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EDITORIAL

The Pittsburgh Christian Advocate closes a fine editorial on "Unification and Reorganization," in its issue of July 20, with these words: "Not to vindicate the past but to redeem the present opportunity and glorify the future achievement is the sole purpose of unification, and that is what the reorganization proposed promises."

It is well for brethren in the North and in the South to remember that both Methodisms officially have agreed already on a statement as to the past. The Joint Commission, in 1910, solemnly declared that it is agreed that our Methodist fathers settled their issues conscientiously and parted regretfully. And this agreement by the Joint Commission was ratified by the General Conferences of both Churches.

If any one in the North or in the South is yet in doubt as to the fairness of this agreement, he needs only to read the Journal of 1844. For two long weeks giant intellects debated the differences between the two divisions of Methodism. Capers, Winans, Smith, Pierce and others, in the South, and Olin, Peck, Bangs, Hamline and others, in the North, spoke with tremendous earnestness. The annals of Methodism present no other debate the equal of this. Great souls were stirred to their nethermost depths. No man who reads with an open mind can doubt this. No man who reads with an open mind can challenge the absolute sincerity of the actors in the tragedy of '44. And no man, in our humble judgment, can revise the official pronouncements of both Methodisms that our fathers settled the questions of their day conscientiously. Happily, therefore, present-day editors are relieved of the necessity of trying to vindicate the past and all should so speak about present opportunities and future achievements that our posterity will be as generous toward us as we have been generous toward our fathers.

THE PRACTICABLE, NOT THE IDEAL.

Prior to its consideration of the plan of union submitted by its subcommittee of nine the Joint Commission on Federation, at its Chattanooga meeting, May 10-12, 1911, adopted a preliminary statement in which it was declared that the effort of the Commission had been "directed to the one end of discovering first what is practicable, not what might be regarded as ideal." The precise question which confronted the Commission was, "What is at the present juncture apparently practicable as a basis of reunion or reorganization?"

We seriously doubt whether either the

Commission or the Church for many years to come can be guided by any other consideration than the "practicable" in their search for a plan of unification. Neither the Commission nor the Church can scarcely hope for the "ideal" in the reorganization of American Methodism after the more than seventy years of separation. But because we cannot immediately attain unto the "ideal" shall we discourage all efforts to reach the "practicable?" Such action, in our judgment, would seriously discredit both Episcopal Methodisms in the eyes of the whole Christian world and would, we believe, pain the very heart of God.

It was a search after the "practicable" which led to the division of the Church in 1844. The Southern delegates did not believe it was practicable to successfully pursue their ministry in the South under the jurisdiction of the General Conference of the undivided Church after the action of that conference in virtually suspending Bishop James O. Andrew from his office. On the other hand, the Northern delegates did not believe it was practicable for the Methodist ministry to conduct its labors in the North and the East unless the conference should take the action which it did take in Bishop Andrew's case. Neither the Southern nor the Northern delegates thought the division of the Church was the "ideal" thing to do. Never did great men part with deeper regret, and they parted, we say, only because they thought it the "practicable" thing to do under all the attending circumstances.

Our Methodisms, North and South, more than five years ago solemnly agreed that there should be no further effort to assess blame on either party to the division of 1844—these Methodisms officially declared that our fathers settled their matters conscientiously and parted regretfully. And here let us of this day rest the matter, content to acknowledge only that it was the consideration of the "practicable" which made two Episcopal Methodisms in America.

Now both Episcopal Methodisms, in the most solemn way, have said that union by reorganization is "desirable," but in suggesting plans for union neither must seek to impose conditions which would make the work of the other more difficult than it now is. Neither must seek to impose conditions which would make the work of the other less welcome in the section where that other labors. In a word, the conditions imposed by neither must make the continued and successful work of the other impracticable.

If, then, we shall be content to reunite American Methodism as our fathers divided it, namely, by the consideration of what is practicable, we may proceed. The "practicable" utilized today may lead us toward the "ideal" tomorrow or the day after.

THE NEGRO IN THE PLAN OF REORGANIZATION.

The plan for a reorganized American Methodism, as submitted by the Commissioners of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, contains these words: "We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such organizations of Colored Methodists as may enter into agreement with them, may be constituted and reorganized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization."

The General Conference of our own Church, in session at Oklahoma City, adopted the plan of the Joint Commission with a single suggested change, as follows: "However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church."

The General Conference of the Methodist Episcopal Church, in session at Saratoga Springs, accepted our amended plan as containing "the basic principles of a genuine unification" but offered a number of recommendations of its own. Among these recommendations is one touching the colored membership of the Churches and is as follows: "That, conforming to the suggestion of the Joint Commission, the colored membership of the reorganized Church be constituted into one or more Quadrennial or Jurisdictional Conferences."

We have read with some care a number of recent books on Methodist unification and especially have we given attention to Dr. Spencer's chapter on "Colored Methodists," Bishop Cranston's chapter on "What of the Negro?" and Bishop Neely's chapter on "Proposed Union of Colored Methodists." These chapters are serious discussions by noble men and ought to be welcomed by all who are in search of light on the important question of the negro's relation to the proposed reorganized Church.

From the lofty sentiments expressed by Dr. Claudius B. Spencer it is difficult to see how any real Christian can dissent. His words on racial prejudice, caste and class ought to ring throughout the entire world. His emphasis on the brotherhood of man and the universal mission of Methodism is well placed. It would be difficult indeed for any one to plead more eloquently for an integral place for our colored Methodists in the proposed reorganized Church.

But, is the reorganization of our colored membership into an independent Church inconsistent with the lofty sentiments of brotherhood which Dr. Spencer so eloquently

(CONTINUED ON PAGE 8, COLUMN 1)

The Union Of Methodisms --- A Symposium

CONCERNING UNION.

Rev. Sidney H. Babcock, D.D.

I.

The Methodist Church was divided in order that Methodism might be preserved in the South and in the North. This was the deliberate judgment of the General Conference, which ordered the division. The Church was not torn asunder by civil strife, but divided by amicable agreement. The progress of the two Churches abundantly attests the wisdom of the division. This talk about "wandering in the wilderness" and "playing the fool" is absurd. Both Churches have made better records than would have been made by one Church.

II.

The union of the Churches must be upon a basis that will preserve Methodism in the South and in the North. It is much easier to divide a Church than it is to unite two Churches. The attempt to unite two Churches is more likely to make three Churches than one. A difficult task confronts our Commissioners.

The action of the Saratoga Conference, while not altogether hopeless, is not very reassuring to a close student of the problem. If their suggestion "that the General Conference be made the supreme legislative, executive and judicial body of the Church" should be adopted it would destroy Methodism in the South. A supreme conference, in which the negro vote plus the Northern would be an overwhelming majority, would completely undo Methodism in the South. It is better for that suggestion to die in the Commission, for it could never pass a Southern General Conference, not because we do not want a union, but because we know that a little friction on the border is preferable to the interminable strife which such an action would cause. Just what the phrase "under constitutional provisions and limitations" may mean is not clear. How may a body be legislatively, executive and judicially supreme and at the same time be constitutionally provisioned and restricted? It certainly could not be in any real sense. Dr. Moore's instruction as to the meaning of the term supreme in the light of its synonyms is interesting, but it is incorrect to drag the meaning of a term down to the level of its synonyms. Synonyms are given to reveal the higher or lower shade of meaning rather than to indicate an exact sameness. Supreme does not mean highest, chief, or pre-eminent. It has in it more of the idea of a court of last resort than either of those terms. A supreme conference, while it might restrict itself, could just as easily remove those restrictions. The South will very promptly reject that suggestion.

On the other hand, the Northern Church will never consent to a plan that would divide the Churches into additional sectional conferences and not provide a real, vital bond of union which would include all the conferences and all the races of people. They have been too long schooled in an "ecumenical policy and tendency" not to very promptly set aside any plan which would not result in one organic Church. Therefore the resolutions adopted at Saratoga are seriously adverse to the resolutions adopted at Oklahoma City.

III.

Is there a solution for the problem? This is the task for the Commission, but suggestions may not be out of order. Let the Churches unite under one well-defined constitution. At present the constitution of both Churches lacks definition. It is now possible to write a constitution which would unite under a strong federal government several Quadrennial Conferences retaining residuary powers of government quite sufficient to protect the interest of their several sections. The North can well afford to yield their idea of a supreme General Conference to that of a strong Federal Conference. If the negroes are organized into a strictly separate Quadrennial Conference the South need not insist on a separate Church for them. Representation in the

General Conference would make them a part of the one Church, which ought to satisfy the North.

Let there be a supreme council composed, say of one Bishop from each of the Quadrennial Conferences and an equal number of laymen, to determine the constitutionality of the actions of the Quadrennial and General Conferences and to serve as a court of appeals in all federal matters.

Some such plan can be worked out which will make one great Church and at the same time protect the interest of all concerned. The difficulties are many, but they can all be overcome by the grace of God. That the grace of God may abound in our hearts and that the Spirit of God may direct the Commission let us all devoutly pray.

Shawnee, Oklahoma.

UNION OF METHODISM.

Rev. J. M. Peterson.

Question 1. Is there an earnest desire on the part of the M. E. Church, South, and the M. E. Church for the union of the Churches?

Answer. Yes. The General Conference of the M. E. Church, South, in 1914 and the General Conference of the M. E. Church in 1916 both by a unanimous vote expressed such a desire.

Ques. 2. What is to be the plan of such union?

Ans. According to the tentative plan unanimously adopted by both General Conferences there is to be at least three Quadrennial Conferences, with legislative, executive and judicial authority over local affairs and a General Conference with like authority over the entire Church.

Ques. 3. Where is the supreme, or highest, legislative, executive and judicial authority of the Church to be lodged?

Ans. According to the plan adopted by the General Conference of both Churches this is to be in the General Conference.

Ques. 4. Is the authority of the General Conference to be absolute?

Ans. No. The General Conference of the M. E. Church, South, said the General Conference should not have authority to pass on the constitutionality of its own acts and the General Conference of the M. E. Church said the General Conference should exercise its legislative, executive and judicial authority under constitutional limitations, and if it is limited it certainly is not absolute in its powers.

Ques. 5. How will the constitutional limitations upon the General Conference be enforced?

Ans. Neither of the General Conferences suggested a plan for this. It will be the work of the Commission, appointed by the two Churches, to prepare a Constitution for the Church, defining the powers and duties of the Quadrennial Conferences and the General Conference and provide ways and means for the enforcement of the provisions of the Constitution governing each conference. This might be done by giving the Bishops limited veto power, or by appointing a Constitutional committee with such veto power, and providing a plan for submitting the matter to the Annual Conferences for final action.

Ques. Where would this place final authority in such matters?

Ans. In the Annual Conferences, where by all means it ought to be.

The above are some of the questions which have been revolving in my mind as I have read editorials and contributed articles, in quite a number of our Advocates, on the above question and the answers I would make to them. I believe with all my soul that the General Conference of my Church was perfectly sincere in their action upon this question, and I must believe, and do believe, that our brethren of the North were sincere in their action upon it. If this is true, and both are led by the Spirit of Jesus Christ, the great Head of the Church, the union of Methodism will come just as surely as it is His will and for the glory of His Kingdom, and I believe it is. I have always had my serious doubts about that until the present time, and I do not favor it now unless it can be had under some such plan as suggested in the above questions and answers.

McAlester, Okla.

FROM SOUTH CAROLINA.

Rev. S. A. Steel, D. D.

Since the great issue of the reunion of Methodism, North and South, has come up for our practical consideration, I have been rereading "The Federalist," a book made up, as every intelligent person knows, of papers written by Alexander Hamilton, John Jay and James Madison, discussing the fundamental principles of our American Government. The cases have some strikingly analogous features. The first Union formed between the American Colonies grew out of the emergencies of the war with England for independence, and was found to be inadequate for the purposes of national government. It was necessary to reorganize and readjust the government. We are now trying to reorganize American Methodism, to readjust its government so as to unify its agencies, eliminate needless competition, and enable the Church more effectively to grapple with its great work of evangelizing the world. Whether we succeed or fail, it is a noble ideal, and must appeal eloquently to every true lover of the Church. Hamilton begins his discussion with an observation we may well heed now. He says: "So numerous indeed, and so powerful, are the causes which serve to give a false bias to the judgment, that we, upon many occasions, see wise and good men on the wrong as well as on the right side of questions of the first magnitude to society. This circumstance, if duly attended to, would furnish a lesson of moderation to those who are ever so much persuaded of their being in the right in any controversy." Let us duly attend to this lesson, and during the earnest discussions upon which we have entered remember that those on the other side may be just as conscientious and faithful to truth as we claim to be ourselves.

Two plans are before us, and the problem is to harmonize them. Our plan contemplates a "federal" union, a system of organization that delegates certain general powers to a central authority, while it reserves the control of local affairs. The plan offered by the North contemplates a merging into one body, under the control of one supreme General Conference, having legislative, executive and judicial powers. As far as I can see these two plans are antagonistic, and offer no common ground on which we can come together. One is the plan of imperialism, that centralizes the powers of government; the other is the plan of federalism that distributes them.

Every line in the "Federalist," whose principles lie at the basis of our national government, condemns the Northern plan and is in favor of ours. There was no point on which the founders of our Federal government insisted more strongly than on the separation of the legislative from both the executive and judicial departments of government, and the judiciary from both executive and legislative. The independence of these departments was a cardinal principle of the system. The Northern plan for the union of Methodism violates, therefore, the fundamental principles on which our national government is based. The war between the North and the South did not touch these basic principles. The men who wore the blue were as loyal to them as the men who wore the gray. They are the bed rock of republican and democratic government. I do not altogether like the details of our plan, but it is thoroughly sound in principle, and offers, it seems to me, the only feasible way in which to organize a Methodism that is expected to include such diversities of peoples, interests and ministries as the reunited Methodism of the United States. And since we have a standing example of the Federal Government under which a hundred millions of people of all nations under heaven are living in peace, it seems to me that our leaders in this great issue of the reunion of Methodism would do well to seek to fashion the union on this model. That which is peculiar to Southern Methodism is too valuable and consecrated by associations, too sacred to be given up. Unless, therefore, we can unite on a federal sys-

tem which will allow us to retain all that is distinctive of our historic life, we had better remain separate and cultivate fraternity.

Columbia, S. C.

IN VIEW OF WHAT IS ON HAND.

H. G. H.

Great ecclesiastical events are to transpire during the next two years in the leading Methodisms of this country.

It will not do for the young preachers of our Church to fall short of correct and full knowledge of what transpired in 1844.

Of what brought about the great occurrence of 1844 and then the further occurrence of 1845.

I was struck with the importance of keeping up with things in current history by the statement made by Sam A. Steel recently that he once met a Methodist preacher who did not know who Munsey was.

I was helping to bury an old San Jacinto veteran once and spoke of the great battle in which the old dead man had taken part. After the service a young preacher (not a Methodist) asked me when and where that battle occurred—and yet he was a graduate of a theological seminary and had heard of John Calvin.

Let all our young Methodist preachers begin to read up on causes and scope of the division of the Methodist Episcopal Church in 1844.

Not for controversy—not to air your knowledge through the Advocate—not to get up any feeling of prejudice—not to say one word against the proposed Methodist union.

But your people who cannot inform themselves as you can, will ask you all sorts of questions and ignorance on your part on those points will be deplorable.

Bishop McTyeire will give you all the facts in his "History of Methodism," and the Publishing House will send you a number of books treating various phases of that great division and its cause and consequences.

There are many side-lights thrown upon the matter by later publications, but I found in my library an old book that W. C. Everett may be able to find in his pile of books and send to you, but it looks like it might be out of print. Here is the full title of the book ordered published by the Convention of 1845:

"History of the Organization of the Methodist Episcopal Church, South, containing all the official proceedings of the General Conference, the Southern Annual Conferences, and the General Convention."

It was published in Nashville, Tenn., by William Cameron in 1845, immediately after the completion of the organization of the Methodist Episcopal Church, South, by a committee appointed for that purpose, consisting of John B. McFerrin, M. M. Henkle, A. L. P. Green, F. E. Pitts, John W. Hanner.

Don't let any living soul ask through the Advocate or otherwise who these men were, but draw upon historical sources for accurate information—and please don't take for facts the statements of the average secular newspapers on the subject.

And Bishop E. E. Hoss will tell you that you had better verify many of the statements of the religious papers on the subject.

Just now we need to know a great many things about Methodism—historic Methodism—as well as to have a great fund of piety.

Bishop, Texas.

One gift which every human being possesses and for its use will be held responsible, is the capacity to exercise influence on other lives. In fact, every one of us does exercise some kind of influence, either for good or ill. Some are capable of exerting wide influence. Some might exert much more than they do. The power of friendship, the power of relationship, the gift of speech, of eloquence, the talent for writing, the ability for leadership, all are channels of influence, talents which should be used in the service of God and his kingdom.—Congregationalist.

THE MISSIONARY APPEAL; OR, THE TRAGEDY OF MISSIONS.

Recently the writer attended the Laymen's Missionary Conference at Houston, Texas, and heard the many strong and earnest appeals, but the most earnest, and at times almost desperate plea, for financial aid for missions by Dr. E. H. Rawlings profoundly and lastingly impressed upon his hearers the one overshadowing fact that God had heard all our prayers but one.

1. He has long since opened the doors of all nations to the gospel.

2. He has called tens of thousands to the work, and tens of thousands of the best and brightest have answered, "Here am I, send me." Every prayer has been answered and every work has been accomplished except one, the means have not been forthcoming. The best of the manhood and the womanhood has been freely and bountifully laid on the altar of missions, but the answer to the appeal for means to send, equip and maintain these thousands has been vastly inadequate. Only mere pittance, comparatively, have been contributed. The only thing of any real intrinsic value has been bountifully contributed, that is men and women.

Another strange thing has happened, no one has been called, or no one has answered the call, with rare exceptions, who has even sufficient funds to transport himself to the field, much less maintain himself when there! Why? The answer cannot be because we have not the means in the hands of members of the Church. No, millions upon millions are in the hands of a very small percentage of the membership of the Church. Yes, we have, I should suppose, single individuals in our Church that could easily meet the entire present expense of our Board of Missions perpetually. We have, doubtless, a dozen leading men in our Southern Methodist Church who could not only pay all the bills of the Mission Board at present, but could pay the added expenses necessary to send to the front and sustain all the missionaries now needed on the foreign field; and more than that, these dozen men could equip the various fields with all the lands and buildings and appliances needed and yet have an immense surplus remaining. But, you say, so far these dozen men, and hundreds of others like them, have all resisted all the public and private appeals to their duty and generosity, and we are forced to narrow our plans according to the comparatively mere pittance contributed by the poor, the well-to-do, the wealthy, millionaires and multi-millionaires. All that is contributed by all these classes only touch the rim of the world's crying need.

Why is this so? Why is it that all these thousands of well-to-do and the immensely wealthy do not adequately respond? Something must be wrong with the basis of our appeal? It cannot be that we cannot and do not awaken the sympathy of the poor, the well-to-do, the wealthy and the immensely wealthy. There is no lack of sympathy, whole audiences, including the immensely wealthy, become surcharged with emotion, but the financial responses made under these swells of emotion are humiliatingly small and inadequate. What is the trouble? Let us ask ourselves if we have been teaching the whole truth of Christ as regards wealth and the laws of the kingdom. We cannot expect the Spirit of Christ to witness to half truths adequately, nor can we reasonably expect an adequate response from men to half truths, or much less to perverted truths. What has been our teaching, since the rise of modern missions, as regards Christ's fundamental, constitutional, teaching about wealth as laid down in his declaration of the fundamentals of his kingdom? Have we not explained away his prohibition which forbids the accumulation of wealth by the individual? Have we not nullified that emphatic prohibition and justified the violation of that fundamental law of the kingdom? How have we construed this law when applied by Christ to one who was a violator of this law? Have we not made of none effect Christ's most emphatic declaration that no rich man can possibly enter the kingdom till he surrenders his wealth? Yea, have we not exalted the violator of this law and made him the chief in the synagoge? He is today often the chief ruler in our Churches.

Would not a return to Christ's

teachings regarding wealth furnish a basis of appeal that would insure the answer of the prayer for sufficient funds to send out and maintain on the fields of the world the thousands that now stand ready to go?

The basic truth which forbids the accumulation of wealth by the individual reads as follows: "Lay not up for yourselves treasures upon the earth, where moth and rust consume and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Matthew 6:13-24.

The reasons for this prohibition may be epitomized as follows:

1. Christ forbids the individual to accumulate wealth here on earth, and commands him to accumulate wealth in heaven because wealth laid up or accumulated here on earth is insecure, but wealth laid up or accumulated in heaven is secure.

2. You cannot lay up, or accumulate wealth without involving the heart, the life, "for where thy treasure is, there will be thy heart also."

3. The laying up of treasures on earth, that is the accumulating of wealth on earth, destroys the inner light. The ethical sense is obtunded and finally destroyed both in the act of accumulating and retaining of wealth on earth.

4. In the fourth place Christ forbids the laying up, or the accumulating, of wealth on earth because you cannot serve two masters, you cannot serve God and mammon. If a man accumulates wealth, he necessarily serves wealth in order to accumulate it, and in order for him to retain wealth after he has accumulated it, or after he has inherited it, he must serve it in order to keep it. This is also true as to the ethical vision. One must obtund and finally destroy the power to perceive and appreciate the ethical law, the law of love, in order to accumulate wealth and in order to retain it, after accumulating it, or holding it after inheriting it. It is utterly impossible for a man to accumulate wealth or retain wealth after accumulating it and at the same time "love his neighbor as himself." Much less can a man accumulate wealth or retain it and measure up to the commandment of love as enunciated by Christ in Matthew 5:43-48. "Ye have heard that it was said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Ye therefore shall be perfect as your heavenly Father is perfect."

Luke, in his gospel, gives this law or love in more emphatic language than Matthew which I shall quote, Luke 6:27-38: "But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them do good to you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be the sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful even as your Father is

merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

The above law of love that Christ gives in his fundamental declarations of the laws of the kingdom at the beginning of his public career, is condensed into one brief commandment at the close of his ministry that he terms "A new commandment," "my commandment," and is as follows: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. Christ again enunciates and further expounds this commandment as follows: "This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:12, 13. This law of love, as given by Christ in Matthew's gospel and Luke's gospel and epitomized in John's gospel, demands that we love our neighbor better than ourselves, that is unto self-sacrifice. It is of the very essence of love to sacrifice itself for its object. The object of the love of the Christian is every man in the world.

The law of love, as given in the Old Testament, is summed up by Christ as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." Matthew 22:37-40. This is the law of the Old Testament, the law of love that the Jew was to live by, and this law is still in force, and is necessary in order to enter the kingdom, and to remain in the kingdom. This law is the lowest possible standard in order to enter the kingdom of God, or to remain in the kingdom of God. Christ's law of love demands that we love our neighbor better than ourselves, that is unto self-sacrifice. In the light of Christ's teachings it is utterly impossible for a man to accumulate wealth and enter the kingdom, or remain in the kingdom. The only concrete cases given in the Gospels, wealth had to be surrendered in order to enter the kingdom, that is in order to salvation. Zaccheus was saved because he surrendered his wealth. The rich young man was not saved because he would not surrender his wealth. The reason why Christ said, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God," is because of the almost infinite impossibility for a rich man, in order to be saved, to surrender his wealth.

The law of the kingdom is love, and the degree of this love must be at least that which leads us to love our neighbor as ourselves, and to be as it ought to be, and as it is in all normal followers of Christ, is to love our fellows, all men, as Christ loved us, unto self-sacrifice. John, the beloved disciple, expounds this law of love in the third chapter of his first epistle, culminating in the 17th verse as follows: "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" This exposition of John's cannot mean only the discipleship, for it must be construed through the fundamental teachings of Christ as given by Matthew and Luke as quoted above.

If the foregoing exposition of the teachings of Christ is true then it follows that in order for the professed followers of Christ to be saved they must surrender all their wealth to Christ, and if all is surrendered to him, indeed, then our missionary treasury will overflow, and the last prayer of the Church will be answered, the means will be forthcoming, and the world will be speedily evangelized.

The Church must face the facts, must not, dare not, any longer read into and out of the teachings of Christ. Must cease to expound the teachings of Christ as regards wealth so as to adjust these teachings to present conditions, the present status. The Church must not adjust the Gospels to the present status but adjust the present status to Christ's teachings. If the Church returns to the plain

teachings of Christ as regards wealth, as briefly marked out in the above exposition, then the poor, the well-to-do, the wealthy, the immensely wealthy, will each respond with their means in full measure, and the missionary treasury will overflow, and thousands will soon be on their way to the lands of shadows and darkness, and "the tragedy of missions" will be no more, and the prophesy will be fulfilled, and no man shall any more say to his neighbor, "Know the Lord, for they shall all know him, from the least of them unto the greatest of them."

C. E. W. SMITH.
Katy, Texas.

PEACE IN CHURCH AND STATE.

The sole object of this note is to fully indorse and encourage some grand steps taken over these United States toward bringing together all people who will stand for right principles underlying universal peace in the world. We heartily indorse the uncompromising stand our good President (Wilson) is taking in the great question through the league in Washington. I believe him to be one of the best men at the head of any nation for many generations.

We are living in a great age—full of agitators striving to confuse and mislead the people into roads of ruin and destruction. If there ever was a time when people everywhere should stand immovable like a rock wall for right against wrong that time has now fully come.

I am so glad to see all Methodism coming together in one great body; we think this is a good step in the right direction, and worthy of our indorsement, but we should ever remember that human organizations, though the wisest and best men may frame, if they have not Christ as their foundation, for the structure or building, it will not stand the test, but will fall and great will be the fall of it.

Now, I see a way, and the only way, to universal peace and happiness for every rational being in any part of the world, and that way is through the Spirit of Christ, who says, "If I be lifted up I will draw all men unto me." If we have not the spirit of Christ we are none of his; but if we have his spirit, and walk in the light as he (Christ) is in the light then we have fellowship one with another, and his blood cleanseth us from all sin. So we see if all persons would believe this statement, they would be coming together from every angle of the compass from all the world into universal peace. Then Christ would reign in the hearts of the people as King of kings and Lord of lords. We see it coming, but it is coming up through great tribulation.

I want to congratulate you for the good paper you are giving us through the pages of the Advocate; also for fine editorials each week, and plan suggested for organization of Methodisms.

With best wishes for your future success, spiritually, physically, socially, financially, or otherwise.

THOS. A. RAPE.
Ballinger, Texas.

WATCH AND WARD THE CHILDREN!

Childhood is a peculiarly interesting phenomenon because it represents the period of most rapid and significant growth. When things are developing and taking shape it is worth while to look on, which is to say that the boys are worth watching. It is far better and cheaper to start the boys right in their growth than it is to try, after they have once become deformed, to bend them back to a proper standard. Horace Mann's motto was: "Wherever there is anything growing one former is worth a thousand reformers." While everybody admits the truth of this observation when it is distinctly uttered in their hearing, most people are so busy that they neglect the cultivation of the children, or bestow upon that problem only the odds and ends of time left over from other matters. Yet children are the chiefest interest of society—if the world only knew it—and it will never do to take one's eye off them, or to permit them to think that they are forgotten. Nurture the children as you would so many tender plants; guard them and guide them; give the boys and the girls the full benefits of a Christian watch and ward.—Zion's Herald.

NOTES FROM THE FIELD

AT WORK AGAIN.

I just wanted to say that with improved health I am again at work, having been appointed to Madisonville Station for the remainder of the conference year.

The harness feels good, and the work comes natural to me. These good people are showing us—wife and I—many kindnesses, and we are going to give them the best service of which we are capable. J. W. JOHNSON.

MASON.

We are here in a great union revival with five Churches. Rev. J. T. Tracy is our pastor and he is a prince. They tell me he is a fine preacher. The German M. E. Church and the Southern German Church are with us in the fight. We opened eight days ago and have had 115 or 120 conversions and reclamations and will likely reach the 200 mark before we close. We are arranging our slate for fall and winter dates. Anywhere in Texas, Oklahoma, Missouri, Kansas, Arkansas or New Mexico.—J. T. Bloodworth.

NEW ZION, OKLAHOMA.

Just closed out a glorious meeting at New Zion, with thirty-five conversions and twenty-one accessions to the Church. Dr. Peterson, our beloved presiding elder, assisted me some in the meeting, preaching as fine sermons as I ever heard. He certainly knows how to deliver the message. This meeting makes a total of sixty-one conversions and twenty-eight accessions to the Church on my work this year, for which I am very thankful. I commenced my meeting at Caney yesterday, at 11 o'clock. I will ask all Christians who read this to pray for our success at this place, for we sure need a revival at this point.—C. D. Davis, July 24.

TRENT.

We are here in the midst of a great revival. W. C. Hilburn, from Hico, is doing the preaching and it is being well done. The writer and his wife have charge of the music. The meeting began the 9th inst., and will continue all this week. Brother Gattis, the pastor, is in high favor with all the people. He has just closed a splendid meeting at Noodle, one of his Churches. W. P. Garvin, of Merkel, did the preaching. We begin a revival at White Flat for Brother Gattis the 28th inst. Also one at Blair Friday night before the third Sunday in August. Pray for us that God may be pleased to greatly use us. Any one desiring our services in a meeting after the first of September, address me at Sweetwater.—E. S. Cook.

PLAINVIEW STATION.

We closed a very gracious meeting here on the 9th of this month. The pastor did the preaching, and Bro. R. E. Huston, of Greenville, Texas, led the music and assisted in personal work. Bro. Huston is good help. As a choir leader is equal to best, and knows exactly how to be of the highest service to the pastor in the work of a meeting. His special work now is assisting pastors in holding their own meetings, and I am fully prepared to recommend him to all brethren who need such help. We have received 32 into the Church, and 20 more to be received, and perhaps others will join. Every department of the Church has been wonderfully blest. To God be all the praise.—J. W. Story.

WINNSBORO.

We have had a revival of remarkable power. There were about 250 conversions and reclamations and 109 have joined our Church and several more will come in. The entire town and surrounding community was brought under the influence of the meeting and the indirect influence of the meeting was as gracious as the direct benefits. Five fine young men acknowledged their call to the Christian ministry and four young ladies gave themselves to special service. Two of the young ladies are at work now and one of the young men—a graduate in law—was recommended for license to preach. Rev. L. E. Conkin led in the meeting. He is a remarkable preacher—one in a class to himself. His methods are sane. He preaches the old-time gospel, directs it to the conscience of the people and depends upon the Holy Spirit for the results. He is free from the objectionable features of the professional evangelist. He builds the congregation to the pastor and the Church all the time. His influence will long abide in this community. Mr. W. H. Matthews of Corsicana led the singing for two weeks and Brother G. B. Carter, of Byers, assisted the last two weeks. Miss Eula McGuire, of Celeste, was our pianist and she was a very efficient helper with children and young people. Her training at Scarritt, together with her native ability, makes her very fine. The work here is in fine condition. Finances are in good condition. The whole Church is on shouting ground. The Church has become the center of the community life and all in all

Winnsboro is right side up. Brother Bryant has been very helpful to me this year. His careful oversight of the work and brotherly counsel have done much in the progress of the charge. He was with us several times during the meeting and with prayer, exhortation and counsel he made himself felt. His work all over the district has been marked with progress and uplift.—Jno. E. Roach.

DUNDEE MISSION.

Our revival at Dundee has just closed and it was truly an old-time revival of old-time religion. We united with the Presbyterians and Bro. J. L. Cleveland, of Celina, did the preaching, and Bro. Claude King, the beloved pastor, was also with us and did some faithful work. Bro. Cleveland is a splendid preacher, with a passion for souls, and brought us the gospel message fresh from the throne. The result was God accompanied the message in convicting and converting power and above thirty souls, including backsliders were brought into the kingdom. The Church was also greatly revived and we all rejoice and give God the praise. The other Churches came in for a liberal share of new members and we have received seven with more yet to follow. We have four meetings yet to hold and are praying for and expecting great things of the Lord in the next few weeks. Pray for us.—A. O. Hood, P. C.

LANCASTER.

Lancaster has just had one of the best revivals she has had in a long time. Rev. Lewis Stuckey, of Carrollton, did the preaching, and Mr. C. R. Hooton, of Mineral Wells, led the singing. They are both young men and are eminently able to do the best of work. Lewis Stuckey is the best young preacher I have ever heard. The fact is, not many older ones can beat him. He hit sin with a vim and some of the card players and dancers said that they would quit. Mr. Hooton has a well trained voice and is a splendid choir leader. There were about thirty conversions and that many additions to the Church. Lancaster, financially, is in much better condition now. An old church debt of about sixteen hundred dollars was recently raised. My presiding elder, Brother Egger, came down and in a personal campaign the entire indebtedness of the Church was raised. Those acquainted with the struggles this Church has had will be glad to learn of her success.—E. L. Wright.

SAN ANTONIO—TRAVIS PARK.

This great, historic Church is growing, and every department in excellent condition. Since the beginning of this conference year the pastor, Rev. C. Wesley Webdell, has received into the Church 325 members. There are conversions and additions every Sunday. The revival spirit pervades the entire Church, and large congregations attend the services, notwithstanding the intense heat. Last week 150 attended the midweek prayer service. The Sunday School, under the direction of the consecrated superintendent, J. W. Woodson, is doing most excellent work. To date the Church has met all current bills monthly, showing a healthy condition along financial lines. Great is Travis Park Church and great are her people. Dr. W. C. Briggs, of the Southwest Missouri Conference, spent Sunday in the city, attended Church at Travis and preached a great sermon Sunday evening. Dr. Briggs is one of the strong men of Methodism.—Pastor's Assistant.

THRALL AND LAWRENCE CHAPEL.

I have been thinking that I would write the Advocate a few lines ever since I was appointed to the Thrall and Lawrence Chapel Charge. I have two small Churches, but they are mighty in works. We have a new church at Thrall built by Pastor Poetel last year. Since the writer has taken the pastorate we have put new pews in the Thrall church and had the house screened which makes us a comfortable building at Thrall. At Lawrence Chapel we have builded a new church house which is the most beautiful church house I have ever seen in the country, which was dedicated by our worthy presiding elder, T. S. Armstrong, the fifth Sunday in April. Our people at Lawrence Chapel are spiritual and full of good works. We have one of the best Sunday Schools in Georgetown District. Also an Adult Wesley Bible Class and a Senior Wesley Bible Class and an active Epworth League. All indebtedness is provided for and we are going after our conference collections. We have had thirty accessions to the work, just closing one of the most spiritual revivals. T. S. Armstrong, our worthy presiding elder, doing all the preaching, which was a great spiritual uplift to our people. We also have fenced our beautiful cemetery and church property with a cemetery league thoroughly organized to see to it that the cemetery is kept clean. And truly we live out in the sticks, but all our services are conducted in the regular order. I mention sticks because it is the writer's first year in country life, and my family and self are undergoing many new experiences. But life is sweet and pleasant among the green foliage and whistling birds and especially among so great a people as live in Lawrence Chapel community.—J. D. Kursell, P. C., Beakiss, Texas.



DR. A. M. RAGLAND.

The above is a likeness of Dr. A. M. Ragland, of Pilot Point, Texas. Dr. Ragland recently celebrated his fortieth year of continuous service in the Sunday School here. In 1876 a young men's class was organized and Dr. Ragland was selected as teacher, and while he has served in other capacities at times he is now teaching the same class. We are all proud of Dr. Ragland's faithful record. E. V. COLE, P. C.

VICTORIA.

We are still forging forward in Victoria. The Friar Evangelistic party have just closed a great meeting here. There were something like two hundred reclaimed and converted. The Methodist pastor took an offering at the close and secured more than a thousand dollars for the evangelist and his helpers. Brother Friar is a strong, stirring preacher, one of the very best in the evangelistic field, and his helpers help. Churches cannot go wrong in using him. Our Churches are on the best relationship today in their entire history. The co-operation was beautiful. Methodism continues to lead in the city and also to grow. This charge will pay the pastor eighteen hundred or two thousand dollars next year. We have received a hundred and eighty members since coming here a year and three quarters ago and that number will go to two hundred next Sunday. The Lord is with us and our people are united to a measure that they have not been for many years.—Wallace M. Crutchfield, P. C.

REVIVAL ON ABERNATHY CHARGE.

We have just closed one of the best, if not the best, meetings ever held at Pearce's Chapel, one of the oldest Churches on the Plains. Our friend and former pastor, James M. Wynne, of Cisco, did the preaching and he did it so well that we are reminded that the old time gospel will save sinners in this present day. If Brother Wynne preaches anything he preaches the simple gospel, and as a result sinners are converted and the Church and entire community built up along spiritual lines. In this meeting backslidden Church members were awakened, quarrels settled, family altars established. One man who had been seeking the Lord with all his heart for twenty years gained the victory and is now a very enthusiastic worker. The meeting lasted only a week and as the country is not very thickly settled, and another meeting in progress near by our crowds were not very large; but these hindrances were overcome. As a result of the meeting seventeen people were converted, fourteen joined our Church, eleven on profession of faith. Several will join other Churches. As a token of appreciation the good people gave Brother Wynne an offering three times as great as has been given an evangelist heretofore. We feel that the Almighty sent this man to us and the good he did among us cannot be estimated. Anyone needing help for a revival need not overlook J. M. Wynne.—B. Y. Dickinson, P. C.

KILGORE.

We have just closed our revival meeting at Kilgore. And it was one of the best meetings we have had in this town for many years because of the work that was done within the Churches. We say this, because nearly everybody here already belonged to the Church. And the work we most needed was to convert or reclaim and develop the Church members. We invited the co-operation of the other Churches and begun on Wednesday night, Brother Frank Platt, of Henderson, and our old friend, Brother Leland Malone (Baptist), dropped in and preached three sermons each for us and surely they were sent of the Lord for their preaching seemed to be just what we needed. On Sunday night Bro. Walter G. Harbin came and took charge of the meeting and for nine days he "declared unto us the whole counsel of God," closing out Monday night. The other Churches of

the town responded heartily to our call to come over and help us. The congregations were large and attentive and we sincerely believe that almost everybody, both young and old, who attended the services resolved to a better life. The Churches of our town were awakened, many were reclaimed, and six bright children were converted and joined the Church, with perhaps several to join the other Churches. We loved Bro. Harbin before he came this time, but now we love him more. He is a good preacher, a hard worker, and a most brotherly fellow. On account of sickness his singer and helper, Bro. T. Royal Smith, had to leave us before the meeting was well under way but our people rallied to the song service and we won a victory anyway. We have several other meetings yet to hold and are expecting a great awakening throughout the entire charge.—A. J. McCary P. C.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector, Field Secretary.

The Mexican Interdenominational Sunday School Convention in San Antonio made a small gap in our usual round of Sunday School Institutes. Feeling a deep personal interest, and recognizing the obligation of our West Texas Sunday School forces to assist in the evangelization of our West Texas Mexicans, I provided a place for the convention in my schedule of engagements—especially so since the committee had given me an urgent invitation to attend and take part. Several of our Sunday Schools are co-operating effectively in the Mexican work, and that the number of such schools may be greatly increased is much to be desired. Aside from such contribution as the Field Secretary was able to make to the program it was a genuine pleasure to note that Sunday School organization among the Mexicans is growing in interest and efficiency. This, the fourth convention for Texas, was the largest and best attended of all. The five Protestant denominations represented will realize a quickening of interest and increase in Sunday School and general missionary efficiency. The big Mexican Methodist Church which now accommodates at least five hundred hearers was filled more than once. The Mexican Sunday School in this Church is worthy of special mention. The membership of more than four hundred, under the leadership of Rev. J. A. Phillips, and his efficient wife, has attained to a degree of organization which might serve as an inspiring example to a large number of other of our American schools.

Attendance upon a recent session of the San Antonio Methodist Preachers' Association furnishes an item of Sunday School interest which I consider worthy of publicity. During the making of reports Rev. J. H. Groseclose, presiding elder, stated that he had written to the Conference Treasurer for the report of his district with reference to Children's Day. He is squarely behind the proposition and proposes to see that the day is observed according to the Discipline in every school in his district. All the West Texas Conference presiding elders have given assurance of personal interest and co-operation along this important line, and I believe the report at conference will be record breaker.

ATTENTION, JUNALUSKA CONFERENCE!

The flood conditions in North Carolina and the consequent interruption of railroad traffic over large areas made prompt action necessary in the interest of our Triennial Laymen's Conference set for August 1, at Junaluska. Accordingly a meeting was held in Knoxville, July 21, to consider the situation, there being present John R. Pepper, E. H. Rawlings, W. W. Pinson, James Cannon, Jr., and Geo. R. Stuart. Leading officials of the Southern Railway were called into counsel and a survey of the whole situation was made. All the contingencies and probabilities were weighed and discussed at length. The conclusion reached was that it would be impossible for the railroads to handle the traffic August 1. It was therefore decided to postpone the opening date of the conference to August 15, in order to give time for the restoration of normal traffic.

As soon as it became evident that postponement was inevitable, speakers at a distance were communicated with, and almost without exception signified their acceptance of a later date. Hence we will be able to carry out the program as published. In case there are any changes, no effort will be spared to strengthen the program.

This clearly unavoidable change is regrettable from a human standpoint, but is one of those events against which human foresight is helpless. Hence, we accept it without abatement of enthusiasm or hope. The plans are progressing so finely and the indications from every part of the Church are so cheering, that the temporary postponement will not prevent a great conference. Arrangements for entertainment will be in excellent order, and all other plans will be only the more perfect.

Let everybody concerned lay hold with renewed zeal and determination to make this the greatest conference in our history.

JOHN R. PEPPER, President.

E. H. RAWLINGS, Field Secretary.

WEST OKLAHOMA CONFERENCE NOTES.

Rev. E. R. Welch, Correspondent.
The Oklahoma Methodist Assembly at Guthrie has come and gone and nothing but the most pleasant memories remain. It was the best ever. The Secretary will furnish the Advocate with an extensive write-up. It was good to be there. Next year it will be much better. Plans are already perfecting to that effect.

Brother W. P. Damon, one of our St. Luke's most active laymen, recently had the misfortune to fall and break a limb. For some time he has been confined to the Wesley Hospital, but is now back in his accustomed place.

Judge Ed Vaught, of St. Luke's, and his sister, Mrs. Ayers, have the sympathy of their many friends in the death of their father, which occurred July 6, at his home in Wytheville, Va. Judge Vaught is one of our very strongest laymen.

Rev. R. E. Regan, our pastor at Lone Grove and Wilson, has recently undergone an operation for appendicitis at Wesley Hospital, Oklahoma City, but is now about recovered and hard at work. This week he is starting a revival at Wilson being assisted by Rev. C. A. Long, of McKinney, Texas. This year Bro. Regan has been a continual sufferer, but has kept at his work and has already passed all the second year course of study. His people are much devoted to him. He is the embodiment of loyalty, consecration and refinement.

Rev. T. G. Peterson, of Purcell Station, is in high favor. Every department moves on well. He soon begins a revival with his son, Rev. J. O. Peterson, of Waurika, doing the preaching. (It will be done well). Another son, T. Marcus, will do the singing. Bro. Peterson believes in printer's ink and runs two columns weekly in the Purcell Register. It is most profitable reading, too. Nothing pays better.

On Thursday, June 22, Little Roscoe Lovejoy Brigham, infant son of Rev. and Mrs. R. A. Brigham, of Franklin, Okla., went away to be with God. The funeral services were conducted by Rev. W. M. Wilson in the church at Norman. May the comfort of the Holy Spirit be given to these grieving parents.

Rev. J. C. Morris has recently been assisting Rev. J. W. Martin in a meeting at Victory. Morris has broken all previous records for his charge. Salaries are all paid up to date. Revival interest good.

Judge and Mrs. J. P. Sampson, of Duncan, recently celebrated their golden wedding. In the presence of a large number of guests they took anew the marriage vow, Rev. R. O. Callahan, the pastor, officiating. Eight children graced this union, all now living and present. There are twenty-five grandchildren and two great grandchildren. In addition they have reared seventeen orphans to young manhood and womanhood. Brother and Sister Sampson are stalwart and useful Methodists. Their worth can't be estimated to our Church and the community of Duncan.

Two churches already have been built on the Clinton District and others are on the way and will be completed by conference. Several old debts have been paid and the district is in fine shape. Despite the coming of that fine girl to the district parsonage, Stewart keeps moving—and the boys up there believe in him and have caught his enthusiasm.

Rev. J. L. Gage, of Eldorado Station, is holding his own revival. Some splendid improvements have recently been made on the parsonage. A kitchen has been added and the inside papered and painted and the outside is now being painted. Good! Gage wants to go back. He is frank enough to confess it. The people, too, are willing. So what hinders? His Sunday School has been raised to the standard of efficiency and fine work is being done in every department.

A strong sermon of Rev. R. L. Ownby, of St. John's, Oklahoma City, recently appeared in the Daily Oklahoman. Ownby is making good in a difficult field.

Rev. Frank Barrett's address on Prohibition was a brilliant masterpiece and caught the audience and held it spellbound. Dr. Barrett is at home with this subject and wields sledge hammer blows.

Rev. Walter Douglas, of Frederick, made his debut before our Oklahoma brethren in his lecture on "Facts and Philosophy." It was one of the best numbers of the assembly.

Another new man amongst us is Rev. L. L. Cohen, of Chickasha. Brother Cohen came, saw and conquered us. He delivered a series of great lectures on "Missions," from Dr. Speer's book as a basis. Big in body, mind and heart, Cohen has received a universal eulogy into all hearts.

the young men of his time. His memory seems perfect and his descriptive powers wonderful. His life has not been embittered by his afflictions. Rather the reverse and he moves in and out amongst his brethren with a lasting benediction.

Rev. C. H. Armstrong is this week assisting Rev. J. W. Williams, of Joyner, in a meeting. Armstrong shines in a revival. Some men are themselves guarantees of a revival. Charlie is one of them.

Rev. W. M. Wilson, of the Oklahoma City District, has organized his district according to the plans of the Discipline for a forward advance in Sunday School work. His recent message to the District Conference was a great utterance and will be published by request of the conference in the Texas Advocate.

We wish to call attention to the brethren to the inability of the writer to get the notes necessary for his column unless the brethren send them to us. Please heed this call and let us have all items of interest. Just the facts. We will embellish according to taste. Presiding elders will also please take due notice.

So many have spoken and written kind words about this department that we thank God and take courage. We want to make it a blessing.

Note.—Let all Children's Day collections be sent direct to Rev. W. L. Anderson at El Reno. He is the Conference Teller. This is the correct channel. He will remit to the Treasurer of the Sunday School Board. Don't send collections to the General Board at Nashville.

NEED OF EDUCATED CHRISTIAN LEADERSHIP.

J. W. Beeson, A. M., LL.D., President Meridian College, Meridian, Miss.

Every Christian movement had an educated leadership. Martin Luther, John and Charles Wesley, and other leading reformers were men of brains as well as of piety. Any good man or woman is a blessing to a community, but when that good man or woman has an educated brain, a trained mind quick to think and alert to act, the good accomplished is tenfold greater. If John and Charles Wesley had not been university trained men there never would have been a Methodist Church raised up "to spread scriptural holiness over the land." These men, good as they were, would likely never have been known outside of their father's small parish. The scholarly brain of Martin Luther, under the guidance of the Holy Spirit, not only conceived the plan of the Reformation, but commanded the respect of the thinking world and made even his persecutors take notice. If he had been an ignorant, unlettered man, no matter how pious he was, he never could have been a mighty leader to change the religious map of the world.

If it took educated men for leadership in those earlier days, how much more does the twentieth century need educated leaders. Never in the history of the world was there so great demand for men and women of massive brains and trained minds to grapple with the mighty problems of this century. The body politic is more complicated than ever before, the problems of life are more complex and intricate than they were even a decade ago. If young people expect to be leaders of thought in Church and State, they must prepare for leadership. If they are content to be mediocre, or to drift with the tide they need no preparation. Anybody can do that. Some people seem to think if one is religious that is all that is required. They seem to settle down into a sort of religious laziness and make a good case of salvation and excuse for not studying. This is inexcusable and should not be encouraged. Of course God sometimes finds an uneducated man wholly given up to him that he can use better than any one else, and when it is too late for him to go to college, he performs a miracle by sending him out as a firebrand and uses him greatly in spite of his lack of education. But this is the exception and not the rule. Even they are hard students and God honors their efforts. They are not great on account of their ignorance but in spite of it. How much more could they have accomplished had their minds been properly trained from their youth.

To be sure no sort of education, however good or extensive, can be substituted for the work of the Holy Spirit. That is the mistake made in many Church schools of today. The students receive the proper classroom training but are not taught to "tarry at Jerusalem until ye be endued with power from on high." "These ought ye to have done, and not to leave the other undone." Not only should the



REV. W. D. BRADFIELD, D. D.

Monday, July 24, 1916, marked the 50th milestone of the editor of this Advocate. The publishers, without his knowledge, print his picture and wish him bon voyage for the next half century.

mind be trained, but the heart must be "baptized with the Holy Ghost." It takes both qualifications to meet the Bible standard of leadership such as is needed for this twentieth century wilderness. This is one point wherein our Churches are failing. We too seldom find the trained mind and Spirit-filled, fire-baptized heart in the same person. If they are on fire with holy zeal and are ignorant they may develop into zealots or fanatics. They may fly off at a tangent or run off after some wild fire or some strange doctrine. If they are highly educated, without being at the same time deeply spiritual, they may become higher critics, cold dead formalists or worldlings. If preachers, they may fill their pulpits with doubts and preach anything but a pure gospel of full salvation, such as will satisfy the hungry hearts of their hearers. It is a question whether many of the modern theological schools are not doing more harm to those they are preparing for the ministry than good. If the young preacher enters with a heart on fire and full of zeal as a soul-winner, he too often comes out toned down spiritually until he is not a soul-winner if he has not really lost his own faith in the power of the gospel to save.

We need more colleges with such a spiritual atmosphere about them that it is difficult for students to remain a year and not be Christians, or if Christians, come out better than they enter. I know that this is possible. For twenty years Meridian College at Meridian, Miss., has sent out over ninety per cent of its boarding students as Christians that stay as long as a year, and it is the rule for all Christians to go out stronger and better Christians than when they enter. Over 100 young ministers and nineteen foreign missionaries have gone out from this college in fourteen years. Not a year has passed for twenty years that there have not been from one to three genuine revivals in the college each year. God still has power "to save from the uttermost to the uttermost." Young people can be reached and in college is the time to reach them if they are not Christians; and if they are Christians, they should be kept in the warmest, most spiritual atmosphere possible. While having their minds trained to grapple with the mighty intellectual problems that confront this generation, the heart should have equally as deep religious experience and development spiritually to be able to stand the storms of this "wicked and perverse generation," and to meet the new and more subtle temptations and testing of this century.

It is not only "Church doctrines" that the young people need. The greater need is heart purity and the infilling of the Holy Spirit. That is what our educational institutions should stress more, not so much in theory as in practice. The authorities should see to it that the real heart-life is stressed along with the intellectual training. No one need fear that the young people will be too good. The devil will see to that. Some people seem to be more afraid of that than they are of the devil. The Church has shied from terms and expressions until it has almost lost what the terms stand for. Deep piety is too rare in congregations as well as in schools. We need more really great men and women that are at the same time de-

vout and Spirit-filled, "with clean hands and pure hearts." We need trained, educated leaders that really know God and are serving Him with a whole heart, not swayed by the world, yet intellectually able to battle with the world and cope with shrewd men that are enemies of everything that is noble and good. We have too many intellectual giants and spiritual pigmies, and spiritual giants with mediocre brains. God needs and wants the best for his children. There is nothing too good for those he loves.

Let parents place their children in those schools where they have every reason to believe they will not only come out intellectually equipped, but where they will be taught to tarry till they be endued with power from on high. It is not enough to know that it is a Church school. I have come to believe that there are some Church schools that are as dangerous, or even more dangerous than some State schools, because they pass as Christian schools and are even unsound in doctrine, to say nothing of the lack of spirituality. Let the test be the products they are now sending out. "By their fruits ye shall know them," was spoken under inspiration. Look at the students that come from a college. Do not select the exception as the example but the rule. That is the test to apply.

May God give us more great leaders who are educated, devout men and women to grapple with the problems of this century. To have them they must be educated in an atmosphere of deep piety. May God give us more education of this kind.

SEMI-CENTENNIAL IN SAN BERNARDINO.

St. Paul's Methodist Episcopal Church, South, of San Bernardino, California, had the honor and distinction of celebrating her fiftieth birthday last Sunday, July 16. The deed was made fifty years ago July 20. The Church really had an existence prior to this, but there is no record of it except tradition. The deed is the only written record for at least eight years of her history. Early settlers say that a Brother Stewart was here occasionally as early as 1863, but did not organize a class. Bishop Fitzgerald tells us of him in his California Sketches.

Fortunately we have four of the charter members living to tell us of the "beginning" and bless us with their continued interest and joy in the Master's service. Father Beam and Mother Barton are both "shut ins." Almost ninety years are behind them, deprived of the blessings of attending the house of worship they helped to organize, build and maintain. Old in years, feeble in body; but rich in hope and faith, without a cloud at sunset. Sisters Cave and Fulgham are the other two. Both were at the service. It was one of the great days of their lives.

The spirit that founded this Church has never departed from it. From a small and unfavorable beginning the whole valley has been blessed. Other Churches followed. Altars were erected and strong Churches have been built up. Every section of this country is blessed by the labors of those faithful pioneers. Only an all-wise Heavenly Father can reward the many that have contributed to the upbuilding of his kingdom in this valley. I have no way of telling how many have been members. Twenty-six pastors have served this congregation. Four of them served four years each, two served three years, ten served two years and ten served one year or less. We close our quadrennium with the church free from debt and in splendid repair. Our increase during the four years is about 100 per cent. W. J. LEE, San Bernardino, Calif.

"When we look into the long avenue of the future and see the good there is for each of us to do, we realize after all what a beautiful thing it is to work and to live, and be happy."—Robert Louis Stevenson.

"Do not develop the habit of grumbling. It is always easy to find something that does not suit you, if you look for it; but Paul was wise enough, and religious enough, to keep his vision focussed in the opposite direction. He said: 'I have learned in whatsoever state I am, therewith to be content.' It was not natural for him to do that any more than it is for you; but he had 'learned' the lesson. Through grace you can do the same."

July 27, 1916

heartily to our call to us. The congregations and we sincerely everybody, both young and services resolved to a riches of our town were reclaimed, and six bright and joined the Church, to join the other Bro. Harbin before he now we love him more. a hard worker, and a On account of sick-helper, Bro. T. Royal us before the meeting at our people rallied to won a victory anyway, meetings yet to hold great awakening through. A. J. McCary P. C.

CONFERENCE NOTES.

Field Secretary.
denominational Sunday San Antonio made a round of Sunday School deep personal interest, obligation of our West forces to assist in the West Texas Mexicans, I the convention in my especially so since ren me an urgent invitate part. Several of e co-operating effectivek, and that the number be greatly increased is Aside from such con-Secretary was able to was a genuine pleasure School organization is growing in interest be fourth convention for 1st and best attended utstant denominations e a quickening of in-Sunday School and gen-ity. The big Mexican ch now accommodates hearers was filled more ean Sunday School in y of special mention. ore than four hundred, of Rev. J. A. Phillips, has attained to a de-hich might serve as an large number of other ds.

recent session of the t Preachers' Associa-of Sunday School in-er worthy of publicity. d reports Rev. J. H. der, stated that he had nce Treasurer for the with reference to Chil-sarely behind the prop-o see that the day is the Discipline in every All the West Texas lders have given assur-ress and co-operation inc, and I believe the ill be record breaker.

ALASKA CONFERENCE.

in North Carolina and tion of railroad traffic prompt action neces-our Triennial Laymen's ugust 1, at Juneau. A was held in Knoxville, he situation, there be-pper, E. H. Rawlings, Cannon, Jr., and Geo. ficials of the Southern o counsel and a survey as made. All the con-ties were weighed and he conclusion reached mpossible for the rail-ific August 1. It was tione the opening date ugust 15, in order to ation of normal traf-fic. evident that postpone-peakings at a distance h, and almost without acceptance of a later able to carry out the In case there are any e spared to strengthen

ble change is regretta-ndpoint, but is one of hich human foresight cept it without abate- hope. The plans are d the indications from h are so cheering, that ment will not prevent rangements for enter-celent order, and all y the more perfect. ned lay hold with re-ination to make this in our history. PPER, President. INGS, Field Secretary.

WHY SOUTHERN METHODIST UNIVERSITY IS A GOOD PLACE FOR MEN OF WEALTH TO INVEST THEIR MONEY.

Bishop Edwin D. Mouzon.

This communication is addressed primarily to men of means—to those whom God has intrusted with more than enough to make life barely comfortable, and who are asking where they can best invest for the glory of God the wealth which Providence has placed in their hands.

Southern Methodist University is the outgrowth of a popular movement. The great foundation which has been laid here and the great work which has been begun, under such auspicious circumstances, owe their inception not to any one man, but to many. With the exception of \$200,000 from the General Board of Education, no gift larger than \$25,000 has come to the University, and two so large as that. Most of the gifts have been comparatively small, and have come out of the prayers and self-sacrifice of men and women who love God and his Church. No holier offerings have ever been made to God's kingdom than to Southern Methodist University. More than 15,000 individuals have made contributions. The Church has never seen anything like this!

Henceforth the University must depend more on those of larger means. The time has come when we are able to come with confidence to wealthy men and offer Southern Methodist University as an institution offering large returns for large investments. I desire to set down briefly why Southern Methodist University is a good place to invest money.

1. Southern Methodist University is the one connectional university for the Methodist Episcopal Church, South, west of the Mississippi River—made such by action of the General Conference. Its claims and opportunities are thus guaranteed by the whole Church.

2. Its attendance during the first year of its history was 706—the largest attendance ever enrolled by any university in America during its first year. Henceforth our problem is not the problem of getting students, but of getting money for dormitories to house the students who wish to come, and endowment that our professors may be adequately supported.

3. The financial management of the University is such as to commend it to men of means. We are happy to announce that the university has met all current expenses this first year. Every teacher has been paid in full and all overhead expenses have been paid.

But note this: Many of our teachers, having faith in the Church and Southern Methodist University, are working for salaries entirely too small. I appeal to men who are stewards of God's money to come to the assistance of these men who for love of God are serving the Church and the cause of Christian education.

4. There are no school buildings in the South equal to those on our campus. A visit to the University and a sight of these imposing buildings will reveal the fact that we have built and are building for the centuries. There is no place where one may be surer that one's money will go on bearing thirtyfold and sixtyfold and a hundred fold long years after his body has gone back to dust.

5. Just before our recent commencement our executive committee employed expert assistance, and went into the minutest examination of the financial condition of the University, just as the Government examines into the affairs of a national bank. Two gratifying facts were revealed: (1) No mortgage or lien lies against the campus, the buildings, the equipment, or the endowment. (Let the significance of this fact be not overlooked.) (2) The assets of the University exceed the liabilities by \$2,602,935 (and let it be carefully observed that such liabilities as we have do not lie against the University proper, but against certain property that has been improved and against certain notes held by the corporation). This is the strongest point in this communication. Our trust has been administered in such a way as commends the University to men of means.

6. The University directly determines the character of teaching done in the small college and the public school. We must have the school and

the small college. They bring education down to the people in a close and personal way. But men who teach in these schools have been trained in the University; and what is taught in the University comes directly to the small college and the school. Exactly in this way Chicago and Columbia are giving character to what is taught and to methods used in our colleges throughout the South and West. The point of this paragraph is just this: If Methodism is to influence those who attend smaller institutions, she must have her Universities, else we shall turn over the training of our teachers to others.

7. This brings us to another fact. In all the South there is not one great University. In no list of, say, the fifteen great universities in the United States, would one find named one single Southern University. I find that there are twenty-two universities having membership in the Association of American Universities. Only one of these is in the South, namely, the University of Virginia. The University of Missouri is also one of these; but Missouri can hardly be called "the South," being rather the Middle West. Surely the time has come when the South ought to have her proper part in the educational forces of America. And surely the time has come when Methodism ought to have her proper influence. Certainly there is no finer field to be found in the world. Look at the map of the United States. See what the future holds for this part of our land. Men of means, for love of land as well as for love of Church, do something that is worth while!

8. And once more, consider that it takes large money to build a University. We have barely made a beginning at Southern Methodist University. Two and a half million dollars is just a good, hopeful start. When we write the word "university" we are not thinking in terms of thousands, but in terms of millions of dollars. A university is a big concern, and cannot be built and maintained without big money. Take, for example, a few figures, which are only approximately correct: Columbia University is represented by \$38,000,000; Leland Stanford, Jr., by \$30,000,000; the University of Chicago by \$26,000,000; Cornell, by \$15,000,000; Yale, by \$13,000,000.

These figures ought not to discourage us. They should call us to larger consecration. Heretofore the South has been poor. We are poor no longer. We also have now our men of large means. These great institutions were not made by popular subscription. They were made great by great gifts from wealthy individuals. Emory University in Atlanta has been made possible by the princely gift of a wealthy and liberal layman who loves his Church and his country and his God. If Southern Methodist University is to be made the great institution which it ought to become, it will be made such by the gifts of the rich as well as by the sacrifice of the poor. In view of the facts here presented, I submit that there is no place within the bounds of our Church, and none in America, where large money will bring greater returns than here in Dallas, at Southern Methodist University.

After the manner of the preachers, let me say "finally" that our Church has certain educational standards which must be measured up to. No institution in our Church can be classified as a University unless it has at least \$1,000,000 in productive endowment. While our buildings, our equipment, and our endowment is much more than is necessary to a college in the "A" class, we are not building a college here, but a University. The potential assets of the University make it certain that we shall later have a liberal endowment. But our present need of endowment is urgent, and the opportunity is inspiring. Not that we have set before us the minimum of one million dollars' endowment as a goal. We shall go far beyond that. We must take our place with the great universities of the country. But let us first reach the minimum. We invite the closest scrutiny into all the business affairs of the University.
Dallas, Texas.

Since it has been laid upon humanity at all times to be a cross-bearer, to have its Gethsemane and its Golgotha, so, as we read, must there have been also reserved for it a Resurrection and Ascension, and exaltation to God's right hand.—Brierley.

WHY I CANNOT ACCEPT THE VIEWPOINT OR CONCLUSIONS OF THE HIGHER CRITICISM OF THE BIBLE.

Carefully reread the verses referred to.

The Bible itself forbids the acceptance of the viewpoint and conclusions of Higher Criticism.

Matt. 5:17, 18. Though the leading higher critics claim that they do not "destroy" the law and the prophets, yet they must acknowledge that they mutilate them to the point of destruction.

Matt. 24:35. This verse may be applied to other books in the Bible besides the four Gospels, but for the case in hand we might limit the expression "my words" to what is contained in the four Gospels. Then the words which Jesus spoke in the four Gospels must certainly be absolutely true, if they are to outlast heaven and earth.

1 Timothy 4:16. They say we are in an age which demands new thoughts and new statements. Nevertheless we are to "take heed" and to "continue in them" if we are to save ourselves and those that hear us.

2 Timothy 3:16. There are two words in this reference which Higher Criticism explains away to the point of elimination, the words "all" and "inspiration." Weaken either one of these words and the passage is worthless.

2 Peter 1:21. The prophetic writings are not man-made. They are God-made. If the Assyrian, Babylonian, Egyptian, or the history of any nation seems to conflict, let us hold off our judgments and stay with the written Word. New excavations are constantly bringing new light and new light brings new conclusions to those who try to follow the heathen history. It is a serious thing to criticize the work of the Holy Spirit.

The above reasons are sufficient to condemn this constructive criticism, but the awful and most weighty reason for its rejection is found in the following:

Reader, open your Bible and, with the childlike faith you now have or once had, read John 3:3 or 2 Peter 1:18, 19, Galatians 6:15, Matthew 11:27, John 14:6, or 1 John 1:7. "The blood of Jesus Christ His Son cleanseth us from all sin." You may have been regenerated by the Holy Spirit, but if you follow the path of Higher Criticism, your belief in the shed blood of Jesus as the essential element in salvation will surely wane. Sad, but true! Modern Biblical criticism is preaching that Jesus is our great Helper, but not necessarily our Great Savior.

Look at the Book of Jude. What do certain words in this wonderful chapter mean? "Earnestly contend for the faith which was once delivered to the saints." "Certain men crept in unawares." "Denying the only Lord God, and our Lord Jesus Christ." "What they know naturally." "Spots in your feasts." "Carried about of winds." "And their mouth speaketh great swelling words." "Sensual, having not the Spirit." But, ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, "hating even the garment spotted by the flesh."

Colossians 2:8. "Beware!" An unsound "philosophy" is at the basis of this criticism. The evolutionary philosophy has a certain truth in it but it cannot be applied to the formation of the Holy Bible. The documentary theory of "J," "E," "D," and "P" authorship which argues for a composite formation of an important part of the Old Testament is altogether and fundamentally wrong. More than one good man, almost unconsciously to himself, has been "spoiled" through this new philosophy of modern times. Let these verses ring in your ears, commit them to memory, and repeat them over and over on the approach to each by-path from the old road which your regenerate heart has thus far led you to follow. "Beware!"

The writer has come to the above conclusions after four and a half



years of study, as a circuit rider and as a student in two universities. There is no middle ground. To partially accept the viewpoint and conclusions of Higher Criticism and at the same time to try to hold on to the old orthodox faith means that the proposition has not been followed out to its logical, final, and inevitable conclusion.

"How long halt ye between two opinions? If the Lord be God follow him; but if Baal, then follow him." Reader, if you are tempted to take a by-path which leads from the main road, may "the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

W. E. HAWKINS, JR.
Chicago, Ill.

"GLORY IN THE LORD."

There is a glorying which is defined as exultant pleasure, supreme satisfaction. Herein is the glorying of the follower of Jesus, incomprehensible to the worldling. As to birth the Christian's exultant pleasure is that he has been born from above; as to position, his supreme satisfaction that he is counted among the blood-washed; as to achievement, that he is enabled to do the will of God. He shows the paradox of glorying, finding exultant pleasure, in tribulation. Not only not seeking but refusing glory of men, he glories, finds extreme satisfaction, in the shame of the cross. To such has been revealed "Christ in you the hope of glory," and to him shall come the glory and honor of the eternal world, when Christ shall sit down at the right hand of the Majesty on high, and receive the glory that was his with the Father in the beginning.—Selected.

IT PAYS TO BE CAREFUL

Statistics reveal a surprising number of deaths resulting from seemingly trivial injuries. For instance, a rusty nail puncture, a neglected wound which becomes festering and ends in blood poisoning. What was easy to prevent becomes impossible to cure. Newspapers chronicle daily deaths which would never have occurred had Gray's Ointment been on hand. It is an absolute preventer of blood poisoning and cures quickly and permanently all boils, bruises, carbuncles, festering wounds, old sores, ulcers and other skin maladies of every nature. 25c a box at drug stores, or a free Sample can be had from Dr. W. F. Gray & Co., 850 Gray Building, Nashville, Tenn.

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TRUTH.

Truth is sacred and vital. It must be put in the very foundation of character building. Its claims are not relative but vital. Truth is the Royal Virtue. Under no circumstances can truth be displaced and falsehood substituted in its stead. A lie is never justifiable. No solid or impregnable character can be builded except it is builded upon truth which can not, under any circumstances, be tampered with or replaced with a lie. One lie will undermine and wreck a character it has taken a lifetime to build. I think it is to be regretted that some individuals feel that under certain conditions falsehood may displace truth and the act be justifiable. We should remember always that truth is vital and fundamental and nothing can ever justify its surrender. "Will a man lie?" If he will, then what is there about him that is dependable? If a man is willing, when the price or reason seems to him sufficient, to lie how then is the highest standard of character to be realized, when truth is fundamental and vital in the building of the highest character, and there is only one standard of character acceptable to God and approved by the law of right. For a character to be great it must be true.

We do not care for the creed of any one who will betray truth. God has always denounced and abhorred lying. He demands truth in speech. Any requirement below this cannot be recognized. So far as my information goes, truth has been the cardinal virtue among all peoples. If truth is essential to national character and life, it is even so with the individual. Egyptians considered a falsehood disgraceful. The Greeks said, "a lie is hated by all gods and men," "we will not stain speech with a lie." With the Hindu telling a lie is a sin equal killing a hundred children in the womb. The Bible does not leave us in doubt as to the shame and sin of lies. A lie found no place in the code of Old Testament law or an Old Testament gentleman. "Keep thee from a false matter." "Ye shall not steal * * * nor lie one to another." A gentleman has no respect for liars. "I hate every false way." "I abhor lying," said the writer of the 119 Psalm. Solomon said, "a false witness shall not be unpunished and he that uttereth lies shall perish." The prophet declared that the curse of God should be upon the liar's house and consume it. Our Lord denounced the Devil as the fountain of lies, "for he is a liar and the father thereof." God cannot be patient with and tolerate liars in the Church—Ananias and Sapphira. Paul said, "lie not one to another." He would have no trifling with the truth among the Churches. "Put away falsehood and speak the truth." Speaking of heaven John said, "there shall in nowise enter into it anything unclean, or that maketh abomination and a lie. * * * Without is every one that maketh a lie." So the word of God and the heart of man always agree that truth is always right and a lie is always wrong. Truth is indispensable to the foundation of right character. It is impossible for God to lie. God will not authorize man to do what he himself cannot do. A lie is inconsistent with the character of a man just as it is with the character of God. Any individual who violates the truth sins against the very foundation of his moral being. As a false god is no God, so a false man is no man. Absolute truthfulness is the very foundation of human confidence. Truth is absolute and supreme. It is the cardinal virtue without which no right or stable character can exist. There can be no compromise between truth and untruth. Untruth disintegrates association and pollutes the organization of men into societies. Therefore, the Apostle Paul forbade falsehood and required absolute truth each man with his neighbor. His exhortation is, "Lie not one to another," "putting away falsehood speak ye truth each one with his neighbor." Men who are great in history made no place for untruth in their ethical convictions. In their inward parts there was truth. Christianity will tolerate no lie. He

who lies is no Christian. Lying is an absolute evil. Lying a little is not possible. He who lies tells the whole lie. "Lying is the face of the fiend."

A single lie let into the life opens the door for every sin. Unqualified truth is the only absolute, secure principle of a right life. A person lies only because he is a weakling or a coward. A lie may be uttered or unexpressed. It may be expressed in word or deed. It is a fearful and awful thing to be a liar.

MOSS WEAVER.

Mangum, Okla.

CAN A CREED GROW?

One sometimes hears the expression, "our growing creed." Can a creed grow? Not in the sense that eternal truth can be added to or subtracted from by the ingenuity of scientific research. That God is holy, that Jesus Christ divine, are not truths that fluctuate according to the ups and downs of theological teaching. But a creed can grow—in the experience of a man himself. It is possible for the human mind more and more to grasp the significance of eternal truths, and with increasing effect to state them for the benefit of its fellow men. Our views of the Gospel verities may enlarge and deepen and heighten as, taking advantage of the scholarship and spiritual experiences of those who precede us in history, we mount to a higher plane of thought and living, and so glimpse Himalayan ranges whose existence was only a name, or even unguessed, before. If we want to grow we may obtain all the growth desirable in measuring up more fully to the Alpine altitudes charted by Christ and His apostles.—Zion's Herald.

No matter what his rank or position may be, the lover of books is the richest and happiest of the children of men.—John Alfred Langford.

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BLAYLOCK PUB. CO., Dallas, Texas.

THE NEGRO IN THE PLAN OF REORGANIZATION.

(Continued from page 1)

has expressed? Would such reorganization convict our white Methodists of a lack of these sentiments? Frankly, we do not think so.

On the contrary, we think the history of independent colored Churches more than justifies the suggestion of our General Conference at Oklahoma City. The best interests of colored Methodists themselves demand a separate ecclesiastical organization.

How have the independent colored Churches fared? The Union American Episcopal Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church in America—all independent Churches and all having gone out from our own Episcopal bodies—are vastly larger and more influential than the colored members of our sister Church. The combined colored membership of these Churches is nearly two millions, and of this number only 300,000 are in the Methodist Episcopal Church.

These facts, moreover, show that the vast majority of the colored race believe that independent colored Churches are better for the colored people. Moreover, the very commissions appointed from time to time by the Methodist Episcopal Church to encourage the organic unity of all colored Methodists show that our brethren in the North have themselves entertained such convictions in the past.

Aside from all these considerations, however, we are of the opinion that multiplied thousands of people in the South would be rendered inaccessible to Methodism if the membership of our colored Churches should be reorganized into one of the Quadrennial Conferences. For it must be remembered that the combined numerical strength of the Colored Episcopal Methodists is nearly or quite as large as that of the Methodist Episcopal Church, South. Hundreds of thousands of people in the South, we repeat, would not care to affiliate with a Church in which negro Methodists

would have a voice as potent as that of the white Methodists of the entire South.

Our Southern Commissioners, we think, will hesitate before consenting to any terms of union which may render impossible the doing of our work in the section in which we live. Again, as in 1844, the question is, "What is practicable?" The question is not as to what individuals among us may think, but it is a question of whether the Southern people shall remain accessible to the Methodist Church. We are reasonably certain, therefore, that the suggestion of our General Conference as to the colored membership of Methodism represents the feelings and the convictions of the overwhelming majority of the Southern people.

THE ARKANSAS METHODIST PROPOSES SOME CONSTRUCTIVE WORK.

In a fine editorial on Bishop Mouzon's article, "Why Southern Methodist University is a Good Place for Men of Wealth to Invest Their Money," the Arkansas Methodist, in its issue of July 20, among other things, says:

We are under the highest obligation to equip and maintain our colleges in Arkansas, but under no obligation to help equip the collegiate department of Southern Methodist University. However, it is our duty to co-operate in every possible way to strengthen and develop the School of Theology and any other graduate or professional schools of the University. We hope that our men of means will consider this opportunity and invest largely. It would please us to see some movement for special endowment to represent Arkansas and we trust that at the conferences plans to that end may be formulated.

Well, this interests us. We are not interested in the repeated questions directed to the Texas Advocate by the Methodist, nor do we think our readers are interested in any further controversy between Dr. Millar and the editor of the Texas Advocate. Enough has been said to enable the readers of each paper to judge as to the differences between their editors. The Texas editor is entirely content to let his readers render their verdict upon past controversies between the Methodist and the Advocate. We are only sorry that Dr. Millar seems to feel that his case yet needs bolstering and therefore continues to direct his questions in the direction of the Texas editor.

Aside from all this, however, we are intensely interested in what Dr. Millar says about Arkansas having a share in the endowment of the School of Theology and other professional schools at Southern Methodist University. Southern Methodist University, by the action of the Educational Commission, is now the property of the entire Church and this splendid property, in all ways, will be managed according to the usages and Discipline of the Methodist Episcopal Church, South. The institution itself is designed to serve our entire constituency west of the Mississippi River. We welcome most heartily, therefore, the suggestions of Dr. Millar that action should be taken at the approaching Arkansas Conferences looking toward the endowment of the university's professional schools.

The Texas Conference is endowing the Seth Ward Chair of Church History and Missions. How would it do for our two Arkansas Conferences to undertake the endowment, say, of the Winfield-Hunter Chair of Christian Doctrine? The names of Dr. Winfield and Dr. Hunter are great names in the history of Methodism in the Southwest and the brethren in Arkansas, it seems to us, could not do a nobler thing than to perpetuate their memory in an endowed chair in our great connectional institution for the region west of the Mississippi River.

We are ready to kiss and make up with the Arkansas editor and without asking or waiting for him to beg our pardon for saying that we had "almost willfully misjudged" Arkansas and other equally complimentary things—we are ready to kiss and make up, we say, with the Arkansas Methodist and with it bend our back in carrying heavy educational loads which are equally the work of us both.

EDUCATED MEN FOR OUR RURAL CHARGES.

We spent last Sunday with Rev. C. L. Browning at Milford, preaching morning and evening. This pastor devotes two Sundays in the month to Milford and the other Sundays are devoted to four or five charges in the country. The Advocate readers do not need to be told that Brother Browning is doing some really constructive thinking on the country Church problem. His communications published from time to time in our columns prove this.

However, we had not expected to find even this college graduate doing the constructive thinking which he is now doing on the country Church problem. He gives it as his observation that we are losing in the country and declares that unless the country Church shall come to exercise even a larger influence than it is now exercising that even the country electorate will arrest the moral reforms which hitherto have found strong support in the rural sections. He declares that in every country community young men are growing up who openly declare themselves against the prohibition reform and are themselves alienated from the country Churches.

The results of the present election in Texas would seem to confirm this educated pastor's views. The comparatively small prohibition majorities from the large prohibition counties indicate that our rural population are not so sensitive to the moral issues involved in the prohibition question as they ought to be or as they once were. Disguise it as we may, we are really losing in the country. The country Churches are exercising decreasing moral and religious influence upon our rural population.

Brother Browning proposes the use of moving pictures for the country Churches—pictures that will teach sanitation, the latest methods of agriculture, etc.—pictures that will attract the young people to the country Churches as social and moral centers. He proposes that pastors shall be sent to the rural charges who shall be able to inspire in the young people a desire for education. In the last few years this good man himself has been able to send some fifteen or twenty young people from his charges to college.

All this leads us to say that we must increasingly send our college men to the country. These are the men who can best comprehend the needs of the country and can most effectively inaugurate plans and devices which will make the country Churches centers of interest in their community and will restore to these Churches their one-time influence and power.

Without doubt we have serious country problems which these educated men, graduates of our colleges, can best solve.

AN IMPOSSIBLE NEUTRALITY.

The returns from last Saturday's election, as given in the Tuesday's press, show that about 40,000 more votes were cast in the Senatorial and Governor's races than on the Submission question. This is to say that

40,000 Texas voters paid no attention whatever to the Submission ballot. They left that portion of the ballot unscratched.

It goes without saying, of course, that these 40,000 non-voters on the question of Submission represent neither pronounced antis nor pronounced prohibitionists. The ultra anti always votes when the question of prohibition is presented and so does the ultra prohibitionist.

Who, then, are these 40,000 Texas voters? For one thing, they are electors with whom the question of prohibition has not yet become a matter of conscience. These voters represent men who have persuaded themselves that they are neutrals on the question. They are men, perhaps, who could not be persuaded to give their votes for the whisky traffic, but who imagine that by not voting one way or the other they are absolved from responsibility for the existence of the destroying traffic.

Has it never occurred to such men that there are times when inaction is the most pronounced action? Has it never occurred to such men that a refusal to choose is itself a choice? How can men persuade themselves that they can be neutral on the liquor traffic and by such supposed neutrality absolve themselves from responsibility for the continued existence of the traffic?

The liquor traffic exists by the permission of society. It has no right to exist in its own name nor on its own account. The question on last Saturday was whether the people of Texas would take steps looking to the withdrawal of the liquor traffic's permit to do business in the State. And a failure to say that such steps should be taken was to say in silence that they should not be taken. Forty thousand Texans last Saturday silently gave their consent for the liquor traffic to continue its delinquency of the electorate and the corruption of the politics of Texas. Silently these Texans gave their consent for the liquor traffic to continue to make orphans and widows and victims for our penitentiaries and subjects for the hangman's gallows. By their failure to take action they took a most pronounced action.

We do not say that these 40,000 voters are corrupt men; we do not say that they are purchasable men. On the contrary, we deny that they belong to either of these classes. These classes, depend upon it, all voted last Saturday. We do say, however, that the supposed neutrality of these 40,000 voters on this great moral question is an impossible neutrality. There is no neutral ground in morals. Men are either for or against. And those who are not for the right—definitely and positively—are against it.

We believe that the majority of these 40,000 delinquent Texans can be made to realize the validity of our argument and, once they have been made to see it, that they will become recruits for the mighty prohibition army. These 40,000 men are not avowed enemies of prohibition, but they furnish a fruitful field for the dissemination of sound teaching in morals. And such teaching it is the bounden duty of the Church to give.

AN HONEST BALLOT.

The Monday's Dallas News reported that "El Paso County has thus far failed or refused to send any figures" on last Saturday's election. The same issue reported "incomplete returns" from Fayette, Washington, Lavaca and DeWitt Counties. The Tuesday's "News" contained no additional reports from the last named counties and still no report from El

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Paso County. These counties are overwhelmingly anti.

According to the Tuesday's "News" Johnson County (a strong prohibition county) has made no report whatever on the Submission issue and Wise County (another strong pro county) has made very meager returns on this issue.

These statements are interesting in view of the fact that the fate of Submission still hangs in the balance. The Submission figures, Tuesday morning, July 25, are as follows: For Submission, 142,203; against Submission, 139,353. Majority for Submission, 2850.

There may be no sinister reason for the action of El Paso County in withholding from the public its returns, nor for the similar action of the other anti counties in reporting meagerly. We do not charge that there is any such reason. We do say, however, that the action of these counties, in view of the recent exposure of corruption in Texas politics, is disquieting to all lovers of a pure ballot. For the ballot, it must be remembered, is the Ark of the American Covenant. Upon the purity of the ballot rests our liberties. Republican institutions are a mockery unless the purity of the ballot is guaranteed. The will of the people is spurned and spat upon the moment the ballot ceases to register correctly. The corrupters of ballots are destroyers of popular government.

If we are asked whether the action of the pro counties, which are withholding their returns, does not equally disturb us, we candidly answer, No! If we are asked whether corruption by prohibitionists would not be as reprehensible as corruption by antis, we answer unhesitatingly, Yes! Why, then, are we not equally disturbed by the action of Johnson and Wise Counties? Answer: Because, in the past, prohibitionists have not debauched elections in the purchase of Mexican and negro voters, while anti-prohibitionists have won their victories in Texas for the past ten years through such corrupt methods. General Looney's suit against the brewers proves conclusively the truth of this latter statement.

We do say, however, that State legislation should be enacted which would require election returns to be made with dispatch and which would prevent both antis and pros from withholding returns as in the cases here recited. An honest ballot is the foundation of democratic government and honest men, of whatever political persuasion, should make common cause in protecting the purity of the ballot.

RUSSIA'S EXAMPLE TO THE NATIONS.

From Zion's Herald we take the following:

Russia is certainly astonishing the world with its stand on prohibition. A week ago the Herald recorded the economic advance that had been made in the empire as a result of the order issued by Emperor Nicholas forbidding the traffic in vodka. Latest dispatches from Petrograd now announce that the Duma has passed a bill permanently prohibiting the sale of drink containing more than one and one-half per cent alcohol. This is the expression of the popular house, representing the sentiment of the people. The measure must yet be passed by the upper house and signed by the Emperor before it becomes a law, but there is no doubt whatever but that this will take place. Russia, generally considered the most backward among the civilized nations, is in this setting a splendid example to the rest of the world.

The marvelous military rejuvenation of Russia is winning the admiration of the whole world and is striking terror to her enemies. Crimes have recently decreased throughout the Russian Empire and her people have entered upon an

era of remarkable sobriety, contentment and material prosperity. And this new era dates from the Czar's prohibition of the liquor traffic for the period during the war.

So marked and happy have been the results of the Czar's heroic act that the people of Russia, through their national representatives, have resolved to make the prohibition of the sale of vodka permanent. Truly this is an inspiring example to the whole world.

THE SENATORIAL SITUATION.

At this writing, Tuesday morning, July 25, it seems pretty well settled that Senator C. A. Culberson and Ex-Gov. O. B. Colquitt will contest in the run-off primary for the office of United States Senator. Gov. Colquitt is leading, Senator Culberson is second, Dr. Brooks is third and Gov. Campbell occupies fourth place. Senator Culberson is leading Dr. Brooks by 4820 and the indications are that he will hold second place in the race.

Gov. Campbell took the highest ground of all from the very outset of the race. He openly avowed himself for prohibition both in State and Nation whether statutory or constitutional. Dr. Brooks declared himself for constitutional national prohibition, but against statutory national prohibition. Senator Culberson and Gov. Colquitt were both against State-wide and Nation-wide prohibition whether by statute or constitution.

Gov. Colquitt repeatedly boasted during the campaign that he was the biggest anti in the race, saying that he took the stump against State-wide prohibition, while two of his opponents, Senator Culberson and Mr. Henry, remained in Washington in the shade. And the singular thing in the election is that (among the four leading candidates) Gov. Campbell, who took the highest ground on prohibition, received the lowest vote and Gov. Colquitt, who boasted that he was the biggest anti of all, received the highest vote of all.

We congratulate both Gov. Campbell and Dr. Brooks upon their splendid presentation of issues during the campaign. Both are gentlemen of the highest personal integrity and we sincerely regret that we shall not have the pleasure of supporting either in the run off campaign. That the views of each will obtain in Texas we have no doubt and that each has contributed to the highest interests of the State in his campaign we are equally certain.

Patriotic prohibitionists will not lose interest in the further progress of the Senatorial campaign because a prohibitionist is not presented for their choice. It is still the duty of prohibitionists to make the best of the situation. Gov. Colquitt got the highest vote from the antis because he succeeded in making them think that he was the biggest anti. Will he succeed now in getting the highest vote from prohibitionists by making them think that he is the best pro?

ON TO EPWORTH!

So much has been written in the columns of the Advocate concerning our new Epworth-By-the-Sea at Port O'Connor that we are relieved of the necessity of doing more than to remind our readers once more of the date of the Encampment. The Encampment will open Friday, July 28 and continue through August 6. Everything at Port O'Connor is reported in readiness to receive the host of Epworthians. A fine program has been prepared. The facilities at hand will afford a delightful rest. The fellowship will be inspiring. Are you going to Port O'Connor for the grand Encampment, July 28—August 6?

THE DALLAS MERGER COMPLETED.

Bishop James H. McCoy has given his consent for the completion of the First Church merger. Trinity and First Church are now one Church. The Quarterly Conference of the merged Churches selected a building site at its meeting last Tuesday evening. The lot selected is situated on the corner of Harwood and Ross, two main thoroughfares in the city. The lot is 184x190 on the southwest corner of Ross Avenue and was bought for \$65,000.

The merger also includes the University Methodist Church and for this a lot 210x210 has been secured on the corner of the University property. This Church will minister to Highland Park and Southern Methodist University.

The new First Church will start with a combined membership of some 1700 and the building to be erected will be among the most commodious and handsome in the entire South. Dr. Burgin will continue at Trinity and Dr. Hay at First Church. These noble men, wisely directed by the tireless presiding elder, Dr. O. F. Samsbaugh, will bring the scheme to a happy realization.

We congratulate Dallas Methodism and Texas upon this ultimate solution of a problem which for years has weighed upon the hearts of our leaders. Henceforth Methodism will impress the great city of Dallas as never before. Methodism from this day forward will deliver itself upon the metropolis of the Southwest as it never could have done without a great down town Church.

AS WE GO TO PRESS.

As we go to press Wednesday morning, the 26th instant, certain results from last Saturday's State election stand out clear. Mr. Ferguson is renominated, but his majority is less than fifty thousand, according to the returns now in. The results are a stinging rebuke to Mr. Ferguson. The people of Texas have notified him in no uncertain terms that his administration, in all particulars, is far from satisfactory. Only the tradition of the second term has saved Mr. Ferguson from overwhelming defeat. Serious charges were preferred against him during the campaign. These charges the Governor vigorously denied, but they were believed in the Governor's home county and the result is that his own people repudiated him at the polls. Mr. Morris carried Bell County. If Mr. Ferguson shall be chastened by the rebuke at Saturday's polls and attend more strictly hereafter to his own affairs, leaving off the swagger which has characterized him for the past two years, we shall be glad and will count ourselves among the well-wishers of his administration.

Another matter almost definitely settled is that Senator Chas. A. Culberson will be in the run-off primary with Ex-Governor O. B. Colquitt. Mr. Colquitt's lead in the first primary is substantial, but with it all, gives him only about one-third of the votes cast. His success thus far has greatly encouraged the enemies of President Woodrow Wilson and Republicans insist upon writing into the Journal of the National House of Representatives Mr. Colquitt's recent denunciation of the Wilson administration as a failure and his prediction that it will come to a speedy end in November. Success for Mr. Colquitt in the second primary, therefore, would greatly embolden the enemies of the President to hope for his defeat in November. The National Democratic administration is now in a critical situation in view of a reunited Republican party and, we should say, Texas will hesi-

tate before doing anything which can be claimed to prestage the defeat of Woodrow Wilson. Prosperity, plenty and peace have been maintained by the Democratic President and Texas can hardly be expected to initiate the transfer of the National Government into other hands.

Another matter settled beyond controversy is the renomination of the Hon. B. F. Looney for the third term as Attorney-General of Texas. The people of the State were unwilling to repudiate a servant who ferreted out and uncovered the invisible and infamous government of the political affairs of Texas by the brewers.

At this writing submission remains in doubt. Out of 304,989 votes counted, submission retains a lead of 1063. El Paso County is still withholding its returns and local El Paso papers are reported as saying that it will require several days yet before the El Paso vote is counted. It is entirely possible, therefore, that El Paso County may settle the results. We believe that submission has carried by a few thousand and we shall be disappointed if the official count does not justify our belief. Brewers' money, however, can be depended upon to defeat submission, if it is possible to do so. The unblushing crimes of the brewers have not as yet received the rebuke from the people of Texas which is sure to come—if not today, then tomorrow; and if not tomorrow, then the day after.

Are you a reader of the Texas Christian Advocate? If you are not, you are surely missing a rare treat. The splendid articles and editorials each week are helpful, inspiring and educational, besides the news of the doings of Methodism in Texas, Oklahoma and New Mexico. Subscription price only \$2.00 for a whole year. Ask your pastor to send in your subscription, you will really and truly enjoy the Advocate.—Bulletin Ervay Street Church, Dallas.

PERSONALS

The editor will preach the opening sermons at Port O'Connor next Saturday and Sunday.

Rev. H. D. Knickerbocker, of First Church, Houston, has been dubbed "Liquor Knocker" by the antis in Houston. And he is exactly that.

Brother Simeon Shaw is now busy in the Anti-Saloon League at Houston. His address is 326 Y. M. C. A. Building, Houston. He will do fine work.

Dr. S. A. Steel, of Columbia, S. C., has a son at the University of Texas. Isn't it about time that Dr. Steel should be coming home? We should be happy to see him in Texas again.

The Advocate greatly sympathizes with Sister L. P. Smith in the death of her aunt, Miss Mary Morgan, which occurred last Sunday. Miss Morgan was English by birth but had resided in Dallas for the past seven years.

Mr. Jesse Lee Nevill and Miss Soyle Marie Lockett, of Cleburne, were married Wednesday, July 19, at the home of the bride's brother, Mr. Ben Lockett, in Cleburne. The Advocate wishes these noble young people a happy union.

Dr. H. M. Du Bose is engaged in writing a volume supplemental to McTyeire's History of Methodism. We have long thought that such a volume is desirable and we congratulate the Church that one so capable will undertake to write it.

Rev. C. Wesley Webdell, pastor of Travis, San Antonio, has been granted a month's leave of absence by his people. He will spend his vacation with his aged parents in Missouri. His family will accompany him. We wish them a delightful vacation. Travis park is humming with C. Webdell as pastor.

Rev. C. W. Hardon, of Miles, invites us to dedicate Ellison Hall, erected by Mrs. Hall at Miles in memory of her husband. Ellison Hall is a modern Sunday School building. The Sunday School has an enrollment of 425. Brother Hardon has received 115 members into the Church during the present year.

Rev. R. E. Huston called by while in Dallas last week. He says he had just closed a fine meeting at Plainview. Brother Huston says he was in the train wreck some weeks ago near Abilene, and narrowly escaped serious injury. His foot was caught and his shoe almost torn from him. No critic can successfully prove to Brother Huston that the good Lord

(Continued on Page 13)

IF YOU WERE THERE---DOWN AT EPWORTH-BY-THE-SEA

PORT O'CONNOR, TEXAS,

you wouldn't be worrying about the heat. You wouldn't be "fussing" about it being "too hot to go anywhere and nothing to do when you get there." It is always pleasant at Epworth and there is always something worth while doing.

At Epworth-by-the-Sea a great throng of your friends, representing the very best of Texas Methodism are enjoying themselves. The cool breezes off of Matagorda Bay make the sun's rays welcome and not worrying. There is good music, uplifting sermons, instructive Bible study classes, inspiring addresses and with it all plenty of fun and frolic.

Can you think of anything more pleasant than instead of suffering from this intense heat in the crowded city to run away to Epworth for a few days?

GO DOWN FOR THE WEEK END

Your railroad agent will give you a rate for the three days or the rest of the season, then after a few hours on the train you will be with your friends at beautiful Epworth-by-the-Sea. Plenty of time to enjoy the bathing and fishing and splendid sermons.

DO IT NOW

Texas State Epworth League Encampment July 28th to August 6th

Matagorda Bay is the playground for the finest fish on the Texas coast.
Good hotel and boardinghouse accommodations at reasonable prices.

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 30, "Home Missions Bless Our Nation." Luke 19:41-18.

Haven't had much news lately. Suppose we are all taking a summer vacation. This is the season of picnics and parties. Let us hear from them.

Your editor will be in Port O'Connor by the time this issue appears. After this week all communications should be sent to the address given above.

Mr. Carter promises great things in the way of watermelon feasts, barbecues, etc., while Dean Flinn is equally promising with regard to the program.

SPECIAL FOR ORPHANAGE.

Specials for Methodist Orphanage Building Fund: Turkey Sunday School, \$6; a Friend, \$5; H. A. Knight, Stamford, \$1.50; Mrs. L. A. Anderson, Zyback, \$50; S. P. Jones, Marshall, \$25; Snyder Sunday School, \$4.50; Young Woman's Missionary Society of Thorndale, \$2.

We appreciate these gifts and pray that His blessings may be with those who gave this money. No better opportunity to immortalize a little money.

Much is being said now about practical religion. Taking care of the dependent child is religion in practice. There is no more concrete expression of religion than providing for the helpless boy or girl. More than two hundred homeless children, who have a claim on our Church, were turned away last year. No room for them.

Two facts I want to stress, viz.: With the equipment that we have at the Orphanage, we can take care of less than half of the children. I mean orphan children, whose parents, one or both, were Methodist. Will we do less than provide for our own? That every hundred dollars given now guarantees a home for a homeless child.

Let others send me their checks for what they can give. Do it now!

Field Secretary Methodist Orphanage,
Station A, Ft. Worth, Texas.

OUR ORPHANAGE ROLL OF HONOR.

Two little girls want to know how much money they will have to raise to get their names on the Roll of Honor of the Texas Methodist Orphanage. Send me any amount you can and I will place your name on the Roll of Honor.

How can you raise money for the Orphanage? There are many ways. Those who can should earn it in some way; others may get it from friends. There are scores of small towns where the Sunday Schools and other Church organizations could have a Tag Day for the Orphanage. We need the money and need it badly, for our new building is incomplete. Write and tell us how your money was procured, and I will give you a write-up in the Roll of Honor. Some people can do big things, if they will; some can do small things; all can do something. Remember,

this is a great Jubilee Year. No better time to do something worth while and leave your name on record for some future historian. It is no uncommon thing to read in the daily papers of men and women giving large sums of money for schools, sanitariums, churches, etc. Why not some big-hearted person put their name upon our Roll of Honor for enough to complete our new building, or some other needed improvement? Rutledge has well said: "By doing good with his money, a man, as it were, stamps the image of God upon it and makes it pass current for the merchandise of heaven." Why not you make an investment of honor? The following will be entered on our Roll of Honor. This is the list of cash subscribers to Orphanage:

W. B. Stamford	5.00
H. Westphal	5.00
Berry Stamford	5.00
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Rev. Geo. F. Kornegay	1.00
James H. Davis	1.00
Mrs. Grace Phillips	5.00

We want your name. Send it along with your address and money.
JOSEPHUS LEE,
Commissioner.

GERMAN DISTRICT CONFERENCE.

The District Conference of the Eastern District, German Mission Conference, met at San Antonio (San Marcos St. Church) July 12 to 16, 1916. Our new presiding elder, Rev. R. Moerner, presided admirably. All the preachers and laymen in the District love him. Bro. H. O. Launch was the efficient secretary. All the preachers were present except Bro. F. Mumme, superannuate. There was a good representation on the part of the laymen of the district.

Saturday morning and Sunday afternoon were given over to the laymen and splendidly did they discuss various features of the Laymen's Movement.

There was some progress reported along all lines of Church activities with still much room for improvement.

There was a German service every morning and English service every night during the week; on Sunday both sermons were in the English language. Quite a number came out on propositions to give their lives to God and do better in the future.

A. D. Schuessler and S. U. (Georgetown) by Prof. F. C. A. Lehberg. We were glad to have had all these brethren in our midst and we made use of them.

The conference pledged \$125 for S. M. U. as our district's share in a loan fund for needy ministerial students.

The district will also send their presiding elder to the Great Convention this summer at Lake Junaluska, N. C.

Delegates to the Annual Conference:
H. F. VORDENBAUM.
W. F. BURGENDORF.
F. F. ERCK.
R. L. BULS.

Alternates:
P. Sussdorf.
Geo. Muennink.

Next session of the District Conference goes to Bering Memorial Church, Houston.

H. F. Vordenbaum was elected District Leader.
F. W. RADETSKY.

RATES ANNOUNCED FOR THE TRIENNIAL CONFERENCE OF METHODIST MEN, LAKE JUNALUSKA, N. C., AUGUST 1-6.

Railroad rates from Texas towns have been announced by the Southwestern Passenger Association to Asheville, North Carolina, as follows for the Triennial Laymen's Conference, Lake Junaluska, August 1-6.

Tourist Fares to Asheville—Round Trip.

Amarillo	\$50.45
Beaumont	36.90
Brownsville	53.70
Corpus Christi	48.35
Dalhart	53.75
Dallas	40.25
Denison	39.70
El Paso	64.85
Fort Worth	40.25
Galveston	42.25
Houston	40.25
Milano	40.25
Paris	37.20
Pecos	56.25
San Antonio	44.30
Sweetwater	48.35
Vernon	43.55
Waco	40.25
Wichita Falls	42.25

If your town is not included in the above list, that does not mean that a rate has not been given, and your local ticket agent can give you the exact rate. There is, of course, space in the Advocate for only a few of the leading towns. Buy your round trip ticket to Asheville and purchase a ticket in Asheville for Lake Junaluska, which is only about twenty-six miles from Asheville.

Yours for the greatest conference in the history of our Laymen's Movement.
E. H. RAWLINGS, Field Secretary,
Laymen's Missionary Movement, M. E. Church, South.

THE OLD FAMILY PEW.

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend Church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind. The strength of the Church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the Church and maintained her worship and done her work in their several generations. But for the sake of the Church, and especially for the sake of the children, let it be restored. Southern Churchman.

The favored ones are not those who have only their own trials and burdens, but those who, though bearing the burdens of others, forget their own and develop a noble, unselfish disposition.—Presbyterian Advocate.

THE HIGHER SELF.

So many of us—the most of us for that matter—are content to live within the narrow range of the mere senses of sight and hearing and touch. We forget that back of the physical organ of sight there is that more powerful vision whose range has no outlying borders. One June morning in the long ago, we stood and watched the thundering Niagara shift her waters from their pretty blue into emerald green as they leaped through light into the mist and mystery below. Since that day we have not seen that mighty Fall—and yet, with closed eyes, and removed by hundreds of miles, we have stood again on the brink and have seen a far more beautiful Niagara. The real eye of the aged cannot be dimmed by the flight of years. It is one long sweet vista over which they look, not with straining eyes, but with a vision grown stronger by the fleeing years. And then there's that ear within. We used to croon a lullaby—a golden-haired girl that nestled closer to our breast as the twilight came on apace. How often, in the gathering darkness, have we felt the velvet touch of her baby hand as if to make sure we had not left her alone. And when she had found us, her baby chatter would drift her off to sleepyland again. Oh, that's been so long ago—so long now since the silent chariot stood at our door and baby was lost to us beyond the stars. But that inner ear! Many are the hours in the dead of night that we feel the touch of her vanished hand. Do you know that Beethoven's greatest symphonies were composed after he became deaf? Ah! the melodies we sometimes hear when all other ears are deaf to the music. Just when the stars are creeping out we begin to dream of our loved and lost. In those silent hours our listening love can hear the rustle of a wing. Why not, amidst the roar and turmoil of this rapid age, dwell more within the silent places of the higher self? The spirits of earth and of eternity would speak to us in the tongues of the saints in light. We need to deport ourselves into the third heaven—the realm Paul found where he listened to whisperings unlawful to be uttered. The glory of the silence brings us to the hills where we catch glimpses of the coming day. Balloonists say that at certain heights the jargon and strife of the world so blend as to be lost in music. Our blessed Lord lost himself in the wilderness that he might for a while dwell within. And then he broke in upon the world—a world sick and tired—with a message as sweet and soft as the story of the Cross.

Quit envying others of their success and put in a little time studying how they got there. That's the thing you most need to know.

BISHOP WILSON TO BOARD OF CHURCH EXTENSION.

(Remarks of Bishop A. W. Wilson immediately preceding the adjournment of the Board of Church Extension at Louisville, Ky., May 9, 1916.)

There is a good deal to be said in these times, but there isn't time enough to say it. I am supposed to be incompetent—I am laid aside—my word is not to be taken into account.

But I feel especially grateful that I am here and able to be here at the opening of this new Church Extension building. It is a decided, aggressive step—a forward movement in our case. Got a good, strong base now from which to work; got a place for our leverage. And the promise is good, I think, and interest in our Church Extension work is increasing all over our territory. Naturally it would be so if we were doing anything else. There are few churches, first or last, that will not need some accommodation from this Board. And through our appropriations to the Churches in our Connection, they will come into direct relation with our Board at some time or other, and as a natural course the interest in it must grow.

We have done, I consider, remarkably well in the matter of finances. A large amount of money has been collected, and I will say, too, I think we have done more with the amount we have collected than almost any other agency in the Church. It has been very gratifying to me that so much has been done with comparatively such small resources.

I do not know how long I will be permitted to meet with you. I am just a tenant at will, and the tenancy may expire any day. Men of my age cannot calculate upon a future. But I am thankful I have been with you so long. I was at the foundation of this organization; assisted in the plans which were laid for the future of its work in 1882, and have followed it ever since.

We have been remarkably fortunate in the men we have had to carry out the plans, executives of the Board. I doubt if we could have found in the whole body of the Church a man better fitted to lay the foundation and the plans than Dr. David Morton. And we have had as his successors men devoted to the work, men diligent, men unselfish in their care for the churches, giving time and labor, oftentimes at great personal cost. I shall always cherish, as I have done hitherto, the memory especially of my old conference friend, Brother Peter Whisner, than whom a truer man never lived, a man self-sacrificing. He has gone from us now, and we may eulogize him. He would not have allowed it in his lifetime. One of the most unassuming men I have ever known, a man of piety, self-restraint, a man who never thought about himself—he cared nothing about himself—almost an ascetic, and yet the most liberal man in dealing with his brethren that I ever knew. You see his marks in this organization. He has left his money here. And I am glad that his name is associated with the whole, so that we may not altogether lose him from the record and memory of the Church. Would we had more like him!

Our present Secretary has measured up to all our demands. I will not say all that perhaps I might say, as he is still alive. I will wait until he is dead, and then I will tell what I think of him. But he may have to say something about me first—I may get ahead of him there.

But I rejoice in the prospect that lies before us. And that is something to think of; that all these things are going on in the Church of God while the outside world—the rulers of this world's darkness—are in confusion and turmoil and trouble, and do not know what to do or which way to turn. I think if the men whose countries are engaged in this war had, with their present experience, to begin the thing over again, they would pause long before they would commit themselves. They are in sort of an impasse now; they don't know what they are fighting for, and they know their original purpose is absolutely impossible; it never can be, and they are fretting and fuming and bringing the world into worse confusion, while the Church is steadily going on in her work in

organizations like this. This is the best possible assurance that the Church is of God, and is built upon foundations that the gates of hell cannot shake. We are fixed. I am going to die in good time, in spite of all that is going on. I do not think times are so desperately bad yet, but men are not thinking sanely at all; they cannot. They will have to come back to the times of quiet and sobriety when Christ is felt to be in the world. Then they will begin to realize what the Church is and what it means to the world. It is all that has kept the world alive up to this time, and nothing illustrates more positively and certainly its place and power in the earth than all this tumult over yonder. If it had occurred a hundred years ago the world would have gone down in utter wreck and ruin but for the Church of God. It has saved it. The more thoroughly we become united, the more oneness of heart and spirit there is among us, the more determined our effort to reach and save every man on the face of the earth, the more helpful will the Church become.

I have been interested in a thing that occurred in my own city recently, though I usually do not take much note of such things. I think we have had a marvelous specimen of the power of the Christian Church and the Gospel of the Son of God. We had that man Sunday there. I did not hear him—could not hear him because I was sick, too sick to go into a crowd like that. But that man for six weeks had that old staid city in his hands, and the whole officary of the State as well. They came to hear him. Some of them "hit the trail," and the last day over 27,000 came to one meeting there. No man has ever done that in that city. And the "Sun," which had been rather ridiculing him before he came—which is one of our leading papers—stated that there had been no evangelist who had wrought so powerfully upon the public and wrought so far with his personal influence since the time of John Wesley. I appreciated that, of course. Mr. Sunday's methods, of course, do not appeal to me! I am not that sort of a man. And yet I have no criticism to make of them, except that I would prefer that he would not give the example of such rhetoric as he uses to our young people. I would rather they would not learn that sort of speech; but that such a thing as that could done, with nothing for its supporting power but the Gospel, is the most marvelous thing I know of in human history.

So I say it is a good time for me to go out of the world. I would rather go in the midst of this demonstration of God's power and of Christ's life in the Church than at any other time. I should go willingly and gladly.

And I want to say my personal association with all the members of this Board, as of every other agency of the Church, has been an exceedingly happy one. In fact, the joy of my life has been chiefly there. Outside of my own home, there is nothing on the face of the earth that has cheered me and uplifted me so as my personal association with those who are called by His name, and who are working at His tasks. I thank God from the bottom of my heart for all that. It is a pleasing thing to me that I was born in the Church, raised in the Church—my father was one of the old-style Methodist preachers, and he could preach, I will dare say. My young friend, Collins Denny, can testify to that, I reckon. (Bishop Denny, responding: "Yes, sir!") And outside of the circle of the Church I have never been and do not want to be. I have gotten a pretty broad life there. The world may have a bigger thing, but I feel that heaven is taking an interest in this, and I am associated with it. It is a high life I am leading, and a broad life, and I wish all our people could realize it. If we could only get them to see that we are in heavenly places, and have heavenly associations, and that the inhabitants of the world-to-come are at work with us here, if we could only get them to realize that, what an immense addition to our forces and our successes we would have! We will have to keep that in mind all the time.

While I could talk for a long time, it is difficult for me to speak because of my shortness of breath, but I am glad to meet you again here; glad

to hear your reports of work done; glad to have the outlook with you upon the future; glad to feel that the Church is still the body of Christ, and that Christ lives in the Church; and that we have His presence here; glad to have all this as one of the experiences of a later life. Some aspects of it are not so pleasant. The men with whom I grew up are all gone. I haven't a personal friend left in Baltimore City of the older generation—not a man that visits me—and if it were not for the Church I would feel that most keenly. But the Church is there; Christ is there, and my home, and that is more than anything else.

This may be my farewell to you, brethren. If so, take it that I lived and died with you. We are all one, and I shall carry the remembrance of you to the last hour of life; rejoice with you in all the successes that the Church of God achieves, and with hopeful spirit, look out from the heaven above. I reckon I can do that knowing that God guides it all and will bring it to His holy hill at the last. May God be with you all.

INFANT REGENERATION.

I have just been reading in the Advocate of recent date a criticism of Bishop Kilgo's attitude on "Infant Regeneration," by Rev. W. T. Ayers. Brother Ayers seems to be very much wrought up over the matter and goes after the good Bishop in a manner that seems to this scribe not only rather severe, but extremely dogmatic as well as somewhat reckless as to the proof on his own side of the contention.

I have no desire to enter into an argument with Brother Ayers, nor would I presume to answer for Bishop Kilgo, for I am sorry to say that I don't know any more about it than the Bishop, and as Brother Ayers demands plain and positive Scripture before he will tolerate the belief that infants are regenerated at death, why—well, I must confess that I could not deliver the goods. But, in answer to the brother's question, "Does not the Bible give us all knowledge?" I think anyone might safely say, yes; if we read and interpret it right. But sometimes we may become so over-confident of the correctness of our position that we neglect to turn to the good Book, and attempting to quote off-hand we may get something that is not Bible at all, and, necessarily, make a mess of it. As for instance:

"If when speaking to the multitude, Jesus said, 'Ye are of your father, the devil,' did he mean the little children in the arms of their mothers, whom he had just told were of the kingdom of heaven?" "Did he include them as children of the devil?" "Does not Bishop Kilgo know these things?"

Now it is very likely that the Bishop will never see Brother Ayers' article; but if he should, and should undertake to answer the question at the end of the above quotation, he would in all probability say "No!" "I do not know these things." "Nobody knows them." "Even Brother Ayers does not know them." Jesus did not say to the multitude, "Ye are of your father, the devil, but only to some of the hypocritical priests and Pharisees, who were blaspheming and seeking to destroy his influence, and if there were any mothers with their children in their arms standing by, the inspired writer fails to mention it." "Jesus did not tell the little children that they were of the kingdom of heaven, but he told other parties that 'of such (as the children) is the kingdom of heaven.'"

Having based his argument on a wrong assumption, Brother Ayers throws out this question as a clincher: "If the little children were in the kingdom of heaven, how did they get in?" Well, this is altogether a hypothetical question, and neither Bishop Kilgo nor any other serious-minded person would consider it worth an answer until the brother proved that they were in. Where do you learn that they are in, Brother Ayers? Who said they were in? Certainly not Christ or any of the apostles. If the Bible gives all knowledge, please tell us where, in the great Book, it may be found. Some of us would like to know. As you demanded of the Bishop, we ask you to "point out the place, and do it quickly."

Let us now propound a few questions to Brother Ayers: Jesus said to one Nicodemus, "Except a man be

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born again he cannot see the kingdom of God." This being born again we Methodists call regeneration; and our Church has always taught that regeneration is essential to salvation, as our Savior seems to have taught. Have we been wrong? If not, then how can one be regenerated before he is generated, or born again before he is first born? Please give us a scriptural or a rational answer. If our Savior did not mean what he said, what did he mean? We know that many infants die as soon as, or soon after, they are born into the world. If they cannot be regenerated before they are born and cannot be saved unless they are regenerated, and again cannot be regenerated at death, what do you think becomes of them? Please enlighten us; for if your position is correct, our acceptance of it would place some of us in a mud-dle.

Please don't think these questions foolish. They naturally present themselves to any thoughtful person who follows out your argument.

Well, now I wish to apologize to Brother Ayers for butting in. He may think me impertinent, as he is evidently out after bigger game, but I just wanted him to know that there are others of us fully as dull as our Bishop Kilgo, and we would ask the good brother to enlighten us.

I have been a Methodist for forty-seven years, and, though I do not claim to be a Solomon, I think I have kept, at least, within hearing distance of the procession, and I believe that I know pretty well what the Church has taught and what her ablest preachers have been preaching. I am well aware of the fact that from time to time there has been some controversy among some of the brethren in regard to the status of baptized infants in the Church; but few, if any, so far as my knowledge goes, until recent years, when the infant-Church-membership craze has struck a few of our preachers, have been so bold as to claim that children are born saints and do not need to be regenerated in order to be saved. There seems, at our present day, that there is scarcely any limit to what some preachers may disseminate and still be called Methodists; and it is not at all strange that some of our wisest men, like Bishops Kilgo and Key, and others, should now and then sound a warning note when there is so much wordliness in the Church and its dangerous tendency to throw open its doors to the unregenerated.

But some of our preachers have become very much alarmed at what they call Calvinism. To such uneasy souls we would say, "Rest easy!" Look up on our Articles of Religion, especially 7, 8 and 9; also our ritual up to within the last decade, and you will find that for nearly 200 years Methodism has been teaching that "all men are conceived and born in sin" and need the regenerating power of the Holy Spirit in order to be saved. And if this is Calvinism, make the best of it.

Then don't feel bad about it, brethren. To the propaganda of this same doctrine—though it may be like bitter medicine to you—you owe your present honored position. For, if it had not been, the Methodist Church would not have been, and consequently you, as Methodist preachers, would not have been.

J. A. PUCKETT.

Hackett, Ark.

"Live in Christ and you bring the land of Canaan within a step's distance."

CHURCH UNION

Rev. Wm. A. Edwards.

In this article I shall have no reference to any individual article I have seen in print except the stand-pat position of our editor of the *Advocate* of July 13, I believe, to which in the progress of this article I may again refer.

The primary question to be decided is whether or not the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church on any terms is desirable or not. If this is decided in the negative, the further discussion of terms of union is useless, but if in the affirmative, then the question of terms becomes the vital issue. And if providence is behind the movement and the Churches will be more useful united than separate in time the obstacles to a peaceful and proper union will disappear. There will be both individuals and papers, North and South, that will throw every obstruction possible in the way of union.

The conservative view of the question is, "Let us have union, but not be in a hurry." That is wise, and yet it is dangerous. A measure can have no more dangers than an indefinite postponement, and while there should be no reckless haste in bringing about the union there should be no unnecessary delay. In my judgment, if the Churches ought to be one, the sooner the differences can be adjusted the better. There are two grave questions that present themselves to the Southern Church. One is the negro, which, I think, in a large measure adjusted itself. It is mainly social and is pretty well settled in the South. The other is the power of the General Conference to pass laws without any court above it to pass on their constitutionality and set them aside. This is the main obstacle, so far as our Church is concerned, in the way. And we throw up our hands in holy horror and say if you touch this ark of our covenant you shall surely die.

I am going to lay down two propositions, either of which I think is tenable.

1. If this supreme legislative authority is not really dangerous we should not dismiss it with a mere wave of the hand or flourish of trumpets and I assert it is not dangerous and shall hereafter prove it.

2. If decreasing the power of our Southern Bishops is not seriously detrimental to our Church work and success, it should not be held with death-like tenacity. All that is involved in this issue is Episcopal power—or nearly all. If the Southern idea prevails it will greatly increase the power of the Northern Bishops. If the Northern idea prevails it will greatly reduce the power of the Southern Bishops, and viewing this from merely a human standpoint I would think it would be natural for Northern Bishops to be willing to the increase and Southern to object to the decrease, for people love power and when once invested with it, it grows on them. I am dealing with the two Churches since 1844 when the division took place. Now, let us look at the two since then. I will place them under the supremacy of the General Conference and powers of its Bishops, and limitations of the Southern Conference and power of its Bishops.

The General Conference of the M. E. Church for the past seventy-two years has been the supreme power of the M. E. Church; what it has enacted as law has been law. There has been no veto power to arrest the passage of law nor supreme court power to set the law aside after it is enacted. Then what is the Episcopal power under this method of Church government? The Bishop is president of the General and Annual Conferences, and as such a parliamentarian decides the points of law and order, and appoints the presiding elders and pastors to their charges, but right here there is a great limitation to his power. The time limit is removed and the pastor and congregation come in as a potential factor in making the appointments.

Now let us look at our General Conference with its limitations and the powers of our Bishops under it.

Our General Conference may pass a law and the presiding Bishop may think it is unwise, unconstitutional, or will be an impediment in the way of administering the affairs of the Church and veto it and assign his reasons for

it, and this estops the matter or it must be passed over his veto by two-thirds majority and go the long cumbersome and tedious rounds of three-fourths of the Annual Conferences before it can become a law. So you see by this veto power one man can put his judgment against two-thirds of our wisest and best preachers and laymen and three-fourths of the Annual Conferences, practically the whole Church. To say the best you can for it, it is dilatory.

Now let us look at the power of the Bishops of the M. E. Church, South.

1. They have legislative powers. They are the Presidents of our law making conference. They are its parliamentarians—decide all points of law and order and have the veto power to estop the passage of a law that is in their judgment unconstitutional, and it may be if it infringes on their power if not unconstitutional. For I remember when the General Conference met in New Orleans in 1866—the first General Conference after the war—passed a resolution in its forenoon session removing the time limit. At the afternoon session Bishop Pierce told them if they did not reconsider the resolution he would resign his office as Bishop—that he would not be Bishop if such limits were thrown around his appointing power, or to be more specific he must do as he pleased with the preacher or he would not do at all. The conference reconsidered the resolution. I mention this to show the power and influence of a Southern Bishop over a General Conference. It is practically supreme. The question arises, which is the more dangerous—legislation by one man or by several hundred able and experienced men of ministers and laymen? I relate the above incident from memory. I think it is about correct, but fifty years is a long time ago.

Again, a Southern Bishop has executive authority. I will only speak of one item. The power to appoint all the preachers to their several charges—for the next twelve months. This power is absolute and from it there is no appeal. Let us say there are hundred and fifty appointments—many conferences have more. Now, one man has these men, their wives and children in his own hands. The Bishop can say how many miles he will have to travel, how far, how many days in the month he can be at home and how many nights in the week and if that brother does not feel he can stand it, he can only become recalcitrant and that is the end of it. Mind you, I am not blaming any Bishop, I am not finding fault; I am only defining his disciplinary powers—the power with which the Church has invested him, and it is as well that I should do this as any one else—and as this is the main point, the fortress behind which our people plant themselves, all that appertains to Episcopal authority will be brought out before the end.

In the last place a Bishop in the Southern Church has judicial authority. He can place his veto on anything in law-making that to him seems unconstitutional. Here we have the three great elements of power invested in one man—legislative, executive and judicial; and, I believe the facts will bear me out when I say there is not another official in America clothed with the same amount of power, either civil or ecclesiastical. The Catholic priest has the Bishop above him, the Bishop the cardinal, and the cardinal the Pope. So we have a Congress to make laws. The President to execute them, and supreme court to judge of these, but Bishops combine them all. The *Advocate* in its article against the supremacy of the General Conference says civil governments have legislative, executive and judicial departments, but it fails to say they are all combined with us in one man. I am told the veto power is rarely exercised, to which I reply if it is not it is of little worth, and I am also told the authority is never abused, from which I dissent and no one knows it so well as the presiding elders, the men nearest the throne; but, they mildly and wisely exercise their authority, but to say they never abuse it would make them angels, and I don't believe they are. I remember one conference where the presiding elders were dismissed from the Cabinet and it is said when the appointments were read out some charges had two pastors, some had none, and some pastors were without a job. You say it occurred but once. That may be true,

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Dallas, Texas

but it occurred. No man nor set of men is infallible.

Now it will not do to say our system alone is safe, correct and administers to success. They have both been thoroughly and successfully tried. They have been tried for seventy-two years, a sufficient length of time to attest the merits or demerits of both systems and both have had large and unprecedented success. If the General Conference supremacy is such a scarecrow and bugaboo, why has it not shown itself in the M. E. Church? Covered it with its terrible blight. Under this rule and system the M. E. Church has been equally prosperous with us, and under circumstances less favorable they have far more foreigners with their skepticism and anti-protestantism to contend with, while our population has been homogeneous and the position taken by our Church on the Bishop Andrew case gave it unusual popularity with all classes of the South. I mean the negro features of the Andrew case. Again, it may be said that will destroy the usefulness of the Episcopacy. By no means—the M. E. Church has more of them per capita of its membership than we have, and create new ones at nearly every General Conference. I suppose they are useful or they would go into disuse, but they are not used in all the ways we use our Bishops, and I have never heard of their Bishops complaining at lack of power to perform their legitimate duties. The truth is, the doctrines of Methodism are of God and must and will prevail with divine power behind anything it must go. Of course, the machinery of the Church contributes to or retards its progress in a greater or less degree, but if God is in the chariot its wheels must move. I think I have very conclusively shown by facts, not by theory, that these systems have both been thoroughly tested alike successfully. Now, I will show with equal conclusiveness that the supreme legislative power has been tried with great success, both ecclesiastically and civilly and had larger success without any special danger to human liberty or religious prosperity.

I am not fully acquainted with the law-making power of the Presbyterian Church, but I am sure it has no veto power lodged with any one man, nor higher court to set aside its laws as unconstitutional. That a law enacted by its law-making body is a law until the body might for reasons see fit to repeal it, which it might do but rarely does. The Presbyterian rule is, the Presbytery memorializes the General Assembly and it passes the laws. That is, the Presbytery has the initiative and the General Assembly corresponds closely to the M. E. Church General Conference. Here in Church you have the supreme power lodged in the legislative body. How has it operated? What Church or individual has this great steel roller and monster crushed to ashes or ground to powder? On the contrary, we find it a great and useful Church ranking high in members, strong in wealth, unsurpassed in intelligence and at the very front in all its educational and other enterprises. Socially its membership runs upward to presidents, and downward to the laborer—embracing all intermediate classes of men and women, and this under a system of government, from which there is no appeal from the laws enacted by its legislative bodies.

The Baptists afford another exam-

ple. They are strictly congregational. There is no appeal anywhere from a law enacted by a local Church. They claim to be the freest Church in the world. They think Roger William brought to America all the liberty that there was in Europe, only what little he left in the Baptist Church, and that he deposited all he brought with him in the Baptist, and that it remains there locked, sealed and delivered to the present day. These are, of course, exaggerated statements but are harmless to any one.

But two things can not be denied. One, that a law passed by a Baptist Church is final. No power can prevent its passage or set it aside after it is passed. The other is, that the Baptist Church has had very great prosperity under this system. Now, I ask this question, why should the same food that makes strong and great kill us? I believe this law they call the law of liberty has done more for the prosperity of their Church than any other single feature of their Church doctrine or government, deep water not excepted.

But this style of law making has not been tried and approved by Churches alone but also by civil governments. As an example we will take England. When the English Parliament passes a law it is a law, and it is never set aside by any supreme court, and this has been the custom of England for hundreds of years, and under this supreme law making power has developed the greatest government with the most complicated machinery in the world. Its banners float above one-fourth part of the earth's surface. She is under severest trials mistress of the seas. She leads all nations in manufacturing and commerce. Is the only one that has made a sweep in colonization. Has the largest city in the world and as free, if not the freest people, and all those wonderful achievements that have no higher courts to set aside the action of its legislation.

Then, if this General Conference supremacy is such a dreaded monster and scarecrow it is only so in theory and not in practice.

Now, I will give two reasons why I think the M. E. Church system should prevail in terms of agreement between the two Churches:

1. Times are more liberal now than they were in 1844. Since then China has become a republic, Russia has a Duma, Germany its Reichstag, Italy a civil government and human liberty everywhere enlarged and the Jeffersonian theory, "The least governed the best governed," being tried and approved. This would seem to be a backward step.

2. It is desired in this movement to unite all the branches of Methodism into one great Church. Judge Reeves says there are of these all told sixteen different denominations. I do not know, but if he is correct, and I suppose he knew, there are fourteen of these that have always resented any Episcopal form of government whatever, and to my mind it would be sheer presumption to offer them as a condition of union the very strongest form of Episcopacy known to Methodism. The Episcopacy with its restriction would appeal to those smaller Churches much more strongly than our almost wholly unrestricted Episcopacy. Now, to our dear and heroic brethren who stand aghast and appalled at this liberty-crushing, Church-killing monster, I would say you remind me of a story I heard in

the long ago. A mother had a twelve or fourteen-year-old daughter whose name was Sallie, and one day she came into the room and found Sallie crying and deeply distressed, and it touched the mother's heart, as it would any fond mother's heart, and she exclaimed, "Oh my dear child, what is the matter?" and Sallie said, "I was just thinking that after awhile I will get grown and get married and have a baby, and sometime I'd leave my little baby playing on the floor and go to the spring after a pail of water and a ham of meat would fall on my little darling and kill it." So I say, "Be still, sad hearts, and cease re-peating, behind the cloud the sun is shining."

Full fifty years since I heard this story have swept over my head since then. I have seen the rise and fall of States and empires, but I have never known a baby killed by a ham of meat.

Now, dear brethren, if union is best do not stand pat on anything until the time comes for action. Discuss the matter in all its phases which you will do and which is proper, but do not say you will do this, or you will not do that, until at least the time approaches nearer for final action.

4019 Bowser St., Dallas.

FRANKLIN'S MISCALCULATIONS.

Even as wise and astute a man as Benjamin Franklin made one big break in an economic way, when he bequeathed in his will one hundred thousand dollars each to the cities of Philadelphia and Boston. Franklin devised that this money, interest and principal, should not be touched for one hundred years.

The intent, Franklin explained, was to show the world how much one hundred thousand dollars would amount to in one hundred years if placed at interest and left untouched. Theoretically, at six per cent interest, compounded annually, it amounts to something over three million dollars.

But Franklin did not take into consideration the difficulty in keeping capital active. It is just a big task to keep capital busy as to keep labor profitably employed. Capital that is not being utilized is a care and an expense. In fact, it is a liability. Only constant, intelligent supervision keeps property productive. Franklin did not find it very difficult to keep his own capital active. Perhaps not more so than to keep his own body busy. His own activity and right intent he assumed were the possessions of every one else.

The result of his bequests to Boston and Philadelphia was that after one hundred years Philadelphia had barely one hundred thousands dollars, and Boston had seventy-three thousand. What became of the interest? It would take a book as big as our Webster's Unabridged Dictionary to tell.

The committee who had charge of this money had business of their own. Some took sick, others went to Europe, a few were sent to prisons or to hospitals. And then they all died. Other men came in. The money was loaned on mortgages; fires occurred; lawsuits followed; there were foreclosures; courts took a hand all along the line. Expenses of receivers, trustees, bailiffs and attorneys; each got his little per cent.

The miracle is that any of Benjamin Franklin's money was left at all. Certainly some of our legal friends lapsed or there would have been a deficiency judgement.—Ex.

A REMARKABLE REPLY.

The Bible presents us with a view of a God vast enough to fill the infinite spaces, and tender and loving enough to fit down by His grace into the niches and grooves of our innermost experience. A freethinker met a plain countryman going to Church. He asked him where he was going. "To Church, sir!" "What to do there?" "To worship God." "Pray, tell me whether your God is a great God or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heavens cannot contain Him, and so little that He can dwell in my heart." The freethinker declared that this simple answer from the plain peasant had more effect upon his mind than all the volumes which learned doctors had written against him. The simple are often wise, and there is no telling when the Holy Spirit may take even the utterance of a child to convict an astute thinker of sin, righteousness, and judgment to come.—Zion's Herald.

PERSONALS

(Continued from Page 9)

did not save him from harm. Brother Alonzo Monk, Jr., at Hamilton, begins a meeting soon and Brother Huston goes there next to assist.

Dr. V. A. Godbey, president of Coronel Institute, is a busy man. The sale of the Fitting School property at Georgetown will make Coronel doubly necessary to the Church in West Texas. We know of no one who has a better conception of what a first-class Academy should be than Dr. Godbey and we predict for him the best work of his life as President of Coronel Institute.

Brother H. E. Draper, Commissioner for Superannuate Homes of the West Texas Conference, writes us that a State-wide meeting in the interest of our Superannuates will be held in Dallas September 19. Bishops Mounzon and McCoy have been asked to speak and otherwise assist in the meeting. Brother Draper has secured some \$20,000 toward the \$100,000 goal of the West Texas Conference as an endowment fund for the superannuates of his conference. Fine!

Rev. A. W. Hall, presiding elder of Clarendon District, called at the Advocate office this week. He was en route home from North Carolina, whither he had gone on his vacation. Barring the devastation of the floods he witnessed, his trip was a pleasurable one. In discussing his district he gave us some glowing accounts of the work. Every debt, practically, on the district has been lifted. His preachers are contented and happy. He will go up to conference with fine reports from his entire district.

Rev. E. Hightower sends us the following: "This note is indited in the mountains of North Carolina where the editor is making efforts under difficulties to escape the fearful flood conditions that prevail in the vicinity of Asheville, N. C. The half has not been told. There is only one avenue of escape, and that is over a mountain railway, and trains and hotels are so crowded that editorial work is out of the question. We hope to say something more about Junaluska next week."

Rev. C. N. Morton, pastor of the Methodist Church, is a man who believes in doing something. He is a man imbued with spirit, believes in peace and harmony and has endeared himself to our people regardless of their religious beliefs. He is always looking out after the interests of his Master's cause and his Church and is ever alert for some feature that will arouse interest in the work and tend to strengthen the bonds of friendship. He is ably assisted in all his work by his devoted wife. It is to them that is due the great gathering of Mansfield Methodists on the lawn at the parsonage last Tuesday night. For several weeks they have been planning and working for this and their efforts were appreciated at least by about 200 people who responded and enjoyed a pleasant evening. A very pleasing program was rendered and cake and punch was served every guest. At the close of the evening all present were lined up on the outer edge of the lawn and a regular old-time Methodist hand-shaking was observed. These occasions are good and cause people to meet and know each other better.—Mansfield Mirror. We greatly enjoyed our recent visit with this noble pastor and his good wife.

A KNOCK-OUT.

If the people engaged in the liquor business ask for compensation for any pecuniary loss brought to them by prohibition, a very complete answer can be made to them. Do they give back to the wife the value of the husband drink has taken from her? Do they give back to the mother the son whom drink has ruined? Do they recompense society for the moral disease which they spread? Do they give back to government the purity for which they have substituted rottenness and corruption? Until they make restitution to the family and to the nation for the injury that they have done and are doing, they cannot ask from society compensation for any money that they may lose because they have invested in business which they knew to be a conspiracy against the body, the mind, and the soul of their victims.—William Jennings Bryan.

"Let us commit ourselves to that unsleeping love and wisdom and power. He will go with us all the way through—not alone to the end of life, but to the end that lies beyond the end. There will be our final going out, our exodus, and our final coming in, our home-coming. And there is nothing that lies between you and the threshold of that heavenly home that need ever fill you with dismay if God be with you."—John McNeill.

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 Copy-right registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BARBER TRADE.

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

BARGAIN LOT FOR SALE.

A DESIRABLE residence lot only 3 1/2 blocks from Administration Building, Southern Methodist University. Accessible to artesian water, electric lights and telephone. Price, \$700, payable \$70 cash, balance easy payments \$10 per month; 6 per cent interest. Similar lots, same vicinity, recently sold at \$800 each. Owner must sell this lot at once, hence the price and terms. J. D. CULLUM, Agent for owner, Dallas, Texas.

EVANGELISTIC.

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

DISTRICT CONFERENCES.

Choctaw, at Old Cedar.....July 27
Tyler, at Grand Saline.....August 28

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.

TO THE MISSIONARY SOCIETIES OF NEW MEXICO CONFERENCE.

The time has now past for the reports of the conference officers to be sent to your superior Council officers. I have only eight reports out of forty-five societies.

This is discouraging. I must send in a bad report. You each have something to report in regard to your work, why not send it in, though it be little—send it.

I urge each Superintendent of Study and Publicity to watch the dates and send me some kind of report by or before the tenth day of October, as that will be the next month for reports. Keep the date in mind and the work before your ladies so we can have a good report for our Council report. I have written letters to every society and have sent bulletins each month but have never heard from at least half the societies. Will you not help us in this great work by at least sending me your names and addresses? I am so anxious to get this great work of Missionary and Bible Study started in every society, but it can not be done without the co-operation, support and help of each local auxiliary. Begging you to give heed and help me by sending in prompt reports, I am yours in our Master's work,

MRS. T. M. WILSON,

Conference Superintendent of Publicity and Study.
Maria, Texas.

Clarendon District—Third Round.

(Revised)

Wellington Mis., at Dodsonville, July 29.
Wellington, July 29, 30.
Quail, at Salt Fork, July 30, 31.
Shamrock Mis., Aug. 4.
Shamrock, Aug. 4, 5.
Wheeler and Mobeettie, Aug. 5, 6.
Zybach and Gageby, at Cataline, Aug. 12, 13.
Goodnight, at Leila Lake, Aug. 19, 20.
Hedley, at McKnight, Aug. 26, 27.

A. W. HALL, P. E.

Clinton District—Fourth Round.

Foss, at Page, July 30.
Butler, July 30, 31.
Bethel, at Bethel, 11 a. m., Aug. 12.
Clinton, Aug. 13.
Custer, at Custer, 10 a. m., Aug. 14.
Hammon, at Hammon, Aug. 19, 20.
Leedy, at Leedy, night, Aug. 20.
Berlin, at Sweetwater, Aug. 26, 27.
Cheyenne, at Cheyenne, night, Aug. 27, 28.
Erick, at Salem, Sept. 2, 3.
Sayre, night, Sept. 3, 4.
Elk City, Sept. 9, 10.
Mutual and Taloga, at Mutual, Sept. 14.
Wangier and Woodward, at Woodward, Sept. 15, 16.
Amett, at Liberty Chapel, Sept. 16, 17.
Lakemo, Sept. 20.
Grand Valley, at New Hope, Sept. 21.
Tyrone, at Tyrone, Sept. 23, 24.
Hooker, night, Sept. 24, 25.
Boise, at Bertrand, Sept. 27, 28.
Goodwell, at Goodwell, Sept. 30, Oct. 1.
Guymon and Texhoma, at Texhoma, Oct. 1, 2.

W. J. STEWART, P. E.

HELP WANTED.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

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.

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.

Tyler District—Fourth Round.

Edgewood, at Edgewood, Aug. 19, 20.
Emory Cir., at Emory, Aug. 26.
Emory and Point, at Emory, Aug. 27.
Alba, at Alba, Sept. 2, 3.
Big Sandy, at B. S., Sept. 9, 10.
Canton, at Wallace, Sept. 16, 17.
Grand Saline, Sept. 17.
Wils Point Cir., Sept. 23.
Wils Point Sta., Sept. 24.
Lindale Cir., at Sabine, Sept. 30, Oct. 1.
Lindale Sta., Oct. 1.
Mineola Mis., Oct. 4.
Mineola Sta., Oct. 4.
Chandler & Brownsboro, at B., Oct. 7, 8.
Murchison, Oct. 14, 15.
Quatman, Oct. 18.
Whitehouse, at Noonday, Oct. 21, 22.
Marvin, Oct. 23.
Cedar Street, Oct. 25.
Edom, Cir., Oct. 27.
Colfax, Oct. 28, 29.
Tyler Cir., Nov. 3, 4.
Note, first, that on this round all Church officers are to be elected for next year, and that it is highly important that we have full attendance of all official members.
Note, second, that the Tyler District Conference meets August 28 at Grand Saline, and that everybody who has business with it is cordially invited to attend it.
J. T. SMITH, P. E.

Madill District—Fourth Round.

Durant, First Church, Aug. 19, 20.
Grace Church, Aug. 20.
Kingston and Woodville, at W., Aug. 26, 27.
Asbury, Aug. 27.
Stonewall, at Jesse, Sept. 2, 3.
Pontotoc, at Pontotoc, Sept. 3, 4.
Wapanucka, at W., Sept. 9, 10.
Mansville, at M., Sept. 10, 11.
Madill Sta., Sept. 16, 17.
Aylesworth, at A., Sept. 17, 18.
Colbert, at Colbert, Sept. 23, 24.
Durant Cir., at Platter, Sept. 24.
Maburn, at M., Oct. 1.
Tishomingo Sta., Oct. 1, 2.
Lebanon Cir., Oct. 7, 8.
Roff and Mill Creek, at Roff, Oct. 8.
Vanoss Cir., Oct. 14, 15.
Ada, First Church, Oct. 15, 16.
Holdenville Sta., Nov. 19, 20.
Holdenville Cir., Nov. 19, 20.
I wish to call meetings of all the pastors, lay leaders, stewards and other official members at the place and dates below set out. It is very necessary that these meetings be well attended. I urge the pastors to see to it that their laymen be present. If the pastors will be diligent in collecting the conference's benevolences it will be easy for me to get their salaries.
Group No. One—Wapanucka, Milburn, Tishomingo, Stonewall, Durant, First Church, Grace Church and Colbert charge will meet at Wapanucka September 9 and 10, commencing Saturday morning, the 9th, at 11 a. m.
Group No. Two—Lebanon, Kingston, Woodville, Aylesworth, Mansville, Roff and Mill Creek and Madill will meet at Madill September 16 and 17.
Group No. Three—Holdenville Station and Circuit, Vanoss, Asbury and Ada, First Church, will meet at Ada, October 14, at 2 p. m.
You will receive further notice of these meetings.
May I appeal to the pastors to be ready to answer the questions of the fourth Quarterly Conference? N. L. LINEBAUGH, P. E.

MARRIED.

CAMPBELL-WHITWORTH—Near Alvarado, Texas, on July 23, 1916, Mr. Virgil Campbell and Miss Mary Hester Whitworth, Rev. J. H. Braswell officiating.

McLENNY-WILLIAMS.—At the parsonage home of the bride's parents, Rev. and Mrs. D. A. Williams, in Pittsburg, Texas, Mr. H. G. McClenney, a prominent young railroad man of Childress, Texas, and Miss Emma Belle Williams on April 30, 1916, Rev. J. Ed. Morgan officiating. Only a few friends of the couple were present. After the ceremony the guests were served with a bountiful 6 o'clock dinner. The couple then left for Dallas, Ft. Worth and Wichita Falls for a few days before returning to Childress, their future home. Many blessings follow them.

LETTER FROM CHINA.

By A. P. Parker.

The home papers have been giving some account of the progress of events in China during the last few months. What may be called the Third Revolution has been going on, and, contrary to the expectations of many, is, in fact, making a considerable amount of progress. Some four or five months ago the province of Yunnan declared its independence. For some time it appeared as if that province stood alone in its purpose to resist the monarchical movement. But subsequently the province of Kweichow joined Yunnan in seceding from the Central Government. Later on Kwangse followed suit, and within the last month two other provinces, Kwangtung and Chekiang, have also declared their independence. The government, of course, dispatched troops to the provinces that were leading in this secession movement, and it was not long before news came of some fighting on the borders of Szechuan and Yunnan and Kweichow. The revolutionaries, who had been sending troops forward, when met by the northern troops were gradually pressed back and about a month ago it seemed as if the ebb of the revolution was in sight. But later on new developments have taken place and, as above indicated, three more provinces have joined the anti-monarchical movement and the revolution has thereby become much more formidable in its proportions. The leaders in several other provinces are reported to be meditating joining these provinces which have already seceded, and it begins to look as though the movement will take on such large proportions that it will be very difficult for the central government to deal with it. In the meantime, President Yuan Shih Kai has issued a proclamation revoking the monarchical movement. As the provinces of Yunnan and Kweichow declared their independence because of the purpose of Yuan and his advisers to do away with the republic and establish a monarchy with Yuan as Emperor, it was thought that when Yuan revoked this movement the question at issue would be settled. But the revolutionary leaders apparently are not satisfied. They want Yuan to abdicate his position as President, and to put the government in the hands of Li Yuan Hung, Vice-President, and restore the National Assembly and parliamentary government as it existed in 1912. Yuan and his advisers have refused to take this radical move, so far, although reports coming from Peking indicate that, on certain conditions, the President is willing to resign. Recent news indicates that a compromise between the Northern and Southern leaders is possible. It is proposed to hold a conference of delegates from the North and the South, possibly here in Shanghai, who shall agree on the terms for the settlement of the questions at issue. The President has already issued an order for the formation of a responsible cabinet, thus meeting the demands of the Southern leaders in part at least. Everyone is hoping therefore that the dispute may be amicably settled, and that the civil war will not spread.

In regard to the questions at issue, we may say in general that there seems to be widespread distrust of the President himself, founded, undoubtedly, however, on misinformation. There are also many who themselves wish to secure power and influence by driving out those who already occupy positions in the government. In a word, it is largely a dispute between the "ins" and "outs." It is altogether probable that Yuan has really not kept in touch with the movements and feelings of the people, and his purpose to change the form of government from a republic to a monarchy, with himself as Emperor, was founded on the mistaken belief that the country would support him in such a move. While the people are undoubtedly ill-prepared for republican institutions, there is still a widespread feeling that they would rather have a republic than a monarchy, distrusting Yuan's son much more, it is believed, than Yuan himself. Yuan's son, it may be said by the way, has been the chief manipulator in the monarchical movement, and it is he that the people dislike and distrust far more than the President himself. President Yuan is the strongest man in sight to occupy the position of ruler over this land. If he resigns or is put out there is very great danger of chaos and general

upheaval. There does not seem to be any other man who can control the situation as well as he. It is the hope of foreigners generally that some compromise may be made by which Yuan may retain his office and his hold on the country.

In the meantime it is a cause of thanksgiving that, with the widespread unrest among the people and civil war in some parts of the country, the missionaries have not been disturbed. In the revolution of 1911-12 many of the missionaries had to leave their stations and come to the open ports along the coast for safety. Again in the second, or attempted, revolution of 1913 several of the missionaries, though not so many as before, had to leave their stations and go to places of safety. So far in this third revolution the missionaries have not had to move. Proclamations have been issued by the provincial officials commanding the local officials in every place to give special protection to missionaries, churches and Christians. The leaders are apparently well disposed toward Christians and foreigners in general and they are undoubtedly putting forth strenuous efforts, wherever necessary, to keep the peace.

It is quite impossible to prophesy as to what the immediate future may bring forth. As the North China Daily News recently said, it seems next to impossible for any one to understand what is going on beneath the surface. We have a feeling that great things are being done, but it is impossible for us to tell even approximately what will be the probable outcome. In the meantime, we can only wait and see, praying and hoping that in the providence of God all these things shall work out for the furtherance of the gospel and the salvation of this people.

Shanghai, China, April 29.

ONDYINGS.

Rev. Frank Onderdonk.

Some time since I received a letter from a good brother in which was enclosed a part of one of my scribbles for the Advocate. He had carefully drawn a circle around each of the many capital "I's," and proceeded to write me a pious lecture on the unbecomingness of such egotism on my part. That fact took so much starch out of me, that I am just recovering sufficiently to dare send in a little more "copy" to Bro. Brad. Poor me, I never dreamed that my occasional letters, written in a free and easy style, were black-balling me in the minds of some of the saints. Probably I never would have attempted to write again, had not some of my "simple" friends assured me that this feature was not equally offensive to all.

Now, I have been taking a little notice of other writers, and to my surprise (and comfort, of course), I notice that the popular writers frequently give their materials to the public in the first person singular. I have just this to say, "gentle reader," I do not feel as important as my writings would indicate.

The work of evangelizing the Mexicans and other foreigners in Texas goes on apace. In spite of this year of strained relations between the United States and Mexico, a year of almost unprecedented poverty among the Mexican people, it is proving a year of wonderful blessing. More than twenty-five per cent of the benevolences are already paid in cash, congregations are generally good, and about 250 people have been received into the Church on profession of faith. Many meetings are yet to be held. Our effort is not so much to swell the Church roll, as to get the people really saved from sin. As never before I am stressing a present salvation from all sin by faith in the Lord Jesus Christ. I find that you can get people to consent to surrender to Christ, but this may be simply a mental transaction which leaves the devil still enthroned in the citadel of the soul. The people must be regenerated and receive the gift of the Spirit. Without the witness of the Spirit, they will not amount to a great deal.

In our Mexican congregations we have no problem of worldliness to combat. Our people understand that when they surrender to the Lord it means to give up the world. May

our God help us to hold to this standard. Our Mexican girls cannot understand how our American Methodist young women can dance and remain in the Church. I believe that a larger per cent of our Mexican people contribute to the support of the Church than in the home congregations. Some of them show a most wonderful spirit of self-sacrifice. And as for preachers, we have some of the most spiritual and self-sacrificing to be found anywhere.

There is another encouraging note I wish to give out. Our American congregations are more than ever interested in the foreign work. This is not always true in the larger cities, where brethren are so absorbed in their "big" problems that they have no time to turn aside for the stranger in our midst. In some places we have American women who give a part of every Sunday to Sunday School work among the Mexicans. In others, people have written asking that I visit their localities and show them what they can do. Some are proposing to build chapels for the Mexicans. We have just freed from debt our church in Waelder; Bro. Vargas is getting ready to build in Palacios, and later in the year we will commence our new church in Del Rio. Our church in San Antonio has been enlarged to nearly double its former size, and is being neatly finished. With a couple of hundred dollars more, things will be in fine shape there.

Kitten and I have been doing a lot of itinerating in the "Tin Henry." We have the back of the front seat cut out and hinged so it can be let down, thus forming a perfect sleeper. Wherever night overtakes us, we are in comfort—rain or shine. The automobile is a wonderful agency for good. How I ever got on without it is now a mystery. Buying tires is my chief grief; so you can imagine how happy I was a few months ago when a good friend presented me with a good pair of rears. I could gladly take treatment of this kind at least once a year without offense.

I held a gracious meeting under the tent at Corpus Christi. Miss Wynn did valiant service. Miss Virginia Booth, formerly a missionary to Mexico, who has refused to be "laid up" during this period of "watchful waiting," has given her time to Mexican work in Corpus with results which only the Lord can measure. She is a power for good here. Bro. Macune is active, and the Lord is blessing his work. We are expecting a great revival of old-time religion.

Tom Sessions says that the new Epworth is just too good to be true. Be there? Well, just watch me! I am working like forty to get things shaped up so I can get those few days of rest, for it's all I will have during the year. They are advertising as the great thing to be had—the great attraction of the occasion—as "fishing." "Bring your fishing tackle and come to Epworth" is the slogan. That sounds good, but, young folks, I sincerely believe that we ought to go down there determined to let the Holy Spirit have his way in our hearts, and make this first encampment in the new grounds, the most spiritual ever held. Don't let us go "hoping it will be spiritual," but rather see to it that we carry the Spirit of Christ with us. No gathering can be more spiritual than the people who form it. Let us carry the very atmosphere of heaven in our hearts. We should see scores of young lives, with a new vision of God and duty, return to their home Leagues fired for service as never before. I am already praying for a great spiritual uplift at Epworth-by-the-Sea at Port O'Connor.

Our Texas Mexican Mission will meet at Kingsville on October 11, and will be presided over by Bishop H. C. Morrison. He is known among the Mexicans as "el obispo simpatico," and will receive a warm welcome from all.

Better Than Spanking

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

DOING GOD'S WORK.

Are you doing God's work? Are you just sure that you are doing his work in the task that has been assigned you? Are you doing it with a single eye to his glory? Then you cannot fail. It matters not how you may feel, what men may say, or what apparent results you may see, rest assured that if you are doing his work for his glory you cannot fail. The world may not appreciate you—it rarely does. The Church may not show any gratitude, and you may be left in the trenches apparently alone and without any consideration for you or sympathy with you; but if your task is the one assigned you by God, go on and do your best, for then you cannot fail.—Wesleyan Christian Advocate.

Shall we join the "standing army of the King of kings?" If so, we each shall be able to say, "Wherever He says I will go, and whenever He says I shall spring promptly to obey; whatever He details me to do, that service I shall gladly do or sacrifice I shall gladly suffer, whether it be to preach on a 'soap box' or on a capitol, to wield a scepter and rule a nation, or minister in the unknown and forgotten stations of life. However He says, it shall be done in His way and all for His glory."—Northern Christian Advocate.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the naval there were 781 studies OF WHICH GALLSTONES AND INFECTION OF THE GALL BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pain and pains in the right side are due to liver-gall causes rather than Appendicitis.

In fact one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is more or less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine.

Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

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OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

HAYS—Sister Lucy Hannah Hays (nee Carpenter) was born in De Kalb County, Georgia, September 9, 1855; married to L. R. Hays December 19, 1872. To this union were born five children, four of whom survive their mother. She professed faith in Christ August, 1873, and united with the M. E. Church, South, on the day of her conversion and remained a faithful member until she fell on sleep in Christ, which took place at her home in Gainesville, Texas, July 11, 1916. Sister Hays was a long but patient sufferer, her faith was firmly fixed in God. She met her earthly end heroically and calmly. She lived to see all four of her children married and settled in life, good citizens and faithful members of our Church. Her husband, eldest son and one son-in-law are members of the Board of Stewards, and one son-in-law on the church building committee. Her daughters and daughters-in-law are members of our Church and members of the Home Mission Society. Truly she left her impress for good upon her entire family. True, loyal and faithful to her Church, self-sacrificing perhaps to a fault for the erection of our beautiful church building, Whaley Memorial, she sent for her pastor at 5 a. m. to tell him she was nearing the end of life's journey. She had come to the crossing, and her Pilot was there. I think her Master lifted the curtain and gave her a glimpse of her future glory a few days before she was translated. With her family and friends I saw her as she approached that once turbid stream, but now rolling silent by her, and saw her as she put out to sea. The breakers were calm, the waves were still, the loud roar was hushed, death had lost its sting and she passed to her reward as calmly and quietly as a child going to sleep. We took her body to our beautiful new church that she and her family worked so hard to help build, and there, in the presence of a large concourse of people, the writer preached her funeral. Her friends were many, the floral offerings were profuse and beautiful. At her request her family was dressed in white, symbolical of her life of purity, of heaven and the angels. We laid her to rest in Gainesville's beautiful cemetery, to await the resurrection of the just. I knew her for more than twenty years. She was indeed a good woman, a loving wife, devoted mother and faithful Christian. I was glad to be her pastor, to visit and pray with her in her affliction, to be in her home, to witness her most triumphant death and to have the privilege of preaching her funeral. Let me say to her bereaved family, sorrow not as those who have no hope. Your separation need only be for a while, then meet your departed loved one on the other shore. Her pastor, TOM J. BECKHAM.

WILLIAMS—At his home in Celina, Texas, June 16, 1916, Thomas Wesley Williams passed away. While his death was not unexpected, yet when it did come profound sorrow and sadness settled heavily upon our hearts. While we realized that he sooner or later must go we were very loath to give him up, for his gentle spirit and upright life had endeared him to all of us. He was born in Kawamba County, Mississippi, July 18, 1841. He was married to Miss Samira Jane Francis February 2, 1865. To this happy union were born two children—Mrs. J. A. Hass, whose home is in Florida, and Mrs. R. C. Martia, who, with her husband and children, live near Prosper. Mr. Williams made a profession of religion in 1865 and joined the Methodist Church in 1869. There was no time that he did not live a consistent life. Above all else he loved his Redeemer, and no work in his Master's cause did he consider too great for his undertaking. For many years he served as steward in his Church. His experience as a Sunday School superintendent extended through many years. Many are the lives that have been made better and nobler by his influence. He joined the Masonic Lodge in 1862 and not long after was made a Royal Arch Mason. He loved Masonry and served in order in numerous capacities. He served the cause of the South during the Civil War. He was a valiant and true soldier. He came to Collin County, Texas, with his wife and two children in 1891, and since coming lived near Prosper until four years ago last December when he moved to Celina. To his wife and children, in this their sad bereavement, we extend our most heartfelt sympathy. The funeral services were conducted at Cottage Hill Cemetery, Rev. W. E. Kirby and the writer, with the Masonic brethren, conducted the services. HUGH E. ANDERSON, P. C.

SKELTON—Mrs. J. R. Skelton, who was born July 24, 1870, died last Thursday morning, July 29, 1916, and passed out to her reward with the redeemed. She was converted and joined the Methodist Church in childhood. She was loyal to her Church and faithful to her Christ until her last day. She is with God in heaven, I am sure, because she walked with and loved him here. She was a noble Christian lady, a devoted wife, a loving mother, and a constant friend to her pastor and Church. She was a granddaughter of the greatest Texas Methodist, Dr. Littleton Fowler. Brother Fowler, of Texas Conference, was present at the funeral, which was largely attended. Many friends and relatives were present. Thanks to those who offered so many beautiful flowers. She leaves to mourn her going away her husband, Brother J. R. Skelton, the Chairman of our Board, who is loyal to his pastor and to Christ, and her children, Connie, Jack, Rayford, Leon, and may God bless each of those loved ones who yet stand in the "dressing room," out from which Sister Skelton has just stepped and who are to follow in a few days. Let God comfort your broken hearts. Her pastor, J. EUGENE MATLOCK.

Frost, Texas.

BECKHAM—Munsey Chilton Beckham was born at Rosston, Texas, September 17, 1892. Dedicated to God in baptism in infancy by Rev. C. L. Ballard. He was converted at ten years of age and received into the Church by his father and remained a loyal member to the day of his death. He was happily united in marriage to Miss Connie Stone, of Weimer, at Wells, Texas, June 18, 1915. Departed this life at a sanitarium in Denton June 20, at 9 p. m., 1916, aged 23 years and six months. Munsey was a clean-living man, the pride, joy and comfort of his parents and wife. When one has lived to purpose and whose future indicated a yet nobler fruition, suddenly dies, misgivings throng. May not at least a ray of light be thrown on the awful mystery by the thought, "The righteous perisheth, and no man layeth it to heart, none considering that the righteous is taken away from the evil to come?" The faith of Christ in the heart makes character, which is the only thing enduring. Surely there is no sadder sight than to stand as one so often does, amidst the ashes of some burnt out worldly life, compelled to echo the spirit of Hamlet's soliloquy on Yorick, with slight difference, "Where is your business success now, your tact, or your learning, or your selfish good-nature, which men applauded?" These have in them no principle of noble self-perpetuation or permanence. All men feel this strongly at times. You see a young man, for example, just leaving college. Twelve years he has been studying. How hard he has worked! How costly it has been! How many hopes are involved! What what anxiety he has labored and polished his weapons of scholarship! He enters life's arena. In a moment he dies! What becomes of it all? Or you see a young girl who has given several hours a day through her whole childhood to so master the piano that as she plays all the sweet fancies and burning aspirations that filled the souls of the great dead masters shall live again. At last she has succeeded; the tedious hours of practice lie behind her—the many sacrifices, the tired fingers, the secret tears. She makes some particular evening melodious for those she loves, filling it with memories—tender, un-forgotten harmonies—the next day and they whisper, "She is dead!" You say at such a time, "What a wasted labor! How the long years might better have been spent on something yielding a present reward!" The gathered knowledge or the artistic skill vanishes. The busy brain is petrified, or the skillful fingers are, in an instant, more clumsy and useless than a child's. Is all lost? What then of the way those years of conscientious toil have molded the character? What of the patience, the steadfastness, the thoughtfulness they have nourished in their young souls if they have been Christian? Is this wasted, too? You know that if that life has been such as God approves there is no waste. Not even in thought do we apply that terrible word to the struggles which have made the soul nobler and more divine. If faith, and love, and purity, and righteousness have managed to keep a foothold and increase their power in this un congenial world, you feel that these will know an ampler life in His presence from whom they went forth to bless the human heart. The palm tree, which outlives our winter, will not wither when replaced under the tropic skies of heaven. The gifts of Christ are everlasting gifts. All that you gain from him here is an eternal gain. JAMES LOVICK PIERCE.

NORRIS—On Thursday morning, June 15, 1916, C. W. Norris, one of the oldest citizens of Brookshire, Texas, died in Ft. Worth, aged 78 years. He was born in Tolbert County, Georgia, March 6, 1838. He was a member of an old Southern family. During the war between the States he enlisted in Volunteer Infantry, Company I, of the 46th Georgia Regiment and served his country during the entire time; he was twice wounded, but continued to fight for "The Lost Cause." In 1868 the deceased came to Texas and settled in Grimes County, where he engaged in the mercantile business for several years. In December, 1872, he married Miss Elizabeth Edmondson. To this union seven children were born, three of whom, with their mother, survive him. Thirty-three years ago, Mr. Norris, with his family, moved to Brookshire, where he resided until about two months before his death, when, after failing both physically and mentally, he was persuaded to go with his son, Charlie, to Ft. Worth, thinking the change would benefit his condition; but the relief was only temporary. He soon became too weak to leave his room, and after an illness of several weeks he was called to that land of eternal bliss, where four of his angel children waited for him. The deceased was a life-long member of the Methodist Church and a subscriber to the Texas Christian Advocate for 43 years. He never failed to attend services on Sunday and prayer-meeting during the week as long as he was physically able. He was a good Christian, a kind neighbor and a loyal friend. The remains were brought to Brookshire ground. Those left to mourn, besides his widow, are C. W. Norris, of Ft. Worth; Dr. R. W. Norris, of Los Angeles; Mrs. F. B. Martin, of Beaumont, and two grandchildren, Burton and Bessie Martin, of Beaumont, Tex. A. B. A.

MCGAFFEY—Neal McGaffey was born at Sabine Pass, Texas, December 4, 1837, and died at Sabine Pass, Texas, April 7, 1916, being 78 years, 4 months and 4 days old. Between these two dates many interesting events have occurred in this historical old port, which space and time will not allow here; but, however, I must mention a few in connection with the life of this good man. His parents settled at Sabine Pass in 1835, and acquired a large body of land and of course began raising cattle. The Senior McGaffey, being the first white man to settle there, and when the subject of this sketch was born, he was the first white child ever to be born there. Brother McGaffey spent his entire years at Sabine Pass never having had any other official residence or postoffice address. At the time of his death there were seven children, twenty-five grandchildren and four great-grandchildren, with a host of friends to mourn his going away. Brother McGaffey had been a member of the Methodist Church for quite a number of years. The Advocate has been coming to his home for many years. His good wife became a subscriber while the Advocate was published in Galveston and Dr. I. G. John was editor. Brother McGaffey suffered a stroke of paralysis several years ago, from which he never fully recovered. He was a good man and full of faith, and I am sure his going was in peace and we shall see him again some day in the world of the redeemed. His pastor, J. C. STEWART.

Nederland, Texas.

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HINES—The Seagoville community is draped in mourning because of her terrible loss, in the death of Mrs. Cyrysha Parasuta Hines. She had lived among us for 34 years, coming to Texas from Van Buren County, Tennessee, at which place she was born, September 24, 1848. She gave her heart to God while young. Her conversion not only meant the saving of a soul, but the saving of a life, for she was useful for all that the word useful could mean. She was twice married, first to Richard Carter, in 1855, to which union 3 children were born. The second time to Levy Hines. To this union three children were born also. She passed from earth to heaven July 10, 1916. The children survive her as follows: J. T. Carter, Seagoville, Texas; H. G. Carter, Mangum, Oklahoma; Mrs. D. M. White, Terrell, Texas, and Mrs. Tom Crawford, Seagoville, Texas. No more valuable woman has lived among us. Her life in the home was like a sunbeam from the upper world, transforming everything about her into a fadeless beauty. Her daily life in the Christian world sparkled as though it had been adorned and beautified by a diamond plucked from the mines of glory. The earth is poorer, heaven is richer, but we will see her again where no death ever comes. T. M. KIRK.

BROWN—Chas. Brown was born March 2, 1885. His father died when he was sixteen months old. He was reared by an invalid mother, who loved and honored God, and who brought her children up in the "nurture and admonition of the Lord." Charlie was converted at the age of thirteen, remaining a faithful member of the M. E. Church, South, until his death. He was married to Miss Grace Hicks November 3, 1903, in Abilene, Texas. On April 25, 1916, while in his field near Potosi, Texas, he was unjustly and unmercifully murdered. He leaves a young wife twenty-nine years old, and five children, a brother and four sisters, with other loved ones and friends to mourn their loss. For some time he had suffered with heart trouble. He had told his family that should he drop off he was ready to die; that he had always tried to do right; had he wronged any one he did not know it. I have known him for fifteen years, a man of honesty and integrity, one who did good and eschewed evil. I knew him in his home—indeed a good man, truly devoted to his wife and children. I never heard aught against his character until after his death. Then for a purpose well-known to all his name was dragged in the dust in an effort to justify his death. But, thanks be to God who knoweth all things and searcheth all hearts, who knoweth the imaginations of our thoughts, whether they be good or evil! Charles Brown's character came through pure and undefiled before God and man. A man described in the Psalms 15: "He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up reproach against his neighbor. In whose eyes a vile person is condemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not." A few years ago Charles had in court been obliged to witness against the character of a man, whose brother later became his own murderer. Dear loved ones, weep not as those who have no hope. "The body returns to dust, from whence it came and the spirit to God who gave it." So he stands today a redeemed spirit in the presence of God and angels—washed and made pure in the blood of the Lamb. "God is a present help in time of trouble." Cast your burden upon Him and He will sustain you. I will say to the dear widow, live in the secret places of the Most High, that you may ever dwell under the shadow of the Almighty. May God help you to bring the little ones up to love and honor God, that God may lead them through the changing scenes of time, that they may grow to be strong men and women in Christ Jesus. May you all one day be reunited with husband and father in the home of the blest, where the wicked cease from troubling and the weary are at rest. MRS. S. H. L. SWAFFORD.

MATTHEWS—On the afternoon of June 8, 1916, as the shadows of night drew on, the spirit of little Katie Ray Matthews took its flight from earth back to the God who gave it. She is the daughter of Brother and Sister W. A. Matthews, of Remer, Texas. She was sick only a few hours—congestion being the disease that took her little life away. She was two years, five months and twenty-two days old. She did not stay on earth long enough to forget the language of heaven, but long enough to entwine her life around many hearts that were made glad by her sweet little life and very sad by her going away. After services, held at the home of the writer, during which that beautiful song, "Beautiful Isle of Somewhere," was sung by Mrs. Martha McKamy, we laid her little body to rest in the Frankford Cemetery to await the Master's call. Brother and Sister Matthews expect some day to see the little one again and this hope gives them strength for the trial. They shall, indeed, find her again some sweet day by the fair shining river of peace. May his grace keep their hearts, is the prayer of their pastor, ELBERT H. COBURN. Shannon, Texas, July 17.

STUART—Frances, the oldest daughter of Brother and Sister W. D. Stuart, was drowned in the Colorado River, Wednesday, June 28, 1916. She was born in Marble Falls, Texas, July 31, 1901. Frances was a sweet-spirited girl, unselfish in disposition. She found her highest joys in making others happy. Though scarcely fifteen she had won her way into the confidence and affection of all who knew her. She had a strong grip on the hearts of her church companions. In fact long before she left earth to live with Jesus every one who knew her noticed she possessed rare and enviable Christian graces. Her friends had given expression to this fact before her tragic death. She had a rich Christian experience and her prayers in her Sunday School class room for her classmates and others will never be forgotten. She was deeply attached to her father, mother, sister and brother, and had become a companion to her mother, to whom

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EXAS

History And The Union Of Methodism

Rev. C. W. Hardon.

To Brother H. G. H. I offer my most profound thanks for his fatherly expressions of sympathy for me in my gross ignorance, and assure him that historical ignorance is bliss in comparison with unadulterated sectional prejudice. I hold no monopoly on historical knowledge and possess no master's degree in logic, neither do I claim to be a constitutional lawyer, but it takes neither a logician, a lawyer, nor historian to furnish a correct diagnosis of the organic ailment of some of our brethren who feel called of God to oppose the providential move toward the union of American Methodism. And in my dense ignorance I may not know "the difference between a social institution and a political institution over and against an ecclesiastical law based on justice and equity," and for lack of an analytical mind I may not be able to draw a distinction between tweedledee and tweedleedum, but I have an opinion as to why certain brethren who have never been reconstructed would have the young men read certain history at this particular time.

But for fear that Brother H. G. H. comes to the conclusion that I am maliciously refusing to "see the rat" I make haste to assure him that I have carefully read all the editorials in the Texas Christian Advocate and especially the one touching upon the period from 1792 to 1808, and the one on the delegated conference issue. I have also read Prof. David S. Schaff on the "Alliance of 1846." And I did not stop with Judge E. C. Reeves in the Texas Christian Advocate but followed him in the Christian Advocate. And right along down column one in the Texas Christian Advocate to where he said, "In 1844 there was such a wide divergence in polity in essential matters that the original Methodist Church was rent in twain." But with this illuminating bit of information from the able Judge along with his learned legalistic discussion

of the relation of the episcopacy to the Church as the rock upon which the Church was split, and with his statement that "the principle of slavery was not involved," with all this belated information, even common folks know that the wreck came in the rising sectional storm that raged around the political and religious question of slavery. And the common folks are curious to know why the distinguished Judge and his friends do not turn their constitutional law-explaining talents to the construction of a modern constitution for the reunited Church rather than prostitute their splendid knowledge in prowling around in the musty archives of a dead past. And as to the Judge's criticisms of Dr. John M. Moore I have nothing to say, only that the good Judge is nearing the end of his work and lives largely in the past, while Dr. Moore is young, optimistic and planning for the future. I choose to follow the latter.

I also read what Dr. Stephen Olin said to Bishop Wightman. But they are dead and cannot grapple with the problems of today. I have also read McFerrin, Redford, McTyeire, Tigert and Bishop Hoss. They are all dead with the exception of the latter. Dead men cannot settle living problems, and some ordinary folks who are not ecclesiastical doctors are of the opinion that it is possible for dear Bishop Hoss to get off on the wrong foot occasionally. And some of his friends thought he was limping slightly soon after the Saratoga Conference.

For the further consolation of my dear brother, I will say that my reading has not been confined altogether to the Mss. on this side of the Mason and Dixon line, but I have been foolhardy enough to venture into the historical tales of the Yankees, and found them about as truthful when talking about us as we are when talking about them. And I am wondering why my professor in history did

not include in this last assignment to his unruly pupil, the rabid, rampant vapors of the New Orleans Advocate. Well, for fear that he would scold me for his own negligence I added it to my mental perambulation for self-protection, but, sad to say, to my spiritual detriment. As antidote I took the splendid articles by Dr. T. H. Lewis and Bishop Kilgo as reproduced in recent numbers of the Christian Advocate, and for good measure added all the great editorials in the same periodical. Some mighty good reading in the last named articles and editorials for Methodists in this present day of golden opportunity. I also read 1 Cor. 13 in the same connection.

And my dear professor in history need suffer no uneasiness as to this union movement being converted into a "love, emotion, handshaking, slobbering, weeping, old-time religion, a general merry-go-round, we'll meet you in the sweet bye-and-bye, or calling sinners to repentance" proposition. But I dare contend that love would greatly sweeten the solution by at least neutralizing some of the acid of bitterness which has soured some dear old hearts since the '60s. And old-time religion makes me love everybody and everybody takes in the Yankees. And this question of the union of Methodism may concern the calling of sinners to repentance in the coming years more largely than some folks think. It is absolutely impossible to satisfactorily explain away our sectional prejudices, denominational bickerings and religious suspicions to a sinner who thinks, by a pharisaical wave of the constitutional wand. The sinner may well say to us, "Physician, heal thyself."

Yes, brother, if Methodists, North and South, really desire union we must take some risks for the sake of union, and if we are ever to be done with division and strife we must learn to forgive and forget. Nothing is more difficult, not even an impartial study of history. Our memories are unspeakably tenacious. Misunderstandings between individuals die with the individual, but the very deathlessness of the Church gives its loves and hates alike immortality. Even the most im-

partial historian will give to his recital of ancient wrongs a kindling quality and the hearts of those who read will burn again with the fires which were lit a half century ago. We see striking demonstrations of this fact in the European conflagration. Only in recent years have France and England come to a friendly relationship. The jealousies and strife of five centuries have not been easy to forget, and they have learned forgetfulness only in the face of the greatest foe that has ever threatened them. How could they forget the past when its bloody record has been the chief inspiration of all their singers, artists and historians? And the same is true with all the nations involved. If the people are to be forever fed on such history how shall they ever cease making such history? If forgiveness and forgetfulness are virtues in the individual why not in the Church? If pride and bitterness work havoc between individuals do they not become mischief-makers between Churches? And now let me conclude this paper with the wise words of Dr. Gaius Glenn Atkins as he rejoices over the healing of the Civil War wounds. "And all this was made possible because the clearer visioned men, North and South alike, saw that since we were to live together under one flag, we must live together as brethren. We, therefore, sought reconciliation and we have achieved it. We could have easily perpetuated the bitterness and estrangements of the Civil War and the decades immediately preceding it. We have not been wanting in men who seemed to make it their hateful mission to do just that, but had we done so, there would have been no hope for the Republic. We do not feel that we have done unworthily in doing what we have done. We see in it rather an accomplishment so signal that the future will account it near the greatest achievement of our country. * * * All this means, I repeat, that we must give new place and new emphasis to all those forces which heal and reconcile, that we must exalt forgiveness." We must blush with shame when political wounds heal more quickly than the wounds of Zion.

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