

TEXAS CHRISTIAN ADVOCATE

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Number 2

EDITORIAL

It is entirely proper for the leaders of our Church to caution us that the reorganization of American Methodism is not yet accomplished. It is profitable for them to recount to us the difficulties in the way of such reorganization. We are perfectly willing to have them moderate our joy over the prospect of the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South. We agree with them perfectly that the press reports of the action of the General Conference at Saratoga were not wholly justified and we have sought to point out in our humble way some of the things which seem to us to be necessary before the union of our two Episcopal Methodisms can be realized. We are willing to be told, too, that the question of union will require for its settlement something more than sentiment and enthusiasm. We are sure, however, that the leaders of both Methodisms have noted with what joy the great membership of American Methodism hailed even a faint prospect of early union. A spontaneous outburst of joy, North and South, followed the press reports that the differences of the two Churches had been practically settled. This ought to be significant. This means that Methodists, in the North and in the South, are expecting our Commissions to literally exhaust themselves in an effort to find a plan of union acceptable to both Methodisms. And this means that only genuine and real reasons will satisfy the Methodist people of both sections if our Commissions finally report that union is not practicable. The Commissioners, in our judgment, will need sympathy if, in the event of failure, there is any reason to suspect that they have not gone about this serious business in the most generous and brotherly way.

THE UNIFYING INFLUENCE OF THE MISSIONARY ENTERPRISE.

The most audacious program ever announced to man was proclaimed when Jesus said to his disciples: "Go ye into all the world, and preach the gospel to every creature."

The Christian Church has no claim upon the promise, "Lo, I am with you always, even unto the end of the age," except as it undertakes to carry out this stupendous program of Jesus. The promise is made only to a going and a heralding Church. In this unselfish effort to save a world only can the Church itself hope to be saved.

No other enterprise of the Church has ever yielded such large blessings to the Church itself as the enterprise of Christian missions. The reflex influences of such an enterprise have been many and foremost among these influences is the unifying power of such an

undertaking upon the divided Churches on the home base.

What has the Church learned from the divine enterprise of missions? Has it not learned that the very magnitude and urgency of the task require the strictest economy and the highest efficiency? Has it not learned that the missionary enterprise calls for emphasis only upon the essentials of Christianity? Has it not learned that the very definiteness of Jesus' command admits of and demands unity of spirit and aim upon the part of those who would execute it?

If our Lord's prayer for spiritual unity among his disciples has been answered anywhere, it has been answered upon the mission fields of the Church. If anywhere on this earth the disciples of Christ have been "made to drink into one Spirit" and have been "baptized into one body," it is on the mission fields of the Church. If genuine spiritual unity in the Church can be found nowhere else, it can be found on the mission fields of the Church. And these statements no one, we think, would care to deny.

Well, how have the spiritually unified disciples on the foreign fields behaved? What influence, if any, has this spiritual unity of aim and purpose had upon external organization? Let Robert E. Speer tell us. Read his great chapter in "Christianity and the Nations" on "The Relation of Missions to the unity of the Church and the unity of the world." What does he say?

Why, Mr. Speer tells us of the disuse of denominational names on the mission fields, of territorial divisions, of mutual recognition among different Churches of ordinances and discipline, of union in prayer, of the establishment of committees of conference and arbitration, of Church federations and of corporate oneness. The spiritual unity on mission fields has led inevitably to measures of external uniformity.

Our Lord did indeed pray for spiritual unity among his disciples, as we have been told so many times in recent days, but is it not significant that we find the deepest hunger for external uniformity in those places where his prayer has had its fullest answer? Is it not significant that in such places the unified followers of Jesus are willing to sink every difference which could militate against their highest efficiency in leading men to Christ?

If the enterprise of Christian missions has done nothing more than teach the home Churches the possibility of unity, it has handsomely paid for all its expenditure in men and money. If this divine enterprise can reveal to us the method of unity and enable the home Churches themselves to surrender to the unifying power of a great work, then indeed may we thank God for the weariness and tears of every missionary who has gone out to foreign lands.

EXPLOITING LITTLE CHILDREN MUST STOP.

The test of our civilization is its practical recognition of the worth and sacredness of human life. Judged by this test, the ancient civilizations are found seriously wanting. Even the foremost among the ancient civilizations—the Jewish, the Greek and the Roman—have been characterized by open contempt for human life as such. Space at our disposal does not admit of specifications of this charge, but such specifications can be produced readily, if demanded.

It must be admitted that the most serious indictments can be brought against our so-called Christian civilization of today on the ground of its contempt of the value and worth of human life. Colossal fortunes are being built today upon an unjust and an unholy sacrifice of human life. Take, as a single illustration, the wasted and blasted childhood of our day.

In 1870 there were employed in the industries of this country 1,800,000 women and children; in 1880, 2,600,000; in 1890, 4,000,000; in 1900, 5,300,000. The numbers employed in this good year of our Lord are vastly larger. And to the shame of American manhood it must be confessed that much of the employment of these women and children are under conditions that mean the sacrifice and criminal waste of both the womanhood and the childhood of the nation.

The first to protest against this condition were denounced as "agitators," "busy-bodies," "social uplifters," "dreamers," and other like names. But today these faint voices have grown into a mighty volume which fills the nation with a protest which rings from sea to sea. The conscience of the whole nation at last is stirred.

The Federal Council of the Churches of Christ in America, representing some thirty denominations and some seventeen millions of Christians, has written into its social creed demands "for the fullest possible development for every child," "for the abolition of child labor," "for such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community."

Statesmen, of commanding strength, have organized the National Child Labor Committee and among those who have boldly championed the rights of childhood are Woodrow Wilson, William H. Taft and Theodore Roosevelt. Political parties have written into their platforms the demand that women and children should not be exploited by modern industry.

The Federal Child Labor Bill, championed by President Wilson, has just been enacted into law by the United States Congress. The

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general to enter New York after the surrender of Cornwallis was Knox, of New York.

Gen. Washington required Cornwallis to deliver his sword to Lincoln, of New York, after the surrender.

The first general to shake hands with Washington after the great victory was Knox, of Boston.

Eli Whitney, of Massachusetts, invented the cotton gin. Arkright, of Rhode Island, the cotton mill for spinning cotton. Robert Fulton, of Pennsylvania, assisted by Livingston, of New York, invented the steamboat.

The first Methodist preachers of the United States were Embury, Pilmoor, Boardman, Strawbridge, Asbury and Rankin, of New York.

The first Baptist preacher was Roger Williams, of Providence, R. I., and the first Protestant minister ever ordained outside of the Church of England in the United States was McKemie, a Presbyterian, of the North.

Every literary magazine and non-sectarian religious paper, except one, is published in the North.

It was George Dewey, a Northern man, who entered Manila Bay May 1, 1898, and in four hours, without the loss of a man, destroyed eleven Spanish war vessels and a fort.

Jamestown, of Virginia, is of precious memory and so is Plymouth Rock of Massachusetts.

In conclusion, allow me to say, "Comparisons are odious." I doubt if any good will come of this discussion. I pray that God will spare the Methodists the ordeal we Presbyterians have gone through in the last ten years.

N. G. NUNN.

Chillicothe, Texas.

AN OPEN LETTER TO DR. JAMES W. LEE.

Dear Dr. Lee: I note in your fraternal address to the General Conference of the Protestant Methodist Church, that you take the position that Methodism and Romanism will be the final forms of active Christianity.

Such a statement coming from a man of your position will certainly carry weight among thousands of our people.

I desire to call in question the notion that Romanism is a form of Christianity.

Romanism is a religion of authority and whatever the Church deliberately sanctions or teaches through her duly constituted authorities the whole Church can justly be held accountable for, with all the legitimate results of said policy of teaching. The claim which that Church makes to unity makes her guilty of murder, cruelty and theft on a colossal scale, and she should be held responsible for those crimes. Any way you take it, Rome is responsible for the Inquisition. Her unity implies only the essentials. Is the killing of heretics, robbing them of their property and the practice of torture on the helpless bodies of her victims is not an essential part of the teaching and government of Rome then they are incidental. In either case Rome must bear the blame of it. If she could commit all those crimes with the full authority of the Church and not destroy her unity, then murder, theft and cruelty are considered by that so-called Church as very trivial affairs.

But the Catholic Church now, in the full blaze of the twentieth century, teaches deliberately the right of her members to steal as much as they believe to be due them if they cannot get it otherwise. You say they don't practice it. Go to a Catholic country where the devotees enjoy the full liberty of listening to the teachings of the Church without the shame of facing the truths of Christianity.

Scripture says that a certain class of people "make a mock at sin." How does this strike you? "Let the confessor observe that, although eating meat on prohibited days is in itself a sin less grave than theft, impurity etc., yet it is an indication of a spirit more depraved in him who commits it." And this: "Theologians dispute as to the amount of theft necessary to constitute mortal sin. * * If the State is defrauded a larger amount is required to make it mortal sin. They are theologians who hold that in this case it is not sin if the theft does not amount to four crowns."

You will find the doctrine of theft taught deliberately in Manual of Christian Doctrine, published by John Joseph McVey, Philadelphia, 1916, on page 297 in answer to the question,

"What are the causes that excuse from theft?"

Rome teaches deliberately that a good Catholic in business may give short weights and measures to protect himself from powerful merchants.

You have perhaps noted that Catholics offer no help in reform movements against gambling. They have no right to oppose gambling because they are deliberately and authoritatively taught that it is not wrong.

The authority which was regarded the highest in the Church, so far as that question was concerned at the time, gave forth the teaching, in 1866, that a Roman Catholic member of the Italian parliament had the right to hypocritically lie in order to cover up the fact that he was a fanatical Catholic and that he might remain in parliament to thwart the purposes of the government.

A wicked oath is not to be kept. In Catholic parlance, a wicked oath is an oath which might injure the Roman Catholic Church. You see where that leads to, do you?

What I am contending for is that the duly authorized wickedness of Rome is an intrinsic part of an idolatrous system. Romanism is paganism, not Christianity in any sense of the term.

The use of images, the power of the priest, the mechanical operation of the sacraments, the eating of the god (transubstantiation), Mariolatry which takes away moral responsibility, papal infallibility (which is diabolical blasphemy), the evils of the confessional (which Rome herself recognizes as very great) are conclusive evidences of paganism and not of Christianity. You could just as truly say that Methodism and Buddhism will be the final forms of active Christianity as to say that Methodism and Romanism will be the final forms of Christianity. When Romanism is converted it is no longer Romanism, but Protestantism. Catholicism is farther from Christianity than Judaism, for it has papal supremacy and infallibility, abject obedience to the priesthood, superiority of the Church over the State, unadulterated idolatry exactly "as the heathen do," authorized teachings of immortality, and the confessional with all its evils to putrify the whole organism. Judaism has none of these things.

The practical evils of Romanism are many and monstrous. She is aggressive, unscrupulous, tricky, intolerant. Such statements as you have made tend to put our people to sleep while Rome laughs in her sleeve at you. Roman theologians acknowledge that the Church is intolerant and aggressive. Their conspiracy to keep out of the English language and out of the hands of Americans the genuine teachings of Romanism and to make us believe that Rome can accept freedom of conscience, freedom of worship and freedom of the press is only one instance of trickery. Rome's teaching which authorizes lying, stealing and gambling and then her denial of it is an instance of her unscrupulousness.

Are you shocked, Dr. Lee, that I should say such things? Better shocked that Rome should hide such horrible wickedness. "Better correct our own faults first?" There is a difference. When Methodists do wrong it is against the teachings of their own Church. When Catholics do wrong it is in line with what the Church teaches. We have perversity rebuked by the Church, Catholics have as much natural perversity as we have and the sanctions of their "holy" Church intensify it. Do you hold that we have no responsibility for sins outside of our Church? Then quit preaching to sinners unless they are members of the Methodist Church. You would not hesitate, I hope, to condemn theft, lying and stealing in a fraternal order or in a political party or a big business concern. On what ground do you exempt Rome?

Do you hold that it is bigotry, intolerance, prejudice, ignorance, narrowness to point out the inherent evils of what you call a sister Church? Is it bigotry to put the Bible in the hands of the people and defend them in the use of it? Is it bigotry to disclose the intrinsic wickedness of a body which claims the right to forbid liberty of conscience and of worship? Is it intolerance to condemn blatant wickedness simply because it is espoused by a so-called Church? Is prejudice to denounce a thing which is necessarily, continually and offensively evil? Is it narrowness to admit all the good there is in a system and censure all the bad? Do you solemnly believe that we who have given years to the study of practical and

theoretical Romanism are ignorant and that you know what Romanism is?

Now, Dr. Lee, you either knew the above facts when you made your statement or you did not. If you did not then you should have the same regard for the results of special study in that field that you always show to special students in other fields. If you did know those things I am thankful that some of us differ radically from you as to what constitutes the essentials of Christianity.

There was a time when the various ethnic religions were useful in elevating races above original animism and fetishism, but the paganism of Rome in the twentieth century is as a broken tooth and a foot out of joint. There is no excuse for it now.

If you can recognize a religion which is packed full of idolatry, superstition and immoral teaching as essentially Christian I see no reason why you should not recognize the liquor traffic, Mohammedanism and great lottery schemes as essentially Christian.

Remember, I do not condemn the good that Catholics do, any more than you condemn the good that saloon keepers and gamblers do. We should treat Catholics with kindness? I don't. Can you not treat saloonkeepers kindly and yet oppose their business? And yet you will probably insist that we cannot be kind to Catholics while we show up the rottenness of their system. The trouble with you and some other of our good men, Doctor, is that you have heard Catholics say that we were intolerant and you have believed it without investigation. We are not intolerant.

It is bad enough for a layman to condone or ignore the perversity of Rome, but it is inexcusable for a Christian minister to do it. On what ground do you exempt Rome's theology from examination?

J. A. PHILLIPS.

San Antonio, Texas.

MINISTERIAL LOAN FUNDS A NECESSITY.

No work of the Church is safe in the hands of an incompetent leadership. An educated mind is one of the first essentials in all human capability. For our day this means college and university training with all that goes before, and follows after.

The preacher in a Methodist pulpit was, is, and ever will be, the leader of the people to whom he ministers.

Our Church has what is called "The Department of Ministerial Supply, and Training." The word "supply" might be left off—for the present.

As long as revival fires burn on our altars, and men are converted in the old-time way, it is not so much a question of supply. For as long as a Church has life enough in it to have a supply it will have a supply of men called of the Holy Ghost to declare the message of that revival. But before these are ready to preach the deep things that bring a Methodist revival and give it meaning and power they must be trained.

Most of the men now preaching in our pulpits were once as poor boys as they are now poor men. Those who educated themselves did it at great cost which the Church never fully knew. Some of them went from rural sections where the school advantages were meager indeed. They went to town, boarded themselves, or "kept batch," paid their own expenses, and studied in the High Schools.

Then they went to college, and repeated the same experiences—a struggle against poverty and want.

Such a boy has no estates back of him on which to realize money for his education. The banks have money to lend, but not on such paper as the preacher boy is usually able to give. Private individuals have money to lend, and some are wise enough to invest it in preacher stuff. But always at a rate of interest so high that the young preacher is forced to an almost shameful economy in his use of such means. I have heard that all this was necessary in order to try out the young preacher. If this be insisted on by Methodists as necessary for the young preacher, then there is no more to be said. It is a frightful success. But it is not a necessary part of the young preacher's experience that he should be required to borrow ten per cent money and go to school from ten to fifteen years in order that he may fit himself to preach, while more lucrative vocations are open to him which do not require such thorough or expensive training. It never occurred to some people that it was

possible to overdo the "trial business" for Methodist preachers.

Our Church is raising the educational standard for ministerial conditions all the time. This is well. But I observed recently that most of the preacher boys in Southwestern University were still poor boys. Large numbers of them either worked for their board or borrowed money to pay it. Fully seventy-five out of every hundred borrowed up to their limit and left school before graduating in the literary department. The others finished the A. B. degree, but felt that they could not afford to borrow further to go to a theological school while their creditors waited impatiently for dividends on their investments.

Herein is a condition that cries for immediate attention in our Church. It is not enough that colleges and universities be provided by our Church, and freedom from certain expenses guaranteed. The average preacher boy is unable to pay his board without borrowing money from some where. So that an adequate loan fund is a necessity if we are to have an educated ministry who makes us wait at this vital point? I insist that our Bishops and leaders everywhere are justified in carrying this need straight to the very heart of the Church with such insistence that success will no longer be doubtful. I have heard advice around Annual Conference rooms sufficient to have made a St. Paul, or Chesterfield if it could be done that way.

Recently I heard the editor of a Church paper lecture the young preachers about how they should wear their breeches. But all this fails to get us anywhere. The truth is, for other men as well as preachers, that the breeches end is the wrong end to work on if you ever make anything out of your case. Give a man the Christian culture he should have before he goes into any calling, and he will look after his breeches without being annoyed about it.

Now that we have Southern Methodist University right at our doors the opportunity for adequately educating the preachers of our Church for the future is greatly increased. Texas is doing her part in a manner to challenge the admiration of Methodist millions. She has put all we have of a university in Dallas. She has furnished as competent a school of theology as can be found anywhere. Texas Methodists have provided student pastorate for many able young men who can preach and go to school at the same time. I have letters from fine young men in Arkansas, graduates of our best colleges, who are competing with Texas boys for these opportunities opened by Texas Methodists. I am assured by S. M. U. that the interests of these Arkansas boys are being looked after. How big is Texas! While Arkansas has not put a dollar either of endowment or loan fund at the disposal of S. M. U., yet she is bending every effort to make provision for our young preachers, while a few of our Arkansas super leaders wrangle over puerile trifles. It is time to cut this out and get down to business. That Texas and Georgia Methodists should be required to educate our young preachers for Oklahoma, Missouri, Arkansas, Louisiana and the rest is too bad. It is gratifying that they are attempting it, and making no fuss about it. But I want to acknowledge the shame of it. We will do better in Arkansas some day not far away. Our people are ready for it now. I express the hope that every Bishop of our Church who comes to Arkansas, or even passes through our borders, will insist on this one thing at least—that Arkansas get off the pauper list with reference to our theological schools and the theological education of our young preachers.

We are able to create an adequate loan fund for the young preachers of Arkansas, and we will!

J. L. CANNON.

Dermott, Ark.

Life's duties and temptations and griefs require a power which man alone cannot supply. Earthborn visions lead no one to the heights of true and sustained endeavor. Voices of the night can overwhelm every call to goodness which does not sound from heaven. And sorrow has a wound so deep that no balm compounded by the skill or love of man can heal it. God alone is our refuge and strength, a very present help; and the soul which does not know him experimentally is upon a journey without chart or compass or sustaining food. — Pacific Christian Advocate.

NOTES FROM THE FIELD

EUNICE CIRCUIT, NEW MEXICO.

Our meeting at Jal, New Mexico, began July 14 and ran to July 23. Rev. D. C. Ross, of Lubbock Mission, did the preaching to the delight of our people.

ROCHESTER.

We have just concluded a splendid revival at Rochester, under the able leadership of Rev. A. M. Martin, and his fine singer, G. M. Griffin. Very large congregations came.

IDA CHARGE, OKLAHOMA.

On this charge we have held two meetings. At Sherwood, beginning the third Sunday in July and including the fourth, we had Brother Williamson, of Arkansas, to do the preaching.

TRENTON.

Closed last night a great union meeting at Grove Hill, on the Trenton charge, the greatest revival in the history of the community. The Methodists and Catholics united, as usual, in an arbor meeting gave us, under God, victory from the first to the last.

SPIRO, OKLAHOMA.

Rev. J. D. Edwards spent a week with me in a meeting at Spiro, beginning the third Sunday in July. He was called home to the bedside of his daughter in Muskogee.

DURANGO CIRCUIT.

Our hearts are rejoiced to report that there has just closed with Durango Church one of the most successful meetings in the history of this Church. Some forty-five souls were brought into the fountain, and of this number there were added to our Church membership thirty-three names, about thirty of which were by profession of faith.

ST. JOHN'S M. E. CHURCH, SOUTH EL RENO, OKLAHOMA.

I have deferred reporting from El Reno Church until I hear you will forget that we are on the map. Hence this note. Our Sunday School is quite a bit above the summer average—in fact it is above any former summer attendance. This is gratifying to the pastor, who, above all else, sees in the Sunday School the future strength of the Church.

SATTERFIELD AT PAOLI.

I have just closed one of the best meetings this town has had for some time. I had with me Rev. R. S. Satterfield, of Pauls Valley. He is very efficient in his pulpit ministrations. He resorts to no sensational methods in leading people to Christ, but in the spirit of Jesus he preaches the gospel of love.

ELECTRA MISSION.

Through the pages of the Advocate we have been silent so far this year, but in our field of labor we have been trying to bring to pass all that was within our power and some beyond that. In February the charge purchased us a nice four-room parsonage in Electra and paid two-thirds of the total in cash.

COLONY, OKLAHOMA.

On July 30 we closed a very successful revival meeting at Colony. The Church at Colony is only two years old and has been very weak in numbers, but strong in faith. Through the earnest efforts of our pastor, Rev. A. A. McCleskey, assisted by a gospel team, the Church had gotten to where they really wanted a revival.

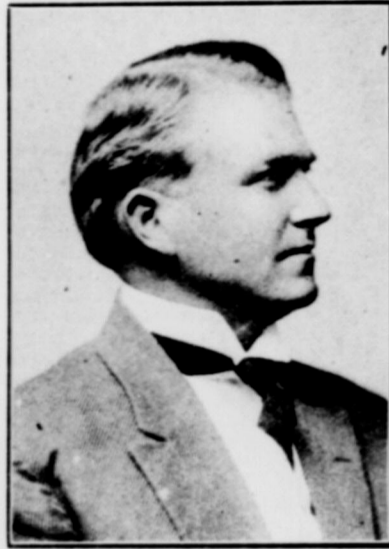
GORDO, ALABAMA.

For years we have been reading the dear old Advocate at our home near Hamlin, Texas. At present wife, granddaughter and I are visiting old friends and loved ones in my old native State, Alabama.



REV. J. E. MATLOCK, PASTOR. FROST'S GREATEST REVIVAL.

On July 2 Rev. E. N. Parrish, of Cleburne, and W. H. Matthews, Jr., of Corsicana, came to me at Frost, the former to preach and the latter to lead the singing in a three weeks' campaign. Brother Parrish is the best help, as a preacher, I ever had in fighting the devil and leading the lost to Jesus.



REV. E. N. PARRISH Evangelist



W. H. MATTHEWS, JR. Gospel Singer

RULE.

Our meeting at Rule proved to be a real revival and its effects are lasting. Last night, just one month after the meeting closed, there were sixty present at mid-week prayer meeting. There were about sixty professions in the meeting, and thirty-eight have already been received into the Church.

FIRST CHURCH, CORSICANA.

We are having the largest congregations at the regular services of the Church we have had any summer during the three years. The large auditorium is filled in the morning and the lawn is covered with folks at the evening service.

BETHEL STATION.

Our meeting at Bethel closed Sunday night. Brother C. A. Bickley, of Anglin Street, Cleburne, did the preaching and Brother W. H. Matthews, Jr., of Corsicana, did the singing. From the start these two brethren captured the people.

September Is Advocate Month
The brethren have appointed September as Advocate month for the collection of renewals and securing new subscribers. The Advocate has helped other causes and has long waited its turn for a special month all its own.

Let us take our theology from the Bible. Science and philosophy have their place in this world; but, if they had been sufficient to bring men to the full knowledge of the truth, there would have been no divine revelation.

A LETTER FROM BRO. VINSON.

Several times in the last few months I have attempted to write to our many friends through the columns of the Advocate, but I have covered up my typewriter and turned away. It has now been some time since I sent my last communication to the Advocate, which has always been so kind to me as to publish my communications. At that time we had fondly hoped to be able to remain in Paris, Texas, but conditions forbade our doing so.

My wife is now in the hospital, and I very much fear that she may never mingle with her friends again on earth. She is bravely fighting a losing battle. But should it prove so, then we are assured that her loss will be gain to her—a sublime Christian paradox; but O so painful for some of us to endure! But I will not dwell on this thought.

For the last few months I have been in quite a number of towns with our old friends, and forming new friendships. Like my Lord, I want to go about doing good as much as lieth in me. And everywhere that I have been in every State my brethren have warmly greeted me; and in their pulpits I have had seasons of refreshings. Would that I could name these good brethren one by one, from Brother J. M. Sherman, in Bentonville, to Brother Currie, in Atoka, Okla., on to every one in our own beloved North Texas Conference, and on through this, the Central Texas Conference. They are all my brethren beloved, and through their brotherly kindness they have brought me under the tribute of love, a debt I delight to pay.

I am just today from Malone, in the Hillsboro District, where I was called to go yesterday to preach for Brother W. T. Griffith, who was by the bedside of his sinking wife, who is expected at any time to go home with the holy angels. His Church is in deep sorrow over her afflictions, for they love their pastor and his faithful wife. But God calls his servants home up on the vernal clad hills. Oh, the faithful wives of the preachers! What a happy host they make over in the morning land!

"Me thinks I now can see them there
Still at their loved appointed post,
With flashing crowns, and waving
pails,
Beckoning home the coming host."

While in Malone I was given to share the hospitality of the home of Brother and Sister Carnega, a typical preacher's home. A noble son just merging into young manhood, and a little eleven-year-old daughter, gifted in music, now taking music lessons preparatory to leading the Church choir in song in the temple worship; and a son in his early twenties taking a university course in our great S. M. U., preparing himself for a life of usefulness in the ministry; and now, during the vacation is supplying a charge in the East Oklahoma Conference, are the blessed heritage of their consecrated Christian father and mother.

For the first time in thirty-eight years my name does not stand on the mailing list of the Texas Christian Advocate books. Hitherto, since my superannuation five years ago, I have managed to have it sent to me at some office where I had a friend that could read it in my absence. But when my subscription had expired this last May, in casting about to find some one to read it in my absence, I found the field had been so thoroughly canvassed that I found no place to have it sent where it was not read, so I had to ask Brother Blaylock, that prince of fellows, to retire my name from the subscription list until I could learn where to have it sent.

It has been a great pleasure to me to meet with our brethren and many old true friends on the fair pages of our excellent Advocate. At times I have lived over the experiences of the past, and enjoyed their sweet association in their reports of their victories in their meetings. And again, I have bowed my head in silent grief with them as they have buried so many of our old friends. But, then, I would lift my heart in renewed gratitude to our God as they would write of their triumphs in death over the last enemy. Who could afford to be without the weekly visits of the Texas Christian Advocate, the convergent paths of so many interesting fields?

I do not want to get out of touch

with my brethren. But being out of the regular work of the ministry, I sometimes find a sense of loneliness stealing over me, and a longing to be in ranks with my brethren. And I feel it more keenly when at times, in communications regarding the interests of the Church, I find myself addressed as "Mr. J. E. Vinson," while I do not claim that distinction, for I am yet a plain, unassuming minister of the Gospel. But I do not complain at that, just so my brethren know who I am.

In the Advocate of May 25 some writer holds our faithful superannuated, wornout preachers up to ridicule. He writes under the heading, "Read This." His first sentence is eminently true. But does the writer seem to the careful reader to warily use that sentence to pave his way to excoarate those faithful old servants, saying that a prominent minister named twenty pastors to him, saying, "Of the twenty pastors only one of them is a student, the nineteen having quit studying and, of course, quit growing." Then he winds up by asserting that "it is not old age that shelves a preacher, but it is laziness." And then signs the article, Preachers' Library.

Do the facts in the case sustain the innuendoes thus hurled at the faithful veterans of the Cross? And is this the parting salute that is given them as with tearful eyes and throbbing hearts they retire from the active field where so long they have faithfully labored?

Who of us who have been on the Committees on Conference Relations do not recall the pathetic incidents when our aged brethren whose names have been referred to us for the superannuated relation, and when they would appear before us, and on the floor of the open conference and plead so touchingly to be permitted to remain on the active list? As an illustration of this fact, take the names of such consecrated godly men as our own saintly fathers in Israel, Uncle John H. Reynolds, who is now shouting on the border land, and our invincible W. F. Clark. Consider these as a specimen of the great numbers of our own North Texas Conference superannuated brethren (and our other conferences have just as true and earnest superannuated preachers as we have), and how many of them are we willing to appear against in the judgment day and assert that "It was not old age that shelved them, but it was laziness!" No! No! No! It was not laziness that shelved them; but, like the battle-wounded soldier in the hospital, when they hear the firing at the front, they cry, "Let us go to the front!" But, God bless these faithful old soldiers of the Cross, thousands of whom have gone on home. They are inured to the fiery darts of the wicked one.

In this I do not enter any defense for myself, for when to my heart's sorrow I found that I would have to give my attention to my faithful wife in her gathering afflictions, who had so faithfully and uncomplainingly stood by my side in all the twenty-seven years of our active itinerant life, it was at my own request that my good brethren granted me the superannuated relation to my conference.

It has been wisely written: "Learn to withdraw the barbed arrow that pierces and wounds the heart, and smile in the face of those whose cruel or thoughtless hand wielded the bow." So may it rather be said that it was a thoughtless, rather than a cruel, hand that wielded the bow that hurled this arrow at these faithful old servants of the Cross, whose earnest prayer, "Cast me not away in the time of old age," has been registered in heaven.

And now let the thousands of these faithful old preachers join in that soul-comforting old song: "Even down to old age all my people shall prove my sovereign, eternal unchanging love; and when hoary hairs shall their temples adorn, like lambs they shall still in my bosom be borne." J. E. VINSON.

P. S.—Until further given notice let me ask my friends to address me at 102 Nowlen Avenue, Hillsboro, Texas. If at any time I should be away, my mail will kindly be forwarded to me from this place.

J. E. V.

"Blessed is the man who is successful in making peace between those who are estranged, and when they become reconciled through his ministry they will rejoice with him."

THE KING'S DAUGHTERS.

Rev. W. H. Hughes.

If we were permitted to speak by comparison of the work of God, I would say no greater honor was ever conferred by the Almighty upon man than when He said, "It is not good for man to dwell alone," and made the woman out of a part of the man, thereby making them one flesh. Man, with everything else, was made out of the dust of the earth, but woman was to be doubly refined, and was made out of a part of the man, so that man is not of the woman, but woman of the man. Hence, every man who is worthy of the name is more ready to honor and defend her than he is to defend himself; and he has a far higher standard of morals and honor for woman than he has for himself.

Hence a home without one of the King's daughters is a failure and a misnomer. Woman stands at the head of all good society. In her place as mother and matron, she not only governs the domestic circle but she gives caste to politics and the government, for good or evil. She is the thermometer and barometer of society. The character of any community is formed not so much by the voters as by the women. If you enter a community or a part of a town where the mothers have gone wrong you are as near hell as you can get this side of the pit itself. Every man is largely what his mother made him.

Hence the King's daughters not only now occupy the highest place in their Father's house, but are the most honored of the Nations. But the moment you drag woman down into the cesspool of politics, that moment you put death and poison in the pot and corrupt the fountain of purity of human society. Human society is a vast machine which has a place for each and every part and a part for every place. But if you place the most powerful and important part of the machinery in the wrong place the inevitable is utter ruin.

God, in the beginning, gave man the outdoor work as dressers and keepers of the vineyard; and Paul tells us good women are "keepers at home." I am opposed to what politicians call the initiative, referendum and recall, because it would destroy all government; because it proposes to do and undo at the same time; but I do believe in the initiative which God has delegated to woman. This is the highest place and God has given it to her.

I am simple enough to believe whatever is taught in the Bible is right and that which is not taught therein, or clearly indicated, is wrong. God has put man in politics and rougher fields of labor and woman in the gentler sphere of domestic life and any effort to reverse this order is foolish and ruinous. Any dissatisfaction with our God-given place is always disastrous. The higher the place of such rebels, the greater the fall. The angels who rebelled were cast down to hell and became devils, and the woman who is dissatisfied with the place God gave her is on the main road which leads to the same place.

Let us inquire after the old paths as recorded in the Bible and walk therein, both in Church and State.

When God appointed the kings of Israel he never put woman in politics by appointing her a king. So in the Church, he never put woman in the ministry by appointing her to the priesthood, but said, "It shall be Aaron's and his sons' by statute forever." Exodus 29:28.

Jesus Christ never put woman in the ministry by calling her to the apostleship, but in her place was more highly honored than these places could have made her. She was most loving and true. Peter quailed before his enemies and denied Him; Judas betrayed and sold Him; Ananias lied and was slain by the Holy Ghost; but we have no record of any one of the King's daughters ever cowering before the King's enemies. Woman was honored as the virgin mother of the Immaculate Son of God. When the shepherd was smitten the men, like sheep, were scattered, but woman defied the fury of the mob and stood weeping at the foot of the cross. She heard him pronounce the work of redemption complete when He said, "It is finished;" she saw him heave and bow his head and die. She was last at the cross and first at the sepulcher. Early the third morning, while it was yet dark, she was at the tomb and became the first witness of the risen Lord. She had the honor of receiving the first gospel commission—"Go your way, tell his

disciples and Peter that He goeth before you into Galilee: there shall ye see him." Mark 16:7.

But Christ afterwards gave his male disciples another commission: "Go ye unto all the world and preach the gospel to every creature." In these two commissions we have clearly defined the sphere in which the two are at work. Woman is to work in the Church and strengthen the faith of the brethren while man is to go into the rougher fields, even "into all the world."

The greatest honor ever conferred by the Master personally upon any of His disciples was given to a woman—not as the world would expect, for some brilliant feat in war or eloquent delivery from the pulpit, but for the humblest and what the world regards as the most humiliating and menial service. When Mary anointed the head of her Lord and washed his feet with her tears and wiped them with the hair of her head and man said it was a "waste," then it was that Christ bestowed on her an honor and distinction never conferred on any other, in these words: "Why trouble ye the woman? for she hath wrought a good work upon me. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her." Matt. 26:10-13.

When Israel was building the walls of Jerusalem, their enemies sought, by stealth, to do them mischief and invited them to come down and meet him. Nehemiah's answer ought to be the answer of every good woman to these suffragists who invite them into the slums of politics, saying, "I am doing a great work so that I cannot come down." Nehemiah 6:3. A sufficient apology for all suffragists who come down on a level with men is that they "know not the corruption of politics or the dangers of war."

Dallas, Texas.

FLOWERS AND FRIENDS.

By Elsie Malone McCollum.

Flowers.

All along the garden way,
There I gathered blossoms gay—
Scarlet, blue, some white as snow,
Yellow, pink and crimson glow.

Some were tiny buds, in sheath
Of the calyx underneath.
Some half blown, peeped forth th
white
Like a maiden's witching smile.

Others, full blown, decked the tree
With their grace and dignity;
And the evening's balmy air
Reveled in their fragrance rare.

Then I touched with reverent hand
Those that, fading, still did stand
Breathing incense, smiling on
Until life itself were gone.

Yes I loved them one and all,
And their charms I now recall.
Though with love's caress I sent
Each one on some mission bent.

Some I twined in chaplets gay
For a graduation day;
Some in bridal wreaths I wore
For the brow of plighted love.

Some, so timid, seemed afraid
To be borne from native shade.
These I keep with selfish art
In the parlor of my heart.

Others, moistened by a tear,
Placed I sadly on a bier,
That they might shine through the
gloom
Of the newly opened tomb.

All, from bud to fading leaf,
Blessed my hours of joy or grief;
And I held each one most dear—
Tiny bud or blossom sear.

And their wealth of color bright,
Then so charming to my sight,
Perennial beauty brings to me
The flowers live in memory.

Friends.

Like unto that garden pathway,
Has my life been, day by day;
And the flowers full of cheer
Are the friends I've gathered there.

Scattered o'er the wide world now—
Some with laurels on their brow,
In the halls of fame a few,
Some to native heath still true.

Some in cots that Hymen gave,
Some asleep within the grave;
But in memory, they still
All my heart with blessings fill.
McCaulley, Texas.

KIDD-KEY

**To Open September 4
With Faculty in Full Attendance**

Kidd-Key College and Conservatory in Sherman, Texas, will open formally for the 1916-17 season on the morning of Monday, September 4. The faculty, which has recently been augmented by notable artists and teachers, will be present for the ceremony, which will take place in the college chapel.

Registrations are now being made for academic and college work and for special work in music and art. The outlook for the school is splendid, for many girls have signed up for the year, but there are still a number of excellent rooms left, and the artist classes and classes in the lower grades in music, painting and voice, have not been completed. Those who register early, however, have a distinct advantage over those who wait until the school opens.

The high standard of scholastic excellence, the unequalled musical and artistic advantages, and the spirit of "Kidd-Key" make it the ideal school of the Southwest. It is an institution for girls exclusively, and the students are given a wholesome home environment where culture is emphasized.

The keynote of the Kidd-Key spirit is individuality. Special gifts and capabilities are encouraged and cultivated. Beautiful qualities of character are brought out and developed. Personality is built and rounded. Girls who have received their education in Kidd-Key are living demonstrations of this spirit. It is infused into every one of them, until it is a part of their lives.

The North Texas Female College SHERMAN, TEXAS.

JUST A LITTLE LETTER.

A fine educational number was the Texas Christian Advocate of Aug. 3.

Wasn't I glad to read in the San Antonio Express that J. W. Hill had a windfall—not intellectual—but financial. He deserves it. I always enjoy the mellow grace of his pen—but when he left us to go up to North Texas again I didn't like it at all.

And, too, those charming love-letters that find their way to old Horace Bishop, aren't they sweet?

I enjoy also being "blown up." I don't allude to our German Conference paper in San Antonio, nor to A. H. Sutherland's monthly paper printed in Spanish in El Paso, but I do not see the need of any other Methodist paper in Texas. We have had three or four attempts of that sort about over the country in the past twenty years. There is no apology for them. Soon they come to naught. Get everybody to take the Texas Christian Advocate, and be sensible about it. I find that the only man who knows things in my congregations is the man who reads the Advocate. It is a tax on my soul to come across an ignorant Methodist family who never saw a copy of the Advocate. Ignorance is not Methodism.

Our preacher was up at Thomaston the other day and says he saw a nice home that had been given to the West Texas Conference for some old superannuate. Bless the donor!

Thirty-five or forty thousand soldiers have passed through Bishop on their way to Brownsville and the border. The "gringos" have "settled the hash" of the banditti disturbance on the Rio Grande. I wanted to join the boys as they passed through but the bugler sounded "taps" and went right on.

TEXAS METHODIST STUDENTS UNDERTAKE TO BUILD A CHURCH IN BRAZIL.

Bishop Edwin D. Mouron.

For some time the Methodist students of the University of Texas have been paying the salary of one of our missionaries in Brazil. Mr. J. W. Daniel, now stationed at Passo Fundo, in Southern Brazil, is a Texas man and a graduate of the State University. Miss Mary E. Decherd, of the Department of Mathematics, has for a number of years been deeply interested in the religious life of the students and especially interested in the missionary work of the Church. Our pastors at the University Church have also been deeply concerned to develop the religious life of the young men and young women who attend the University by interesting them in some definite undertaking for the advancement of the Kingdom of God. It was natural and right that the Methodist students of the University should agree to pay the salary of a young missionary on the foreign field. And nothing could be finer than the spirit of enthusiasm which has characterized this undertaking.

As showing the kind of work that Mr. Daniel is doing and the Christlike spirit which he is carrying into his work, a quotation from the Report of the Board of Missions which has just come to my table, will be sufficient:

On the very outpost of this district, a half day's journey farther up in the mountains from Cruz Alta and the limit of our operations in the field, I found Bro. Daniel, single and alone, doing lonely sentinel duty. After being on the field a year, during which he taught in Union College here in Uruguayana and studied Portuguese, he was appointed to Passo Fundo, where he is making good progress in the language and is getting into the hearts of the people. The humble lives of such missionaries as Brother Daniel should forever silence such critics as Tom Watson and give Pastor Wagner some new light on the simple life. We have no property at Passo Fundo, but are fortunate in being able to rent well-located halls.

Thus writes Rev. G. D. Parker, presiding elder of the Uruguayana District in the State of Rio Grande do Sul.

But permanent Churches can never be established in "well-located halls." If the Church anywhere is to sink its roots into the life of a people, it must build houses of worship suitable to the needs of that people. And the Church which commands the future must build not only in the great centers, but on the outposts also. Methodism was the pioneer denomination here in North America. Methodism moved forward with the progress of civilization. No, Methodism moved in advance of civilization. This is one reason why Methodism is the mighty power for good that she is today. And in South America as well the Church of God must take possession of the country places and villages as well as the cities.

With the courage of youth, the students who had been paying Brother Daniel's salary with their consecrated leaders, went a step further. They said, "Let us undertake to build a church for the people at Passo Fundo, and enlist all the Methodist students of the State in the enterprise." Why not? Yonder in South America is a fine young man giving his life to the needy people of Brazil; here in Texas are other fine young people enjoying all the advantages of school and Church and open Bible and preached gospel. Yonder is poverty; here is plenty. Four thousand dollars will be ample for the kind of church needed. In a perfectly regular way they came to the Board of Missions and asked the privilege of building the church. The action of the Board in granting permission was as follows:

"Referring to the request of the Methodist students of the University of Texas that the Methodist students of all Texas should be permitted to raise a special of four thousand dollars for the building of a church at Passo Fundo, Brazil, the committee recommends that the request be granted, inasmuch as the Methodist students of the Texas University are supporting the pastor, Rev. J. W. Daniel, an alumnus of the University, and propose to raise one thousand of the four thousand dollars, it is fitting that they should be permitted to enlist their fellow Methodist students in all the other institutions, Church and State, in the raising of this special, under the conditions that the building is not to be started until the four thousand dollars is in hand and that the raising of this special is to be independent of, and not to interfere with, any other pledges or work now carried by the students in any of the institutions."

The work which is being carried forward by the students of the University of Texas is, thus, a regular and authorized work of the Church. The Board of Missions not only permits such efforts, but, when undertaken in a regular way, as this has been, is glad to encourage them. And this work becomes by action of the Board of Missions a "special" for all the Methodist students of the State—of Southern Methodist University, of Southwestern, of Texas Woman's College, of North Texas Female College, of San Antonio Female College, of Clarendon College, and of all our schools in Texas, as well as of our State institutions.

The purpose of this communication is to lay the facts herein contained before our preachers and school authorities and people. Open your pulpits, your doors, your hearts to these young people. In receiving them, you receive Christ. In giving to minister to needy souls in Brazil, you give to Christ. "Inasmuch as ye did it unto me,"

I am glad to report that splendid progress is being made in getting the money necessary. I believe that all will be gotten when the facts are properly given to the people and these Methodist students are permitted to present their cause. They have raised the slogan, "Dirt Broken in Passo Fundo January 1, 1917." Miss Mary E. Decherd, 2313 Nueces Street, Austin, is serving as Treasurer. All money sent to her will be immediately forwarded to the Treasurer of our Board of Missions at Nashville, Tenn. As the Bishop resident in Texas, and as the Bishop for the time being in charge of the conference in Brazil, I most heartily endorse this undertaking. Dallas, Texas.

A MOST INTERESTING AND BEAUTIFUL INCIDENT.

Rev. W. J. Moore, Field Secretary, Memphis Conference.

During the progress of the Bible Conference at Lake Junaluska a few days ago, which was under the direction of Rev. Geo. R. Stuart, one of the most interesting and touching incidents occurred that we have ever witnessed. We give it here because it involves one of the greatest and most loved ministers, known and honored throughout Methodism; and because it brings to our attention one of the finest hymns we know.

At a morning session of the Bible Conference, Dr. Stuart presiding, several of the practical phases of Church work were being discussed, among them a ten minutes' talk on "Church Music," by Mrs. J. D. Stentz. And we do not know that we ever heard a better address on the subject. At the close of her address, Mr. J. R. Pepper was called on for some practical suggestions on Sunday School work. Every one who is acquainted with Brother Pepper knows that he has, in the highest degree, the happy art of seizing an opportunity or an occasion and turning it to good account, and making a lasting and happy impression out of it.

So he came forward; and laying his hand on the shoulder of Dr. David Sullins, said, "I want to take a part of my ten minutes for another matter. Just eighty-nine years ago today, there was born in McMinn County, Tennessee, a baby boy. Of course the parents were glad that this boy had come into their lives. But they did not know what a great baby that was, nor what he was to become in after years. Neither did any one else anticipate it. But he grew, and developed in body, mind and soul; and became a great, good, useful man. That baby is with us today—Dr. David Sullins. He has been an honored minister among us for more than sixty years, is the founder of Sullins College; and has been in the forefront of every good work all these decades.

"There is one thing to which I want to call your attention—a matter that many of us have overlooked—that he is the author of one of the most beautiful and popular hymns, 'I Want to Go There.' I am going to ask his daughter, Mrs. George Stuart, to come to the piano; and I wonder if his granddaughter, and her husband, Mrs. and Mr. Stentz, would not come to the platform and sing this fine hymn for us." They did so, the congregation joining in the chorus.

I need not tell you that the entire audience was greatly moved by this song and the circumstances attending it. Of course, we all had to shake hands with Dr. Sullins, that dear, rich, ripe Christian hero of the cross, who has fought a winning battle, and is so ready "to go there, too."

Memphis, Tenn.

"Be loyal to the Church. Work diligently and perseveringly in the place in which Providence has put you. It may not be to your liking. You may be ambitious for a more prominent position, and feel aggrieved that God has not called you to it. You may feel that men have stood in your way; but God is able to make way for you in spite of men, if He needs you in a larger field."

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**EXPLOITING LITTLE CHILDREN
 MUST STOP.**

(Continued from page one).
 provisions of this law, as given by
 one of our exchanges, are as follows:

That no producer, manufacturer, or dealer, shall ship or deliver for shipment in interstate commerce the product of any mine or quarry in the United States in which thirty days prior to the removal of such product therefrom, children under 16 years of age have been employed; or the product of any mill, cannery, workshop, factory or manufacturing establishment in which, thirty days prior to the removal of such product therefrom, children under 14 years have been employed, or in which children between 14 and 16 have been employed more than eight hours a day more than six days a week, or before 8 a. m., or after 7 p. m.

This law, it is estimated, will affect 150,000 little children, principally in Georgia, North Carolina, Texas and Virginia.

We congratulate the Nation upon the enactment of a piece of legislation at once so righteous and so humane. We congratulate President Woodrow Wilson and his party for the conspicuous place which they have had in bringing to their consummation the fond hopes of the Nation. We congratulate the State of Texas upon the stand of its Senior and Junior Senators the Hon. Chas. A. Culbertson and the Hon. Morris Sheppard. Especially do we congratulate Senator Culbertson that he has put the welfare of his Nation above his own political preferment in that he listened to the voice of the Nation's conscience rather than to that of her politicians.

A BLIGHTED CITY.

Under the above caption the Fort Worth Record quotes the following from the Nashville Banner concerning the pitiful condition of Tennessee's capital city:

Nashville is staggering under a bonded indebtedness. Property is assessed out of all proportion to its value in many instances, and the income from property is often exceeded by the levy of the taxpayers.

This year there is an increase proposed of \$9,000,000 in the assessment of city property. There is much property in this city that simply cannot stand the contemplated raise.

There is no disputing the fact that property values in Nashville have depreciated. Property recently sold at public auction has been knocked off to bidders at a figure far less than the assessed valuation.

The oppressive tax rate has brought to Nashville innumerable vacant houses, many of them on the most desirable residence streets. The man of small means is practically prohibited from owning his home, and city taxes have made it no longer profitable for the owners of rental property. There is no satisfaction in this condition for the renter. The rent he pays is based on the amount of taxes required of the property. The business man includes his taxes in fixing the price of the article he sells.

The result has been that many people have, with much inconvenience, moved outside the city boundary in order to escape taxation. The price of electric lighting is practically the same as in the city, and the price of water is but little more than the city price and street railway facilities are equally good. As a result every person who removes from the city leaves behind a burden which must be assumed by those who remain in the city.

The Record thinks the "civic reformers" have something to do with the deplorable condition of the city of Nashville. Doubtless the Record imagines that prohibition is meas-

urably responsible for the shrinking values in this once proud Southern city.

Not so. Nashville's trouble is the moral delinquency of her people. We do not mean hereby to say that Nashville has no morally upright citizens. On the contrary, as noble and exemplary men and women can be found in Nashville as can be found anywhere else in our entire Southland.

The city of Nashville began its downward career when her citizens, in such large numbers, condoned and justified the legal theft of Vanderbilt University from the Methodist Episcopal Church, South. This justification of a species of theft, in time, emboldened her people to steal from each other. This ruthless plunder of a Church created an atmosphere favorable to plunder of the city treasury.

Nashville is a blighted city. In getting Mr. Carnegie's million Nashville has lost millions. Worse than this, her civic uprightness has been impaired. The keen sense of right has been dulled and the presence of men upon her streets and in her Churches who defrauded a Church which had done the city only good and no wrong has had a depressing influence upon the moral fortunes of the city. Poor Nashville! She has her reward.

COMMISSION ON UNIFICATION.

Dispatches from Nashville, Tenn., report that our representatives on the Federal Council have named the following Commission to represent our Church on the question of the unification of Methodism: Bishops—A. W. Wilson, E. E. Hoss, W. A. Candler, Collins Denny and E. D. Mouzon. Clerical—C. M. Bishop, Frank M. Thomas, W. J. Young, John M. Moore, C. N. Ivey, A. F. Watkins, H. M. DuBose, W. N. Ainsworth, A. J. Lamar, E. B. Chappell. Laymen—R. S. Hyer, J. H. Reynolds, M. L. Watson, Percy W. Madden, H. N. Snyder, R. E. Blackwell, J. L. Kelley, T. D. Samford, John R. Pepper, and E. C. Reeves.

The following alternates were selected: Bishops—W. B. Murrell, Jas. Atkins. Clerical—W. Asbury Christian, E. V. Register, C. H. Briggs. Laymen—H. H. White, E. W. Hines, and G. T. Fitzhugh.

These appointments are capital. They are in every way worthy of our great Church. The mere announcement of these names will inspire the whole Church with the conviction that our Church is seriously striving to promote the highest interests of the kingdom of God on earth.

The Bishops who will represent us are all known to the Church. They are trusted and loved because of what they are and what they have done. To a man they are in harmony with our action at Oklahoma City and would hail with joy any practicable plan of union which would conserve the interests of the Master's work.

The ministers who are named long have been prominent before the Church. They are trained men. They know and love our Methodism. They are young enough to be in sympathy with present-day aspirations and old enough to respect the traditions of the past.

The laymen named are among the very best in the Church. Some are college presidents and others are matured lawyers. Both vision and common sense will characterize their actions. They will be constrained both by the ideal and the practicable.

We now feel that our Church has done the creditable thing. We have thus far met the situation with dignity and wisdom. Let no breath of criticism or suspicion fall upon these men who have been called to per-

form the most delicate and difficult task of this generation. Let prayers constantly ascend that the blessing and guidance of heaven may be vouchsafed unto them.

**DR. JAMES A. ANDERSON AT-
 TACKS US IN THE ARKAN-
 SAS METHODIST.**

Our readers will recall our recent effort, in our controversy with the editor of the Arkansas Methodist, to probe to the bottom of the refusal of certain leaders in Arkansas to give cordial support to the policies of the Educational Commission with respect to Southern Methodist University. After studying the situation in Arkansas we reached the conclusion that certain of her leaders were entertaining the vain hope of recovering Vanderbilt University to the Church and that such expectation was obstructing the work of our new educational program in the Arkansas Conferences.

We became convinced positively that the paper of Dr. James A. Anderson (which Bishop Morrison ruled out of order before the North Arkansas Conference) was intended to lay a predicate for further agitation of the Vanderbilt matter. We, therefore, challenged the Arkansas editor to produce in his columns the paper of Dr. James A. Anderson. This Dr. Millar declined to do. We then challenged the author of the paper to present it to the Texas Advocate for publication.

In accepting our challenge, Dr. Anderson stipulated that we should publish also his private letter to us. The promise was given and in our issue of June 1 his letter appeared with brief editorial comment. The letter, as our readers will remember, was a full confession that his paper had been prepared with a view to the reopening of litigation in the Vanderbilt case, thus fully vindicating our surmises as to the real purposes of its author.

In our issue of June 8 we published Dr. Anderson's paper, which he had attempted to read before the North Arkansas Conference. We published in the same issue the report of the Educational Commission to the Church. We had an editorial also, calling the attention of our readers to both documents and pointing out wherein Dr. Anderson's paper, in our judgment, was inaccurate and misleading.

Following these issues of the Advocate we had a letter from Dr. Anderson, saying that he had seen our comment on his published letter and thanking us for our generous treatment of the same. He furthermore said that he was averse to public controversy and that conditions would have to be very extreme before he would consent to engage in a public controversy with the Texas editor. We supposed that he would be of the same mind as to our editorial comment on his paper and considered the case between us as closed.

Some two weeks later, we should say, we were surprised to receive from Dr. Anderson a reply to our editorial and a request for its publication. We answered that we thought the matter for the present should rest. This letter brought forth a reply from Dr. Anderson in which he complained of unfair treatment and requested the immediate publication of his reply to our editorial. We wrote him that we could not give immediate attention to his request, in view of a heated prohibition campaign in Texas and other urgent matters which would more than fill the space of the Advocate, and returned his paper, but at the same time saying that we could probably find space for it in our col-

umns some time in September. Instead of accepting our offer and returning to us his paper, he sent it to the Arkansas Methodist, together with our private correspondence, accompanying the same with the following letter:

Conway, Ark., July 27, 1916.

Dr. A. C. Millar, Little Rock.
 My Dear Doctor: I am enclosing herewith an article written early in June for the Texas Christian Advocate. The editor of that paper does not find it convenient to publish it, though by all the rules of a decent journalism I was entitled to prompt publication. I cannot believe that fair-minded men even in Texas can stand for his course. For this course indicates the quality of his eagerness to get the truth, and what he will do with the truth when he finds it. I also enclose correspondence. Sincerely,

JAS. A. ANDERSON.

With these simple statements of plain facts, and without argument as to the propriety of continuing a discussion which has had such large space in our columns, we leave our readers to judge whether we have given the Church "decent journalism" in our conduct of this matter, or whether Dr. James A. Anderson has been a trifle hasty in uttering language which, by implication, says that we have not.

If there is one question which we feel qualified to discuss *ad nauseam*, it is the Vanderbilt question. And if there is one matter on which we feel sure of our ground, it is the Vanderbilt matter. We may have more to say in the future and in that event we wish to assure Dr. Anderson that his reply shall be reproduced in our columns. And we could wish that all of our tasks in the future could be as easy as the task which an answer to him will impose upon us.

**THE GROWING DISTRUST OF
 POLITICAL CONVENTIONS.**

Political conventions have been growing from bad to worse for many years in Texas. These conventions less and less represent the will of the people. Again and again they have actually flouted the will of the people.

For these reasons the people, through their representatives in the Legislature, have practically denuded the conventions of power. These conventions are no longer permitted to name candidates for national and State officers. Such candidates are now named by a direct vote of the people.

For these reasons, likewise, political conventions in Texas are no longer permitted to demand specific legislation in their own right. Such legislation, on the contrary, must first be demanded by the people. Article 3110, Vernon's Statutes' Texas Civil Statutes, 1914, reads as follows:

Referendum on platform demands, and submission of same upon.—Any political party in this State, in convention assembled, shall never place in the platform or resolutions of the party any demand for specific legislation on any subject, unless the demand for such specific legislation shall have been submitted to a direct vote of the people, and shall have been endorsed by a majority vote of all the votes cast in the primary election of such party; provided, that the State Executive Committee shall, on petition of ten per cent of the voters of any party, as shown by the last primary election vote, submit any such question or questions to the voters at the general primary next preceding the State Convention. (Acts 1907, p. 328, Sec. 120.)

The wisdom of such legislation is abundantly justified by the actions of that farcical State Democratic Convention which was held in Houston last week. No convention, held in Texas in many years, so flouted the will of the people as did the Houston Convention. That convention undertook to do things which it is forbidden by law to do and refused to do things which it was directed by the people to do. It made many important "demands" for legislation upon

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SEPTEMBER IS ADVOCATE MONTH

The brethren have appointed September as Advocate month for the collection of renewals and securing new subscribers. The Advocate has helped other causes and has long waited its turn for a special month all its own. When the Texas preachers of their own motion inaugurate a good move it is abundantly successful. We are expecting to announce by October 1 every charge up in full on the Advocate and a creditable list of new subscribers.

which the people have never passed. It recommended that the Legislature submit constitutional amendments upon which the people have spoken no word.

But it stubbornly and contumaciously refused to recommend legislation which the people by direct vote had demanded. The people in the July primaries demanded, by a majority vote, that the Legislature submit a constitutional amendment on the liquor question to the whole State for its adoption or rejection. The Houston Convention refused to endorse or commend this action of nearly two hundred thousand voters of Texas. More than this, the Houston Convention spat upon and defied this demand of the people. The Anheuser Busch votaries of that convention voted down the following plank offered by Dr. S. P. Brooks:

Whereas, The Democrats of Texas on July 22 by their sovereign votes gave a majority to the question of a prohibition amendment to the Constitution; therefore be it

Resolved by the Texas State Democratic Convention, That we demand of the members of the Thirty-fifth Legislature the submission of a Constitutional amendment to the people of Texas for their adoption or rejection at some suitable time in 1917, prohibiting within the State of Texas of the manufacture, sale, export or exchange as a beverage of intoxicating liquors in this State.

More than this, the Anheuser Busch wing of the Texas Democracy in convention assembled spat upon and defied the will of the people as to the Robertson law.

The people, by majority vote in the July primaries, demanded the retention of the investment features of the Robertson law. But we look in vain for one word in the Houston platform which recommends to the Legislature the retention of the investment features of this law. The platform is not only as silent as the tomb upon this law, but even its friends were restrained from mentioning it because of their knowledge beforehand that any favorable mention of it would be voted down by the Anheuser Busch adherents in the convention.

But even this is not all. The convention not only derided and defied the people's will, but, irritated by the expression of such will, the convention recommended the adoption of legislation which will make it impracticable for the people to initiate any future legislation. The convention made demands upon the Thirty-fifth Legislature, which, if complied with, will effectually hush the voice of the people in the future. Of the petition to initiate legislation the platform says:

Said petition shall be signed by the adherents of the political party to whom said petition is to be presented and shall give the county and postoffice address of each signer thereto, and certified to under oath by the Tax Collector of the county from whence said petition is signed, that the persons signing same are qualified voters, as shown by the tax rolls of said county. Said petition shall be filed with the State Chairman of said political party not less than thirty days before same is to be acted on by said State Executive Committee.

Should this recommendation of the Houston Convention be enacted into law, it would be entirely possible for unscrupulous tax collectors to delay or to refuse altogether to make the required oath. Moreover, the requirement that such petition be pre-

sented to the State Executive Committee thirty days in advance of its meeting is outrageous and might easily impose conditions which are impossible of fulfillment. The whole scheme, in a word, is to make it as difficult as possible for the sovereign people of Texas to exercise their inalienable right of petition.

Will the people of Texas stand for such brazen effrontery? How long will they continue to support for office men who have no respect for their declared will? How long shall whisky politicians, who are beneficiaries of the liquor traffic, be allowed to direct Texas politics? How long shall a whisky oligarchy be allowed to defy the sovereign will of the people?

THE PARAMOUNT WORK OF THE NEXT FEW WEEKS.

What is it? Evangelism? No! Securing the conference collections? No! Organization of the charge for the fall and winter work? No! These all are important, to be sure. But the commanding work for our pastors for the next few weeks, we venture to say, is the directing of our young people to our Church schools.

The majority of our pastors have already made their annual answer to the question, "What students from the charge are attending our Church schools, and who are attending other institutions?" Why is this question placed in the third quarter? Why not in the first or second or fourth? Simply for the reason that the season is at hand when students are choosing their schools and the pastor is reminded of his opportunity of aiding them and their parents in the choice of schools.

What pastor has not felt humiliated by his ignorance of where the children of our people are attending school? What pastor is not annually reminded of his neglect of a solemn duty by the recurrence of this important question?

It is a critical moment in the life of a young man or woman when the hour has arrived for the choice of his or her college. It is even more critical for the boy or girl when the hour arrives for the choice of his or her secondary school. The whole future of the student is bound up with his choice of a school. The school is likely to make or to break him. School ideals are the most indelible. Characters formed at school abide. Destiny itself is the product of the school.

This must be so else the Church would not go to the labor and expense of maintaining her own schools. Why Church schools at all if these things be not so?

We say to our pastors, in view of these considerations, that no more important work can engage them in these weeks which are now at hand than the work of directing our young people to our own schools. Let these pastors begin an immediate study of their directories, let them inform themselves specifically about the peculiar merits of our own institutions, and let them make loving visits of counsel and advice to

parents and young people in these days now at hand concerning the choice of schools. This is the paramount work for the next few weeks.

IS DR. MEEK PERFECTLY FAIR?

It is our judgment that our Southern editors should discuss so dispassionately the question of the reorganization of American Methodism that at the conclusion of the discussion we shall at least be united among ourselves whether we unite with the Methodist Episcopal Church or not. It will be exceedingly unfortunate, not to say disastrous, if we foster divisions among ourselves by our manner of discussing union with others. And because we entertain this conviction we have been content to present certain underlying principles of union without reference to their discussion by anybody else.

However, we must earnestly dissent from the editorial in the New Orleans Christian Advocate, in its issue of August 10, under the caption of "A Question in the Background."

The editor says: The Methodist Church in Canada has recently been wiped out, having merged with the Presbyterians and Congregationalists, and some of the Methodist papers in the United States, both North and South, have been proclaiming this to be an occurrence to get happy and shout over. We are not able, however, to join in this jubilation, not feeling assured that it is a great forward movement in the developing Kingdom of Christ, as some are so loudly affirming it to be. John Wesley declared that he had never known a Church to prosper spiritually that did not have the doctrine of Christian perfection constantly held up before its members as a thing to be eagerly and persistently sought; and how is this great doctrine to be proclaimed and insisted upon in the mongrel new Church in Canada? And who will now preach the doctrine of a universal atonement, and that of the witness of the Spirit to a definite, unmistakable salvation? We are by no means convinced that a oneness of human effort in the work of the Church, procured by shelving the great spiritual truths for which Methodism has stood in the past and which have done so much for the salvation of men, would prove a gain, rather than a loss, even if such an amalgamation should bring such co-operation, which we consider very doubtful. In the "Great Commission" the continuation of the Divine presence, which alone can give true success in bringing men to Jesus, was made contingent upon the execution of the Master's injunction, "Teaching them to observe all things whatsoever I have commanded you."

The editor then quotes a statement from the Western Christian Advocate (Cincinnati) in which certain leaders have expressed the opinion that the union in Canada will have "very great influence" upon the question before American Methodists and himself adds:

The foregoing statement deserves careful attention. There is no doubt that the ultimate aim of the extreme union faddists who are at work among us is to wage a warfare against all denominationalism. Evidence of this abounds. Both Bishop Cranston and Bishop Hendrix have in effect elsewhere declared that the union of the American Methodists will be but an initial step toward a union of all the Protestant bodies. So the question in the background in this union movement really is, Shall Methodism be disintegrated in the United States, as it has been in Canada?

That Methodism has not yet run her course and still has a distinctive mission in the world is the unswerving belief of the overwhelming majority of Methodists in these United States. There may be "extreme union faddists" who believe to the

contrary, but such "faddists" are negligible both as to number and influence. Personally, we happen not to know a single leader in our Methodism who is deserving of the name which Dr. Meek here uses. If even Bishop Hendrix and Bishop Cranston have ever uttered a syllable which is susceptible of the construction which Dr. Meek here places upon their utterances, such words have entirely escaped us. On the contrary, we believe that neither of these honored Bishops has ever remotely raised in his mind the question of the ultimate disintegration of our American Methodism. And we promise Dr. Meek to sit with an open mind if he shall choose to undertake to show that the Senior Bishops of our two Episcopal Methodisms are among those who are waging "warfare against all denominationalism."

Nor do we believe that any utterance of our men who attended the Evanston meeting will justify Dr. Meek in denominating them as "extreme union faddists" who contemplate and desire the ultimate disintegration of our Methodism. We doubted the propriety of holding the Evanston meeting. We doubted, too, the propriety of our Southern men suggesting changes before the Evanston meeting in the plan of reorganization which was adopted by our General Conference at Oklahoma City. We are very far, however, from believing that either Dr. Ivey or Dr. Moore are among the "extreme union faddists" of whom the New Orleans editor speaks. We promise Dr. Meek to again sit with an open mind if he shall undertake to prove that either of our men at the Evanston meeting are among those who contemplate or desire the ultimate disintegration of our Methodism.

Nor do we know of a single editor in our Church who deserves the name of an "extreme union faddist." We have scanned the editorial utterances of every editor in the Southern Church, but we cannot now recall a line from one of them which can be construed to mean that he contemplates or desires the ultimate disintegration of Methodism. And we shall patiently hear Dr. Meek if he chooses to convict a single editor among us of being an "extreme union faddist."

The General Conference of the Methodist Episcopal Church, South in session at Oklahoma City, declared that the union of American Methodism by a process of reorganization is both "desirable and feasible." It adopted the plan submitted by the Joint Commission with but a slight change. It did it, too, heartily and with a unanimity rarely seen in any ecclesiastical meeting. Did that General Conference have any thought of entering upon a scheme which would mean the ultimate disintegration of Methodism? We think not. Nor have we yet seen the evidence by which the great body of Methodists, who desire the carrying out of a practicable plan of union, can be convicted of desiring such disintegration.

If the union of our Methodisms is not desirable, then let us defeat it. But let us do it by appeal to arguments which are cogent and fair.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

THE PASTOR, SUNDAY SCHOOLS AND THE FOURTH QUARTERLY CONFERENCE.

The time for the "fourth round" has arrived. Many matters besides Question 23 are claiming the attention of pastors and presiding elders. For that reason, and the further reason that the minute business of the Quarterly Conference does not exactly square with the Sunday School law, we respectfully call the attention of pastors to Paragraph 271 of the Discipline. On a circuit the gathering of the statistics necessary to make an accurate report on all the twelve Sunday School items there set down is no light task.

We call particular attention to the fact that Cradle Roll and Home Department members of the Sunday School are to be included, and not excluded in counting the total enrollment of the Sunday School. We also beg to remind our pastors that a Wesley Bible Class is a Bible class of the Sunday School enrolled and chartered according to the constitution furnished by our General Sunday School Board. None except such should be reported in that department. Also let it be remembered that nothing should be reported as Children's Day offering unless it has already been sent to the Treasurer of the Conference Sunday School Board, or whoever the conference has authorized to receipt for it. Further, no money should be reported as Sunday School missionary money unless it has been handled according to Paragraph 264 of the Discipline.

SUNDAY SCHOOLS IN THE TEXAS CONFERENCE.

Last year the Texas Conference reported five hundred and thirty Sunday Schools; this year it reported 554, an increase of twenty-four. Last year it reported forty-six hundred and twelve officers and teachers, this year 5102, an increase of 420. Last year this conference reported 54,506 Sunday School scholars; this year it reported 59,473, an increase of 4867. A comparison of the reports of 1913 and 1914 shows an increase of only six schools, fifty officers and teachers, and 3256 scholars. Something has caused a considerable Sunday School revival in that conference. Did the employment of a Conference Field Secretary have anything to do with it? If so, that was a good investment, both as to the use to which the man was put, and the money that is required to maintain the work. At least it would be well to continue the experiment until it has a chance to demonstrate its worth.

CONFERENCE REPORTS VERSUS FACTS.

We cannot tell why it is so hard to secure statistics of our Church work that are reliable. We are disposed to think that lack of information and carelessness are both to blame. What we have in mind at the instant this is written is the figures as compared with the facts concerning the number of Wesley Bible Classes in the Southwestern Division. A Wesley Bible Class is a Bible Class that is enrolled with our Wesley Bible Class Department, created by action of our General Conference six years ago, and no class not so enrolled should be reported in Conference statistics as a Wesley Bible Class. The movement is comparatively new, and perhaps this is why the matter is not well understood by some pastors. The Discipline of 1914 makes it the duty of the pastor to include in his Sunday School report to the Quarterly Conference, "Number of Wesley Bible Classes." The Annual Conference statistical blank has a column for "No. of Wesley Bible Classes." Hence every pastor should be able to make an accurate report on this item. We have just come into possession of the official figures for last year, and in no instance do the conference figures correspond with those from the Central Office where the enrolling is done. In every conference in the Southwestern Division save one, the Denver, more classes were reported than had been enrolled, and in at least one conference the discrepancy amounted to more than fifty per cent. But here are the figures:

Table with 3 columns: Region, Reported, Enrolled. Rows include Central Texas, Denver, East Oklahoma, North Texas, Northwest Texas, Texas, West Oklahoma, West Texas, German Mission.

We have no minutes of the German Mission Conference, but allowing that their minutes correspond with the facts, which is probably true—this Division reported seventeen hundred and eighty-four Wesley Bible Classes last year, where it was entitled to report eleven hundred and seventeen. Of the classes enrolled nine hundred and eighty-eight are Adult classes, a hundred and eighty-three are Intermediate classes, and only ninety-eight are Senior classes. By the law of average there should be as many Senior as Intermediate classes, for as many years of age are embraced in the Senior Department as in the Intermediate Department of the Sunday School. Further, we doubt not there are as many Intermediate and Senior classes in our Sunday Schools as Adult classes. But they have not been organized and enrolled. The Discipline makes provision for the organization and enrollment of all such classes. Perhaps the discrepancy in enrollment is due to the fact that special stress has been laid upon the Wesley Bible Class movement as a plan to get the men into the Sunday School. But it is more important and less difficult to hold our young people than it is to win back the adult. If perfectly worked what will win them back by and by will hold them now. Let us organize our classes of fine young people according to the law of the Church, and make them an asset in the Kingdom of God. For information write this editor.

HOW DOES THIS FIT YOUR SCHOOL?

A personal friend of the editor, a lady who had been teaching in a modern Sunday School, recently moved to another town and after she had been there a few months perpetrated

the following in a private letter to a member of the editor's family:

Our superintendent is one of these prehistoric, pre-Aztec creatures, who reads the opening exercises and the lesson just as he has for the last twenty years, and then prays while every one takes a hurried last glance at the golden text so as to be able to answer the first question. After classes the Secretary reads the report, which no one hears. Then the closing exercises are read and out they troop without having one single thought impressed on their minds. Needless to say, our school uses the uniform lessons and always will until our present superintendent goes home to glory, for he has been made superintendent for life, but unwisely, the clause "or during good behavior" was omitted. Otherwise we might get at him on that clause, for while a good man he is very far below par as a Sunday School superintendent. The uniform system is all the school will ever attain. They tried the graded lesson and failed, as so many schools fail, because there were not enough studious people in the school to be teachers and leaders. I don't go to Sunday School often, as you may well imagine.

This was written by a university graduate and a consecrated woman, which leads us to remark that many of our most competent people are not in the Sunday School because the work being done does not command their intellectual respect. How about your school?

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 August 20: Growth—Body, Mind and Spirit. Luke 2:40-52.

Your editor is at home now for the rest of the summer and will be glad to have any news items that you care to send to her.

THANK YOU—WILL YOU?

Your editor appreciates very much the kind words spoken of the work she has been doing as editor of the League Department of the Advocate. She realizes that at times it is a very feeble effort, but is glad to do the best that she can considering the fact that she has so many other calls on her time. The department is not what she would have it by any means and probably it is not what you would like it to be, but with the help that she has and the time that is at her command she is doing the best possible.

It is her wish that the department might be full of news items every week, but she is unable to secure them without help from the field. Will you not help get the news items in? Since our conferences are so well organized there should be a great many items to report every week. We do not ask you to write a long article, a postcard will do. If you will write to your editor at the address at the head of this column on a postcard any item of interest that was discussed at the last business meeting, the general outline of the last social meeting, the program for an unusually good devotional meeting, news items concerning prominent Leaguers, any suggestions that might work for the making of the League, local, district or conference, better, or any questions that you would like to see discussed in our League Department, then and only then will you find that the Department is meeting your needs as a reporting department for the Epworth League. Will you do it? Many promise at each conference, but they often forget the promise when they get home. Of course, we can have a League Department, such as it is, without your help, but we can have an immensely more interesting and helpful one with your help. What do you say? Can we count on you? We are counting on you any way.

For the third year in succession I have been elected by the State Epworth League to edit the League Department of the Advocate. I appreciate the honor of having a given part assigned in the work of the State League, and I want most earnestly to serve the organization to the best of my ability. I love the Epworth League most dearly and want to be of service to it all the way from the greatest to the least in whatever way I can. I thank you for the privilege and I pledge you my best effort under the press of labor and tire of body which I do so often experience when I sit down to do this work.

EULA P. TURNER.

TEXAS METHODIST ASSEMBLY FOUNDED.

The State Epworth League Encampment closed for the last time. Does this mean a discouraging note? Nay, verily, not when we think of what it is to mean to the League and to Methodism as a whole in the State of Texas in the future. That the Epworth League has built up for itself and for the Church an organization so great and built it from so little is evidence that the Epworth League is a living and active force and more particularly when it is remembered that a part of that time the League was verily fighting for existence in some parts of our Church. That the League is safely founded again on solid rock and that it has had the bigness of heart, in view of greater results to follow, to give over to the Church as a whole the property for which it has so valiantly striven only goes to prove that the League is on the field to stay and on the ground and in business for the King.

Oh, no, Leaguers, those of you who do not attend the Encampment, we are not discouraged. We are encouraged. That is why we are so happy in the prospect that within the next few years we shall see such a great Texas Methodist Assembly built that the sun shall never set on the results of its activities.

For a restatement of the policy of the State Epworth League and its Encampment see page 1v of last week's Advocate.

TEXAS Methodist Assembly

At Epworth-By-The-Sea

Port O'Connor, Texas,

IS THE WAY IT WILL READ IN

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But, in the meantime, the sale of lots goes on. The Port O'Connor Townsite Co. has given the exclusive sale of 1008 lots—choice ones, close in—to the Encampment Management, and if you think they are not being sold why you have another think coming. Sixty lots were sold to visitors during the Encampment. But there are many more left. They are offered, not at their real value, but a moving price for inside and corner lots.

\$125 \$100 LOTS \$100 \$125

50 x 140

\$5.00 CASH : \$5.00 PER MONTH.

NO INTEREST—NO TAXES.

The Encampment just closed was a wonderful success. The Assembly in 1917 will be an epoch maker—a family affair representing all branches of Methodism. You will surely be identified with it.

IF YOU HAVE NOT SELECTED A LOT, DO IT NOW. NO TIME IS BETTER THAN THE PRESENT

TO COMMENCE—TO BEGIN—TO GET READY—TO BUILD AT PORT O'CONNOR

THE IDEAL SUMMER AND WINTER RESORT ON THE TEXAS COAST

Address for particulars

W. M. CARTER,

General Field Secretary

PORT O'CONNOR, TEXAS.

FROM A NEW SUPERINTENDENT.

My Dear Miss Turner: I have enjoyed your (or our) Epworth League page in the Texas Christian Advocate. From Dr. Bradford's write-up last week one knows you were all having a great time at Epworth-by-the-Sea. It makes me hungry to be there with you.

As an officer of North Texas Conference I am taking my first step in the work by sending you this note for publication in the Epworth League page of the Advocate.

JENNIE VICKREY.

TO SUPERINTENDENTS OF FOURTH DEPARTMENT.

To the Superintendents of the Fourth Department of each Epworth League Chapter in North Texas Conference—Greetings: Doubtless each of us recognizes missions as the fundamental branch of the Epworth League work.

Retiring Officers, we are grateful for your example of efficiency and faithfulness by which you wrought so successfully the past year, and with your sympathy and co-operation we expect to hold the standard high.

One hundred Chapters in North Texas Conference is the goal for 1916-17.

New Officers, in union there is strength and that we may have the personal touch which is so essential to the success of any great cause I request that each of you forward me your name and address at once and assist me.

MISS JENNIE VICKREY, N. T. C. Supt. of Fourth Dept. Grand Prairie, Texas.

ENCAMPMENT REPORT—CONTINUED.

Monday, July 31. The State Epworth League Conference and visitors were the guests of the Port O'Connor

Townsite Monday at a watermelon feast. Melons are very plentiful in this vicinity and of fine quality.

Visitors of note arriving yesterday were Dr. H. A. Boaz, President of the Texas Woman's College, Fort Worth, and one of the trustees of the Encampment. Dr. Boaz is a great fisherman and looks forward with pleasure to the enjoyment of this sport. Rev. J. Dobes, Bryan, in charge of the Bohemian work of Brazos County and editor of the "Buditel," a religious paper published in Bohemian, is here for several days. Mr. Dobes is greatly interested in getting in touch with all the Bohemians in Texas. Rev. W. M. Crutchfield, Victoria, publisher of the Victoria County Methodist, will be on the grounds for the rest of the time and is a valuable addition to the working force of the conference. Miss Lily Reed, a returned missionary from Korea is here for the meetings and will appear on the programs at a later date.

The institute work of last week was continued yesterday and will be continued throughout this week under the direction of experts in the various lines represented. At the 11 o'clock hour Mrs. W. B. Lipscomb, Home Base Secretary of the Woman's Missionary Council of the Methodist Episcopal Church, South, Nashville, Tenn., addressed the conference on the woman's work of the Church. The Woman's Missionary Council is supporting work in the fields of China (in which country Mrs. Lipscomb has a daughter serving)—Korea, Cuba, Mexico, Brazil, Japan—and will soon open work in Africa. Besides this work in foreign lands the Council supports work in the home field by building schools in the mountain, mining and manufacturing districts, establishing settlements where they are needed and placing deaconesses wherever there is a need that can be met by the Council. The great need of the Council is for workers as they have the faith to be-

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DENOMINATIONAL ADVERTISING.

This article is written to be read.

All who are officially connected in any way with denominational boards or institutions are invited to consider fairly and frankly the matter of denominational advertising.

Everybody else these days is advertising. They advertise because it pays to advertise. In this age of keen competition the man who does not advertise is left far behind.

Not only is greater emphasis being placed on advertising, but the public is demanding that advertisers tell the truth. The slogan of the Associated Clubs of the World is "Truth." A number of States have passed laws penalizing advertisers that defraud their patrons by misleading advertising.

The day of the quack advertiser in every realm is rapidly passing, and we are glad of it. We heartily endorse the following declaration of principles adopted this year by the Association of National Advertisers: "All advertising that is fraudulent or questionable, whether financial, medical or any other; all advertising that is indecent, vulgar or suggestive either in theme or treatment; that is 'blind' or ambiguous in wording and calculated to mislead; that makes false, unwarranted or exaggerated claims; that makes uncalled-for reflections on competitors or competitive goods; that makes misleading free offers; all advertising to laymen of products containing habit-forming or dangerous drugs; all advertising that makes remedial, relief or curative claims, either directly or by inference, that are not justified by the facts or common experience; and any other advertising that may cause money loss to the reader or injury in health or morals, or loss of confidence in reputable advertising and honorable business."

Denominational representatives are learning the value of advertising. For instance, a few years ago none of the denominational boards advertised in the denominational papers. One of the Northern Baptist Mission Societies was finally induced to appropriate a few hundred dollars for advertising in the denominational papers of the North. As a direct result of that investment in advertising, there were received that year additional gifts to the annuity fund, amounting approximately to \$100,000. Last year the society spent \$1200 in one publication and increased its gifts \$300,000. Many thousand dollars were traced directly to the advertisements appearing in the denominational paper. There was not a similar increase in the receipts for other funds for which a similar appeal was not made.

The same thing is true of other denominations. The general secretary of the Board of Ministerial Relief and Sustentation of the Presbyterian Church decided to test the efficacy of advertising in denominational papers for his particular department. One letter containing four \$100 bills pinned to one of the advertisements was received, and another enclosed a check for \$10,000 for the ministerial relief fund as a direct result of the advertisements. There has been a steady and rapid growth in the list of contributors from comparatively a few to at least fifty thousand.

The publisher of the Continent, the great Presbyterian paper of the North, told me that four years ago the denomination had two pages of advertising in that publication. Last year there were sixty-two pages of denominational advertising in the Continent. The school men, for instance, are finding that advertising in the denominational papers not only assures increased attendance, but secures additional contributions, amounting to thousands of dollars, for the maintenance of the schools.

We invite the consideration of every denominational man in the South to these facts and many others that might be given. Every denominational board and institution in the South ought to advertise in the denominational papers, first because of the increased returns in dollars and cents. It is a good business proposition and we make the appeal on that ground. We do not go to any one and beg them to advertise on the ground that we are running a religious paper and we need help. We put it first on a business basis and ask them to advertise because it pays to advertise and believe we offer a good medium. A Baptist school that is struggling for existence with a few students writes that it cannot afford to place any advertising in the denominational paper.

If this school would do some advertising in the denominational paper, the very best possible medium it could get, because of its constituency and its peculiar appeal, there is no doubt that the financial returns in the fall would not only pay for the advertising, many times over, but would put dollars and cents into the general funds of the school. We submit that, from a business standpoint alone, every denominational school in the land ought to advertise constantly in the denominational paper.

Our denominational boards ought to advertise for funds. This has been demonstrated beyond the stage of experiment or theory. One reason the Northern Baptist Missionary Societies, both of them, reported out of debt this year, was because through well-prepared advertisements, they solicited bequests and annuities, and this alone enabled them to report clear of debt. I do not mean that the boards should pay for ordinary reading matter in the denominational papers which the papers are glad to publish, irrespective of the amount of advertising they do, but that these advertisements should be set up in an attractive form so as to catch the eye of every reader. In all denominational advertising frequent changes should be made in copy. In this way, they will make the appeal to many times more people than they would in an ordinary article. We know of at least one Baptist Convention that, in its annual meeting, sets aside a certain fund as an appropriation to the State denominational paper as its organ of publicity.

The question may be asked: Should not the denominational papers do this free of charge? Do not the denominations make the denominational papers possible? First of all, the denominational paper is under no more obligation to run advertising free for our denominational institutions and boards than a denominational school is under obligation to give free tuition and entertainment to all Baptists who help build the school. Schools would starve just about like many of the papers are starving if they were conducted on no better business basis than this. In fact, we need a new conscience throughout the land right on this point of the proper business consideration that should be shown all denominational institutions. We should not expect schools to board and educate our children free because perchance they are denominational schools, nor should we insist that our sanitariums care for all the sick people free of charge if necessary expense money is not provided. It is the same with every denominational institution. Furthermore, is it not true that on account of its denominational nature, the circulation of the denominational paper is restricted to a certain constituency? I have in mind a certain religious publication which is non-denominational. Its circulation is nearly ten times as great as that of any denominational paper in America, a very much larger circulation than it would have were it denominational. If then, the denominational paper, for the sake of the denomination, restricts its circulation, should not the denomination, in turn, insure its support and put it on the same business basis as it does every other institution?

I have said that the primary appeal that we make for denominational institutions and agencies to advertise in the denominational paper is a purely business one, but I submit another reason. The denominational paper, more than any other single agency, makes possible the growth and promotion of every other denominational institution. For instance, a certain mission board was asked recently to make an estimate of the decrease of its receipts in one year if the denominational paper in that section were to go out of existence. The secretary very frankly said that the receipts would be decreased at least \$100,000. The denominational paper, in season and out of season, summer and winter, week after week, joyfully exploits and promotes every denominational institution. It urges the brethren to contribute to missions, State, home and foreign; to Christian education, sanitariums, to orphanages, to ministerial relief funds, etc. Every year it turns hundreds of thousands of dollars into denominational channels. Now, after the denominational paper helps to build and maintain our schools; after it does so much to create and sustain interest in missionary operations; after it urges our people to support our benevolences, does not a sense of fair play, a sense of reciprocity constrain every one of

Dutch Curtain Sets by Mail. An extraordinary value in Scrim and Mercerized Curtains. Double hem in top for rod, ready for use. Scrim 28-in.x2 1/4 yards. Valance 15x27 inches, 3-in file edge X1002 white, set. \$1.25. Six or more sets \$1.15. Mercerized plain 38-in.x2 1/4 yards, Valance 15x27-in. fine mesh, 2-in. spoke hemstitch edge X1003 Ivory set. \$1.85. Six or more sets \$1.75. Remit Express or Postoffice Money Order. Your order filled same day and carriage prepaid to your home. Write for Catalog No. 205B. TEXAS TEXTILE CO. Box 745 DALLAS, TEXAS.

these denominational institutions to help the denominational paper, at least to the extent of advertising in it? Brethren, let us be fair, let us be just. Let us not expect the denominational paper to bear all the load. The time has come for a new conscience in this matter, particularly in the South. The various evangelical denominations in the North have already awakened to their opportunities and obligations in this direction. For the sake of the interests committed to them and for the sake of the denominational papers, we make this appeal to our denominational representatives, secretaries of boards, presidents of schools, superintendents of benevolent institutions, and all others concerned.—Rev. E. C. Routh, in Baptist Standard.

MISSIONARY MATTERS—CENTRAL TEXAS CONFERENCE.

Since my report in the Advocate of June 29 of \$4301.38 paid in, there has been sent to the Teller up to July 31 \$3464.07, giving a total of \$7765.45.

Of this amount \$1698.45 has been sent to Nashville for the Home Mission Department; \$565.80 has been applied to the salary and traveling expenses of our Conference Missionary Secretary; and three quarters' drafts have been paid amounting to \$9726.

Having a small balance to start the year with, will indicate to you the necessity of borrowing at this time. Your officers have executed notes for \$2750.

We must rely on the members of the conference to come to our relief at once. Bear in mind every day your missionary money is lying in the bank your Board is paying 8 per cent for same. Many of our strong charges have not remitted at all. Of the seventy-six missions in the conference receiving help from the Board, fifty-four have sent remittances, leaving twenty-two that have sent nothing, writing "the time is not propitious for taking a collection." It is the experience of your Board that the charges reporting deficits are among those that put the collections off to the end of the year. To the end of the conference year I shall continue to report monthly by districts.

Table with 2 columns: District Name and Amount. Includes Brownwood District (\$378.25), Winchell, Norton, Ercotte, Wingate, Ballinger (\$551.75).

Of the ten missions, five responded to the appeal of the Board. Of the eight other charges, five have responded.

Table with 2 columns: District Name and Amount. Includes Cisco District (\$451.55), Breckenridge, Thurber, Cisco Mission, Sipe Springs, Desdemona (\$514.55).

Of the eleven missions, all have responded to the appeal of the Board. Of the ten other charges, all have responded.

Table with 2 columns: District Name and Amount. Includes Cleburne District (\$260.29), Main Street, Cleburne, Grandbury Circuit, Alvarado, Walnut Springs, Brazos Avenue (\$473.65).

Of the four missions, one has responded to the appeal of the board. Of the fourteen other charges, nine have responded.

Table with 2 columns: District Name and Amount. Includes Corsicana District (\$440.05), Mexia, Emmett, Horn Hill, First Church, Grosebeck, Blooming Grove, Purdon (\$1092.05).

Of the five missions, four have responded to the appeal of the Board. Of the fourteen other charges, eight have responded.

Table with 2 columns: District Name and Amount. Includes Dublin District (\$324.20), Iredell, Proctor, Hassel, Duffau, Stephenville, Carlton, Gustine (\$107.41).

Bluffdale 16.21 Tolar and Lipan 15.00 \$524.82 Of the eight missions, five have responded to the appeal of the Board. Of the eleven other charges, seven have responded.

Table with 2 columns: District Name and Amount. Includes Fort Worth District (\$905.03), Previously reported, Received since last report, First Church, Diamond Hill, Handley and Brooklyn Heights, Sycamore and Sagamore, Hemphill Heights, Polytechnic, Boulevard (\$1461.38).

Of the eleven missions, nine have responded to the appeal of the Board. Of the nine other charges, six have responded.

Table with 2 columns: District Name and Amount. Includes Gatesville District (\$591.35), Previously reported, Received since last report, Fairy, Meridian, Clifton, McGregor, Valley Mills, Jonesboro (\$765.11).

Of the seven missions, four have responded to the appeal of the Board. Of the eleven other charges, seven have responded.

Table with 2 columns: District Name and Amount. Includes Georgetown District (\$268.64), Previously reported, Received since last report, Temple, First Church, Georgetown Station, Thrall, Bruceville and Eddy, Ornaville, Florence (\$68.02).

Of the three missions, all have responded to the appeal of the Board. Of the thirteen other charges, six have responded.

Table with 2 columns: District Name and Amount. Includes Hillsboro District (\$143.53), Received since last report, First Church, Hillsboro, Munger, Hubbard City (\$203.50).

Of the four missions, two have responded to the appeal of the Board. Of the fourteen other charges, four have responded.

Table with 2 columns: District Name and Amount. Includes Waco District (\$487.09), Received since last report, Herring Avenue, Elm Street, Austin Avenue, West, Clay Street, Waco Mission (\$786.25).

Of the four missions, all have responded to the appeal of the Board. Of the twelve other charges, four have responded.

Table with 2 columns: District Name and Amount. Includes Waxahachie District (\$104.97), Previously reported, Received since last report, Ferris, Maypearl (\$181.47).

Of the two missions, one has responded to the appeal of the Board.

Table with 2 columns: District Name and Amount. Includes Weatherford District (\$46.55), Received since last report, Santo, Graham Mission, Coats Memorial, Graford, Peaster, Olney, Eliasville (\$252.90).

Of the seven missions, six have responded to the appeal of the Board. Of the ten other charges, one has responded.

Grand total, \$7765.45. M. S. HOTCHKISS, Secretary Board of Missions.

ADVOCATE LOVED WHEN TIME IS TAKEN TO READ IT.

Since having to give up my work on account of sickness I have come to love the Advocate more, for I have more time to read it and think over its good editorials. My health is greatly improved and I expect to be perfectly well before conference. Malaria seemed to be the thing that was putting me down so much and I am out here now where malaria is almost unknown. You may say to my many friends through the Advocate that I am doing nicely and will greet them at conference, the Lord willing. May God bless you in your work. You are giving us a good paper. Yours in His service, ELBERT H. COBURN, Shannon, Texas.

DR. HOYT M. DOBBS—AN APPRECIATION.

Rev. Rosemond Stanford. A recent issue of the Texas Christian Advocate contained the announcement of the election of Rev. Hoyt M. Dobbs, D.D., as Dean of the School of Theology of the Southern Methodist University at Dallas.

The demands upon the pastor today are so many and the problems so complex that the untrained man is greatly handicapped. The tendency in all education is toward the practical, and theological schools are yielding to this same demand.

Dr. Dobbs is pre-eminently a preacher, an unusually successful pastor, scholarly to the finger tips, evangelistic to the core, a sympathetic and loyal friend, a magnetic and pleasing personality.

OUR CONFERENCES.

- New Mexico, Clovis, New Mexico, Bishop W. R. Lambuth, October 4. German Mission, East Bernard, Bishop H. C. Morrison, October 11.

avoid many mistakes. There is no better Church in Texas than First Church, Fort Worth, and no man better equipped to be Dean of the School of Theology than its popular pastor.

CHILDREN'S DAY—TEXAS CONFERENCE.

Reports by Districts to August 1: Beaumont. Reporting—Sour Lake, 1—10 July 1—10. Total reporting 11.

Reporting—Houston (First and McAshan), League City, Angleton, Cedar Bayou, Galveston (33rd St.), 6—10 July 1—9. Total reporting 15.

Reporting—Teague, 1—10 July 1—14. Total reporting, 15. Not reporting—Calvert, Davilla, Fairfield, Franklin, Kosse, Leon, Lott, Marlin, Marquez, Rosebud. Total not reporting, 10.

Reporting—Alta Circuit, Eustace, Jacksonville Station, Jacksonville Circuit, Kelby, Montalba, Neches, Overton, Palestine (Grace, Centenary and Palestine Circuit), Rusk Station, Transcendal. Total not reporting, 14.

Reporting—New Boston, Redwater, 2—10 July 1—10. Total reporting, 12. Not reporting—Atlanta, Boston, Cornett, Hughes Springs, Linden, Pittsburg Cir., Texasakana (First and H. Memorial), Winnsboro. Total not reporting, 9.

Reporting—Center, Tenaha, 2—10 July 1—8. Total reporting, 10. Not reporting—Appley, Burke, Center Circuit, Corrigan, Geneva, Huntington, Kennard, Livingston Mission, Mt. Enterprise, Nacogdoches, Lukin, Pine Hill, San Augustine. Total not reporting, 13.

Reporting—Alba, Wills Point Station, 2—10 July 1—10. Total reporting, 12. Not reporting—Big Sandy, Canton, Chandler, Edgewood, Emory Mission, Grand Saline, Mineola Station, Mineola Circuit, Marchison, Wills Point Circuit. Total not reporting, 10.

Reporting—Brazeos County Mission, Cleveland, Cold Springs, Conroe, Crockett, Dodge, Millican, Montgomery, Navasota, Port Springs, Trinity, Walker County Mission, Willis, Madisonville, Madisonville Circuit. Total not reporting, 14.

Reporting—New Boston, Redwater, 2—10 July 1—10. Total reporting, 12. Not reporting—Atlanta, Boston, Cornett, Hughes Springs, Linden, Pittsburg Cir., Texasakana (First and H. Memorial), Winnsboro. Total not reporting, 9.

On the third day of August came the death of Brother C. H. Brooks. All members of the Brotherhood will please remit at once.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc.

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.

BED LINEN.

BED LINEN, bedspreads, etc., ten per cent discount on all mail orders amounting to \$10 and over.

EVANGELISTIC.

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

ADDRESS WANTED.

Any one knowing the address of A. G. or Gustav Adair, please send same to Rev. J. A. Adair at Campbell, Texas, or have him write. It is very important, as he is needed in the settlement of an estate.

THE TWO FRIENDS—A PARABLE.

Guaranteed Under the Get-Up-and-Hustle Act by the Sunday School Board of the Texas Conference.

Two stanch friends of the Sunday School board returned from conference, determined to stand by the work to the end. One of them said to the other, "I wish you well with all my heart, but for sunny reasons, my charge has never had Children's Day yet."

EIGHT ORPHAN CHILDREN RAPIDLY ADVANCING.

Our school at the Methodist Orphanage takes the children through the first seven grades. We employ only the most competent teachers and rank with the best schools.

Waco, Texas. R. A. BURROUGHS.

Terrell District—Fourth Round.

Mabank Mis., at Mabank, Sept. 2, 3. Kemp and Becker, at Kemp, Sept. 3, 4. College Mound, at Grebe's Chapel, Sept. 9.

HELP WANTED.

THOUSANDS Government jobs open to Men—Women, \$75.00 month. Steady work. Short hours. Common education sufficient.

HOUSEHOLD TEXTILE FABRICS.

BED LINEN, BEDSPREADS, etc., 10 per cent discount on all mail orders during our annual sale July 15 to August 16.

PEWS WANTED.

We would like to buy some second hand pews. Must be in good condition.

ROOMS.

EXPENSES CUT ONE-HALF—Wanted two quiet State Normal girls to light housekeep—night board. Write now. LON A. SPEER, Denton, Texas.

SINGER.

E. C. HUCKABEE, singer with Lockett Adair for five years, is open for a few meetings, helping pastors. His address is 4703 East Side Avenue, Dallas, Texas.

Sweetwater District—Fourth Round.

Ira, at Crowder, Sept. 2. Snyder, Sept. 3. Blackwell, at Slater's Chapel, Sept. 6. Trent Mis., at Nubia, Sept. 9, 10.

Amarillo District—Fourth Round.

Stamford, Aug. 19, 20. Dalhart, Aug. 20, 21. Dumas, Aug. 26, 27. Hensford, Aug. 27, 28.

Shawnee District—Fourth Round.

Wewoka Sta., Aug. 5, 6. Asher, Aug. 12, 13. Maud, Aug. 13, 14. Seminole, Aug. 16.

Gatesville District—Fourth Round.

Turnersville, Aug. 6; Q. C. at Turnersville, Oct. 10. Gatesville Cir., at Ft. Gats, Aug. 13; Q. C. Oct. 17.

Let the stewards begin early and plan to pay salaries in full. It can be done and ought to be done. I urge that every steward make it a point to attend Quarterly Conference this round.

ail... rized... use... \$1.25... \$1.15... \$1.85... \$1.75... epaid... KAS... 16.21... 15.00... \$524.82... \$905.03... \$300.00... 28.00... 8.00... 7.50... 20.00... 107.85... 85.00... \$1461.38... \$591.35... 19.81... 26.30... 5.40... 75.00... 27.25... 20.00... \$765.11... \$268.64... \$319.00... 225.00... 21.00... 26.88... 2.50... 5.00... \$868.02... \$143.50... 20.00... 20.00... 110.00... \$203.50... \$487.09... 44.00... 15.00... 191.00... 16.00... 20.00... 13.25... \$786.25... \$104.97... 30.00... 46.50... \$181.47... \$46.55... 30.00... 19.85... 40.00... 25.00... 16.50... 50.00... 25.00... \$252.90... KISS... ME IS... on ac... to read... My... Malaria... where... that I... at con... bless... us a... URN.

PREPARE NOW for making SEPTEMBER A GOOD LITERATURE MONTH As designated by the Evangelistic Committee. Write for particulars. Smith & Lamar Nashville Dallas Richmond

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.

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

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

WOODING—Miss Norma, the oldest daughter of Brother and Sister R. F. Wooding, was born August 30, 1897, and exchanged the earthly for the heavenly home April 18, 1916, being about 18 years and 8 months old.

JACKSON—Lucius M. Jackson was born in South Carolina June 29, 1856; departed this life on the 60th anniversary of his birth, June 29, 1916. He was married to Mary E. Brown December 12, 1878. To this union were born three sons and six daughters.

OWENS—Sister Elizabeth Caroline Owens (nee McCauly) was born October 19, 1869. Married to W. L. Owens November 2, 1905. To this union were born four children. All survive her death.

GLENN—On the morning of July 14, 1916, the sweet spirit of Mrs. Mary Russell Glenn passed from a bed of suffering to the realms of eternal light. Our Father has called home a dear one from our circle, one more we have given back to his keeping.

KENDALL—W. E. Kendall, Jr., was born December 27, 1912, and departed this life July 23, 1916, at Vera, Texas. Little W. E. was a bright and promising child.

NICHOLSON—William Asbury Nicholson was born at Corinth, Mississippi, in 1877 and died May 26, 1916, at Denison, Texas. He was buried from Waples Memorial Church, South, at Denison.

BURNS—Bessie Beryl Burns, born in East Hamilton, Sabine County, Texas, February 16, 1879; died May 15, 1916, in San Angelo, Texas. This was the brief span allotted to this beautiful spirit in this world.

PHILLIPS—William Thomas Phillips was born November 11, 1864; was converted and joined the M. E. Church at Hickory, Arkansas, about 1882, and remained a consistent and faithful member till death, which occurred July 30, 1916.

MALLOW—Lewis Clark Mallow was born in Hempstead County, Arkansas, March 20, 1828; died in Brownwood, Texas, August 6, 1916. He is survived by his wife, to whom he was married fifty years ago.

LAIN—S. R. Lain was born July 14, 1841, in Perry County, Tennessee. In 1869 he moved to Delta County, Texas from there he moved to Bolivar, Texas; then in 1904 he moved to Sanger, Texas, where he lived until God called him home, June 29, 1916.

TEXACO MOTOR OIL advertisement featuring a star logo and text: "We have been using TEXACO MOTOR OIL in our Pierce-Arrow truck for two years and nine months continuously." "We have yet to grind valves or clean spark plugs." "This truck traveled 38,000 miles." THE TEXAS COMPANY GENERAL OFFICES: HOUSTON, TEXAS Agents Everywhere.

Board of Stewards of the Sanger Church. In the death of Brother Lain the country has lost one of her best citizens, the Church one of its truest members, the pastor one of its best friends, the home one of the best husbands and fathers—

FRANCIS—Ed Francis was born in Montgomery County, Alabama, January 6, 1837, and died at his home in Meridian, Bosque County, Texas, July 10, 1916, being seventy-nine years, six months and four days of age at the time of his death.

struggle is over and the beauties of eternal spring have opened to his view and everlasting joys are his to enjoy. W. V. JONES.

- LIST OF COLLECTIONS MADE FOR THE MONTH OF JULY, 1916. Beaumont District—Beaumont, H. T. Perritt; Dom. Mis., \$50. Beaumont, D. W. Moore; Conf. Cl., \$5; For. Mis., \$30; Ch. Ext., \$10. China, J. C. Marshall, Sunday School Special, \$2.50.

GALLSTONES May Be Cured at Home Now Without Operating. Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is used and recommended by the World's highest Medical Authorities.

Vertical text on the far right edge of the page, including "Au", "H", "M", "TO", "With", "Ho", "It i", "diff", "ing a", "para", "hale.", "No e", "powd", "Noth", "and", "ful,", "not", "lot", "of", "and", "an", "a", "doct", "frend", "suffer", "I A", "My", "made", "mired", "The", "I", "socio", "gustin", "me", "a", "and", "time", "becau", "was", "Bu", "you", "a", "RI", "Set", "dres", "Katz", "catan", "you", "will", "FRE", "card", "of", "tu", "this", "what", "2909", "NI", "and", "Sev", "the", "che", "dir", "pai", "one"

HOW I CURED MY CATARRH

TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity.

Heals Day and Night

It is a new way. It is something absolutely different. No lotions, sprays or sticky smelling salves or creams.



Nothing of that kind at all. Something new and different, something delightful and healthful, something instantly successful.

I AM FREE--YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will.

RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine."

SAM KATZ, Room A. L198, 2909 Indiana Ave., Chicago, Ill.

The Advocate Machine IS A



NEW MODEL DROP-HEAD AUTOMATIC LIFT,

and is the real latest thought in Sewing Machines. The price is the only thing about it that is cheap.

Texas Christian Advocate Address

BLAYLOCK PUB. CO. Dallas, Texas

\$73.23. League City, D. B. Bodie; Ch. Day, \$5.50. Cedar Bayou, L. B. Manly; Bish. Fund, \$3.25; Conf. Cl., \$5; For. Mis., \$15; Dom. Mis., \$10; Ch. Ext., \$5; Ed., \$10; Ch. Day, \$6.

Table with 2 columns: District Name and Amount. Includes entries like Beaumont District, C. F. Smith, Presiding Elder \$374.70.

Respectfully submitted, G. W. GLASS, Treasurer Texas Conference

Stamford District—Fourth Round. Munday Cir., at Thorp, Sept. 2, 3. Weinert Miss., at Pleasant View, Sept. 9, 10.

San Antonio District—Fourth Round. Preaching Dates. Aug. 20, Travis Park. Aug. 27, Kerrville, a. m.

McAlester District—Fourth Round. Atoka, Sept. 2, 3. Coalgate, Sept. 3-6. Eufaula, Sept. 9, 10.

Recapitulation. Beaumont District, C. F. Smith, Presiding Elder \$374.70. Brenham District, S. W. Thomas, Presiding Elder 134.30.

Caney Cir., preaching at New Zion, Oct. 2, at Caney Oct. 3, at Tulsa Oct. 4, at Nelson's Chapel Oct. 5. Q. C. at Tuska, 10 a. m., Oct. 4.

Beeville District—Fourth Round. Aug. 11, Harlingen. Aug. 12, San Benito. Aug. 13, Brownsville, 8 p. m.

Dear Brethren.—I am on the last round. These are the dates. Don't ask me to change your date. Plan for my coming, and fit in to these dates.

McKinney District—Fourth Round. Allen and S. McKinney, at Allen, Aug. 27. Q. C., Oct. 18.

Muskogee District—Fourth Round. Sallisaw, Sept. 2, 3. Hanson Cir., at Hanson, Sept. 6.

Choctaw District—Fourth Round. Hugo-Bennington, at One Creek, Sept. 2, 3. Boktuko, at Bethel Hill, Sept. 9, 10.

Let the stewards have the salaries in full. Let the pastors have collections in hand or subscribed. CHAS. L. BROOKS, P. E.

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In each package of Jell-O Ice Cream Powder there is a little book telling how to make ice cream and puddings from Jell-O Ice Cream Powder.

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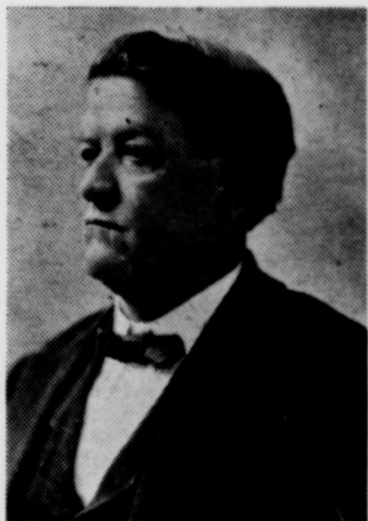
SALE OF TIMBER LANDS AND OTHER UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LANDS BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA.

By the UNITED STATES GOVERNMENT.

There will be offered for sale at public auction at certain railroad points in Eastern Oklahoma, from October 4th, 1916, to October 31, 1916, inclusive, approximately 908,000 acres in eastern Oklahoma belonging to the Choctaw and Chickasaw Nations of Indians including therein approximately 823,500 acres of tribal timber lands with standing pine and hardwood timber thereon; 500 acres of other unalloyed lands, and 84,000 acres of the surface of the segregated coal and asphalt lands.

Choctaw District—Fourth Round.

Hugo-Bennington, at One Creek, Sept. 2, 3. Boktuko, at Bethel Hill, Sept. 9, 10. Ilabel, at White Sand, Sept. 16, 17.



DEATH OF REV. I. W. CLARK.

Another veteran of the North Texas Conference has answered to his name long since written on the roll in heaven. After many months of suffering, his happy translation came from the home of his daughter, Mrs. C. E. Carter, Oak Cliff, early in the morning of Monday, August 15. When he swept through gates that throng converted under his ministry awaited him, and hundreds of his old students will mourn the passing of their old teacher whom they loved.

Brother Clark was born of Methodist parentage, themselves in the line of Methodism for generations back. He was born in Tipton County, Tennessee, July 16, 1840, and was at the time of his death a little beyond seventy-eight years. These were all busy years. Whether in the school-room or in the pastorate, he invested his whole mind and body in the accomplishment of his task.

At the age of thirteen he came to Texas; converted in 1869 at Leesburg and joined the Methodist Church that fall; that same year licensed to preach by "Uncle Dick" Lane of precious memory; admitted on trial in North Texas Conference in 1882, under presidency of Bishop Parker. At the next session, and at his own request, he discontinued, feeling that he ought to enter school work. In this field he was greatly successful. His last was the presidency of Honey Grove Institute, at that time one of our conference schools, and was succeeded by Prof. S. V. Wall. Hundreds of students, now prominent in various fields, look back to those days with the fondest recollection.

In 1891, at Terrell, Texas, he was again admitted on trial into the North Texas Conference, and remained as such until death. Brother Clark served many charges of prominence, among them being Sulphur Springs, Bonham, Terrell and Dallas Districts. His great strength lay in his preaching and evangelistic power. North Texas will not soon forget the wonderful revivals under his ministry. The Church honored him and loved him. They sent him as lay delegate to the General Conference in 1890, and as clerical delegate to the General Conferences of 1898 and 1902.

He is survived by his good wife, Miss Mary C. DuBose, whom he married August 30, 1866. To them were born nine children, two of whom awaited him in the glory land. Twenty-two grandchildren and one great grandchild were his constant delight. His funeral took place in Oak Cliff Church, Tuesday morning at 10 o'clock, conducted by Revs. John A. Old and J. B. Gober. Brother Clark himself said: "I am a Methodist without a mental reservation. My father's ancestors, as far back as can be traced, were Methodists and noted for their loyalty to the Church." By this faith he lived and by it he died. We shall meet the old hero where no pain is found and where the skies are cloudless. The Advocate mourns with his family and a host of friends, and shall some day see him face to face.

BROTHER BROOKS TRANSLATED.

We are pained to learn of the death of Rev. C. H. Brooks, a super-annuate member of the Texas Conference. He died in great peace at his home in Elgin, Texas, at 7 o'clock on the morning of August 3. He was born in Huntsville, Ala., February 20, 1827. Approaching his ninetyeth year, and having transferred to Texas in 1854, his name stands high up in the list of those pioneers who have made Methodism in Texas what it is today. For over sixty years he labored and died in the triumph of the gospel he so long preached. The very last Sunday morning of his life he was under promise to preach for his pastor, but was stricken with paralysis while at the breakfast table. He was buried from his home Church in Elgin. Brother Thomas, his presiding elder, and Brother Lovett, his pastor, laid his tired old body away while a multitude wept, yet gloried in his triumph. An obituary worthy of this veteran will appear in the Advocate.

PERSONALS

The editor will preach for Rev. P. E. Rice, of Itasca, next Sunday. He anticipates a pleasant visit.

Rev. Chas. Spragins, of Greenville, delighted us with a visit this week. Is there anybody else quite like him?

We regretted to miss the visit of our old friend, Mr. Joe Williamson. Come again, Joe; we haven't forgotten you.

Rev. B. W. Dodson sends us a series of short articles on "Infant Baptism." We are delighted and will publish same.

Dr. Horace Bishop, en route for a much deserved vacation at San Angelo, called last week. Always glad to see Horace Bishop.

Rev. W. F. Bryan, of Marlin, was among our welcomed callers last week. He is taking a much deserved vacation for a few days.

Rev. S. N. Allen, of Waco, was a pleasant caller this week. He was en route to Blue Ridge, where he is to assist Rev. J. W. Bowman in a meeting.

Rev. Geo. S. Sexton, of Shreveport, has been resting for a few days in Dallas and graced our sanctum with his smiling face. Always glad to see "Uncle George."

Rev. R. W. Naton and his good wife were pleasant callers at the Advocate office this week. Brother Naton is pastor at Rice, and one of the Advocate's best friends.

Hon. Morris Sheppard writes from Washington: "I am prayerfully hopeful that the Legislature will submit the amendment." We congratulate the Senator upon his fine record in Washington.

Rev. John W. Hendrix, of Elida, New Mexico, writes us: "If you had just four things to offer to modern Christianity for its basic betterment, what would they be?" Who will answer for us?

Rev. Daniel E. Geddie, of Grove, Okla., has sent us a fine discussion of the Philosophy of the Incarnation and the Doctrine of the Atonement. The first paper is in type and will appear soon.

Rev. J. W. Head, of Cooledge, was in Dallas this week to secure a tent for his meeting, which begins Sunday. Brother Parrish will assist him. The Advocate force enjoyed the call which he made at the office.

The Advocate extends sincere condolence to Mrs. George J. Getts, of San Antonio, in the loss of her husband by sudden death on the 10th inst. Sister Getts is the youngest child of Brother F. M. Winburne, of the Central Texas Conference.

Mr. Horace Hay has proven himself to be an expert in the art of organizing and directing a choir. Singing has been soul-stirring and inspiring and has been greatly enjoyed by the music-loving people who have attended the service.—Mansfield Mirror. Horace is AI.

We sincerely sympathize with Brother and Sister Henry Stanford, of Rogers, in the loss of little Lillian Fleming, aged fourteen months, who died July 29, after a week's illness. Heaven will mean more to these fond parents since little Lillian Fleming has gone to reside there.

Rev. E. L. Shettles has sent to the library of the School of Theology of S. M. U. a Hebrew grammar which was owned and used by Dr. Martin Ruter, missionary and pioneer educator in Texas. It will occupy an honorable place in our library. Where on earth does Shettles get all his books?

Our heart is deeply touched by the sorrow of Brother and Sister Jesse Lee, of Texarkana, who lost their baby girl on July 14. There is a balm for such sorrowing hearts in the words of Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Brother W. C. Everett has for years been gathering a library of source books of Methodist history for our Publishing House in Dallas. With the authority of the Book Committee this unusually valuable library has been set up at Southern Methodist University for the use of such students as are doing special work in Methodist history. This is fine!

Dr. Wilbur F. Crafts has written a book on "Bible in School Plans of Many Lands." This book is mostly made up of official documents gathered from ministers of education in the various provinces of the British Empire and from State Superintendents of Education in the United States, and from leaders of the North Dakota, Colorado and Gary plans, together with laws, court decisions and related documents, all intended to help religious and educational leaders in answering the question, How can the general ignorance of the Book

of books, now prevailing among public school pupils and college and university students, be cured, or at least mitigated?

We greatly appreciate the following invitation: "Mrs. Walter Haynie Caldwell requests the honor of your presence at the marriage of her daughter, Emma Lee, to Rev. Jay Knox on Saturday, August 26, at 8 o'clock in the evening at the University Methodist Church, Austin, Texas." We shall have the honor to assist in the ceremony which will make one these noble young people.

Rev. J. F. Tyson, of Palmer, has been given a three weeks' vacation by his people and a check for expenses of a trip. He passed through Dallas Monday en route to San Antonio to see his son, who was injured in an accident. Brother Tyson has just closed a good revival; has had 104 accessions since conference. He spoke in high appreciation of the kindness of his people to him and his family.

DEATH OF MRS. T. F. BREWER.

Mrs. T. F. Brewer, wife of Rev. T. F. Brewer, died at the home of her son, R. P. Brewer, in McAlester, Oklahoma, at 11:30 p. m., Friday, August 11, 1916. She was in her seventieth year. She was born in Holly Springs, Mississippi, in 1847. She was married to Rev. T. F. Brewer in 1872 and came with him to Enzula, Indian Territory, in 1876, where they took charge of Asbury Manual Training School. In 1878 she went with her husband to Muskogee, where they established Harrell International Institute, which afterwards became Spaulding College. Here her greatest work was done. No other Methodist undertaking has left such abiding fruit in Eastern Oklahoma. There are very few communities, either Indian or white, in this part of the State where Mosher Brewer's influence is not still a heaven because of the presence of some old Harrell or Spaulding student. The news of her death will bring back to many women the memory of one of the best lives they ever knew. For forty years Sister Brewer has been giving her money and her toil and her prayers and her tears to bless this land. If any one thinks that such a life doesn't pay, let him look at the fruits of that life in this land, let him behold the victorious end of that life. Sister Brewer lived a triumphant life and died a triumphant death. She often during her days of sickness had "foretastes of glory divine." The very day she died she said that the days of her illness had been like days spent in heaven. She has left a rich heritage to her husband and children and a great multitude who are thanking God they ever knew her. J. A. PARKS, McAlester, Okla., Aug. 12.

JUST ONE THING AFTER ANOTHER.

By Gulliver.

Again and again brethren write me, and again and again they say to me by word of mouth: "Why do you not write more? I read everything you write," etc.

Well, that may be, but somehow I do not seem to get much results—at least such results as can be tabulated. I advocated the organization of a Tract Society or "some means whereby our Methodist literature might be circulated gratuitously among our people—especially such tracts or booklets as should set forth and defend our doctrines and discipline." A small Tract Society for Texas was organized (before I knew anything about it), but it seems to have "died a-bornin'" and nothing further has been done, so far as I know, about it.

In the meantime the Baptists, Campbellites, Russellites, Mormons, Adventists, Christian Scientists et id omne, have been sowing down this country with their literature, and not a word from us in answer thereto. Every circuit preacher, especially, knows that what I say here is true. These propagandists do not infest the towns and cities so much as they do the villages and country neighborhoods. And in those "deserted" places—places where we have little or no preaching, nearly every house, I am told, has one or more of these publications. No wonder these isms and schisms grow and flourish as they do. We are making a great noise about the "firing line" and all that; but allow me to whisper, my darling Mary Ann, that we are losing out at our supply base! It is the pastoral charge that furnishes the sinews of war. Here the munitions are prepared. And if this department gets behind there will soon be no "firing line." Selah.

Of course, no one will lay this to heart; but I feel better after I have delivered myself for the "teenth" time on the subject.

Again, I advocated and argued at length, that now was the accepted time to begin writing the history of Texas Methodism—now while some of our most intelligent "fathers" are still with us, and could furnish, first hand, the indispensable information necessary to an intelligent chronicle of Methodist movements in this Commonwealth. I suggested Dr. J. H. McLean as the best man I knew of to undertake that task, and outlined a scheme by which he might get busy at once—offering to assume my part

of the expense necessary to carry on the enterprise. Nothing has been said or written further, so far as I know. So, into the public waste basket goes another one of my wise suggestions!

But, as the saying is, "you can no keep a good man down," I am out with another suggestion. It is this. Let's appoint Dr. McLean, H. G. Horton and Horace Bishop (arrange these names in the order you please), to take up this History of Methodism in Texas, and let the finished product bear the names of all three of these wise and capable men. There now! What saith Bro. Wiseacre? Or, will he say anything? Most likely not. There are some people who if they can not work in the lead, will not work at all. I sometimes suspect that that is why some of my suggestions have not been taken up and considered. Well, so far as I am concerned, I am willing to work in any capacity and to do anything possible for the accomplishment of this great work. The time is flying. Soon these grand old men will have "passed out into the Great Brightness," and the Church shall have lost the ripe fruit of their long and useful lives. What say you, brethren? Say something. If you can not talk, shake a bush. If this is not the best plan, then what is the best?

I once more suggest that this matter be taken up by the coming Annual Conferences, beginning with the first, and let all the conferences consider it as they come along.

A few days since, a rustic muse of very pleasing aspect, but with something of a halting delivery, dictated the following lines, which I here and now dedicate to "whom it may concern:"

If wife were a stenographer, and I Did nothing but sit around home and smoke, With never a dollar—eternally broke— Except when my wife, the stenographer—gave Me a quarter with which some tobacco to buy, As I see matters now, I think I would die!

Yes, brother, just lie down and die! If wife were a lecturer, and I Were known as "her husband," and carried her bag, While she got the glory and likewise, the swag, And people made jokes on me and my folks, As I see matters now, I think I would die!

Yes, brother, just lie down and die! If my wife taught school and I Did nothing but take her—at playtime—her lunch, Know what I would do? I'll give you a lunch, As I see matters now, I think I would die!

Yes, brother, just lie down and die! If I were a preacher and all my success Were due to my wife, it's easy to guess Just what I would do—wouldn't you? As I see matters now, I think I would die!

Yes, brother, just lie down and die!

Most of us are wonderful economists when it comes to making a little goodness go a long way. We hate to waste it, or to show it when we know it will not be appreciated. But Marivaux put a large truth into a brief epigram, nevertheless, when he said, "In this world it is necessary to be a little too good in order to be good enough."—Great Thoughts.

SEPTEMBER IS TO BE Good Literature MONTH TALK IT, PREACH IT. Good Literature is a preacher's best aid in building up a working Church. Write for particulars. Smith & Lamar, Agents Publishing House M. E. Church, South. Nashville Dallas Richmond

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