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EDITORIAL

We call the attention of our readers to the contribution in this week's Advocate by Dr. Charles S. McFarland on "The Moral Effects of the War Upon America." Dr. McFarland startles us with the statement, "I am constrained to the feeling that the moral effects of this war upon America may be worse than upon any of the nations involved," and then he startles us even more by almost proving his statement. Have we some how felt ourselves the favored nation of our day? Have we congratulated ourselves upon an escape from the physical losses which have befallen Europe? What if we have sustained moral losses which are far greater than any of the material losses of Europe!

* * *

The nation which shuts up its bowels of compassion when a whole world is in dire distress—the nation which even capitalizes the distresses of its fellow nations—the nation which loses its moral and religious sense—can anything worse happen to a nation of people? Compensations undoubtedly have come to Europe in her agony of war. The ability of men to sacrifice themselves in a great common devotion has been demonstrated. The ability of men to be unselfish and heroic is proved afresh. The ability of men to see and to trust in the unseen has been proved. Europe has been and undoubtedly will be chastened and purified by what she has suffered, but what of the American people? Nothing can save them unless they, too, are willing to share their goods with a suffering world. Unless we are compassionate in this hour of the world's woe we shall be cursed with the loss of our very ability to be compassionate.

THE AMERICAN FORM OF GOVERNMENT FOR THE AMERICAN CHURCH.

Dr. Claudius B. Spencer in his vigorous discussion, "That They May be One," has an inviting chapter on "Unconstitutional Legislation." In this chapter Dr. Spencer gives an exceedingly interesting quotation from Judge Thomas M. Cooley on the differences between the British Parliament and the American Legislature.

"According to the theory of British constitutional law," says Judge Cooley, "the Parliament possesses and wields supreme power and if, therefore, its enactments conflict with the constitution, they are nevertheless valid, and must operate as modifications or amendments of it. But where, as in America, the Legislature acts under a delegated authority limited by the constitution itself, the judiciary is empowered to decide what the law is, and unconstitutional

enactment must fall when it is submitted to the ordeal of the courts."

The American idea is that the separation of the legislative, executive and judicial departments of government is our firmest guarantee of liberty. It was the doctrine of Mr. Jefferson that any political body exercising legislative, executive and judicial functions is despotic. Indeed the consensus of opinion among American statesmen is that there must be checks on legislation in order to prevent despotism.

The student of the constitutional history of American Methodism must have noted the struggle between two distinct ideas as to the powers of the General Conference. For the larger part of American Methodists the General Conference to this day is like unto the British Parliament. Dr. Spencer himself freely confesses that the General Conference of the Methodist Episcopal Church "resembles the British Parliament in the irresponsible power of its Legislature to vote measures which invade and nullify the constitution." And it is to the credit of Dr. Spencer that he ably argues for a constitutional check on the powers of the General Conference.

The effort to make the government of Methodism in America conform to the American ideal of government began early in our history. Bishop Asbury, though born and reared in England, was the first to challenge the competency of the General Conference to pass upon the constitutionality of its own acts. Asbury was feeling his way toward a true tribunal to which the constitutionality of the acts of the General Conference must be referred when he appealed to the Annual Conferences, in 1809, to approve his administration in organizing the Genesee Conference. Again, in 1816, he was feeling for some such tribunal when he pleaded for a "Committee of Safety" which should guard the constitution of the Church against the encroachments of the General Conference.

William McKendree, the first American-born Bishop, followed in the footsteps of his illustrious predecessor in his search for a tribunal which should pass upon the constitutionality of the acts of the General Conference. He carried to the Annual Conferences, in 1820, the suspended resolutions touching an elective presiding eldership.

Joshua Soule, declining ordination as a Bishop-elect in 1820, because the General Conference passed an act which he considered unconstitutional, clearly demonstrated the necessity for a tribunal which should finally pass upon the constitutionality of General Conference legislation and it was in response to his action that the General Conference itself by a majority vote advised the Annual Conferences to provide for such a tribunal.

Again, in 1824, the General Conference

renewed its advice to the Annual Conferences to provide a tribunal which should determine the constitutionality of its acts.

In 1836 the General Conference elected its "Judiciary Committee," an eloquent tribute to its recognized need of some tribunal to check hasty legislation. Since the division of the Church in 1844 the General Conference of the Methodist Episcopal Church has quadrennially elected its "Judiciary Committee" to which are referred doubtful legal questions. The "Wilmington" resolution, proposing a "veto" power for the Bishops and recently voted on adversely by the Annual Conferences of the Methodist Episcopal Church, shows how constantly our sister Church has had before it the American ideal of government divided into legislative, executive and judicial departments.

Despite all these efforts to Americanize her government, however, the General Conference of the Methodist Episcopal Church remains a sort of British Parliament in the nation "in the irresponsible power of its Legislature to vote measures which invade and nullify the constitution."

The Southern Church has made better progress toward the American ideals of government. Its government is clearly separated into the legislative, the executive and the judicial. Its General Conference is not the final judge of the constitutionality of its actions. Written firmly into our constitution is this provision:

Provided, that when any rule or regulation is adopted by the General Conference, which in the opinion of the Bishops, is unconstitutional, the Bishops may present to the conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time.

Whether or not this provision "is more than is needed," as Dr. Spencer thinks; whether or not such a provision "belittles the General Conference" and "has cumbered the protection of the constitution with a Chinese wall," as he alleges, we will not now debate. This matter the Joint Commission must consider. However, we do wish to join the brilliant editor in saying that for the American Church we must have the American form of government. We are now proposing the reorganization of American Methodism—of a Church that shall be for undivided America—of a Church which, we hope, will endure longer than the American republic—and for this united American Church we insist upon the American form of government which protects the liberties of all through its distinct and separate legislative, executive and judicial departments.

The Moral Effects Of The War Upon America

REV. CHARLES S. McFARLAND, D. D.

General Secretary of the Federal Council of Churches of Christ in America

Recent experiences in Europe may have led to over emphasis, but I am constrained to the feeling that the moral effect of this war upon America may be worse than upon any of the nations involved. Among the belligerent peoples there are compensatory influences for its awful tragedies. One witnesses examples of splendid bravery and self-sacrifice, the spirit of both patriotic devotion and Christian resignation on the part of widows and children, of allegiance to conscience, the willingness of the rich to share with the poor, the deepening of the religious sense, which in some cases has risen to a spiritual atmosphere far above the conflict, the sense of a sublime faith in the future, in some cases the discrediting of militarism, at times the spirit of intercession, and many other moral and spiritual elements which, perhaps, go far to counteract the demoralizing influences of human strife. Many or most of these elements are wanting in the moral atmosphere of our country.

"What right has the United States to intervene?" protested the wife of a pastor in Paris as we were at dinner on Sunday, when the word "intervention" happened to be used by a member of the group about the table. "The United States has shown no interest or concern in matters of justice and righteousness. They have simply kept their eyes out for commercial advantage. To be sure, they have supplied the allies with munitions, but it has been a purely commercial transaction, and they would just have soon sent the munitions to any other country for the same or more money."

My friend in Paris was not without grounds for her vehemence. We have given ourselves over in many directions to the commercializing of the misfortunes of our brethren across the sea, even to the amplitude of complacency. And we have exhibited at the same moment the spirit of Pharisaism and thanked God that we are not as other men are, especially as these poor Publicans in Europe. We have forgotten that the same material ambitions and selfish competitions and suspicions which have caused this war are right in our own midst. The nations of Europe are suffering not only because of their immediate sins, but because of their past iniquities and we are not altogether free, at least, from blots upon our history. Some of our militarists are not very much better than the militarists of Europe. The same social disorders that must bear their share of responsibility over there are present with us also. If the nations of Europe had only thought less about their foes without and more about their foes within, they might have preserved their common civilization, but we are making the same sort of analysis. Our brothers and our sisters across the sea have been trained and guided wrongly? Grant it all! The children of their fathers were conceived in national sin and born in racial iniquity, and the result is international depravity? Yes. But how far is our own better state due to our better national morals, and how much to our more favored station upon the map of the world? Yes, we have been guilty of the prayer of the Pharisee.

I feel sadly sure, moreover, that we are losing some of the moral idealism which was gaining its way in our midst. Our "preparedness" program has not been free from militaristic touches, and some of them are affixed to it by men and women who once were predictors of an international morality, whose prophecies they have now cast off in contempt. But its worse influence has been that it has obscured that larger moral preparedness towards which we really were tending. We are not at this moment very much concerned about the violation of some of our own treaties and we are trudging along very much in the paths of the same old diplomacy that has brought Europe to ruin. The ideals of international righteousness which

we had begun to dream have been at least sadly obscured by the dust of our parades and the imploring speech of the prophet of the armored conscience is drownd by the brazen band and the shouts of those who cry, "We trust in chariots and in horses." I am not speaking of a sane and normal consideration of protection, but of the hysteria which assures and admonishes us that moral power and physical force are convertible terms.

But perhaps the worse of these moral effects has been the loss of our sympathy and compassion. We have gotten "used to it" until the massacre of a nation has little more effect upon us than had the sinking of the Titanic with a thousand souls but four short years ago.

We have made some such impression as this upon thinking men and women in Europe, even though their feelings have not been very clearly voiced. A European correspondent, writing concerning our new plans for war relief, says: "We had come pretty nearly to feel that the American people were overwhelmingly concerned with their own commercial gains." The criticisms and reproaches which one hears in Germany, France and England are thus not concerned so much with diplomacy as with what they feel to be our national selfishness.

And yet, withal, we profess at the same time to be looking toward a reconciliation and a reconstruction in which we shall exercise a moral influence and we live to talk upon it with complacent assurance. So are they looking towards it. There will be opportunity for moral intervention. Despite all mutterings and trivial complaints, all these peoples are really looking or will look to the West for light, and there may be a great work of reconciliation by the spiritual forces in America with the like forces in Europe.

The American Churches and the American people have before them an open door, but it can only be entered in the habitments of unselfishness. We have not yet entered it. For Belgium and her three million destitute and starving people we have given seven cents per capita, while New Zealand, bearing its own war burdens as part of the British Empire, has given a dollar and a quarter per capita to Belgian relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given millions of pounds besides. It was thought that the United States, the only great nation untouched by the war, might furnish the food supplies for Belgium, but the Commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears. For Serbia, with her five millions of suffering people and her five thousand orphans, we have given less than three hundred thousand dollars, while the British Serbian Relief Committee three months ago had raised a million and a half pounds (\$7,500,000), and France two million francs (\$400,000). To the more than one million Armenians, whose story forms one of the darkest chapters in human history, we have given, covering the whole period, about one dollar for each sufferer. For the sufferers in Northern France little or nothing, and for Poland's millions of homeless, wandering peasants, mostly women and children, a total of something like two hundred thousand dollars.

It is estimated by those who claim to know, that our national wealth increases at the rate of about twenty-two million dollars a day, and I suppose it would be larger than this at the present time, owing to the commercial influence of the war. If that be the case, then, up to April, 1916, we had given to all the war sufferers during the entire period a total of something like one day's profit.

And yet the effect of what little we have done has been startling. After my friend in Paris had ended her outburst, I said somewhat calm-

ly, "But just what intervention has the United States of America attempted? I have been going about through your country and I have found our physicians and our nurses and other men and women from the United States whose only intervention seems to have been for the alleviation of suffering and want." I had not proceeded very far when she broke utterly down and made unnecessary confession of her unjust reproach. But still, she knew it had not been unjust and that she had merely been confused.

Our only counteracting influence to a reproachfulness which is in danger of reaching the feeling of contempt, is and will be our work of relief. I will frankly say that I might have found access to French Protestants difficult had it not been for the reason that we had helped (little enough) to meet the needs of their Churches. And yet Pastor Russell came over here to raise a little fund of one hundred and ten thousand dollars, and we had to let him go back with only twenty thousand of it.

The American Churches, therefore, as represented in the Federal Council, are attempting to approach the people at a new angle, to appeal beyond the ordinary impulse of philanthropy to the religious and spiritual motive. It has been felt that we might well begin with the Churches, for our Christian Churches have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization. We have come very near declaring, or at least assuming, a "moratorium" of Christian faith. Christian leaders are everywhere drawing new maps of Europe instead of seeking to realize an international kingdom of the Spirit. They are still dealing with the terms of international diplomacy which have wrought the very disaster from which they seek to escape. Like Saul of Tarsus, we have not stoned Stephen, but we have held the coats of those who did.

We may, without intruding upon men's consciences, in the spirit of the Publican, find ways of suggesting that peace and justice will both be approached by the Churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere. But the first manifestation of our love must be the reaction of our human sympathy.

In pursuance of this end, the Federal Council has sent out a first message directly to the Churches and the Sunday Schools, for their own contributions. The second message went two steps farther and translated the message from one to the Churches to one which should be sent through the Churches to the American people, urging not only a war relief committee in every Church, but also urging a community committee and movement in every city and town.

"It is the creation of a new atmosphere in the nation." These were the terms in which Prof. Samuel T. Dutton, Secretary of the Armenian Committee, described the task of the Church at a conference of Relief Societies. It is the invoking of the spirit of unselfishness and self-sacrifice. The representatives of the war relief organizations, many of them, have expressed their feeling that this has been the one thing lacking. Our Ex-President of the United States, and the business men and publicists associated with him in re-enforcing our first message, reminded us that we must invoke the religious motive of the people and transfuse the whole movement with a spiritual light. One of our European brethren writes concerning our first message: "Every expression of unselfishness is a chord of love between America and the nations."

I am profoundly convinced that the spiritual effect on our own Churches would be as great if not greater than the reaction which has come to us from foreign missions, and if the voice of the Churches can reach the American people, it may be the means of lifting our Nation itself out of its economic and industrial confusion to a higher idealism which shall make us a moral power in the world. Indeed, if this movement should induce the Congress of the United States to make a great appropriation for the relief of suffering Europe, it might be at least as wisely expended as the same contri-

bution for ammunition and armament.

The United States has the most magnificent opportunity for moral power in the world that ever faced a people, a chance to make herself inviolate, unassailable, immortal, if she will listen to the law of Jesus: "He that saveth his life shall lose it, and he that loseth his life for my sake, shall find it."

The hour is coming when they shall cry: "There is no daysman betwixt us that might lay his hand upon us both," and in the hour of reconciliation and reconstruction, the power of America then will be simply the measure of her sympathy and her compassion now. But at this moment "we are in danger"—so say our political conventionists one and all—and so we are—of losing our ideals and of losing our compassion.

CHURCH EXTENSION.

We have great Church Extension machinery and the greatest Secretary ever. But I do wish our Secretary had authority to advise and enforce his advice as to the kind of churches congregations should build. It must vex his righteous and efficient soul to be eternally locking stables after the horse is stolen. I mean the wasteful and inefficient system of having building committees that are incompetent and so often reckless in Church enterprises.

In the planning of church buildings, the most expert knowledge of acoustics, seating costs, etc., is demanded and nine times in ten the most foolish judgement is displayed. As a result I don't believe we get more than thirty-three and one-third per cent of value out of the money we invest in church buildings. From the Atlantic to the Pacific we have hopelessly involved projects of all kinds from the million dollar monstrosity at Los Angeles to the little gun-barrel chapel that's about to fall down from faulty construction, and all calling to our Church Extension Board to save or they perish. Now I believe an ounce of preventive is worth an ounce of cure in these cases. If the Los Angeles folks had had the Secretary to enforce his advice, that monstrosity could not have happened and so in hundreds of instances. I suggest that an architectural department be added to the Board, which shall say what kind of church shall be built when help is expected from the Board. This would prevent churches being built out of proportion to their towns and congregations and would provide as up-to-date equipment for the Sunday School and social work of the Church as the available money would provide.

May we not learn a lesson from the railroads in building depots. They erect the building to the town and the most efficient possible.

S. B. JOHNSTON.

Uvalde, Texas.

THE HIGHEST TYPE OF FAITH.

Living without plans is shiftless. Living above plans may be the highest life of faith. The ordinary traveler must look to the beaten track as his guide in journeying; but he who is competent to be an explorer may strike out from the traveled way, and be guided by the circumstances of each hour in his action beyond that path. But if a man is to do without the ruts and the finger-boards of the common highway, he must be able to read the signs of the heavens in order to be sure of his journeys. A man has occasion to rely on rules and patterns of conduct, unless he has the ability to comprehend and apply principles in every special emergency. Only he who has faith that God has called him to act all by himself in the world is justified in starting out in life not knowing whither he goes; but he can move forward fearlessly.—Exchange.

If God has inspired the formation of a Book that he might reveal his plans to humanity, will he not much more inspire his people that they may be living epistles to interpret his heart to the world?—Arkansas Methodist.

As qualifications for a pastor we may apply the tests that Prof. G. H. Palmer gives for a successful teacher—namely, "an aptitude for vicariousness, an already accumulated wealth of knowledge, an ability to invigorate life through knowledge, and a readiness to be forgotten."—Watchman-Examiner.

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To the Future Historian Of Methodism in Texas

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

Dear Brother or Sister:

I am persuaded that this conference here at Springfield will be epochal in its effect on the Church. Therefore I may be staying here too long. My conviction of its importance is my excuse for my reluctance to leave.

Bishop Doggett read the appointments last night, and Littlepage and I will start to Fairfield today. Before leaving I want to look over the ground and he wants to see Dr. Starley, a very great physician, to whom he is indebted for the preservation of his eyes. It is natural that Brother Littlepage would want to see and enjoy the good doctor for a while. It was eleven last night when we got our appointments. We said our good-byes with tears and mutual pledges to faithfulness in the Lord's work.

Sisters Veal and Mollie Cox are around encouraging the disheartened, and cheering those who are sent among the Comanches, at the same time rejoicing with those who rejoice. They are great women. Sister Veal will lead a very useful and unselfish life for a long time. When her husband drops out she will be loyal to him. When the assassin sends the bullet through the soldier's brain, her cup will be full. She will seek shelter in quiet loneliness and meditation, and will pass away broken-hearted, but sure of a rich reward in the home where all wrongs are corrected and all mysteries of Providence made clear. Sister Mollie will go on her way with Fred; she will be a great mother. Her home will be blessed. Her husband's charges will rejoice in her companionship. One of her sons will be a strong preacher in the conference. Others will be true and loyal, and all will thank God for such a father and mother. Along with Sam P. Wright, Fred will be my true yoke-fellow for many years. He will pass away in triumph from his home in Fort Worth. Mollie will linger still, and will be a comfort to her children and a joy to her friends, as well as a blessing to the Church. Years after Fred goes home, she will be a cripple and rheumatic, but, without murmuring, she will gladden many others. Forty-eight years hence we hope to see her at the jubilee, the golden anniversary of this conference at Waxahachie.

Brother Whipple will live a year or two and die in Waxahachie. His widow will marry another elegant gentleman—Doctor Fears, of Waxahachie. She will survive him also for several years and, then from her own home, next door to her son, Tom Whipple, County Attorney of Ellis County, she will ascend to the palace of the King.

I am junior preacher on the Fairfield Circuit. Thos. G. Gilmore is the preacher in charge. We are going to have a great time. Uncle Jimmy Jones is the presiding elder. He will be on time and faithful. Brother G. will turn over the collecting to me. The assessments seem to be very high. We are asked to raise seventy-five dollars for missions, the fifth collection, the Bishops and the "Advocate old debt." We must have it. It will be hard pulling. Only about three hundred members. Brother Gilmore's assessment is four hundred dollars, and mine is one hundred. How we will get the collections is more than Brother Gilmore can see. So he turns the work over to me. Well, we will take full collections to the conference next fall. We will also add about one hundred members to the Church.

I will pay no board this year, for I will not stay anywhere more than one night at a time. I have a course of study to bring up, and Neal says I should have a home, but I will stay among the folks. I will preach every day in the month except Friday. On that day I will go by Col. Philpott's, and Sister Philpott will see that my clothes are laundered. I will fill my saddlebags and mount Ku Klux and go again. I will study under the trees. We will have an all-the-year-revival.

Next July, while we are holding a meeting at Mount Zion, I will go and hunt J. K. Lane. We were in the war together, and he has been kind to me since, on at least one occasion. When a company of rowdies stopped me on my way to Church, and swore I should

drink with them, J. K., who was in the crowd, delivered me out of their hands. His father was a Methodist preacher. His mother is a noble Christian. I must hunt J. K. and try to save him. He will come with me to Church at Mount Zion. He and Dick Black and Brother Duckett and I will take a walk up Sugar Hill and, under a black-jack bush, we will kneel to stay till J. K. is converted. While Duckett leads in prayer the blessing will come. J. K. will join the conference, and by and by will be a presiding elder. With meager support and a big family, he will locate and try to make a living some other way, but he will always be glad he joined the conference and sorry he quit. Sookey will also be sad when she is no longer the wife of an itinerant preacher. Her father, Brother Dunbar, will be converted in the same Mount Zion meeting. He now calls himself a Universalist, but when the Holy Spirit gets hold of him he will feel like hell is too good for such sinners. He will repent and believe and be saved.

There are a number of strong men on this work. At Mount Zion I will find a warm-hearted Methodist and strong supporter in William Blythe. He is a widower who does not care to marry. That is the truth. His widowed daughter, Mrs. Thompson, lives with him and is a good house-keeper. Her two little girls are a joy to the grandfather's heart. He will go with me to many a meeting. He is great in the altar. There is a new song, just now introduced into this country. Duckett brought it here. It is called "Nearer My God to Thee." I am told Doctor Summers don't like it. But it goes all the same. One strain of it runs this way, "Yet in my dreams I'd be nearer my God to thee." That is William Blythe. He often sings and talks to mourners in his sleep. We will sleep together and he will wake me singing "Only thou our leader be;" then in bass "And we still will follow thee." Ten years hence I will stand by his grave in Fairfield and remove my hat in his honor.

Down at Butler there is a galaxy of noble men and women. They are from Butler County, Alabama, and they have named their little hamlet for their home county. There is William McDaniel. He is everybody's friend and helper. He and his noble wife are Baptists. I wish I didn't have to use a certain formula in speaking of such as they. Why is it that I have to say "but?" They are Baptists, but not sectarian nor narrow. Well, that is the kind of Baptists they are. Then there is their brother-in-law, John Gill, and his wife. He and Captain Black, Doctor Johnson and this scribe constituted the first Methodist Church in Butler. Brother Gill was a steward, and a good one. I was class leader. Black and Johnson were the private members. Then there is Hillery Manning, the man with a broken ankle. He was thrown from a buggy and broke it. Surgery is not what it will be when you read these lines. He is a Methodist Protestant, but his wife joined our Church during the great union meeting and he pays quarterage to our preachers. He is a curious and useful man. There is old Mr. Gorman. He is not a Christian, but goes forward for prayer in the revivals. But he don't like excitement. I will bury him this year, and Mr. Manning and I will divide his large estate among the family. Mrs. M. is his daughter. Across the street from McDaniel and Gill is Mr. Mobley, an intense Cumberland Presbyterian, who believes that in the so-called medium system has been found the true basis of Church union. He will stick to it through all changes. I understand there is a young man just emerging from obscurity up North named Washington Gladden who has some similar notions. He will persist in trying to set the Churches to rights through his Congregational theories, until he wears the world with his reiterations of sentimentalisms. He will be called a faddist when that word comes into use. Then there go the Whitt brothers—Tom and Eli. Never man had better friends or bitterer enemies as the case may be. Then there another

Cumberland Presbyterian man who has never yet made a mistake. Better not name him. He is a good man.

Across to Avant Prairie are the Philpotts and their kin. Also the Blaines and Comptons. The Philpotts and Comptons are great Methodists and loyal. Judge Compton and his son, Frank, are preachers of remarkable eloquence. Colonel Philpott is a soldier, a statesman and above all a man. He was a friend of James K. Polk, and also of Andrew Jackson. Joe Philpott lives just three-quarters of a mile across the prairie from the Colonel. He is a kinsman of Sam Houston. He is as true as the needle. He is a surveyor; is rich in lands, so rich that he can't pay his taxes without selling a few leagues occasionally. A mile away is Brother Gilmore's farm. He lives on it and travels where the Bishop says. He believes that the "voice of the Bishop is the voice of God." He obeys. We will build a church this year at Avant. We will call it Sunshine.

Four miles from there is Harrison's Chapel, where Uncle Wash Walker, exhorter and local preacher, is the leader. The Hallmarks hold their membership there. The Harrisons, for whom the Church is named; the Rigbys, the Sells, the Chandlers.— Stop right now, Brother Bishop, if you attempt to enumerate the good people at the Chapel who will feed you and your horse, knit socks, make shirts, boots and breeches and give to you, the historian will be disgusted and burn this entire correspondence. No clothes will I buy this year. Two years hence I will marry and Sallie will find in my trunk twenty-seven new shirts, all sorts of underwear, and outside of the trunk three new hats never yet worn, four pairs of new shoes and three pairs of homemade boots. What do I want with money? All my clothes till I marry given to me. I have to buy a trunk and take them with me. Hitherto I have had only saddlebags, and no board bills. Fried chicken every day and wild turkey, tame turkey or venison, just as I prefer, without money or price. I will save more this year than I will when I get two thousand, and no perquisites.

Ten or twelve miles from Avant is Tacker's Schoolhouse. It is a log cabin. The fireplace is on the north side. The chimney is not as high as the jam. John and Jake Tacker are the leaders. Old Brother Barringer is also there with his tremendous wife. Major Lane, my good friend, lives on String Prairie near Pet McSwain and not far from Box Church, where old Brother Murray, the typical Cumberland preacher, and Elisha Hobbs and Jeff Hale live. Brother Lane will go to Tacker's Schoolhouse with me and help me sing and pray. He will then rise and talk about the duty of the people there to pay the forty dollars for preacher's salary in full, so they will have a good conscience. But they will not have this year on that ground at least. But what of that? We will have big revivals. Sister John Tacker will go to heaven and Brother Barringer's stepdaughter will be converted and hold out faithful until she also gets the crown of life. What do I care for their little old forty dollars! I will have five hundred dollars worth of shouting and a million of love. Not "a little bit of love," such as people will sing about by and by, but sure enough real Christian love, shed abroad in our hearts by the Holy Ghost given unto us.

Out on Ward Prairie lives old Brother Lake and his godly wife. Famous for honesty, hospitality and true piety. Two more such families would have saved Sodom. We will build a church, and, over the old man's protest, we will name it Lake Chapel. All his children will be converted and "be happy ever afterward." In Fairfield lives William Peck. The war is over, but he is still an "old-line Whig." However, he has to be a Democrat during these reconstruction days. He is an Episcopalian, and his wife a Cumberland, but they will both join the Methodist Church this year. His father was a Methodist Class Leader in the days of Samuel Patton, Elbert Sevier, T. K. Munsey and Wm. T. Senter in Holston. He was also a friend of W. B. Brownlow before he (Brownlow) went with the Northern faction in East Tennessee.

The Captain will make me feel very much at home in his house. Dr. Starley has recently moved here from Fairfield. He is the only man I ever heard of who was converted while reading Watson's Institutes. That

was during the war when there was no current literature to read. The Doctor will be among my best friends for many years to come. He will move to Corsicana, thence to Tyler, thence to the New Jerusalem.

There is Brother Cullison also. He is a mechanic. His conscience hurts him when he gets money for making coffins on Sunday. So he promises the Lord he will give all his Sunday money to his cause. Then all deaths will occur on Saturday evening, so Brother Cullison will be obfuscated about it. He is good and true. He will live to be very old, become blind, but will abide in the faith till called hence.

The Bradleys live here. Young Carter Kirven and I get acquainted here and will be friends for fifty years. A very fine old Baptist preacher has a school building here. His name is Graves. His daughters are among the elect. He has quit teaching and will dispose of the property to others, and it will long be the place where young ideas around Fairfield are taught to shoot. Uncle Billy Davis and family live near here. They are faithful. She is a Philpott. Mrs. Littlepage is her daughter. Her sons and I were in the army together. Her oldest now lives at Cotton Gin and has an interesting family. I will meet them occasionally as time passes. Hugh will be District Judge, and away on the waters of the Concho, in a city to be named San Angelo, I will meet others. That will be forty-eight years hence. Joe Lynn's family will be out there, too. They now live near the Davis family, in Cotton Gin. Joe and Jack Davis married two sisters—the Busby girls. They are great homemakers, but will never live to cry votes for women. I will have a daughter and son-in-law out there in San Angelo—Tabby and Henry. But, stop! Sallie will never allow me to brag on my family in public. She has lots of sense, Sallie has. Public speakers who brag on their families are always fools if not fooled.

More anon, if you like the samples.

WHEN TEMPESTS RAGE.

The beautiful graces of our hearts are best shown under the severest stress. You never really discover a human heart, in all the reaches of its capacity to love, until it suffers. The most exquisite and delicate effects in the greatest painting depend very largely on the shadows. The vividness of the lightning is always in proportion to the blackness of the cloud across whose bosom it is drawn. The paradox in the realm of spirit is the power to commingle the sweet with the bitter until the bitter itself is lost. You cannot shatter a true heart. Each tempest gives it firmer anchorage. The test of a great soul is the storm, not the calm. He who can face the raging storm and not grow bitter and become a cynic is the one that endures. We had rather be the idleweiss that grows only when nursed by the mountain tempest than to be the lily of the valley bruised and shattered by the softest zephyr. The flower of the hills, rugged and rarely praised, is of infinitely more worth than the flower of the valley, popular and exquisite in its beauty.

THAT KEENER SENSE.

If our hearing were just a little more acute, we could stand by Nature's growing plant and listen to the throb of its heart as it pumps life-giving sap into the remotest leaf. If our vision were just a little more acute we could watch the ebb and flow in these life-compelling forces in the world of vegetation. If our sense of taste were a little more acute we could find the honey-dew in every thing that now seems naught but bitter. The truth is, there would be no bitter cups had we the power to extract the sweetness that lingers in every grief and distills itself in every tear. And that truth brings to us a larger message. Sometimes we have questioned if duty were not best left undone since it brings so much pain and heartache. And then we wonder if this exaggerated duty is not the rational movement of a great spirit whose senses are far keener than our own. Their eye has a vaster reach, their ear listens to a harmony where ours can only hear discord. They taste in our cup of gall a honey-drop of which we had not even dreamed. There is no such thing as an exaggerated duty. It is only the sweep of a spirit in regions of right where we had not even dared to tread.

preachers in the Northwest Texas Conference, was secured by the local pastor to do the preaching. His sermons were strong, plain and searching. A great feature in the meeting was the song service which was led by Brother Hassler, a young man, of Abilene, who is preparing himself for the ministry. He proved a great choir leader as well as a good preacher. His sermons to the young people were of great benefit to them. We have about all our conference collections in the hand of our conference treasurer. We will be able to report on everything in full with three specials. Have paid our church debt, which amounted to \$925. We are happy on the way.—James W. Cole, P. C.

RISING STAR.

One of the best revivals that has been held in this town for many years was closed July 9, conducted by Rev. A. C. Fisher and wife, of Fort Worth, Texas. There was a great number of conversions and reclamations and thirty-eight joined the Church and twenty were baptized—fifteen by vows and three by certificate. We organized an Epworth League with fifty-five members. The Fishers are excellent help and they do abiding work. Fisher does fine preaching and his altar work is exceptional. There are no claptrap methods carried on in his revivals. Mrs. Fisher's work with the young people is one of the most effective parts of the revival without question. Her work brings results. Her choir directing and solo work brings a hearty response from all present. I think I used my wisdom (and that is my name, you know) when I secured the Fishers for my revival. Rising Star is higher and is getting brighter all the time and the end is not yet. Any one who wants safe and sane help in a revival will make no mistake in securing the Fishers.—Edgar M. Wisdom, Pastor.

BRAZOS AVENUE, CLEBURNE.

I have been thinking for some time that I would write a few lines to the dear old Advocate, the best Church paper on earth, but have allowed other duties to consume all of my time. We regretted very much to leave our many friends at Walnut Springs, Texas, where we spent three pleasant and profitable years, but the powers that be said move and we just moved. We landed here on the 2nd day of December and was welcomed by as loyal, true-hearted Methodists as any preacher could possibly serve. It was not long until we began to feel very much at home, and we entered into the labors of our predecessor, Rev. E. F. Huguen, who wrought well, with a full determination to do our very best for the Lord and this charge. Of course we were pummeled with many good things to eat, but best of all this people have stood together with me in every forward movement for the Lord. The note on the parsonage that was due the first of January has been paid. A study and a primary room have been arranged in the church, which adds to the appearance of the interior as well as to provide for the pastor and the primary department. The lawn on the west side of the church has been comfortably seated and we are holding our evening services there. Our Sunday School has increased in attendance from less than one hundred to over two hundred, and our enrollment is about 350, or almost equal with that of the membership of the Church. A Young Woman's Missionary Society, with 26 members, was organized early in the year. Also an intermediate Epworth League, with 18 members. Both of these societies are under the leadership of Mrs. Nevill, and they are doing a good work. All other departments of the Church are well organized and doing good work. We have received 75 members up to date, most of whom were received on profession of faith. By the way, before this comes out in print we will have had an increase in our family (our oldest son, Jesse L., will take to himself a wife) and we are all happy over the thought of the new arrival. Indeed we are having a great year with these good people, and we are confidently looking forward to greater things. We will be in a revival with Brother Leach, at Kirvin, Texas, beginning the 21st of this month, and with Brother Hays, at Dover, on the Mungler charge, beginning August 17. Brethren, pray for us that we may have a great ingathering of precious souls in these two meetings.—S. P. Nevill.

SOME REMINDERS.

To the Preachers of Texas, Oklahoma and New Mexico:
How goes the battle with you these days? I hope you can say as much as the young heathen convert, of whom Dr. McMurry used to tell. This young lady had gone on a cruise into the tropics with friends and in writing back to the good woman who had led her to Christ, said, "I am in a state of melting all the day long, but I am glad to say that I am still a member of the Church." You are not only a member of the Church still, I am sure, but being a Methodist preacher, you are busy.
Well, this is to remind you that the State-wide Evangelistic Campaign projected in Texas as the first of this year to close at Easter, has been extended to take in the summer season and that you are a sharer in this campaign through every effort you may put forth these days for the salvation of men. May the inspiration of this thought abide with you throughout all your summer work.
This is to remind you also of the resolution adopted by the Committee on Evangelism that "the month of September be designated as Religious Literature Month, and as far as practical the Win-One feature of the campaign be used to place the Texas Advocate and other books and publications in the homes of our Methodist people."
Once more, this is to say that your State-wide committee thinks that a campaign similar to the one being conducted in our State this year should be undertaken for next year and in behalf of the committee, I would be glad to have your opinion as to the matter, with any suggestions that you might care to make as to plans for that campaign. Feel free to write me fully your ideas and I will take pleasure in laying them before the committee at its next meeting.
With sincere good wishes, I am,
Cordially yours,
GLENN FLINN,
Chairman of the State-wide Evangelistic Committee.
NEVER TOO OLD.
Send the Advocate to R. C. Bumpass, Henrietta. Brother Bumpass is 80 years old today, July 8, and subscribes for the Advocate on his birthday.
L. F. TANNERY.

THE COUNTRY CHURCH FROM LAYMAN.

I have read, with much interest, some of the articles appearing recently in the Advocate relative to the country Church. Now, I do not want to go on record as criticizing the ministry or the method in which the Church is handling its affairs in the country, but I do want to express my views on the subject from the viewpoint of a layman.

It is pretty well agreed, I suppose, that the country Churches, as a whole, over the State are in a needy condition. Then somebody is responsible for the condition and an influence should be brought to bear on the situation that will place the country Church on a sound and progressive basis.

Brother McKinney introduced the word "neglect" as the key for unraveling the problem. In this I am in hearty accord. In my opinion, it is a question of education, and it is in this that the Church has neglected in the country. It will be noticed that if the public schools and other institutions in a community are exceptionally good the condition of the Church will be on par with or a little ahead of these other institutions in its development. The reason the country Churches do not do better is because they really do not realize that they can do better. I do not believe that the trouble is with the landowner moving his family and finances to town as much as it is the young people going to town to get their literary training and staying there to apply their training along chosen professional lines, leaving the less fortunate to plod along with the Church affairs in the old ruts beaten out for them by their forefathers, never coming in contact with progressive ideas enough to apply them in the development of their Church. What the country Church needs is a vision of its possibilities. Where the Church is failing is in its neglecting to bring the influence to bear on the situation that will bring the needed awakening. The greater part of the good and useful men of the cities and towns are country produced, and there are still young characters in almost every community in whose hearts are the smoldering fires of enthusiasm and effective leadership in the fight for the uplift of humanity if the leadership and educated forces in the Church would only plan to create the vision and produce the inspiration.

The financial problem of the country Churches is a real one, for it requires finances to promote any progressive institution, but the failure along this line is, also, an error of education. If the older heads of the country Church of the day do not provide the finances the Church really ought to have, it is no reflection on them to say that their attitude towards the Church is consistent with the training that the environments and conditions their youth afforded. But times and conditions have changed, and if the Church expects to make the country Church the power for good in the community in which it exists what it should be, it must lay its hands upon the rising generation. I feel that the time is ripe for the great leadership of the Church to take hold of the situation. This is the place where the great lay force of the cities and towns may make its power felt for the great cause.

It seems, too, that the specialist along various lines of Church work, especially Sunday School work, are failing to give the country Church due consideration. Notwithstanding that most of the Sunday School specialists started their career in the country and knowing, also, that the great religious forces of the future are to come from the country they confine their study to the problems common to both country and city schools or those peculiar only to the city Sunday School. The country Sunday School Superintendent knows all too well that he has problems entirely different, sometimes exactly to the reverse to those of his city brother superintendents. It is gratifying to know that some of the Church leaders have already taken cognizance of these facts.

Another drawback to the country Churches is that they are the training camp of the men just entering the ministerial work making them the victims of the "tried-out-and-failed," as well as the blunders of an inexperienced ministry. It is no wonder that some good, reliable circuit riders are



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sometimes transferred to a new charge only to find it almost wiped out of existence as an organized body. Of course, it requires the educated ministry to handle the educated congregations, but I feel that the educated forces of the Church should by some means be frequently brought in contact with the country Churches which is being done to some extent in some places. This sort of an arrangement is being encouraged by our highly esteemed presiding elder of the Timpson District and the results are highly

gratifying. The country Church is to soon come into its own and we are optimistic regarding it. W. E. HULL, Gary, Texas.

"The central fact now in religious experience is the love of God 'shed abroad' in believing hearts by the Holy Ghost, which is given unto them. It would be well for all professing discipleship to concentrate upon this point until it is gained beyond question and is impregnable against all assailants."



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THE HOLY SPIRIT IN THE NEW TESTAMENT AND THE RECENT "WIN-ONE" CAMPAIGN.

The Christianity of the New Testament is not only a spiritual religion, but is as well a religion of the Spirit, when Spirit is spelled with a capital "S." The religion of the Old Testament is more "Thus sayeth Jehovah;" that of the New is rather "Be filled with the Spirit."

The presence of the Spirit is far more than is generally realized an essential part of the equipment of Jesus. He is, of course, in the New Testament the divine Christ and the Logos, but at his baptism the Spirit descends upon him and soon after drives him into the wilderness, where the temptation occurs. (Mark 1:10-13). Then, according to Luke 4:14, he returns in the power of the Spirit into Galilee and begins to teach in the synagogue. He claims to cast out demons through the Spirit of God. (Matt. 12:28); and Peter tells Cornelius and his company of "Jesus of Nazareth, how God anointed him with the Holy Spirit and with power." (Acts 10:38).

This does not mean, however, that Jesus is subordinate in the New Testament, for it is he who, having received the promise of the Spirit, pours out the Spirit upon the disciples at Pentecost (Acts 2:33); it is the Spirit of Jesus that, according to the best text, prevents Paul from going into Bithynia (Acts 16:7) and Paul says that God sent the Spirit of his Son into our hearts, crying "Abba." (Gal. 4:6; cf also 1 Peter 1:11 and Rom 8:9). The position that the Spirit proceeds from both the Father and the Son, and not from the Son only, is one of the points upon which the Western branch of Christendom separated from the Eastern.

Perhaps the most helpful aspects in which to consider the work of the Spirit in the New Testament are: First, the activities of the Spirit; second, the gifts of the Spirit; and, third, the fruit of the Spirit.

The Spirit activities, in our evangelical Christian thought, are too frequently confined to one or two phases. The classic passages on the Holy Spirit are, of course, the Paraclete passages of the fourth Gospel. Here he is called the Spirit of truth, who shall teach the disciples all things and remind them of all things which Jesus had said. (John 14:17, 26; 15:26). In line with this phase, Jesus instructs his disciples that "the Holy Spirit shall teach you in that hour what things ye ought to say" (Luke 12:12); and Paul claims to speak in words which the Holy Spirit teacheth. (1 Cor. 2:13; cf context 1 Cor. 2:8-13; also Heb 9:8, Acts 1:16). One teaching in a school of theology may be pardoned for mentioning in passing the satisfaction he finds in the thought that his work as a student and in the classroom need not, therefore, according to the New Testament, be less directly Spirit-led than the most effective revival preaching.

These classic passages just as clearly set forth another aspect of the Spirit's activities. "Comforter" is as good a rendition of "Paraclete" as one can get. In line with this phase is Romans 8:26 when Paul says: "The Spirit also helpeth our infirmities" and "intercedeth for us with groanings unutterable." (cf Eph. 3:16).

More important still is the Holy Spirit as director of the actual on-going of the Christian cause. The one to whom Ananias and Sapphira lie is the Holy Ghost; the Spirit leads Phillip to the Eunuch; directs Peter to Cornelius, where he receives his wider vision of Christianity; directs that the Antioch group separate and send out Barnabas and Saul; directs the decree of the Council of Jerusalem (Acts 15:28); prevents Paul from going into Asia and Bithynia, and makes certain ones overseers of the Church at Ephesus. (Acts 20:28).

The most frequently quoted aspect of the work of the Spirit in our modern evangelical Christianity—conviction of sin—is one which rests largely on a single classic passage—John 16:8-11. The Spirit is not spoken of specifically as the agent in, for instance, Acts 2:37, where the

hearers "were pricked in their hearts," and said unto Peter and the apostles, "Men and brethren, what must we do?" This phase of the Spirit's activity must not for these reasons be ignored, but the point is a significant one on the question of emphasis.

The climax of all the work of the Spirit, the high water mark of New Testament religion, is the Spirit as living and abiding in the human heart. Certain leading men are said to be "Spirit-filled." We are said to be the temples of the Holy Spirit. (1 Cor. 3:16). Paul says: "Ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwelleth in you" and "the Spirit himself beareth witness with our spirit that we are the children of God" (Rom. 8:9-16); and 1 John 3:24 reads, "Hereby we know that he abideth in us by the Spirit which he has given us."

The Spirit is also the dispenser of certain gifts and the producer of a certain fruit, but these items can best be understood from the standpoint of the gifts and the fruit rather than of the agent.

The Spirit is spoken of frequently as a gift poured out at Pentecost and at other times, and as given in more quiet manifestations to disciples. (Acts 8:15, 10:44, 11:15, 1 John 3:24, etc.).

The classic passages on the gifts of the Spirit are 1 Cor. 12:8-10 and 28:30. Romans 12:6-8 is the most important additional passage. The gifts of the Spirit here enumerated are the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues, teaching, helps, governments, apostleship, ministering, exhortation and the showing of mercy.

The classic passage on the fruit of the Spirit is Gal. 5:22. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (cf Rom. 5:5, Eph. 5:9).

Gifts are not natural outworkings, but extra activities: fruit always lies much deeper and is much more inherent. A gift is a light thing as compared with fruit. Gifts of different kinds are granted to one or another Christian, but the fruit is the natural outworking in all.

It is not necessary, however, to depend on an analysis of the terms, for Paul has himself, as several scholars have noted, compared the two. It is a mistake to count 1 Cor. 13 that climax of Paul's thought. The climax is 1 Cor. 13 plus its setting, or 1 Cor. 12:14. Paul in chapter 14 compares the gifts of tongues and prophecy, claiming that the gift of prophecy is far more valuable, since it edifies the entire Church; but even the best of the gifts, he says, cannot be compared to the greatest aspect of the fruit of the Spirit. "Covet earnestly the best gifts" he urges, "and yet shew I unto you a more excellent way," or, as the Twentieth Century New Testament renders it, "a way by all comparisons the best." (1 Cor. 12:31). Then he says that though I have all the gifts of tongues, prophecy, understanding of mysteries and knowledge, faith, mercy and martyrdom and have not this single item of the fruit of the Spirit, I am nothing.

There are two great emphases in historic Christianity with regard to presence of the Spirit. The ritualistic Churches, following certain New Testament passages like Acts 8:17 and 1 Tim. 4:14, insist on the gift of the Holy Ghost through the official laying on of hands and through sacramental channels. The evangelical Churches emphasize Pentecost.

Probably, however, a fair study of the New Testament will indicate that the chief emphasis should be upon neither. It is significant that the later New Testament does not look back upon Pentecost as the chief ideal experience to be reproduced in each Church as often we modern Christians do, and in one classic place at least Paul distinctly discounts the Pentecostal gifts of tongues in comparison with other gifts and with the fruit of the Spirit. The work of the Spirit at Pentecost was perhaps less far-reaching than his work in Antioch, where he directed the setting apart of Barnabas and Saul. The order of the climax should, therefore, run Acts 2, Acts 12:1-4, Gal. 5:22.

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there may be a full fruiting of the Spirit in every life touched.

A danger in a "Win-One" campaign, as everywhere, is that Christianity shall supersede Christianity, but there is no reason why this danger should not be thwarted. This recent campaign is an adaptation to a new condition of the same Gospel work. The old question after a meeting was, so the older Methodists sometimes tell us, not "who was converted," but "who fell;" and it was not infrequent for a man under conviction to start not towards the altar, but out of the door, and to fall in the middle of the aisle. The modern revivalist with his previous preparations and his training of personal workers is as much a departure from the methods of Wesley and of the American Methodist fathers and as much an adaptation to newer conditions as is the "Win-One" campaign. Each must be judged by its spiritual effectiveness.

The fruit and therefore the high point of the activity of the Spirit is twofold—ethical and mystic. The first fruit, love, is as Paul conceived it, seemingly both mystical and ethical; the next two, joy and peace, are not primarily in the outward conduct, but in the inner experience, the ideal experience being probably not a constant bubbling over, but peaks of joy rising here and there on a plateau of peace.

The remaining items in the fruit of the Spirit, long-suffering, gentleness, goodness, faith, meekness, temperance, are ethical.

If the conservers of the "Win-One" campaign keep in view this twofold aspect of mysticism and conduct, of experience and practice, and the varieties of the activity of the Spirit of the living God, it may well be the most important religious revival in the history of the Southwest.

FRANK SEAY.

(The above was requested by the Dallas Preachers' Association to be published.)

GETTING AT IT.

If all the men who spend their time complaining of the badness and wrongness of things in general and particular would only begin at once the much more sensible and worthy task of trying to make them better, this world would make a great step forward toward perfection and happiness. The trouble is that when we have seen, or fancied we have seen, something wrong, and have talked eloquently and at length about it, we develop a real virtuous feeling and imagine that we have quite done our duty touching the matter. Of course great evils need to be preached against in order that a public conscience touching them may be developed, but the great majority of us would be better employed in doing something to right a little wrong than in making eloquent speeches against big ones. Most big wrongs are just little ones multiplied, and the best way to get them is to get at them in pieces. And talking, no matter in what fashion, against evil things is a long way from being a substitute for tackling them.—Toronto Guardian.

Many regard our physical sufferings, our disappointments and burdens, and physical death as true evils; but they are not. All these ills come to us in consequence of the laws of God, enacted in the day of his judicial treatment of the sin of man. When he promised man a Savior, he also imposed upon mankind the laws of labor, disappointment, pain and death. These laws were wisely enacted, and their consequences have legitimate place among a still sinful race. We see in them the reins of divine government. They arouse within us the sense of self-preservation. They serve as a discipline and warning, and as a preparation for the life to come. Even Christ "learned obedience through the things which he suffered." So must we.—Selected.

ARE CHAUTAUQUAS LIABILITIES INSTEAD OF ASSETS TO THE CHURCH?

Rev. R. M. C. Hill.

In looking over the published program for my town I find the chautauqua to begin the coming week has Sunday dating. I find nothing immoral in the Sunday bill-of-fare save the fact that it is given on Sunday at prices of thirty-five cents for what the theater folks call the matinee, and fifty cents for the night concert. I have been asked as a pastor to turn loose my congregation that the night may be a financial success. They don't say it that way, but that is what they mean. I am also asked to mix in union service in the morning, some one of the local pastors to do the preaching, and thus pull off a big religious service in the big tent. This is a movement, of course, in the interest of good feeling which it is desired will center in and around the tent at fifty cents per feeling. Now, what puzzles me is this: What is the difference morally and esthetically between a Sunday movie at ten cents a head, Sunday baseball at twenty-five cents, and Sunday chautauqua at fifty cents a filter-in? We put a quietus on the moving picture business for Sundays shortly after became pastor of this charge. I led in the same sort of a mix-up once before. If I fold my hands in this case, and endorse this new form Sunday amusement, can I blush with indignation when a movie man wants to run again on Sundays? I confess I am not so constituted that I see the slightest difference between the high-class vaudeville and a part of the average chautauqua bill; but, I am in favor of clean, healthful amusements and music for the people wherever found. This is no argument intended to favor the theater. The theater must do its own house-cleaning. What I oppose is the large class of amusements, vaudeville in character, being foisted upon a religious Church-going people under the name of chautauqua, and under the specious plea of giving the town an uplift in music and mental pabulum, yet undermining the platform of Sabbath observance we Methodists are supposed to stand on. The few preachers, lady mental equilibrists and facial contortionists mixed in do not take away the sting for the discontinuance of Sunday interfering services, until a Sunday chautauqua, operating in violation of law, has the needed chance to rake in the coin of the Republic. I'm not going to do it. This chautauqua business has been made possible by the Church. It was started by that great and good Methodist, Bishop Vincent, of the Northern Church, without the slightest idea of its ever becoming but a name to conjure with in a new style of show. Are we warning a snake that is even now biting into the heart of the Church? Are we, as Methodists, to encourage this new amusement aggregation in its superiority to the Church, along with its supposed superiority because of the advertised college student nursing department for the care of children, all because it is advertised as high-brow stuff? Are my brethren of the ministry being confronted with this situation elsewhere, or is this but a local situation? I'm suspicious. One of the "college graduates," who is boosting this thing along, told me very glibly how "some did and some didn't" suspend pulpit service for them. Are the chautauqua people dealing with this Sunday amusement question as they are because they have been dealing with an indifferent Church? I do not want to be suffering from nightmare, but, brethren, I am opposed to allowing the name of the Methodist Church, as a whole or in sections, to be dragged into compromising position by any set of amusement purveyors who have no regard for the historic ground occupied on this subject. If it is the purpose of chautauqua bureaus to run a string of shows and lecture weeks through the country on the same plan as the ordinary show companies, we of the Church should know it. I'm no crank on the amusement subject, but I am opposed to supporting any institution which undermines my work as a pastor in dealing with Sunday law-violating amusements. Shall this old exotic smell the sweeter because of change of name? Hartshorne, Okla.

LETTER FROM THE COAST.

H. G. H.

They say this is a new country out about Bishop, Banquete, on the Nueces, and west to the Rio Grande. This country might have been new 6000 years ago, but that time is passed. Why, we have one town in this country a hundred years old. It has little in it now except its age. Between ninety and a hundred years ago a band of Catholic Irish, with a priest or two, landed about twenty miles south of where I am now writing, went up the Nueces about thirty miles and built the town of San Patricio (St. Patrick) and worshiped God according to the forms of the Roman Catholic Church and fought Indians. Yes, and not far from that spot (about an hour's ride from where I am writing) a company of men, including those Irish Catholics, got together and wrote out and signed the first declaration of Texas independence—several years before the second declaration was prepared and signed the second day of March, 1836. Not so new a country! Why, in 1852, Methodist preachers were passing along here on their way to Brownsville to establish Methodism—Brothers Fly and Cravens and old man Dye. They slept out of doors on their blankets, with starlight for covering, ate jerked beef, and drove Methodist stakes down that are there yet. In 1861 there lived just west of where I am writing Rev. J. P. Parham, one of the finest preachers in all the Southwest. He fell a martyr looking after people with yellow fever in 1867, and his body lies on the Bluff in Corpus Christi, about twenty miles from here. Who can remember as far back as 1861? A new country indeed! When seventy years ago 6000 American soldiers passed along a little beyond where my cow is staked, headed by Zachary Taylor, U. S. Grant, James Longstreet, Franklin Pierce, Jefferson Davis, Capt. Braxton Bragg, Ben McCulloch, all bent on invading the land of "God and Liberty." I can go out there now and find the ruts made by their cannon wagons. They were a jolly set of boys, but they taught the Mexicans a lesson. Over fifty years ago I preached loud and long at two camp meetings held on the Nueces only a little piece from here. Uncle Tommy Myers had held one there two years before. At the one west of the Nueces, Sam Edgerly led the singing, the finest choir master who ever came from New York to Texas. Has Louis Blaylock forgotten Sam Edgerly's singing in old Ryland Chapel, Galveston, and Brother Howard's face shining like the light of heaven? No, although the venerable saint has many things to think about, he has not forgotten that. Poor Edgerly; he died in a sanitarium in Brooklyn, New York, but he and William Howard have met on the "Evergreen Shore." A new country indeed! When fifty-eight years ago old Rip Ford and his rangers dashed like wild over this country chasing the still wilder Comanche and rescuing a few Mexican women and children from the clutches of the savages. And, again, way back in 1846 a lone Methodist preacher, John Haynie, started out from Gollad for his new appointment, Corpus Christi. Just before he crossed the reef he passed the grave of a son of John Wesley Kenney, who had been killed by the Indians. When he reached his new work the first night he slept on two bags of corn and a bag of beans. Soon I'll tell the young preachers of conference who John Wesley Kenney was. Not so new a country, when fifty-one years ago I stood up in a little concrete church about twenty miles from here and baptized twenty-five boys and girls; heard the shout of newborn souls; when a little later on A. H. Sutherland and Alijo Hernandez preached all about here in the beautiful Spanish language, and when fifty-two years ago Theo. Gillett, straight as an arrow and fresh as a rose, was circuit rider in general about twenty miles north of where I'm writing. Bishop, Texas.

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PERMANENT LESSONS FROM METHODIST LEGISLATION ON SLAVERY.

The plan of Methodist union as it came from the hands of the Joint Commission provides that the General Conference shall have "full legislative power over all matters distinctly connectional" and the Quadrennial Conferences "full legislative power over distinctively local affairs."

This suggestion doubtlessly was inspired by a full knowledge of the disaster which came to Methodism in 1844. The effort of the General Conference of the undivided Church to legislate on slavery for all sections of the country was far from satisfactory. Indeed, such legislation had to be abandoned altogether as it affected the private membership of the Church.

In 1784 the Christmas Conference imposed as a condition of membership in the Church the emancipation of slaves by all members who chanced to own slaves, but even then the difficulty of legislating on this question was recognized and a provision was made that the rules on slavery should "affect the members of our society no farther than they are consistent with the laws of the State in which they reside."

The Annual Conferences the very year following had to suspend the application of these rules and for ten years thereafter they remained inoperative. The General Conference of 1796 revived anti-slavery legislation but so unsatisfactory was that legislation that in 1808 all legislation which related to slaveholding among private members was stricken from the Discipline.

The select committee on slavery of the General Conference of 1816 announced that "they are constrained to admit that to bring about such a change in the civil code as would favor the cause of liberty is not in the power of the General Conference," and everything previously said on slavery was stricken from the Discipline and a rule inserted, which remained the sole rule on the subject until 1844, providing that no slaveholder shall be eligible to any official

station in the Church where the laws of the State in which he lives will admit of emancipation.

In 1844 Bishop James O. Andrew came up to the General Conference a slaveholder, through marriage to a lady who owned slaves, and, despite the fact that the laws of Georgia where the Bishop resided did not admit of emancipation, he was advised by a formal resolution of the conference to desist from the exercise of his office as a general superintendent of the Church so long as he should remain a slaveholder.

We have recited this history, not for the purpose of taking sides in the great controversy between our Methodist fathers, and certainly not for the purpose of saying that the Church shall not speak out on the application of Christian principles to social questions, but primarily for the purpose of saying that it is not within the power of one General Conference to legislate wisely for the peculiar conditions in every locality throughout a united American Methodism. The supreme function of the united General Conference must be to keep our forces throughout America Christian, Protestant and Methodist and legislation on the social application of these principles must be committed either to regional or to the Annual Conferences.

Let American Methodists stand forever against moral evil of whatever kind and wherever found, whether that evil be slavery, or intemperance, or social injustice, but legislation on these subjects will best come from our regional or Annual Conferences.

Reforms are not always equally advanced in every section. One section, say, is ready now for official pronouncements on equal suffrage, but other sections are not. Will it not be better, then, for all concerned that the great central body of the Church shall push forward evangelism and missions and education and leave each section of the Church to make its own pronouncements upon moral reforms?

It was when our Methodism began to legislate on the social application of the gospel that our divisions began. Then it was that our fathers discovered that what was applicable to one section was inexpedient for another. Then it was that our fathers discovered that customs and laws of one section made impossible the enforcement of rules which were cheerfully obeyed in another section. The social application of the gospel was the rock upon which our grand Methodism was rent in twain and to avoid a like calamity in the future the reunited Church must allow its jurisdictional conferences large liberties in matters purely local.

DEBAUCHING PUBLIC SENTIMENT IN TEXAS.

The story of how the brewers and the saloons have debauched the electorate of Texas is written in the court records of the State. These records stand out as the accusers of the corrupt brewers and their corrupt compatriots, the law-defying saloons. The records in the Sulphur Springs trial will point their accusing finger in the faces of a corrupt whisky oligarchy in Texas for a hundred years to come. And no brewer has yet arisen in his place to answer these records. There they stand convicting the brewers of the purchase of venal Mexicans and ignorant negroes and using their votes for the defeat of decent government at the polls. There the records stand convicting the brewers of raising huge sums of money for the control of Texas legislation. There the records stand convicting the brewers of having sent their hirelings to every part of the State to dictate candidates

for office. There the records stand convicting the brewers of having dispatched their corrupt hirelings and their bloody money into the counties of Texas for the purpose of determining local contests as to prohibition.

In all conscience, this debauchery of the Texas electorate and of Texas politics is horrible enough. But worse, far worse, is the brewers' debauchery of public sentiment itself. The public sentiment which should have risen in its wrath and scourged these corrupters from the face of Texas has itself been corrupted. A complacent tolerance for these moral and political enormities has been begotten among thousands of otherwise good citizens. Worse, far worse, than the crimes of the brewers is the debauched public sentiment which tolerates and condones these crimes.

There are unmistakable signs that public sentiment in Texas has been lulled to sleep and otherwise so corrupted that it has not yet rightly performed its function in the present crisis in the history of Texas. The editorial silence of the great dailies of Texas on the infamies of the brewers is astounding. These dailies, as it were, have stood by as silent as the tomb while the brewers have cut from under the people of Texas the very foundations of republican institutions. These guardians of public liberties have lost their voice in this time of Texas' greatest peril. They have, as it were, held the garments of the slayers of Texas liberties, thereby consenting to their crimes.

Moreover, the aspirants for office, in the anti ranks of Texas, have joined the great dailies of Texas in their conspiracy of silence touching the political enormities of the brewers. In vain you will look for any word of denunciation in the speeches of Ferguson, Henry, Colquitt, Culberson and the rest, of the political villainies of the brewers. These men dare not defend the brewers, but they have aided and abetted them in their crimes by their strange silence. They dare not defend the brewers but they condone their crimes by declaiming against the further agitation of the prohibition question. They are seeking to lull the people to sleep while the brewers plunder them of their political liberties.

More than this, a few avowed prohibitionists, who are candidates for the suffrage of the people, have become infected by the conspiracy of silence as to the crimes of the brewers and are bold enough to tell their fellow-prohibitionists that prohibition should not enter into the present campaign. Like the anti-prohibitionist dailies and the anti-prohibitionist candidates these timid prohibitionists have become as dumb as oysters on the villainies of the brewers.

These things, and others which could be mentioned, are evidences of a debauched public sentiment in Texas. These things, and others which could be mentioned, indicate the terrible peril of the State. The supreme peril of Texas just now is its debauched public sentiment which tolerates and condones the political infamies of the brewers.

We appeal to the yeomen of Texas to rise up and smite the iniquitous traffic at the polls next Saturday. Vote for Submission, vote for men who can be depended upon to submit a prohibition amendment when we have demanded it. The hour has struck when Texas freemen must declare a new independence day in our history.

THE WHISKY TRAFFIC AND THE GREAT DAILIES OF TEXAS.

The liberties of any people are safe so long as the press is untrammelled and free. The liberties of any

people, however, are imperiled the moment the editorial utterances of the press are influenced by paid advertisement matter in their columns.

The most alarming thing in the whole activities of the brewers are their published letters, which came out in the trial at Sulphur Springs, and in which they tell of their advertising contracts with the press of Texas. The letter of J. W. Riggins to Otto Wahrmond, written from Waco under date of November 4, 1902, tells of contracts for advertising matter with leading daily papers of Texas. The letter of the same party to Cyrus W. Turner, New York City, written from Waco under date of November 7, 1902, tells of having "engaged about 40,000 lines in the leading newspapers of Texas" and closes with these words: "Would like for you to suggest a plan of educational work through these papers." The letter of B. Adoue to J. E. Weedon, Fort Worth, written from Galveston under date of May 15, 1908, tells of his purchase of \$7500 worth of stock in a leading Fort Worth paper and says of its editor: "He will remain on the fence as long as possible, and if he is ever compelled to take one side or the other, he will be with us." The letter also contains this statement: "The position of the News is about the same." A letter written on the stationery of the Lone Star Brewing Company by W. J. Althans to J. E. Weedon, under date February 14, 1911, says: "Mr. Adoue is today highly elated. * * * The immediate cause of his elation today is the strong, dignified editorial in the 'News,' wherein it says it cannot support prohibition."

These quotations are sufficient to show that the breweries of Texas aim at nothing less than the control of the very fountains of public sentiment in this State. When brewers tell of their purchase of stock in Texas newspapers and of their advertising contracts with these papers, and when they further predict what will be the editorial policy of these papers—when they do this, then it is time for every patriotic Texan to become alarmed. When brewers further tell of educational campaigns to be conducted in our Texas newspapers in behalf of brewer policies and brewer measures, then we say, the people of Texas may well look to their liberties. As goes the press of the State, so goes the public policies of the State.

We neither affirm nor deny the truth alleged in the brewers' letters, but we do say that we have observed as yet no indignant denial from the press of Texas of the things alleged by the brewers. We neither affirm nor deny the truth alleged in the brewers' letters, but we do affirm that these brewers have shown themselves fine prophets of the editorial policies of certain Texas newspapers.

We say again that we must rise up, on July 22, and smite the whole infamous business which dares to lay its corrupt hands upon the very fountains of public sentiment in Texas.

VITAL IMPORTANCE OF SUBMISSION TO THE SENATORIAL RACE.

We have not sought to influence our readers in their choice of a Prohibition Senatorial candidate. It is conceded by all hands that if there shall be a Prohibition candidate for United States Senator in the second primary that this candidate must be either Ex-Gov. T. M. Campbell or Dr. R. S. Brooks. Both are excellent gentlemen and, while we have our first choice, either will honor Texas

July 20, 1916 in the l will be of these mary. What of both of them ed in th of the each ha tainly issue. Mr. July 17 Submis thus: If the no amen submitted tion of t it would continue prohibiti demands undemocr Mr. that it didate subject advers our po defeat, by the age of tinued undoul the del day w Prohib primar The for a agitati single nevert hurts State. tion di eral d the al less, either in the the p they amend State We both to pill next dema electi hance sion as th first caped Tb Wort prob unde quest convi Amoi And their the tr and a and it to wh our p throu cause ple, a therel domis or by let us citizen that tutios TI man polit sinc We leng Hun the fron TI peol

in the United States Senate, and it will be our pleasure to support either of these gentlemen in the run-off primary.

What we wish to say to the friends of both these gentlemen is that either of them would be greatly embarrassed in the second primary in the event of the defeat of Submission. For each has made his race thus far, certainly in part, upon the prohibition issue.

Mr. W. G. Sterett, in the News of July 17, has stated the bearing of Submission on the Senatorial race thus:

If the people in the first primaries say that no amendment to the Constitution shall be submitted to them and that they want a cessation of the agitation on that matter, I think it would be really embarrassing for anyone to continue to make the race on the issue of prohibition, unless he stops his ears to the demands of the people, which is altogether undemocratic.

Mr. Sterett is in error in saying that it is "undemocratic" for a candidate to continue the agitation of a subject after the people have voted adversely upon it. Many measures in our political history have suffered defeat, but later have been adopted by the people because of the courage of the proponents who have continued the fight. But Mr. Sterett undoubtedly is right in saying that the defeat of Submission next Saturday would seriously embarrass the Prohibition candidate in the second primary.

The specious plea of the antis is for a cessation of the prohibition agitation. They can't point to a single merit of the whisky traffic, nevertheless, they say its agitation hurts the material interests of the State. They say its continued agitation divides friends and produces general discord in the State. And while the argument is specious, nevertheless, it will create embarrassment for either Gov. Campbell or Dr. Brooks in the second primary, in the event the people say next Saturday that they do not wish a prohibition amendment to be submitted by the State Legislature.

We therefore urge the friends of both Gov. Campbell and Dr. Brooks to pile up majorities for Submission next Saturday. Loyalty to these men demands this. The chances for the election of either will be greatly enhanced by a big majority for Submission and without such majority either as the successful candidate in the first primary will be greatly handicapped in the run-off primary.

PUBLIC WELFARE FIRST.

The Hon. Sam G. Hunter, of Fort Worth, who seems to have supported prohibition in the past, has recently undergone a change of heart on the question and explains his new-found convictions in the "News" of July 16. Among other things Mr. Hunter says:

And, as I am a lover of my people and their prosperity and welfare first, especially the toiling masses, and a Democrat second, and a prohibitionist third, I have set my face and intend to devote the balance of my life to what I conceive to be the best interests of our people, and I know this must be attained through and by the Democratic party, because it is a party of the people, by the people, and for the people. I am not willing, therefore, to have this great party of Texas dominated by this Ohio Anti-Saloon League, or by the Brewers' and Distillers' League, but let us as good Democrats, good and patriotic citizens, oppose every faction and every league that seeks to promote its members by prostitution of Democratic principles.

This is a free country and every man is entitled to his views on any political subject without having the sincerity of his motives challenged. We do not wish, therefore, to challenge in any way the sincerity of Mr. Hunter but wish to examine simply the grounds upon which he changes from a prohibitionist to an anti.

The "prosperity and welfare" of the people, he alleges, constrains him to

make this change. Prosperity and welfare of the people? Well, what has the liquor traffic done for the "prosperity and welfare" of the people? Can Mr. Hunter or any other man name one single good which has ever come to the race from the liquor traffic? Has the liquor traffic ever built a happy home? Has it ever promoted the school? Has it ever encouraged the Church? On the contrary, isn't the liquor traffic the bitterest enemy to the home, the school and the Church? Does it not seek to tear down what the home and the school and the Church build up? "Prosperity and welfare" of the people! Doesn't the liquor traffic involve this country in a national waste of two billions of dollars spent annually for strong drink? Doesn't the liquor traffic reduce the efficiency of labor and thereby decrease the wage-earning capacity of our people? Doesn't the liquor traffic impose a vast social waste upon the nation in the impairment of productivity, the shortening of life and unnecessary sickness? Doesn't the liquor traffic involve this country annually in vast social, economic and moral waste? Pauperism, crime, poverty, domestic unhappiness—are not these the prolific fruits of the abominable traffic? So say the political economists, the corporations, the great life insurance societies and the whole scientific and medical profession. Mr. Hunter, therefore, has the distinction of standing alone in his contention that the liquor traffic contributes to the "prosperity and welfare" of the people.

Mr. Hunter further says that he objects to the dominance of the Democratic party by the Anti-Saloon League because of its "prostitution of Democratic principles." He is kind enough to say also that he objects to the Brewers' and Distillers' League for the same reason. The Anti-Saloon League and the Brewers' League look alike to him. They are in the same class as he thinks of the "prosperity and welfare" of the people. Well, are these in the same class? How can this former prohibitionist think so? Has the Anti-Saloon League ever purchased thousands of poll tax receipts for venal Mexicans and negroes? Has the Anti-Saloon League ever thus assaulted the foundations of Democratic institutions? Has the Anti-Saloon League ever used booze at elections? No! And Mr. Hunter will not say so; and yet he puts the Anti-Saloon League in the same class with the Brewers' League in its alleged "prostitution of Democratic principles!"

Mr. Hunter's arguments will not impress the great army of prohibitionists and it will require sounder reasons than those given by him to move them from their determination to wipe out the infamous whisky traffic as the direst enemy to both the "prosperity and welfare" of the people.

OUR LIBERTIES IN JEOPARDY.

The present campaign presents some very alarming aspects to the people of Texas. The effort of the whisky traffic to dominate the legislative and executive departments of our State Government is bad enough. The designs of this unholy traffic upon the department which enforces our laws is alarming enough. The control of the fountains of public sentiment—the State press—by the liquor traffic certainly is disquieting enough. And if this were all that the destructive whisky traffic were asking of our people even then no patriot's head should rest upon an easy pillow.

But this is not all. The judicial department of our government is demanded. For the first time in the history of Texas the Executive of the State (himself the whisky faction's

candidate) insists upon catechising honorable men who aspire to judicial offices in Texas. For the first time in our history a Governor demands that no man shall be Chief Justice of Texas nor Associate Justice of Texas who does not declare in advance his position in the construction of certain laws. We say this is unprecedented. We do not presume to say to our readers that they shall vote for Judge C. H. Jenkins for Chief Justice nor for Judge R. W. Hall as Associate Justice. But we do say that there is nothing in the character of either of these men which will justify the executive of the State in demanding that they shall not be elected. Both of these gentlemen we have known for more than twenty years. Honorable and capable men they are, and there is, therefore, no excuse for the Governor's attack upon them and no explanation of such attack except on the ground that our present Governor means to dictate to the people of Texas the personnel of our Judiciary.

A fundamental principle upon which our American Government has been founded is the distinct separation of the legislative, the executive and the judicial departments of State. Neither is to be influenced or controlled by the other, and, where either dominates the rest, we have an oligarchy and not a democracy. Such a government is despotic and not republican. Such a government can never safeguard the priceless liberties of the people, but, on the contrary, puts the whole of them in jeopardy. And that this view of the matter was the view of Thomas Jefferson himself no informed Democrat will deny.

The present campaign in Texas, we say again, involves the liberties of the people of Texas as no other campaign in the past quarter of a century. We beg our people, therefore, to rebuke on next Saturday the unholy interests which would take away our liberties. We beg our people to say once for all that this Republic is a democracy and not an oligarchy. But if oligarchy we must have, let us say in emphatic tones on the 22nd that it shall not be a whisky oligarchy.

THE OPENING OF OUR NEW CHURCH IN COLEMAN.

(Editorial Correspondence.)

Sunday last we spent with Rev. M. K. Little and his good people at Coleman, preaching morning and evening. The occasion was the formal opening of their splendid new church.

Twenty-one years ago we assisted in a ten days' meeting in Coleman. Our people were then worshipping in a small but neat frame church. Sunday our eyes looked upon one of the most beautiful church edifices in Texas on the spot where the old Church stood twenty-one years ago. The cut of this church is elsewhere given.

The Democrat Voice, of Coleman, thus describes the new building:

The present building is of the latest design, beautiful in architecture, commodious in seating capacity, artistic in finish and is a workshop from pit to dome. It is practically a three-story building. There are twenty-two rooms including two large auditoriums. The main auditorium is used only for the two preaching services on Sunday. The Overall Auditorium is used as an assembly room for Sunday School, prayer meeting, etc., and has a seating capacity of four hundred; this auditorium and adjoining rooms accommodate the Overall Library and reading room.

The furnishings are of the latest design, of quarter-sawed oak, except the west section separated by a large revolving partition, which is furnished with mahogany chairs of opera style. The floor coverings are of battleship cork linoleum and carpet valued at two dollars per yard. Two batteries supply steam heat power for the pipe organ.

Being equipped with the latest conveniences, of which a modern pipe organ is no small part, the congregation of this Church has

abundant cause to be proud of such an imposing edifice and comfortable place of worship.

Sunday morning we had a capacity house. The beautiful auditorium seats 700 and there was not a vacant seat. Sunday evening another such congregation was present and the ushers reported many turned away. We spoke at the morning hour on "The Church" and in the evening on "At Work With God." Many friends remembered our visit twenty-one years ago and gave our sermons far better attention than they deserved.

Brother Little is in his second year at Coleman. He has had two great meetings and has had 1040 conversions. Brother D. L. Coale, of San Antonio, assisted in each meeting. Coleman verily has been made a new town. Since these meetings the Churches have put, or are planning to put, \$120,000 in new buildings. The new Methodist \$37,000 building is complete, the new Baptist building is complete and the Church of the Disciples has the foundation in for their new building. Brother Little's membership is now 560 and his Sunday School has an enrollment of 300.

The pastor is supported by a noble people. Dr. C. M. Alexander is lay leader and has charge of the conference collections. His missionary money has long been in the hands of the Conference Treasurer. Brother John B. Pitts is a ranchman and was chairman of the building committee. He has stood by the pastor nobly. In Brother J. F. Morris and Dr. J. G. Pope the pastor has found right-hand men. Judge Marcus Weathered is teacher of the men's Wesley class and has a membership of 80. G. W. Candier, too, is among the pastor's strong supporters. Mrs. M. Tye Overall was a member of the Building Committee and the largest contributor to the new building. She is director of the choir. She was Bishop Hendrix's organist when he was a young pastor at Macon, Missouri. When we asked her how Bishop Hendrix preached in those days, Sister Overall answered, "He was a model preacher, he only preached twenty minutes."

Dr. Vincil succeeded the young preacher at Macon and he was reminded of these "twenty-minute" sermons. "Very well," he answered, "if you want nubbins I'll give them to you."

One thing is certain: Sister Overall will never speak of the Editor as a model preacher, for he preached forty or fifty minutes at each service.

Rev. Sam G. Thompson, presiding elder of the Brownwood District, was with us both morning and evening. We greatly enjoyed his fellowship. Brownwood District is having a prosperous year—\$00 or 900 conversions, new church built at Goldbusk, C. P. Morgan, pastor; new church at Sanco, Arthur Nichols, pastor; new church at Hatchel, J. L. Speer, pastor; new church at Norton, J. L. Speer, pastor; new church at Poe's Chapel, J. L. Speer, pastor; church remodeled at Valera, J. R. Kidwell, pastor; new church in construction at Talpa, H. C. Bowman, pastor; new parsonage on Wingate Circuit, P. H. Gates, pastor; \$25,000 subscribed on new church for Brownwood, K. P. Barton, pastor. And the new church at Coleman crowns them all. To Brother and Sister Little the Editor is indebted for their gracious hospitality and delightful fellowship.

For the dissatisfied man all life is unsatisfactory, and for one that is contented the world is full of comforts. For the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—Wm. Mountford.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

NO TRUCE IN THIS WAR.

Again there is a crisis in the battle between the organized liquor traffic and the forces of the Kingdom of God. There can be no truce in this war. "What concord hath Christ with Belial?"

assent. There are now six Divisional Secretaries, and their reports indicated a decided advance all along the line. After experimenting with the graded literature the Board decided to push the introduction of it, especially in the Elementary Division, which includes all Sunday School pupils below the age of thirteen.

This is written while the Conference of Field Workers and Chairmen of Conference Boards is in progress. The only persons here to attend this meeting from the Southwestern Division are Rev. A. W. Hall, of Northwest Texas Conference, and Rev. W. C. Howell, of North Texas Conference.

THE 'CABOOSE' TO THE SLOW TRAIN THROUGH ARKANSAS.

The San Antonio Rescue Home belongs to all Texas. There is hardly a day that we do not have as many girls from outside West Texas as from within it.

I wish you brethren could go with us to the services down there occasionally. I am sure you would take this collection next Sunday.

AT BEAUTIFUL JUNALUSKA.

In company with Dr. V. A. Godbey and Prof. C. E. Nichols the editor left Texas on the morning of July 8 for the annual meeting of our General Sunday School Board, which came together at Junaluska July 11.

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.)

Topic for July 23, "Enthusiasm, Its Value, How to Cultivate It."—Isa. 12:1-6.

These hot days make one wish for a cooler climate. Why not try Port O'Connor?

The children are to be taken care of this summer at Epworth-by-the-Sea. Miss Pearl Crawford, noted as an excellent teacher, will lead the study of the children's book, "Soldiers of the Prince." All children should be in this class.

BEAUMONT DISTRICT CONFERENCE.

The Ninth Annual Conference of the Beaumont District Epworth League was held at Sour Lake, Texas, June 27, 28, 29.

Tuesday evening, June 27, a reception was tendered delegates and visitors by the Sour Lake Leaguers at the home of Mr. and Mrs. Young. Rev. J. W. Cullen read a Scripture lesson and prayed. Mr. Richard Thompson gave the address of welcome, which was responded to by Mr. Earl Patton, of Roberts Avenue, Beaumont. A most enjoyable evening was spent playing games and singing while several young ladies played selections on the piano. Miss Cora Wilson gave a reading, which all enjoyed. Delicious ice cream and cake were served.

Wednesday morning Mr. Earl Patton had charge of a most excellent program, covering the work of the First Department, using as a subject, "The Responsibility of the Young People for the Evangelization of the World." Mr. Patton is an enthusiastic Leaguer and a capable leader, therefore his talk was well received. Assisting him on this program were Miss Maud Alford, of Dayton, who read a paper on "The Influence of the Epworth League in the Formation of Christian Character." Miss Edna West, of China, discussed "The League as a Means of Developing Church Workers." Mrs. George Workman, of Beaumont, talked on the subject, "The Epworth League as the Agent for the Evangelization of the World." Each of these papers were well prepared. Mrs. Workman sang very effectively. "My Soul is so Happy in Jesus," and Mr. Cansler talked on "What the League Has Done for Me."

The nominating committee, composed of Mrs. Workman, Miss Maud Alford and Miss Bertha Murphy, was appointed, after which we adjourned for noon.

service for the afternoon, which was followed by a well prepared program on "Recreation and Culture," in charge of Miss Amy Griffin. Her comments defined her work splendidly and showed she had given much thought to her work. Miss Sara Haley discussed "Forms of Recreation," while Mrs. Marshall told of the "Effect of Recreation and Value Mentally, Physically and Morally."

The District Epworth Era Agent appointed was Miss Florence Granger. The resolution committee read their report which was adopted. Every delegate thought he had the very best home and the kindness shown, the hospitality bestowed, will ever have a place in memory. We thank pastor and people for every courtesy.

We sadly missed the presence and help of our First Superintendent, Miss Gracie Folks; Second Superintendent, Miss Pearl Thompson, and Treasurer, Willie Gibson.

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.

CITY MISSION WORK OF SOUTHERN METHODIST WOMEN.

Seventeen thousand Southern Methodist women, organized in thirty-nine City Mission Boards and three District Boards, are carrying on in the principal cities of the South a vast and effective program of city missions. Settlement Homes, of which the Wesley House is the best-known type, are the centers for most of this work.

Seven co-operative homes furnished home and protection for seven hundred and ninety-nine working girls. Resident deaconesses and missionaries made nearly 71,000 visits during the year.

There are thirteen Wesley Homes among foreign-born people, which touch 7735 homes directly; twelve at cotton mills, touching 3525 homes; nine in native industrial centers, touching personally 2399 homes; two Bethlehem Houses, touching 1450 negro homes—making a total of thirty-six settlements, reaching 15,129 different homes.

As a reflex result it is notable that more than 1700 representative women on the various City Mission Boards had the enlargement of life which comes through service. Sixteen thousand seven hundred homes, therefore, came together and shared their lives, ignored differences and accentuated only that which is noblest and common to man.

DEACONESS WORK.

All these activities were directed by eighty deaconesses and thirty-five missionaries. Sixteen deaconesses served as pastors' assistants, three as travelers' aids and nine as head residents and workers in co-operative homes.

City Missions, however, as large an enterprise as it is, is only one of the several phases of Home Missions conducted by the women of Southern Methodism. Among others may be mentioned mountain schools, missions to Orientals on the Pacific Coast, Cuban work in Florida and port work among arriving immigrants.

A MITE BOX OPENING.

The Junior Missionary Society of Roanoke, had their first mite box opening Thursday, June 29. According to a promise made the children the first of the quarter, they were invited to the home of Mrs. Guy Boardman, where they enjoyed a very pleasant hour on the lawn. As the hour drew near to turn homeward the boxes were opened, the contents counted and turned over to the Treasurer to be applied on the pledge. Two of the girls gave readings,—"Penny Glad" and "Penny Sad." We also had "The Story of a

Advertisement for Eagle Brand Condensed Milk featuring a baby holding a can and the text 'Your Baby's Food must be clean-pure - safe - nourishing. Give him the food that has built thousands of sturdy babies - Gail Borden Eagle Brand Condensed Milk.'

Pine," printed in large size letters, tacked upon the wall, where all could read. After eating supper on the lawn each little mite box found its owner and resolved to try to collect more pennies, nickels and dimes during the next quarter, and all are looking forward to the time to have another "opening."

DOERS OF THE WORD.

No preaching or teaching of the Word amount to much which falls short of effecting obedience to it. The Master settled this question for all time in his great Sermon on the Mount when he said: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Advertisement for Clarendon College, Clarendon, Texas, 'The School That Makes Good'.

Advertisement for Church Bells School, established 1880, The C. B. Bell Co., Hillsboro, Ohio.

Advertisement for Blymyer Church Bells, featuring various church bells for sale.

Advertisement for The Best Way, featuring the use of the Individual Consumption Service Co. for church purposes.

Advertisement for Epworth Pianos and Organs, featuring factory prices and quality.

Advertisement for Dr. W. D. Jones, Eye, Ear, Nose & Throat, 701-2 Wilson Bldg., Dallas.

Large advertisement for the Laymen's Conference at Lake Junaluska, N. C., August 1-6, featuring a secure reservation for \$2.00.

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Rejoinders On Church Union

JUDGE REEVES AND SARATOGA.

Rev. John M. Moore, Ph.D.

In my article on "Saratoga and Methodist Union" I said, "The Commission recommended that neither the General Conference nor the Jurisdictional Conferences be invested with final authority to interpret the constitutionality of its own actions." They recommended "that the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions! These do not necessarily conflict."

My good friend Judge Reeves took me to task in his article on "Organic Union." He says: "That recommendation 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. The two suggestions are manifestly as far apart as are the poles." I think Judge Reeves has misunderstood the purport of that recommendation by the Saratoga Conference. In my opinion they did not mean to declare in favor of an "all-powerful," a "law unto itself" General Conference. If so, why did they put in the qualifying clause, "under constitutional provisions and restrictions?" Surely an intelligent body of men, such as that, would not speak in absurdities, and an all-powerful General Conference under restrictions would certainly be a contradiction in terms.

"Supreme" is the English for the Latin *supremus*, the superlative of *superus*, which means "upper," "above." The synonyms for supreme are highest; greatest; principal, chief, leading, first, pre-eminent. It does not mean absolute, unrestricted, unlimited. An all-powerful General Conference would be absolute in authority and not simply the highest, the chief in authority. I understand the Saratoga Conference to call for a General Conference that is the highest, the greatest, the chief, the pre-eminent "legislative, executive and judicial body of the Church under constitutional provisions and restrictions." Why did they make such a recommendation? Because many of their leading men in addresses and published articles before the General Conference had declared that the Southern Church wanted "union by disruption" and was proposing nothing more in the jurisdictional system than the old Scarritt plan of three or four General Conferences, supreme in authority (not absolute), held together by a Federal Council having only advisory powers. Their recommendation was hedging against the "supreme" powers of the Jurisdictional Conferences. They want the "supreme" (the pre-eminent) "legislative, executive and judicial" powers in the General Conference and not in the Jurisdictional Conferences. This is my understanding of their recommendation. By this interpretation the two recommenda-

tions do not conflict, for a General Conference may be the supreme, the chief, the pre-eminent, legislative, executive and judicial and yet be under restrictions that denied it "the final authority to determine the constitutionality of its own actions." To interpret the recommendation as Judge Reeves has done, it seems to me, would be to make that great body ridiculous in the use of contradictory terms.

Judge Reeves makes "bold to affirm that the rock upon which the Church split" "was the relation of the Episcopacy to the Church." Who believes that if Bishop Andrew and his wife had been able and willing on July 1, 1844, to liberate all their slaves and had done so, notwithstanding all that had been said in the General Conference just closed about the Episcopacy, the plan of separation would ever have gone into effect? Not I. But the relation of the Episcopacy to the Church today is an important question in the negotiations for unification.

GENERAL CONFERENCE SUPREMACY.

Rev. J. E. Harrison, D.D.

Dr. Bradford closes an extended editorial on the above subject with the frank admission that it were better not to have "union," much as he desires it, than to have union that gives to the General Conference supreme legislative, executive and judicial power.

The Saratoga Conference approved the unification of Methodism provided the General Conference of that unified Methodism have the threefold power to which the editor objects.

Take a concrete case. The Finley resolution concerning Bishop Andrew was: "Resolved. That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains." In that General Conference there inhered supreme legislative, executive and judicial power, hence the will of the majority was supreme and there was no appeal.

Should such a resolution be offered in the General Conference of the M. E. Church, South, the constituted supreme court, the College of Bishops, would decide, no doubt, such action unconstitutional because it violates Restrictive Rule No. 5, which guarantees to all our ministers the right of trial and appeal.

Now, should we accept this proposition of General Conference supremacy and the union of Methodism be effected, the former members of the M. E. Church, South, would be at the mercy of the two-thirds majority.

To ask us to agree to that demand is tantamount to asking us to surrender the position taken by the Southern delegates in 1844 concerning the action with reference to Bishop Andrew.

The plan for unification, presented

to the Oklahoma Conference and by it adopted, is honorable alike to all branches of Methodism, but this change made by the Saratoga Conference is dishonoring to the M. E. Church, South, because to accept it is to stultify itself.

A large part of the M. E. Church wishes to establish a supreme court to be composed of its College of Bishops, but not a member of the M. E. Church, South, so far as I know, desires to do away with our supreme court or to change its composition.

During the last quadrennium of the M. E. Church, the question of establishing a supreme court by giving the veto power to their Bishops was submitted to their Annual Conferences, but failed to get a three-fourths majority.

Does this demand with respect to unified Methodism, coming right on the heels of the failure to give their Bishops the veto power, mean that it is desired to fix permanently in unified Methodism the absolute supremacy of the General Conference? San Antonio, Texas.

YOUNG MAN, READ HISTORY.

H. G. H.

Don't butt up against great questions involving great interests without a knowledge of facts in the case as C. W. Hardon does in Advocate of July 13—and expose the fact that you don't know the difference between a social institution and a political institution over and against an ecclesiastical law based on justice and equity.

What a pity—for his own sake—that his limited knowledge of history should narrow his logical powers until he sees in history only a generator of "prejudice"—judgment without knowledge.

Young man, if you want to understand the present and have a clear vision of the future, read history.

Yes, read Texas Christian Advocate editorially on first page of July 13, where some vital points are touched upon from 1792 to 1808—and from 1808 on where the value of a delegated conference is unfolded into principles of action—and don't forget to read also what Prof. David S. Schaff says about the "Alliance of 1846."

Then turn over to page two and study closely that masterly argument of Judge E. C. Reeves, of Johnson City, Tenn. Pass on down column one and study what he means in the light of history when he says: "In 1844 there was such a wide divergence in polity in essential matters that the original Methodist Church was rent in twain."

And further on where he expresses astonishment that John M. Moore should make such "bold assertions" as were contained in his article in the Advocate of July 15, and in which Judge Reeves preases upon the public a study of Methodist constitutional history of 1844.

And in support of his brilliant logic Judge Reeves appeals to the affirmations of history—a history repeating itself on several occasions since.

No, says C. W. Hardon, burn up

your histories and butt into the mighty questions now before the great Methodist Churches of America in gross ignorance of weighty facts of the past that involve the weighty interests of the future.

And then go a little further in the Advocate of July 13 and read what Dr. Stephen Olin says to Bishop Wightman.

Young man, go back and read Redford, John B. McFerrin and Holland N. McTyeire on these great questions—and don't you miss anything that one E. E. Hoss may say about these matters.

These are not questions of love, emotion, handshaking, slobbering, weeping, "old-time religion," a general "merry-go-round," "we'll meet you in the sweet by-and-by," or calling sinners to repentance—no, but great questions concerning the Church of God, its historic past, its immense present and its glorious future.

Stephen Olin says: "Better do nothing and attempt nothing than set out on false principles."

"AND JESUS SAID, CALL YE HIM."

Human need met him. The blind man by the wayside heard Jesus of Nazareth passing by. His voice penetrated all other voices and compelled a hearing. This is God's appointment for the Christ and for every man upon the earth. Some human need must meet him and its cry reach his ears. This is a destiny that the Christ could not escape; neither can we. In all our business and professional work and the absorbing interest we have in them there will come some presence of grief, some wound or sorrow with a silent or uttered appeal. The greater our knowledge of the world, the more numerous the voices of the sorrow of men. They meet us in every paper or book we read, in all our social pleasures. We see their shadow in the brightness of every eye and hear their minor music in every song. It is the necessity of human destiny that we learn of human sorrow. Being our destiny, it is our opportunity. We may decline if we choose, but we wound ourselves when we refuse to heal others' wounds; we diminish our own strength when we decline to strengthen those too weak to bear the burdens or do the work of life.—Charles M. Lawson.

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THE CHURCH AGAIN, BY A COUNTRY PREACHER.

I wrote an article some time ago under this title and have received several letters concerning it and have been requested to offer a plan to solve the country problem. Now, I don't know that I could offer a plan that would solve this important problem, but since Brother S. J. Vaughan, of the Dublin District, has offered a plan, I will venture a few suggestions. I do not believe Brother Vaughan's plan will work very well. He suggested that the pastor go Friday night and preach Saturday morning at 11 o'clock, Saturday night and twice Sunday. Our good Baptist brethren have tried that, and from what I have seen of their success I believe it a failure to meet the situation. The crowds are always small and I have tried it myself, and found it very unsatisfactory to both congregation and pastor. The farmer must go to town about once a week for supplies, and Saturday is his day to go, and he must make a crop in the season, and he is not in a very good condition for Church Friday night, after he works hard all the week, and Saturday is not a Church day. It is all right to go into the community and visit, but I would not attempt to preach. As to the local preacher, he is seldom to be had. What we need is more preaching, but not so much at once. The services are too far apart, I think, and that every country Church should have preaching twice a month, we all agree, but how can it be done is the question. Some complain that the Board of Missions doesn't distribute the mission money right, but I have no complaint to offer, for the Mission Board does largely what the presiding elder recommends, so if you have a kick coming, kick at the presiding elders, and then kick a little further back, and hit the Quarterly Conference. The Quarterly Conference acts on this question first. And now coming to what I want to say, for if the problem is ever solved it will be by the country people themselves. Great many people get in an automobile and spin around over the country and imagine themselves authority on country condition, when they really know nothing about it. The man in the country must get under this problem, or, as Brother Vaughan said, "We will the country to the bats and owls!" Our preachers must get under the load, too, and be willing to serve the country Church, and feel that he is serving just as good people as the city pastor is serving, and they are just as good and often far better. The man on the farm must quit complaining and get under the burden with his time and money. The larger per cent of our well-to-do farmers pay from eight to ten dollars each year toward the pastor's salary and think they are doing a handsome thing. I have had members worth from five to fifteen thousand dollars who paid the pitiful sum of five dollars when they ought to have paid twenty-five. Let that same man move into the city and he will

pay as much. One-half of our country Churches could go to half time if they would just wake up, and they just as well face the the situation, for there is no one else going to do it for them or pay their bills. I believe the presiding elder could be a great help right here if he would take these people into his confidence more and hold conferences with them and help them work out a suitable financial plan and go into all the details of Church work with them, and roll up his sleeves and jump in and help them do it, instead of giving them a "cursing" because they have not done it themselves. This part of work is the presiding elder's job and he can do it as no one else can, and, too, they are getting handsome salaries and they ought to get out and help these country Churches to get on business basis.

I believe there ought to be a man appointed to go into the country and work with the weak Churches and to go into the community where there is no Church and help organize Sunday Schools and Churches. Thousands of people in our boasted Christian country are lost and sinking down to an eternal hell, while they have no chance to hear the Gospel, and yet Christ died for them. You say: "Yes, we could appoint men if we had the money." We get money for everything else we try, and we can get it for this, too. I can get more money from country people for this work than you can for education. This work can be done if we'll only try. The trouble is, we have talked about the problem, but have done nothing. We will solve it when we go to work and quit talking about it.

A. E. WATFORD. Joshua, Texas.

GOD'S CAUSE TRIUMPHS.

God makes history by the use of minorities that are right rather than by majorities that are wrong. It is true that the most men and the "strongest battalions" may rough-hew a path through the tangled wilds of the world, but only, as overruled by the divine providence, in order that thereafter the heralds of righteousness and the angels of peace may use those historic cleavages as highways along which to press on the errands of the King. Cyrus is girded for God's warfare, even though Cyrus does not know it, and Roman road makers prepare the way for the dissemination of the Gospel of Christ though their own conscious intent is solely and selfishly imperial. Amid the blare of the trumpets, unhindered by the din, and irrespective of the selfish policies in conflict one with another, God's causes steadily go forward to final victory over war. Meanwhile the least thing or man that serves Him is stronger than cynical Caesar with all his unregenerate cohorts, for in the long run the world is ruled by the best and not by the most of men!—Selected.

DISTRICT CONFERENCES.

Table with 2 columns: Location and Date. Includes Creek, at Harkey's Chapel, July 19; Choctaw, at Old Cedar, July 27; Tyler, at Grand Saline, August 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 infringing 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.

GOSPEL SINGER WANTED.

I WANT a good gospel singer to lead the singing in a two weeks' revival campaign to begin the third Sunday in August. Write me at once. W. H. VANCE, Pittsburg, Texas.

SHALL WE STAND TOGETHER?

Geo. W. Carroll. The Anti-Saloon League of Texas is a State organization representing the Christian men of the State, of any and all denominations, for the purpose of fighting the saloon, its influence and its business. It does not bring out candidates but supports all who side with it in its effort to abolish the saloon. I know of my personal knowledge, as one who has been connected with the Anti-Saloon League since its first organization in Texas, that it does not name candidates for office nor take a partisan position on any question except that of opposition to the saloon and its business. Its choice is non-partisan as to all other politics, and every man who believes that the best interest of the State will be served by electing anti-saloon men to office should co-operate with the League to that end. If all prohibitionists who criticize the League, will quit doing so and stand together on men and measures we can win and break up the greatest political combine and evil in America. The saloon must go. Beaumont, Texas.

SUBMISSION BALLOT IN TWO FORMS.

The State Democratic Executive Committee has authorized two forms of Submission ballots, either of which can be used and will be counted. The first form reads: "For an amendment to the Constitution providing for Statewide Prohibition." This form will be counted as a vote on the Submission proposition. The second form reads: "For the Submission of an amendment to the Constitution providing for Statewide Prohibition." This form will be counted when used. Colonel Paul Waples, of Fort Worth, Chairman of the State Democratic Executive Committee, issued specific instructions to the Chairman of each County Executive Committee that either of the two forms above quoted, when used, must be counted as a vote on the Submission question. Be sure to see that everybody votes, and let none fail to vote on account of any confusion in the ballot. Yours very truly, M. H. WOLFE, Chairman State Submission Committee.

JUDGE POINDEXTER FOR SUBMISSION.

The statement made in many parts of Texas a few weeks ago that the Prohibition Democrats were divided over the Poindexter-Love contest and would not harmonize in the support of Prohibition Submission has proven to be without foundation. Recently William Poindexter, National Democratic Committeeman for Texas came out in a statement for publication in support of Submission which wiped out all chances for friction. Judge Poindexter said: "Replying to your favor of the 10th inst., beg to say that all of my time has been occupied by business matters that could not be postponed nor neglected. It goes without saying that I favor and shall vote for Submission, but I have no time to speak or write in behalf of the proposition. You may publish this letter."

EL PASO DISTRICT.

In making the report of the El Paso District through the Advocate, among the list of delegates named, Mr. W. N. Sanford, of Alpine, Texas, was left out through mistake on the part of the Secretary. FRED B. FAUST, Sec.

RENNER CIRCUIT.

Rev. E. H. Crandall has been appointed to fill out the unexpired term of Rev. E. H. Coburn, who resigned on account of ill health. Coburn expects to be able to resume work by conference. C. W. DENNIS, P. E.

A CORRECTION.

Under the heading, "What Can Be Done for the Orphanage?" it reads as if I took the collection at Claytonville. This collection was taken at Hobbs. E. S. DORSETT, L. D. Claytonville, 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.

HOUSEHOLD TEXTILE FABRICS.

BED LINEN, BEDSPREADS, etc., 10 per cent discount on all mail orders during our annual sale July 15 to August 16. Ask for booklet No. 205-B. TEXAS TEXTILE COMPANY, Box 745, Dallas, Texas.

NOTICE TO PRESIDING ELDERS.

YOUNG local preacher of some experience, university graduate, married, wants to supply from August until conference meets in October. GEO. D. PICKENS, Cherokee, Texas.

SANATORIUM.

METHODIST SANATORIUM FOR TUBERCULOSIS at Silver City, New Mexico. Altitude six thousand feet. Cool summers. Low rates.

SINGER.

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

A NOTE OF APPRECIATION FROM BRO. BIGGS.

To the brethren and many friends who have sent to me words of sympathy and condolence in this the time of my sad, sad bereavement, my heart goes out in warmest, grateful appreciation. I cannot put in words my appreciation of the many words of love and sympathy that have come to me in this sad time in my life. But to all I want to say, I know where the dear one is, and I know the way, and one day I shall go and see her in that better, brighter home, in that mansion the Savior has gone to prepare; until that day when He shall say it is enough, I want to do all the good I can, so that I hold myself ready, whenever, wherever and however I can to help men in Jesus' name. A. C. BIGGS. Hearne, Texas, July 17.

HELP A WORTHY BROTHER.

July 13, 1916.

Dear Brother Collie: I am writing you to know if you have, or will have, a vacant superannuate home by the first of November. I have struggled as best I could for five years. Started with \$10.00 and no furniture. Rented a house for two years and seven months and still owe the rent. My wife was able, up to that time, for me to leave her through the day, but for the past two years it has been necessary for some one to stay with her. In August, 1914, I contracted for a little home and made a payment on it. Was not able to make last year's payment and with two payments due this fall and with no means to meet them, I have sold out at the price I was to pay and will keep possession until November, 1916. My income has been less than my expenses every year since I superannuated. You see the situation. Unless I get relief in some way I fear my own good name will suffer, and worse still, the Church be reproached because of my failure to meet my obligations. I have no settled plans for the future, and await anything that can be done. Yours in His Name,

CHURCH DEDICATIONS.

The new Methodist Church at Nome, Texas, will be dedicated Sunday, July 23. Rev. W. Wootton will preach the sermon. All interested are invited to be present. Rev. L. A. Webb, presiding elder of the Weatherford District, will dedicate the Church at Buckner, on the Weatherford Circuit, Sunday, July 30, 1916. All former pastors and friends are cordially invited to be present on this great occasion for the Buckner Church. J. FRED PATTERSON, Pastor.

Roswell District—Fourth Round.

- (Revised.) Clovis, July 22, 23. Rogers Circuit, at Arch, July 29, 30. Portales, July 30. Hagerman, at Dexter, August 5, 6. Sacramento, at James Canon, August 12, 13. Artesia, August 19, 20. Hope, August 20, 21. Elida, August 26, 27. Lakewood, September 2, 3. Carlsbad, September 9, 10. Eunice, September 16, 17. Lovington, September 18. Odessa, at Barstow, September 23, 24. Pecos, September 24, 25. Roswell, October 1. S. E. ALLISON, P. E.

Another Touch of "Katy" Service. MKT COLORADO. Lv. San Antonio 9:30 a.m. Lv. Dallas 5:20 p.m. Lv. Austin 11:59 a.m. Ar. Kansas City 7:15 a.m. Lv. Temple 2:03 p.m. Lv. Kansas City 10:40 a.m. Lv. Waco 2:50 p.m. Ar. Denver 6:40 a.m. IT'S The Texas "Special" The Train Complete SUMMER ROUND TRIP RATES For rates, sleeper reservation, and further information ASK ANY "KATY" AGENT or write "THE KATY," W. G. Crush, Gen'l Pass. Agt. Dallas, Texas.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words.

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.

ROGERS—Charles Givins Rogers, of Marshall, Texas, departed this life on June 27. He was born in Hopkins County, Kentucky, July 7, 1840; moved to Arkansas at two years of age and to Palestine, Texas, in 1898 and to Marshall in 1905, where he was married in 1908 to Miss Gussie Jones, who mourns his death with two small children, little Augusta and Leon, ages seven and five years.

HUNTER—Mrs. Bernice Hunter (nee Jones) was born at New Salem, Texas, October 4, 1867, and grew to lovely womanhood in the community of her birth. In early childhood she was converted and joined the Church and her vows meant a life of service to God and all good works.

HARWELL—The gentle spirit of Mrs. J. C. Harwell (nee Miss Cordelia A. Jones) passed away Sunday, July 9, 1916, at 8 a. m. at her home in Oenaville, Texas. Sister Harwell was born in Mississippi, September 7, 1849. Was married to J. C. Harwell July 22, 1866. To this union were born six children, of whom three have preceded her to the glory world.

NICHOLS—A beautiful Christian life came to its earthly close in the early morning Saturday, June 17, 1916, when the chastened, purified spirit of Elizabeth Covington Nichols passed on high. She was the daughter of William and Eleanor Curtiss, of New Orleans, Louisiana. She was born in that city on October 22, 1833, and married to Lewis Lyman Nichols October 30, 1854, choosing this date because it had been the wedding day of her mother and grandmother.

JEFFRESS—Mollie Lou Jeffress (nee Cain) was born February 4, 1867, in Midway, Madison County, Texas. She was married to Robert Lee Jeffress February 23, 1887. To this union were born six children, five of whom survive her. Her parents having moved to Waxahachie when she was small she had spent all her life in and near Waxahachie.



Nobody would ever hamper a horse like this—

But many horse owners are unwittingly handicapping their animals and robbing themselves of hauling value by making poor "Dobbin" strain, with stiff, dry-running gear. Not all, for thousands of horse owners are using

TEXACO AXLE GREASE

Try it, and you will agree with them that a few ounces of TEXACO AXLE GREASE will save pounds of horse flesh. It stays where it is put.

TEXACO AXLE GREASE will not stiffen. It eases the running gear and keeps it easy. Throw off that drag of useless friction. TEXACO AXLE GREASE will do it for you.

Another TEXACO PRODUCT which you can use with profit is

TEXACO HARNESS OIL

It lengthens the life and improves the appearance of the harness. It preserves the natural oils of the leather, prevents cracking and deterioration by sweat, moisture and rain.

Buy them from the TEXACO AGENT in your town. He will be glad to sell you the right oil for any purpose. There is a TEXACO OIL for every purpose.

The Texas Company logo featuring a star with 'T' and 'C' inside, flanked by 'TEXACO' text. Below the logo is the text: 'The Texas Company Manufacturers of all kinds of Petroleum Products General Offices: Houston, Texas Agents Everywhere'.

FELTY—Mrs. Essie May Felty (nee Pryor) was born in Cooke County, Texas, July 20, 1887. Was married to Brother Melvin Felty April 29, 1911. She departed this life April 8, 1916. Sister Felty was raised in a staunch Methodist family. Her father and mother and all her brothers and sisters being religious and members of the Methodist Church.

TRUITT—James Leonard Truitt began his earthly career in Dekalb County, Alabama, May 15, 1840, and ended it in Morris County, Texas, near Daingerfield, March 14, 1916. He was a son of Wingate and Elizabeth Truitt, who brought James Leonard to Texas when he was an infant and settled near Daingerfield. Here he lived during his long and useful life. He was converted at a camp meeting near Daingerfield when thirteen years old and joined the M. E. Church, South, and became a charter member of the Daingerfield Methodist Church. He served as a soldier in the Southern Confederacy and it was during that time he was made a Master Mason at Deasonville, Mississippi. He was ever afterwards an ardent Mason and was buried by that order. He was married to Mary Lou Lilly April 10, 1867, and to them fourteen children were born, eleven of whom still live and have families, three having died very young.

THE Advocate Machine



is a NEW MODEL DROP-HEAD AUTOMATIC LIFT, and is the real latest thought in Sewing Machines. The price is the only thing about it that is cheap. Shipped to your station direct from factory, freight prepaid, for \$25.50. This includes one year's subscription to the Texas Christian Advocate. Address: BLAYLOCK PUB COMPANY, Dallas, Texas.

July 2 LAUG Moore L was woun others of Consul of was burie of age at nearly five his super arrested I was then was ptece report to napolis. they were shot stri Carrying mander ter order more tha and Lau first blo Pacific, a tions in sailor. I perfect f up that strated i ceas to lie spe S. Mar American Daniels, the Nav for prom Ater do guns on officers, ism, wa gun, he cesul h yards on admirer the Hon home fol wrote to asking t forget t and a r be foun fearless can Na never e ready to to us of the ship shooter, sea dive ill-fate others, dred ap physical almost son of Edna, 7 uncles a few n his mot 1909, having three y above Mildred Myers, a we clean li Church, in San for us trying sea and the see him see her thy bo waves bosom. we com with m gone b thy br spirit. is heav JON Cannon 1832, Mrs. S tober preced years. boy, F the ge nessee are all R. H. Mrs. V Mrs. M nessee. as. S ir lif faithfu odist for ab modes and h sphere her o ministr sick a there blessed first h centur severe by a good closed on the dren they r Her l Rivers

PERSONALS

Dr. John M. Moore, of Nashville, writes us that he has recovered from a recent severe cold. It is well to keep cool but to avoid cold.

Rev. J. E. Crawford writes kindly of our recent editorial on "The Reason of It All." The editor believes in a temperate, constructive discussion of great issues.

The genial secretary and general manager of our Epworth-by-the-Sea, Bro. W. M. Carter, assures us in a recent letter that everything is in apple-pie order at Port O'Connor. Good!

Rev. Frank E. Luker, pastor at Wills Point, writes us that after our visit to his Church the entire Board of Stewards joined the Advocate readers. We greatly appreciate this.

Dr. R. B. Eleazer, editor Missionary Voice, expresses appreciation of our editorial in which we commended the president for his determination to preserve peace with Mexico. Thanks!

Rev. Simeon Shaw, Sr., is now assistant superintendent of the Anti-Saloon League, with headquarters in Houston. Sick or well, this good man always manages to keep busy. We rejoice in the improvement of his health.

Dr. and Mrs. S. H. C. Burgin send us a card from Estes Park, Colo., where they are greatly enjoying their "log cabin" and mountain air. We assure them that they are missing the hottest spell of the season in Texas. A refreshing vacation is our wish for these kind friends.

We greatly sympathize with Mrs. Jefferson Johnson, of Austin, in the recent loss of her mother, Mrs. Huston. For seven years, as pastor, we were a visitor frequently to our now ascended sister. Blessings upon her memory and condolence to the dear ones who will so sorely miss her!

The death of Sister H. C. Early, of Dallas, was a great shock to the community. She was a daughter of the late Dr. A. M. Cochran, of Dallas. To the bereaved husband and daughter the editor, their one-time pastor, extends sincerest sympathy. Sister Early was a member of Trinity Church and at its altars Dr. Sam R. Hay conducted the last rites, Monday, July 17.

Rev. John W. Goodwin, of Carthage, reminds us that he is still counting on a visit from the editor to Carthage. Our Sunday engagements run till the middle of August. We have preached twice each Sunday since we have been editor. Will the brethren mind us taking a rest from Sunday engagements for a few weeks after the middle of August? Some time in September, Brother Goodwin.

We were recently at the old home of Hon. John W. Robbins, at Tyler, and found that after years of absence this good man is treasured in the affections of his Tyler friends. Brother Robbins for two or three terms was State Treasurer and during his busiest seasons the stated hours for prayermeeting or Sunday worship found him in his accustomed place in his Church. John W. Robbins is one of the public men of Texas who puts first things first. He is now candidate for Railroad Commissioner to succeed the Hon. Alli-

son Mayfield and throughout his campaign he has borne himself as an exemplary gentleman and Christian. We were his pastor in Austin for a number of years and for no man in Texas do we entertain a higher regard.

Brother Homer T. Mulkey, of Stanton, Texas, and son of Brother George Mulkey, of Fort Worth, died at his home July 6. We had not known of this until now. Brother Homer died of peritonitis after an operation. He was a noble son of a noble parentage, and leaves, besides his parents, a devoted wife to mourn her loss. The Advocate extends tenderest sympathy to the stricken ones in this hour of their bereavement.

The Fort Worth people who insist upon opening the Sunday moving picture shows will land at last before the immovable decision of Judge A. J. Harper, of the Court of Criminal Appeals. We are not a lawyer but, in our judgment, for sound reasoning the decision of Judge Harper in the moving picture case cannot be overthrown. Judge Harper is a candidate for re-election to his present position on the Court of Criminal Appeals.

THIRD QUADRENNIAL CONFERENCE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

The College of Bishops, of the Southern Methodist Church, recently named the following ministers and laymen of our Church as delegates to the third Quadrennial Conference of the Federal Council of the Churches of Christ in America: Bishop E. R. Hendrix, Kansas City, Mo.; Bishop E. E. Hoss, Muskogee, Okla.; Bishop Edwin D. Mouzon, Dallas, Texas; A. J. Lamar, D.D., Nashville, Tenn.; Mr. A. C. Danner, Mobile, Ala.; Forrest J. Prettyman, D.D., Washington, D. C.; Judge William L. Chambers, Washington, D. C.; Hoyt M. Dobbs, D. D., Fort Worth, Texas; Prof. C. C. Cody, Georgetown, Texas; Rev. R. E. Dickenson, Denver, Colo.; Judge D. H. Linebaugh, Muskogee, Okla.; J. M. Gross, D.D., Ocala, Fla.; Judge Joseph L. Kelly, Bristol, Va.; Col. G. W. Bain, Lexington, Ky.; Rev. W. P. Whaley, Camden, Ark.; Dr. Hughes, Phoenix, Ariz.; F. N. Parker, D.D., Atlanta, Ga.; Frank M. Thomas, D.D., Louisville, Ky.; Mr. G. T. Fitzhugh, Memphis, Tenn.; A. F. Watkins, D.D., Jackson, Miss.; Rev. Paul H. Linn, Fayette, Mo.; L. C. Branscomb, D.D., Birmingham, Ala.; Rev. J. K. Farris, Morrilton, Ark.; Prof. R. L. Flowers, Durham, N. C.; Mr. J. C. Wooten, Durham, N. C.; Judge John S. Candler, Atlanta, Ga.; J. E. Dickey, D.D., Atlanta, Ga.; Rev. H. S. Spragins, Greenville, Miss.; O. F. Sensabaugh, D.D., Dallas, Texas; Judge Joseph E. Cockrell, Dallas, Texas; Rev. J. G. Miller, Stamford, Texas; J. W. Lee, D.D., St. Louis, Mo.; Mr. T. H. Tatum, Bishopton, S. C.; L. W. Brash, Quitman, Ga.; Rev. B. P. Taylor, Kansas City, Mo.; Rev. W. B. Taylor, Nashville, Tenn.; Mr. Percy D. Maddin, Nashville, Tenn.; Rev. James Kilgore, Dallas, Texas; Mr. John Scott, Houston, Texas; Rev. John O. Wilson, Greenwood, S. C.; Rev. T. McN. Simpson, Richmond, Va.; Judge C. B. Ames, Oklahoma City, Okla.; W. D. Bradfield, D.D., Dallas, Texas; Plato T. Durham, D.D., Atlanta, Ga.; Mr. D. B. Coltrane, Concord, N. C.; U. V. W. Darlington, D.D., Barboursville, W. Va.

THE SPIRIT OF MISSIONS.

"Now if any man have not the Spirit of Christ he is none of his." (Rom. 8:9.) The Spirit of Christ is the spirit of missions. The missionary spirit is the life of the Church. A Church without the spirit of missions is not ready for God's service. The success of missions is universal. "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering." At ascension, Jesus said to his disciples "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) "Love in the heart of the first disciples was recognized by Him who kindled it to be of the nature of fire or light. He did not expect it to fall on distant places without first passing through intermediate space. From Jerusalem at his command and under the Spirit's ministry it radiated through Judea, and from Judea to Samaria, and thence to the ends of the earth." There is no power but life power. A thoroughly consecrated Church baptized by the Holy Ghost gives life power which brings practical Christianity into living contact with the hearts and lives of the people. The Church imbued with the spirit of missions has put on the badge of their discipleship. The blessed Christ has said: "I am come that they might have life and that they might have it more abundantly." This abundant life breaks down all barriers and gives "victory over the world, the flesh and the Devil." The missionary spirit is not one of fear, or compulsion, but of love and liberty." Where the Spirit of the Lord is, there is liberty." It recognizes the claims of duty in every relation of the individual both to God and man. It does not leave the regulation of our lives to mere impulse.




The love of Christ is the impelling power of a consecrated life.

Many Churches possess life in a measure, but they are feeble and sickly. The physician by the touch of the pulse in the human body determines whether vitality is feeble or exuberant. The natural beat of the pulse in the human body indicates a state of health. So the spiritual body (Christ's Church) responding to every claim of truth and every call of duty is in a state of health. Methodism was born of a missionary spirit, while other Churches have grown numerically, financially and socially. The Methodist Church has achieved her greatest success when fired with the spirit of missions, consecrated to the one work, justified and anointed of God. It is the missionary spirit that makes her a revival Church. A revival Church is a soul-saving Church. A Church shorn of the spirit of missions is no longer a revival Church. The great need of many of our Churches today is a missionary conscience. Many of our people do not feel personal responsibility. Many, like Ananias and Sapphira, have kept back part of the price. Many who voluntarily pledged a portion of their goods and refused to meet their obligations. In this intensely commercial and practical age the Church that is not missionary is retrograding, losing its life and power, and, like all anti-missionary Churches, will soon be ready for burial without any hope of a resurrection. Declension in liberality is accompanied by spiritual decadence; death is the result. It is the missionary that prompts the rich man in his wealth and the poor man in his poverty to habitual liberality. With such a spirit we may expect speedy success to crown the labors of God's people.

R. H. GRINSTEAD.

Oklahoma City, Okla.

"Blessed is the man who is reviled and against whom all manner of false accusations are made on account of Jesus Christ. He will have the consciousness that all good men have been treated in the same way, and that God will reward him here and hereafter."

 <p>MRS. MARION WITT Matron of Mulkey Hall</p>	<p>SUPERVISION</p> <p>COMFORT</p> <p>RECREATION</p> <p>PROTECTION</p>	 <p>E. D. JENNINGS, M. A. Dean and Professor of Education</p>	<p>KEYNOTES</p> <p>TO A</p> <p>SUCCESSFUL</p> <p>AND</p> <p>HAPPY</p> <p>COLLEGE</p> <p>HOME-LIFE</p>	 <p>MRS. J. W. DOWNS Dean of Women; Instructor in Bible</p>
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IN THE SELECTION OF A COLLEGE HOME WHERE GIRLS AND YOUNG WOMEN SPEND NINE MONTHS OF THE YEAR, PARENTS SHOULD EXERCISE GREAT CARE AS TO ITS SUPERVISION, PROTECTION AND COMFORT. FULLY REALIZING THE NECESSITY OF CAREFUL SUPERVISION, SUITABLE PROTECTION AND COMFORT, TEXAS WOMAN'S COLLEGE HAS ADEQUATELY PROVIDED TO MEET THESE DEMANDS.

THE GENERAL SUPERVISION of young women is intrusted to Professor E. D. Jennings, Dean of the College and Head of the Department of Education. He is a man whose study in the different branches of education particularly qualifies him to understand the essential features that develop young women mentally, physically and morally. Mrs. J. W. Downs, Dean of Women and Matron of Ann Waggoner Hall, Mrs. M. N. Witt, Matron of Mulkey Hall, and Mrs. Alice Knighten, Matron of the Conservatory, women of high cultural and religious ideals and helpful influence, will ably assist Dean Jennings in carrying out his policy in their respective dormitories.

PROTECTION against intrusion, annoyance, illness or fire, is safeguarded by efficient chaperons, faithful night watchman, graduate nurse, dietitian and standard fire escapes. No college or university in Texas affords better protection to its students.

COMFORT of body is quite essential to a young woman in order to attain her best efforts toward mental development. The spacious, airy rooms with their beautifully tinted walls, steam heat, electric lights and convenience to hot and cold water baths make it possible for students to maintain excellent health and physical comfort.

RECREATION in the gymnasium, in walking clubs, or on the tennis, basketball, volleyball and indoor baseball courts keeps the physical bodies of the students in perfect condition. The best agencies for developing healthy bodies, active minds and noble characters are to be found in "the leading college for women of the Southwest."

Texas Woman's College

FORT WORTH, : : TEXAS

Write for catalogue and beautiful souvenir pictorial.