Files Valley, \$2; L. L. Felder, Blanket, \$6; Anonymous, \$1.50; J. Hall Bowman, Moody, \$17.50; H. L. Munger, Morrow Street, Waco, \$34; Marcus M. Chunn, Aleo, \$10. This is a total to date of \$416, with \$1184 to follow. The \$1184 is coming. Please, brethren, beloved, send it right along. This \$416 is from just 20 charges. That's all that have responded. Got 180 to hear from yet. My, how I'm listening!

Did you note the larger amounts in this week's list? No wonder A. D. Porter and J. Hall Bowman have been "prominently mentioned" for the presiding eldership and Henry Munger is doing so well he hasn't been even thought of for the presiding eldership! A-amen! Then, there's Ben Crow, he sends a collection every Monday and says he's going to keep it up till I land that \$1500. If some of the pastors in First Churches would only get that busy we'd "mighty nigh" make 'em Bishops.

Got a cute letter from one brother who agrees with my philosophy "that the more you milk a Jersey cow the more milk you will get" and adds this homely wisdom, "You can't get near as much milk if you are afraid of your cow!" Brethren, don't be afraid of your cow! I've milked 'em that were nearly as wild as the ranch cows Roosevelt wrote about "that had to be milked upside down," and I've never been kicked yet. Take that collection and send it to me right away, please, ple-a-ase!

H. D. KNICKERBOCKER. 2618 Helena St., Houston, Texas.

METHODIST ORPHANAGE FACTS.

I am giving to the readers of the Advocate some facts concerning the Orphanage that may surprise many. I give, first, the amounts sent in since the sessions of the last conferences. West Texas, \$2354.81; Central Texas, \$2276.29; Northwest Texas, \$1093.86; North Texas, \$1571.19; Texas, \$2176.96; German Mission, \$268.07.

I state also the funds raised for improvements by our Field Secretaries: Brother Gray, \$5947.37; Brother Lee, \$540.45. Also we have received from the Sunday Schools as special, \$1364.99.

During this year we have had more children in the Home than at any previous time. For this reason our expenses have been greater. We try to be as economical as possible, but you will see that with these funds it is often perplexing to know what to do. We have spent on improvements \$5233.19 since last October. But we ought to have had that new building finished.

You will notice that some of the smallest conferences have responded more liberally than the larger and richer ones. The nice clothes sent the children are a great help and comfort to all of us. We sincerely thank each case who does for and is interested in the Home. R. A. BURRUGHS, Mgr. Waco, Texas.

WHAT CAN BE DONE FOR THE ORPHANAGE.

Lately we received twenty-five dollars from Brother Dorsett, of Claytonville. He wrote that he only spoke fifteen minutes one Sunday morning in the interest of the Home. Then sang "Brighten the Corner Where You Are," while the collection was being taken. Now Brother Dorsett is a local preacher and Claytonville a very small place. Friends, if they are so liberal, what can the larger churches do if they will but try?

At present the amounts sent us by the ministers hardly pay the grocery bills, and we buy wholesale, too. How can we keep up the Home, much less finish that building, on such small funds?

R. A. BURRUGHS, Mgr.

THE VINITA DISTRICT EPWORTH LEAGUE CONFERENCE.

The District Conference of Epworth Leagues of the Vinita District held at Blue Jacket recently was a decided success. Every service was a delightful one and also profitable to all present. Our presiding elder, Rev. James W. Rogers, had requested Mr. C. E. Hoole, of Vinita, to prepare the program, the District President having moved from the bounds of the district. The people of Blue Jacket showed the true spirit of hospitality in the royal way they entertained the visiting Leaguers. None could have been more thoughtful of the comfort and pleasure of visitors than were these good people. The popular pastor at Blue Jacket, Rev. W. W. Dupree, was tireless in his efforts to make the conference a success. Much credit is due him for the many courtesies shown the visiting Leaguers, and for his constant attention to everything that would add to our comfort and pleasure. Our presiding elder, Rev. J. W. Rogers, was in attendance throughout the conference and added greatly to the pleasure and profit of the occasion by his many wise words of counsel and by his splendid sermons. At the closing service nine splendid young people came forward to dedicate their lives to God for special work wherever the Lord and the Church could best use them to his glory.

R. C. TAYLOR.

"Honor the Lord with thy substance and with the first fruits of all thine increase." Does this mean to wait until the last bale of cotton is sold or the last week before conference to pay your Church and Advocate subscriptions? Try the Lord's rule this year.

Look at the label on your Advocate.

The grain is being harvested and the crop seems abundant. It is quickly turned into money. How much of that money is going into the Lord's treasury and how many are remembering the Advocate? It would be very acceptable to the Advocate just at this time.

LAYMEN ACTIVITIES IN THE CENTRAL TEXAS CONFERENCE.

At a meeting of the Board on Activities of Laymen, Central Texas Conference, held in Waco, June 28, the following resolution was passed:

Resolution Concerning Jubilee and Kong Hong, China.

Whereas, This is our Jubilee Year and in recognition of God's wonderful blessings to our Church and to us, the past fifty years, we desire to give expression to our heartfelt gratitude in a practical way; and

Whereas, Rev. J. A. G. Shipley, our returned missionary from China, who served the Kong Hong Church, both as pastor and presiding elder, has brought us a message fresh from the field, convincing us of the supreme importance of an adequate church building at this strategic center and the urgent need for raising the balance of our conference special this year, therefore be it

Resolved, By the Conference and District Leaders of the Central Texas Conference, assembled at Waco, June 28, 1916:

1. That we pledge our hearty co-operation to our presiding elders and pastors for full salaries and collections this Jubilee Year.

2. That we urge every Sunday School (a) to use the literature on China, (b) to observe the law with reference to the offerings of Missionary Day, (c) to raise a Special for China, and to apply the same to the Kong Hong Church.

3. That we commit ourselves to a united and persistent campaign to push to completion this year the great work which we have undertaken for our Lord in China, viz., the raising of \$10,500 to build a church on Kong Hong, in Soochow, and that we earnestly beseech (a) every Charge leader to join with us heartily in this campaign, (b) our laymen to make liberal individual contributions to this cause and (c) our presiding elders and pastors to co-operate with their fullest sympathy and active support.

The resolution was signed by the following: W. H. Garrett, E. A. Rice and D. M. Alexander.

Among those in attendance were the following: W. Erskine Williams, J. H. Garner, Walter Amsler, Walter A. Crow, J. S. Fox, J. A. Christie, G. W. Barcus.

IMPORTANT NOTICE.

To the Preachers of the West Texas Conference:

The collections for missions, both foreign and home and conference, are sadly in arrears.

The General Board of Missions is appealing for money.

The quarterly salaries of our conference missionaries will be due August 1 and there is no money in the treasury.

On assessments of \$16,744 for home and conference missions, and \$11,700 for foreign missions, the Treasurer has received, to July 1, 1916, \$5075 for home and conference missions and \$1738.86 for foreign missions.

We must have \$3500 for home and conference missions by August 1, and we issue this appeal in confidence that the preachers of the West Texas Conference will respond promptly. Send the money to C. C. Walsh, Treasurer, San Angelo, Texas. STERLING FISHER, President of Conference Board of Missions.

CREEK DISTRICT CONFERENCE, July 19, 1916.

Opening sermon, Wednesday night, Fus Harjo.

Committee on License to Preach and Admission.—Johnson Tiger, Chairman; Louis Dunson, N. G. Gregory.

Committee on Deacons' Orders.—William Hill, Chairman; Sam J. Checote, Thomas Long, James Yarborough, Dickey Sone.

Committee on Elders' Orders.—Martin Checote, Chairman; Tingo Frank, James Scott. Woman's Mission Society, Friday afternoon.

General Discussion.—Giving the Sunday School a Place in the Church, led by Willie Haney. Saturday, 9:30 a. m.

General Discussion.—"The Finances of the Church," led by J. E. Tiger. Saturday, 10:30 a. m.

T. F. ROBERTS, P. E.

FORT WORTH DISTRICT EVANGELIST

Rev. Sterling Richardson has been appointed District Evangelist of the Fort Worth District. The past two years, as pastor of Glenwood Methodist Church, he held his own protracted meetings, and was eminently successful, a large number of people having been converted and joined the Church under his ministry. Brother Richardson, giving all his time and strength to evangelistic work, is in a position to make engagements with pastors to assist them in their revival services. His address is Fort Worth, Texas. JOHN R. NELSON, P. E.

MARRIED.

EMMONS-ROBERTS—At the parsonage in Fairfield, Texas, April 29, 1916, by Rev. Robert O. Wier, Mr. Joe Fred Emmons and Miss Altha Roberts.

CLARK-COOK—At the courthouse in Fairfield, by Rev. Robert O. Wier, June 1, 1916, Mr. T. S. Clark and Mrs. Sophia Cook, both of Teague, Texas.

RADFORD-CORNELIUS—At the parsonage, in Fairfield, June 29, 1916, by Rev. Robert O. Wier, Mr. J. R. Radford and Miss Lillian Cornelius.

MAUPIN-CLARK—At the parsonage, in Fairfield, June 29, by Rev. Robert O. Wier, Mr. C. R. Maupin and Miss Rhea Clark, both of Teague, Texas.

WILKS-CARSON. — At the Laremore Schoolhouse, Beckham County, Oklahoma, July 2, 1916, Mr. T. J. Wilks, of Delhi, and Miss Gladys Carson, of Willow, Oklahoma, Rev. Wm. Harp officiating.

BLANCETT VANCE—At the Methodist Church, Center Point, Beckham County, Oklahoma, July 5, 1916, 6:30 p. m., Mr. Loney Blancett and Miss Mary Vance, all of Center Point Community, Rev. Wm. Harp officiating.

DISTRICT CONFERENCES.

Creek, at Harkey's Chapel..... July 19  
Choctaw, at Old Cedar..... July 27  
Tyler, at Grand Seline..... Aug. 28

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BARBER TRADE.

BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning. Free catalogue explaining. Dallas, Texas.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla.

REV. G. A. KLEIN, General Evangelist. Making up fall slate. Desires to give fall to Texas. Write today. Get choice of dates. Assumes financial responsibility. Member of Interdenominational Association of Evangelists. Address, Nashville, Tenn.

A YOUNG married preacher, good choir cornetist and leader, now in school at S. M. U., wants several places to hold or help in meetings this summer. Money is not the item at all, but places to do good and get experience is my purpose. Have had some experience and can give best references. C. B. FIELDER, S. M. U., Dallas, Texas.

CREEK DISTRICT

The third Quarterly Conference for Seminole will be at Hitchita Church, Aug. 19 and 20. There will be a camp-meeting at Hitchita embracing the Quarterly Conference. It will begin the 19th of August.—T. F. Roberts, P. E.

Lawton District—Fourth Round.

Hog Creek, Q. C., 2 p. m., Wednesday, July 26.  
Frederick, Q. C., 8 p. m., Friday, July 28.  
Davidson, Q. C., 2 p. m., Saturday, July 29.  
Frederick, 11 a. m., Sunday, July 30.  
Tipton, 8 p. m., Sunday, July 30.  
Tipton, Q. C., 10 a. m., Monday, July 31.  
Manitou, Q. C., 2 p. m., Friday, Aug. 4.  
Gotebo, Q. C., 3 p. m., Saturday, Aug. 5.  
Gotebo, 11 a. m., Sunday, Aug. 6.  
Lawton, 8 p. m., Sunday, Aug. 6.  
Mt. Park, Q. C., 2 p. m., Saturday, Aug. 12.  
Mt. Park, 11 a. m., Sunday, Aug. 13.  
Snyder, Q. C., 4 p. m., Sunday, Aug. 13.  
Snyder, 8 p. m., Sunday, Aug. 13.  
Hastings, Q. C., 2 p. m., Friday, Aug. 18.  
Temple, Q. C., 8 p. m., Friday, Aug. 18.  
Taylor, Q. C., 2 p. m., Saturday, Aug. 19.  
Taylor, 11 a. m., Sunday, Aug. 20.  
Hastings, 8 p. m., Sunday, Aug. 20.  
Emerson, Q. C., 3 p. m., Saturday, Aug. 26.  
Emerson, 11 a. m., Sunday, Aug. 20.  
Walter, 8 p. m., Sunday, Aug. 27.  
Walter, Q. C., 10 a. m., Monday, Aug. 28.  
Fort Anger, 11 a. m., Sunday, Sept. 3.  
Fort Anger, Q. C., 2 p. m., Sunday, Sept. 3.  
Grandfield, 8 p. m., Sunday, Sept. 3.  
Valley Side, Q. C., 2 p. m., Sept. 9.  
Valley Side, 11 a. m., Sunday, Sept. 10.  
Buck Creek, Q. C., 2 p. m., Friday, Sept. 15.  
Hobart, Q. C., 8 p. m., Friday, Sept. 15.  
Cordell, Q. C., 10 a. m., Saturday, Sept. 16.  
Dill, 11 a. m., Sept. 17.  
Cordell, 8 p. m., Sunday, Sept. 17.  
Lawton, Q. C., 8 p. m., Monday, Sept. 18.  
W. H. ROPER, P. E.

El Paso District—Fourth Round.

Tularosa, July 15, 16.  
Clint, July 22, 23.  
East El Paso Miss., July 23, 24.  
Van Horn, July 29, 30.  
Toyah, Aug. 2.  
Marfa, Aug. 5, 6.  
Ft. Davis, Aug. 6, 7.  
Alpine, Aug. 9.  
Ft. Stockton, Aug. 10.  
Buena Vista, Aug. 12, 13.  
East El Paso Church, Aug. 19, 20.  
Alamogordo, Aug. 26, 27.  
La Mesa, Sept. 2, 3.  
Las Cruces, Sept. 10, 11.  
Cordisburg, Sept. 16, 17.  
Deming, Sept. 23, 24.  
Trinity, Sept. 26.  
HUBERT M. SMITH, P. E.

Cuero District—Fourth Round.

Victoria Mis., at Lone Tree, July 22, 23.  
Victoria, July 24.  
Goliad and Fannin, at Goliad, Aug. 5, 6.  
Seadrift, at Seadrift, Aug. 7.  
Yoakum, Aug. 12, 13.  
Hallettsville, Aug. 14.  
Palacios, Aug. 19, 20.  
Midfield, at Markham, Aug. 21.  
Provident City, at Provident, Aug. 23, 24.  
El Campo, Aug. 26, 27.  
Smiley, at Smiley, Sept. 2, 3.  
Nursery, at Fordtran, Sept. 9, 10.  
Edna, Sept. 16, 17.  
Pandora, at Pandora, Sept. 22, 23.  
Nixon, Sept. 23, 24.  
Stockdale and Sunnyside, at Stockdale, Sept. 27.  
Lavernia, at Sutherland Springs, Sept. 30.  
Oct. 1.  
Runge, Oct. 4.  
Port Lavaca, Oct. 7, 8.  
Ganado and Louise, at Ganado, Oct. 9.  
Cuero, Oct. 11.  
Trustees, please have written report in answer to Question 15. The collection of pastor's salary depends on effort of stewards, raising benevolences in full on effort of pastors. A. W. WILSON, P. E.

EVANGELISTIC.

TWO YEARS ago this fall I located to teach school long enough to pay off my old college debts. I am ready to re-enter the conference this fall. In the meantime I do not want to be idle. I want to help in meetings. I am engaged through July to help. But after the second Sunday in August I am open for engagements up to conference. I was a member of the Central Texas Conference for five years. The last two years of the work we had close to four hundred conversions, with about two hundred additions to our own Church. In nearly half of this work I had outside preaching help. I shall be glad to help any of the brethren who might need me. You may address me at Dora, Texas, my childhood home. I am very glad to be able to come back into the regular work of the ministry this fall. I am, yours for service for Him. JNO. W. HAWKINS, Dora, Texas.

HELP WANTED.

MEN-WOMEN wanted everywhere, U. S. Government jobs. \$75.00 to \$150.00 month. Vacations. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. M174, Rochester, N. Y.

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SINGER.

Choir leader, soloist and personal worker, open for dates through August, September and October.—J. Virgil Clower, Ladonia, Tex.

Greenville District—Fourth Round.

Lone Oak Sta., Aug. 4-6.  
Twin Oak, Friday night, Aug. 4.  
Glory, Saturday night, Aug. 5.  
Quarterly Conference, 3 p. m., Sat., Aug. 5.  
Lone Oak, 11 a. m., Sunday, Aug. 6.  
The Hall, 3 p. m., Sunday, Aug. 6.  
Kavanaugh Sta., 11 a. m., Sunday, Aug. 13.  
Quarterly Conference, Monday night, Oct. 16.  
Shady Grove, 3 p. m., Sunday, Aug. 13.  
Wesley Sta., Sunday night, Aug. 13.  
Quinlan Miss., Aug. 15-20.  
Wieland, Tuesday night, Aug. 15.  
Oak Grove, Wednesday night, Aug. 16.  
Liberty, Thursday night, Aug. 17.  
Tona, Friday night, Aug. 18.  
Quarterly Conference, 3 p. m., Aug. 19.  
Mexico, Saturday night, Aug. 19.  
Quinlan, 11 a. m., Sunday, Aug. 20.  
Williams' Chapel, 3 p. m., Sunday, Aug. 20.  
Cash, Sunday night, Aug. 20.  
Lee Street Sta., 11 a. m., Sunday, Aug. 27.  
Quarterly Conference, Wed. night, Oct. 18.  
Meadow View, 3 p. m., Sunday, Aug. 27.  
Bethel, Sunday night, Aug. 27.  
Jones-Bethel and Wesley Chapel, Sept. 2-3.  
Wesley Chapel, 11 a. m., Saturday, Sept. 2.  
Quarterly Conference, 2 p. m., Sat., Sept. 2.  
Wesley Chapel, 11 a. m., Sunday, Sept. 3.  
Center Chapel 3 p. m., Sunday, Sept. 3.  
Commerce Sta., Sunday night, Sept. 3.  
Greenville Miss., Sept. 8-10.  
Ballard Grove, Friday night, Sept. 8.  
Salem, 11 a. m., Sat., and Sun., Sept. 9, 10.  
Quarterly Conference 3 p. m., Sat., Sept. 9.  
Concord, Saturday night, Sept. 9.  
Kingston, 3 p. m., Sunday, Sept. 10.  
Celeste Sta., Sunday night, Sept. 10.  
Quarterly Conference, 10 a. m., Mon., Sept. 11.  
Campbell Circuit, Sept. 15-17.  
Quarterly Conference, 3 p. m., Sept. 16.  
Caney, Friday night, Sept. 15.  
Friederich, Saturday night, Sept. 16.  
Smith's Chapel, 11 a. m., Sunday, Sept. 17.  
Campbell, Sunday night, Sept. 17.  
Merrit Circuit, Sept. 22-24.  
Bethel Grove, Friday night, Sept. 22.  
Merrit, 11 a. m., Saturday and Sunday, Sept. 23 and 24.  
Quarterly Conference, 3 p. m., Sat., Sept. 23.  
Lone, Saturday night, Sept. 23.  
Harrell's Chapel, 3 p. m., Sunday, Sept. 24.  
Celeste Sta., Sunday night, Sept. 24.  
Celeste Circuit, Sept. 28-Oct. 1.  
Orange Grove, Thursday night, Sept. 28.  
Antioch, Friday night, Sept. 29.  
White Rock, 11 a. m., Saturday, Sept. 30 and Sunday, Oct. 1.  
Quarterly Conference, Saturday, Sept. 30.  
Mt. Carmel, Saturday night, Sept. 29.  
Kizer, 3 p. m., Sunday, Oct. 1.  
Wells City Sta., Sunday night, Oct. 1.  
Quarterly Conference, 8:30 a. m., Oct. 2.  
Fairlie Miss., Oct. 6-8.  
Olive Branch, Friday night, Oct. 6.  
Fairlie, 11 a. m., Saturday and Sunday, Oct. 7, 8.  
Quarterly Conference, 3 p. m., Sat., Oct. 7.  
Columbia, Saturday night, Oct. 7.  
Kavanaugh, Sunday night, Oct. 8.  
Caddo Mills and Floyd, Oct. 13-15.  
Hendrix, Friday night, Oct. 13.  
Clinton, 11 a. m., Saturday, Oct. 14.  
Quarterly Conference, 3 p. m., Oct. 14.  
Caddo Mills, Saturday night, Oct. 14.  
Floyd, 11 a. m., Sunday, Oct. 15.  
Lee Street, Sunday night, Oct. 15.  
Jones-Bethel and Wesley Chapel, Oct. 21, 22.  
Jones-Bethel, 11 a. m., Saturday and Sunday, Oct. 21, 22.  
Foster's Chapel, Saturday night, Oct. 21.  
Wolfe City, Sunday night, Oct. 22.  
Commerce Sta., 11 a. m., Sunday, Oct. 29.  
Quarterly Conference, 3 p. m., Sun., Oct. 29.  
Wesley Sta., Sunday night, Oct. 29.  
Quarterly Conference, Tuesday night, Oct. 17.  
C. M. HARRISS, P. E.

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.

Glen Rose has been selected as the location of the Encampment for the Young People's Missionary Society of the Central Texas Conference and their friends August 1 to 10.

AN HONOR TO OUR PRESIDENT.

Kentucky Wesleyan College at its recent commencement conferred the degree of L.L. D. upon Miss Belle H. Bennett, President of the Woman's Missionary Council. This is a recognition by one of our best educational institutions of Miss Bennett's rare intellectual powers and great leadership. It is an honor well bestowed.

MARY ELIZABETH INN.

The Mary Elizabeth Inn, San Francisco, has rendered a very beautiful service to our foreign missionaries and to a number of those of other Boards. All those who enter the port of San Francisco or who sail from San Francisco spend from two to five days in this home. They are met by our superintendent of Oriental work on the coast and by the deaconesses. The welcome that they receive in this Christian home means much to those who are returning on furlough. The God-speed that is given to the outgoing missionary gives new strength for the work to which they go. More than forty missionaries have been entertained there. There is certainly a circle of prayer all around the world for the Mary Elizabeth Inn and those who abide there.

THEY ALL BECOME CHRISTIANS.

A teacher in McTyeire School for Girls, a missionary institution in Shanghai, recently made the statement that she had known but one pupil to graduate from McTyeire who was not a Church member, and she was confident that this girl was a sincere Christian.

KEEP ON SENDING US MISSIONARIES

Rev. W. A. Wilson, of Okayama, Japan, writes as follows to his Board: "Our work here is very good and we have everything to encourage us. Keep on sending us missionaries. Hesitation now will cause the tide to turn against us."

Rev. William Edgar Geil, F. R. G. S., celebrated traveler, author and lecturer, will be one of the popular speakers at Lake Junaluska August 1-6.

Dr. Geil knows world-wide missions as few men do, and knows how to tell what he knows in a brilliant and attractive way.

Dr. Geil speaks twice in the Men's Conference, and his subjects are: "Some Missionary Heroes I Have Met on the Firing Line," and "The Ascent of Man."

WEST OKLAHOMA CONFERENCE.

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

The Oklahoma Methodist Assembly at Guthrie, July 11-21. Every auxiliary in both the East and the West Oklahoma Conferences is urged to send as many delegates as possible. Among the many good features of the program, Mrs. J. W. Downs, of Ft. Worth, has promised to be with us to assist in the woman's work. Mrs. Downs comes to us highly recommended and we trust the women of the two conferences will take advantage of this splendid opportunity of attending the Assembly.

Rally Day at Duncan.

Recently the Duncan Auxiliary invited the members of the Marlow and Comanche Auxiliaries to be present with them in an all-day Rally service. One of those present writes: "We had more than forty members from the nearby Churches. We were all greatly edified." A most excellent program was rendered. A representative from each Auxiliary gave a report of the work being done in her Auxiliary this year.

We commend the Duncan Auxiliary on this plan of service and recommend it to other societies.

Duncan Y. P. M. S.

Evidently Mrs. R. O. Callahan, of Duncan, has one of the most wide-awake Y. P. M. S. in the West Oklahoma Conference. They have forty members on the roll, a live Mission Study Class and had sent to the Conference Treasurer over five dollars at the close of the first quarter. They have their regular monthly business session, their quarterly executive meeting and send their reports in promptly. Truly they are on their way to the Roll of Honor and we feel sure will reach the goal.

NOTICE.

The ladies of the Milburn Methodist Church are going to hold a parcels post sale July 21 and 22, the proceeds of which will go into the building fund for our new church. Will you kindly send us a parcel worth at least ten cents? Thanking you in advance for the favor, I remain, Yours truly,

MRS. O. S. SNELL. Milburn, Okla.

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PILES CURED AT HOME BY NEW ABSORPTION METHOD

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SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor Georgetown, Texas.

NEWS AND NOTES.

On invitation of Rev. Walter G. Harbin, bin, Sunday School Field Secretary of the Texas Conference, and of Rev. E. W. Solomon, D. D., pastor of First Church, the editor spent the last days of June and first days of July in a city institute at Marshall, Texas. This is not a favorable time of the year for institute work, and the attendance left something to be desired; but the sustained interest of those who did attend, and the unstinted hospitality of the Marshall people, made the occasion one that will always be recalled with pleasant memories. This wanderer will not soon forget the pleasant days spent in the home of Mr. Marvin Turney, nor the fine courtesy of Rev. E. W. Solomon and his good people.

During the Marshall institute the editor had the pleasure of being present at a meeting of the Executive Committee of the Texas Conference Sunday School Board. The showing this Board has made this year up to the present time is gratifying to all concerned. Last fall Brother Harbin agreed to stay in the field without any provision for his support, except the backing of a good, strong Sunday School Board and the good will of his brethren. The evidence goes to prove that his confidence was not misplaced. Already more Children's Day money has been turned in than the whole amount reported last year. Field collections have been good, and the prospect is that, with the continued co-operation of the brethren of the conference, the Board will close the year with a clean balance sheet. Brother Harbin is one of the best equipped field men it falls to our lot to meet. He is also a successful evangelist and moves back and forth between the two fields without the least apparent strain. We trust that he may be enabled to give the rest of his active life to Sunday School work.

Miss Nell Peterman, now well known among Texas Sunday School workers, will have charge of elementary work at Port O'Connor. She announces the following subjects: First day, Elementary Organization, with Cradle Roll and Beginners Division in Detail. Second day, Primary Department. Third day, Junior Department. Fourth day, Hand Work and Specials. Fifth day, Music in All Departments. Sixth day, Story Telling.

This editor will conduct other features of Sunday School work than those outlined above. We prefer to work on such lines as shall be most helpful to the workers who shall be present. Hence no program has been outlined. The general theme will be, "Sunday School Efficiency."

The Epworth Sunday School for this year will be in charge of Rev. A. E. Rector, Field Secretary of the West Texas Conference. Perhaps Brother Rector has viewed the Sunday School from more angles than any other man in Texas. First he was a Sunday School teacher; then he was a Sunday School pastor; next a Sunday School presiding elder; after that a Sunday School superintendent, and last of all a Sunday School Field Secretary. If experience counts for aught Brother Rector should be able to instruct every Sunday School worker in Texas. Also he is quick to learn and apt to teach.

When this appears in print the editor will be at Junaluska attending the annual meeting of the General Sunday School Board, the Conference of Field Workers, the Sunday School Institute, the Wesley Bible Class Conference, and other meetings. The members of the General Board from the Southwestern Division are Dr. V. A. Godbey, San Marcos; Dr. Claude E. Nichols, Georgetown; Hon. B. M. Burgher, Dallas; Mr. J. D. Boxley, Holdenville, Oklahoma, and Rev. R. E. Dickinson, Denver, Colorado. Rev. A. W. Hall, chairman of the Northwest Texas Conference Sunday School Board, and Rev. W. C. Howell, chairman of the North Texas Board, will also attend these meetings. We shall try to tell the readers of this department all the interesting news that those meetings develop.

During the month of May our Teacher Training Superintendent enrolled forty-nine classes and eight individual students. The total number of students enrolled was six hundred and five. Enrollment for the Southwestern Division were as follows: Central Texas Conference, four classes at Aledo, Ballinger, Frost, and Missouri Avenue, with fifty-five students; New Mexico Conference, one class, with eighteen students, at Clovis; North Texas, one class at Sherman and one student at Ben Franklin, a total of forty-four students; Northwest Texas, one class, with six students, at Goodnight; Texas, one student at Oakwood; West Texas, three classes, with thirty-seven students, at Lytle, Nixon and Telferner. The total was only ten classes and four individual students and a hundred and fifty-one students in all. At that rate the day of judgment will arrive before we solve our teacher problem in the Sunday School.

THE CRADLE ROLL.

The Cradle Roll is that department of the Elementary Division of the Sunday School which should include all the little children of the community from the time they are named until as pupils they enter the Beginners Department at about three years of age. It prepares for early enrollment in the main school. It is an organized effort for throwing around child-life the loving care and beneficent influences of the Church. In many cases it is the only link binding to the Church a godless home, and, therefore, the only means by which the home may be opened to the pastor and other Christian workers. The baby is usually the center of attraction in the home, and the Sunday School that gets hold of the little one thereby gains access to every member of the family. There have been hundreds of instances in which through the work of the Cradle Roll officers, parents and older children have not only been influenced to become members of the Sunday School, but have also been led to Christ and his Church.

The members of the Cradle Roll Department are the little ones who are too young to attend the Sunday School session, but who are regarded as Sunday School Scholars since their names are placed upon the Cradle Roll, which hangs on the wall in the room of the

Beginners Department. The Cradle Roll Superintendent comes into contact with most of the homes. Her work is extremely valuable in this connection. What is more beautiful than a sweet, innocent baby? Mothers are particularly grateful for interest taken in their babies. We have here a wide open door into the mother's heart. The Cradle Roll Superintendent invites mothers to bring their babies to Sunday School on their birthdays. They should not be required to stay for the whole session, but for five or ten minutes—just long enough to take part in the birthday celebration with the other children.

The Cradle Roll Superintendent should have one assistant for every twelve members after the enrollment gets beyond fifteen or twenty. A large department with no assistance makes the work a burden to one woman. Some appoint little girls in the Junior or Primary Departments as Cradle Roll Mothers. Each baby is assigned to one of these "mothers" and it then becomes her duty to deliver cards, flowers and messages to the mother of the baby, or to render any other service the superintendent may request.

The canvass for Cradle Roll members should first extend to the homes of all Church members where there are children under three years of age. Interest all the members of the congregation first, because they are expected to take the lead in every good work. Then canvass for babies among families that do not belong to the Church. At the close of each day while the canvass for members is being made the superintendent of the department should fill out certificate blanks and if possible send them next morning to the mothers of the babies whose applications have been secured. Promptness in this matter will create a fine impression. The superintendent should keep a birthday record book with names and birthdays of all members recorded therein. At Easter, Rally Day, Christmas Day, and Children's Day cards should be sent to all members of the Cradle Roll. On Rally Day all members that have attained the age of three should be promoted to the Beginners class or department, and presented with a promotion certificate. All Sunday Schools should observe Children's Day as an annual event. On this occasion all members of the Cradle Roll should be invited to take some part.

The Cradle Roll Superintendent should try to keep in touch with all the babies and if possible go to see such as are sick and take flowers or something else that is attractive to a baby. This is very heartening to a mother and makes her feel that she is in a sympathetic community. I have four small children and all have been Cradle Roll members. I well remember how I swelled with pride when my first-born received her birthday, Christmas and Easter cards through the mail. And I was trying to live a Christian. I am sure it has even a greater influence on one who is out of Christ.

The early years of life are pre-eminently years of impression and absorption. The little child is naturally reverent. He is surrounded by great forces which he does not understand, and like primitive man, he is awed by them. The deepest thing a teacher can do is to form taste. But all taste grows slowly and the taste for godliness, for religion, is no exception. It is the finest and rarest of all tastes, and hence is the slowest and quietest in its development. If the religious possibilities of our children are to come to full development, the religious nature must be nurtured from the hour of birth.

MRS. ELMER HOWARD. Pearsall, Texas.

FORGET YOUR TROUBLES.

Don't mope and brood over your woes, disasters, and losses. Do something. Set to work. Brooding only weakens, and makes misery of feeling more intense. Begin at once to repair the disaster. If all your life's work suddenly falls in ruins about you, like a house of cards, put some of the stones of the ruin down at once as a foundation for the new building. If all you have earned, with hard and anxious labor, is plucked away from you, do not fret; begin again, gather some more. You will not forget your trouble in any way so easily as by filling life again with activities, interests, and toils.—Selected.

MINOR HURTS SOMETIMES FATAL

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TENDERNESS.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth, and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, consideration, forbearance, patience, long suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life if you will practice this lesson of shedding around you the grace of human tenderness in word and act and by the spirit of your life.—Lutheran.

"We cannot grasp the idea of man without the idea of God. The converse is also true"

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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.



**FORT**—Mrs. Addie Fort, wife of Rev. G. R. Fort, died at their home, near Silverton, Texas, April 29, 1916. Sister Fort, knowing there was no recovery from her condition, was very deliberate the last few months of her life in making her last days in her home as near her ideal as she could. As she lay weak and helpless her motherly nature never ceased to be concerned about the smallest detail of the home affairs. Her mind was clear almost to her death and she held queenly sway over the hearts of her family as they all ministered to her as best they could. She took advantage of her last opportunity to be mother and wife and by this last and sweet association she purposed to bind the hearts of her own to the life of her Master and thus perpetuate and make endless an unbroken family. Mother, the sweet memories of her are the gift of God and serve to heal the aching void of her short stay while we ascend to her. Do not cease to live with her, for memory is real like life. Have faith in Him who never made things in part nor halved his spheres. This strange providence will be solved when we meet face to face. Sister Fort was born June 29, 1865. She was married to Brother Fort August 24, 1882. To them were born eleven children. She was converted July, 1881, and from that time never ceased to be a very active worker in the Church. She was teacher of a class in Sunday School a large part of her Christian life. Her prayers were great. She could always be called upon to do any kind of personal work. For eight years she helped to share the burdens of a pastorate and thus was a great power in bringing about Brother Fort's few years of a very fruitful and efficient ministry. A long while before her death she requested that a ladies' prayer meeting be held in the home once a week. I shall never forget many of those great services. She enjoyed our great hymns as much as any part of the service. Many times she would shout as we sang. Most of the last week she was unconscious, yet at the singing of some of her favorite songs she would wave her frail hands as though she were singing in a heavenly choir, and she truly was. Such an evidence of a life immortal can not be challenged. As a friend passed through her room a few days before she died she said to some standing near, "I will pray for him as long as there is breath in my body." Such an act is an index to the great life she lived. May we all be blessed by such heroic and self-sacrificing lives that it may some day be said of us as was said of our Master, "I find no fault in him."  
J. A. BELL, Pastor.

**RUDOLPH**—On the morning of July 1, 1916. He who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," passed this way and repeated those words, and the spirit of little Clifford Keener Rudolph, in obedience to the call, went back to his Maker. He was the baby in the home of our brother pastor, K. L. Rudolph, and Sister Rudolph, at Headrick, Oklahoma. Little Clifford was born February 20, 1916, and died July 1, at 7:30 a. m., aged 4 months and 11 days. He was dedicated to the Lord in baptism by his father, June 4, with a number of other little ones. After a serious illness of four weeks he passed away. The writer was called to Headrick to conduct the funeral service at 3 p. m., July 1, after which the body was shipped to Waxahachie, Texas, where it was buried July 2. May the fact that this precious child has fallen asleep in the arms of the Savior, and another treasure has been added to that home on high, serve as a consolation to the father and mother in their lonely hours and long days until they, too, shall "cross the bar."  
C. M. BUTTRILL.  
Snyder, Oklahoma.

**NIX**—Larkin Nix was born in Hunt County, Texas, January 21, 1893. He was "born again" several years ago and joined the Methodist Church at Cook's Chapel, Throckmorton County, Texas, of which he was still a member when God called him home January 7, 1916. He was operated on for appendicitis a few days before his death. All that loving hands and faithful physicians could do was done to relieve and cure him. His father and mother died when he was a child, leaving him and one sister, Mrs. May Horton, without parental care. We laid his body to rest in Woodson, Texas, to await the resurrection morning.  
J. DAVID CROCKETT, P. C.  
Woodson, Texas.

**REDWINE**—Micheal Emmett Redwine was born in Georgia, July 4, 1869. Came with his father's family to Texas when a child. Converted and joined the Methodist Church, South, when about fifteen or sixteen years old. Married when about nineteen or twenty years old. To this union were born four girls and five boys—all living except one boy. He suffered a great deal for several months, but the Lord took him home April 10, 1916, and relieved him of all his suffering. His wife preceded him several months. He was a dutiful husband, an affectionate, loving father, a steward in the Church of which he was a liberal supporter. He got very happy while the writer and wife prayed and sang about two weeks before his death. His children all meet him in the "sweet by and by."  
J. DAVID CROCKETT, P. C.

**WOODWARD**—William Yancy Woodward was born near Rose Hill, Virginia, January 29, 1871; came to Texas in 1893. Was married to Miss Dona McCarty October 17, 1900; converted and joined the Methodist Church at Cook's Chapel, in 1908. He was one of the charter members when Cook's Chapel was organized. God called him home at 9 p. m. May 1, 1916. He leaves a wife, a daughter, a son, two brothers, a sister and other relatives to mourn their loss. We laid his body to rest in Woodson, after preaching his funeral in overflowing church house. Every business house closed. He was a devoted Christian, a loving husband and an affectionate father. He suffered here, but is now at rest with the Lord. May his wife and children meet him in that "sweet by and by."  
J. DAVID CROCKETT, P. C.  
Woodson, Texas.

**ROBERTSON**—Brother Frank Marion Robertson was born in Missouri on June 3, 1870. When but a small boy he came to Texas with his parents. On May 15, 1895, he was married to Miss Maude Graham at Sherman. To this union were born two daughters, Jettie and Thelma, and one son, Eign. Brother Robertson and family moved to Meridian, Texas, in 1912. After a short residence in this town they returned to their former home in Collinsville, where they resided until May, 1915, when they again moved to Meridian. Brother Robertson was a prominent citizen of Grayson County and served in the capacity of County Commissioner for six years. He was a member of the Odd Fellows, the Elks and the W. O. W. When but a small boy he was converted and joined the Methodist Church. Those who knew him best say that he led a consistent life and that he gave calm testimony to the fact that he was prepared to meet his God. Brother Robertson was in failing health during the last several years of his life. As the result of a sudden stroke of paralysis he was called to his heavenly home on Friday, March 31, 1916. He is survived by his widow, three children, three brothers and three sisters.  
ERNEST L. LLOYD.

**WATKINS**—Mrs. Amanda Watkins, wife of Samuel G. Watkins, died in Lockhart, Texas, May 3, 1916. She was born Amanda Hardie, in Georgia, July 11, 1839. At the age of six years her parents moved with her to Mississippi, Panola County, where she grew to young womanhood. In her childhood's home, at the age of 23, on June 10, 1862, she was married to Mr. Samuel G. Watkins, who survives her. Mrs. Watkins was the mother of three children, two of whom, Mrs. Julia Lamb and Mr. Jeff W. Watkins, of Lockhart, survive their mother and mourn their loss. In 1869 Mr. and Mrs. Watkins moved from Mississippi to Texas and settled in Caldwell County, at Lytton Springs, where they lived for many years, then moved into Lockhart. Mrs. Watkins joined the Methodist Episcopal Church, South, in Panola, Mississippi, at the age of thirteen years, brought her letter with her to Texas and remained a member of the Church to the moment of removal to the Church triumphant. She was known among her neighbors as always a Christian woman, one who feared God and fell on sleep trusting in Him as her only Saviour. In going has left her home lonely without her, especially her husband who had walked with her so many years, but he, with the children and grandchildren, are following on in faith, inspired by her faith and example. Peace be unto her and comfort and peace to them!  
A. L. SCARBOROUGH.  
Lockhart, Texas.

**BOUNDS**—Judge John Spencer Bounds was born in Kemper County, Mississippi, March 26, 1855, and died in Meridian, Texas, June 22, 1916. He was the son of Rev. J. H. Bounds, a pioneer minister of the Methodist Protestant Church, and his wife, Mrs. M. E. Bounds. In 1865 he came to Texas with his parents and settled in the Wortham community. On September 3, 1877, he was married to Miss Mattie Lee Davis, of Blooming Grove. To this union were born three children, two of whom survive him. When a young man Judge Bounds was admitted to the bar and he was for many years an able and successful practitioner. He lived for a few years each in Wortham, Richland, Hubbard and Files Valley, Hillsboro, Walnut Springs and Meridian. During the last two years of his life Judge Bounds was in failing health. About noon on June 21, 1916, he was stricken with apoplexy, and on the following morning he was called to his heavenly home. When he was but a small boy he was converted and joined the Methodist Church. For many years he was a steward and a Sunday School teacher and at the time of his death he held the office of trustee. He was in every respect a sincere Christian man, faithful as a husband, a father, a neighbor and a citizen. He is survived by his widow, a son, Mr. Roy Bounds, a daughter, Miss Vanita May Bounds, and three brothers and four sisters. His pastor.  
ERNEST L. LLOYD.

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**PARNELL**—There passed from among us on June 12, 1916, one of God's faithful ones, a man who was known for his sterling worth, as was said of Barnabas, "He was a good man, full of the Holy Ghost and of faith." No better thing can be said of any man than to say "he was a good man." This can be truthfully said of Brother M. D. Parnell, who so recently passed from the Lawson community, in Dallas County, Texas, to his reward above. He was born October 25, 1851. At the time of his death he was sixty-four years of age. When only a youth he was converted and joined the Methodist Episcopal Church, South. He gave a life of service to God and humanity. He was married to Miss Laura Richardson November 28, 1872. Eight children were born to this union, all of whom, with the mother and thirty-three grandchildren, survive him—five grandchildren preceded him to the better land. "One by one we are gathering home." Look up, beloved ones; there is a better day coming.  
T. M. KIRK.

**STEPHENSON**—Mattie Gertrude Clark was born September 14, 1882, and was reared to womanhood near Daingerfield, Morris County, Texas. She was married to George Stephenson May 23, 1901. She professed faith in Christ and joined the M. E. Church, South, at Bird's Chapel in the summer of 1909. Those who knew her say that from that date to the day of her death, June 24, 1916, she lived a consistent Christian life. She leaves a broken-hearted husband, a son and daughter and many relatives and friends to mourn her departure. Tuberculosis preyed upon her frail body until she was glad to get relief in death. She expressed a willingness to meet her Lord, her only regret in going away being that of leaving loved ones behind. May the good Lord graciously sustain those left behind and draw them nearer to her Lord and theirs, and may they make a wise use of their time in God's service that they may be prepared to meet him in peace.  
M. I. BROWN.  
Cason, Texas.

**WILSON**—Nancy A. Wilson (nee Whitehead) was born at Rogersville, Alabama, October 13, 1840; was married to J. R. Wilson at Lexington, Alabama, April 20, 1859. In 1889 they moved from Salsbury, Tennessee to Terrell, Texas. The morning of July 1, 1916, she suddenly fell asleep in Jesus at the home of her daughter, Mrs. Cowan, of Chickasha, Oklahoma. The remains were taken to Terrell, Texas, where Revs. G. C. French and D. K. Ferguson conducted the funeral at the Methodist Church, after which her body was interred beside the grave of her husband who died in 1891. Seven children and a brother (Rev. J. N. Whitehead, of Mississippi) are left behind and draw them nearer to her Lord and theirs, and may they make a wise use of their time in God's service that they may be prepared to meet him in peace.  
ONE WHO LOVED HER.

**CASPER**—W. H. Casper was born June 1, 1867; died December 31, 1915. He was first married to Miss Dollie Peaster. To this union were born five children. He was married the second time to Mrs. Lillie Adams. To this union were born three children. He leaves a widow and eight children—five by his first wife and three by his yet surviving widow. He joined the M. E. Church, South, when young. Like a great many other ambitious young men suffered himself to follow the Savior at a farther distance off than was his privilege, but for quite a while before his death he saw his mistake and rallied back to the cross and without doubt died in the triumphs of a living faith. Brother Casper was a man with good sense, possibly more than an average. He held some responsible places in life. Just two years prior to his death he served his precinct in which he lived as Commissioner. He was always ready and willing to bear his part in helping the various enterprises of his country. Just a few weeks before his death he made a nice little contribution to his home community for a nice church building which stands as a monument, but the time came for his release as it will come for everyone. We will miss him, but my heart's desire and prayer to God is that we may follow him as he followed Christ in his last days, that in the near future we may meet him and greet him on the eternal shores of an everlasting deliverance is the prayer of a true friend.  
T. H. DAVIS.

Every person cannot be fine and great, but all can be useful. Iron can do some things which gold cannot. An iron key may unlock the door to golden treasures. Be thankful if God has put a bit of iron into your nature. See that he has a chance to use it.—Selected.

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**SPECIAL PROVIDENCE.**

I have read in your good paper of April 27 a short article on "Special Providence," taken from Zion's Herald, that so agrees with my experience that I want to emphasize its teaching and assure every reader of the Advocate that the article does not express a theory, only, but a great and glorious fact that may be embodied in the experience of every man who has faith enough to trust God.

I am now sixty-seven years old and, through the teaching of experience I have more confidence in special providence than at any other stage of my experience or time of my life. About twenty-eight years ago I led in a fight against open saloons in a little Arkansas city. After a prolonged battle, lasting two years, the saloons were closed and have remained closed ever since. But at the end of the time a most furious attack was made on me, which has been renewed at intervals ever since. Strange experiences I could not control put me back in Arkansas as a superannuated preacher. I had barely been back long enough to vote when my friends almost conscripted me for the State Senate. At the first session of the Senate after my election we took the whisky question out of the hands of the negroes and put it in the hands of the white men and women of the State by passing a law making mandatory for a County Judge to reissue license when a majority of white adults so petition. This law, which closed the saloons in some of our principal cities, could not have passed the Senate without my presence. We had a majority of one.

At the second session of which I was a member we passed a State-wide prohibition law. I am sure the fact is conceded over the State that without my help it would not have passed the Senate. There were others equally strong for the bill, but my help was indispensable.

Thus, after so long a time, I have been able to annihilate the traffic in the State that tried so hard to anni-

hilate me. My course in the Senate has been such as to arouse antagonism in certain quarters, and, as a consequence, I have just passed through a very strenuous campaign backed by men who very much desired my political annihilation, but I was nominated by a very large majority.

Now that I am really too old for any hard public service it seems strange I am where I am, especially as every move I have made in the past was with a view to making myself more efficient as a Methodist preacher. Surely, "God moves in a mysterious way his wonders to perform. He plants his footsteps on the sea and rides upon the storm."

I believe now I am in the right place, and while I have not the physical ability to do hard things, I expect to have an opportunity to stand for civic righteousness.

At the last session of the Senate we had a hard battle on a "racing bill" that would have put all our industrial fairs under the control of gamblers. It was passed by one vote, but my district, with a few others, were exempted from the provisions, and finally it was killed by the Governor's veto.

When I was superannuated through the kindness of the Texas Conference I was almost penniless and had seven children. The conference helped me a little for a year or two, but for years I have struggled on the best I could, and while I have accumulated nothing but a little home, I have had all the necessities of life and have lived to see my children grown. I have strained every nerve, adopting Wesley's advice, "Work like you expect to do everything yourself and trust God like you expected him to do everything." I know not what is in the future, but I know the Lord says, "I will guide thee with mine eye." And that is sufficient.

Those who think the Holy Spirit guides only the ministry need a broader vision. The farmer, the mechanic, the professional man and even the politician, whose motives are pure, has a right to expect the leadership of the Spirit. Ah! I have been inspired to build the tabernacle. "When the Spirit of truth has come he shall guide you into all truth."

# J. E. PORTER

OF WACO, McLENNAN COUNTY, TEXAS

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I stand by the Wilson administration, believing that it has given us more constructive legislation than any other administration for the past fifty years.

I am for the President's preparedness plan.

I approve his foreign policy. I praise him for keeping our Nation out of war.

I am for prohibition from the smallest precinct to Nation-wide.

Upon this platform, briefly stated, I respectfully solicit your support. (Remember, there are two to be elected.) Very truly,

**J. E. PORTER**

(Political Advertisement.)

Let the people all expect the guidance of the Spirit and the vicious distinction of the sacred and the profane will be broken down. Only in this way can the whole world be brought under the influence of the Spirit and be guided into all truth.

B. H. GREATHOUSE.

"Blessed is the man that considereth the poor and the afflicted, for the Lord will come to his rescue in time of trouble and preserve him in life and deliver him from the desires of his enemies. He will strengthen him in his afflictions and make his bed easy in time of sickness."



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