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## A General Conference Consisting of Two Houses

The Joint Commission in its plan for the reorganization of American Methodism suggested that the General Conference of the reorganized Church shall consist of two houses. This suggestion was adopted by our General Conference, in session at Oklahoma City. The suggestion is as follows:

We suggest that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences, and the lay delegates by the laity within the Annual Conferences, under equitable rules to be provided therefor.

This proposal of the Joint Commission, we may say at the outset, contemplates an entirely new feature in our Methodist economy. The very novelty of it may excite opposition. However, it is well to remember that Methodist polity was not made, but has grown. The governmental machinery of Methodism has been formed through the years in response to seeming providential necessities, and before we can pronounce any proposed change in its government as "useless, cumbersome, bunglesome" we must seriously study the ends which are to be subserved by such proposal.

It goes without saying, of course, that our Joint Commission has followed closely the framers of our National Constitution in their suggestion that the supreme legislative body of reorganized Methodism shall consist of two houses. The first and second houses of the proposed General Conference correspond, respectively, to the National Senate and the National House of Representatives. And the discussion of these proposed houses takes us over precisely the ground occupied by the framers of our National Constitution in the great convention of 1787.

The second house in the proposed General Conference is to be constituted as is the General Conference with which our Methodism long has been familiar. There is no immediate occasion, therefore, to discuss it. But why the proposal for the first house? What ends are to be served by such house? In short, why should the proposed General Conference have its Senate?

The proposed two houses, let us say again, correspond to the Senate and the House of Representatives in the Congress. May we not, therefore, be advantaged by a careful study of the reasons which the framers of our National Constitution gave for the creation of the National Senate? These reasons are found in convenient form in "The Madison Papers," vol. 5, and in "The Fed-

eralist," a collection of essays written in support of the Constitution (adopted September 17, 1787) by such statesmen as Alexander Hamilton and James Madison.

The ends to be served by the National Senate, as given by Mr. Madison, are four in number. First, to protect the people against their rulers. The two bodies "watch and check each other." Second, to protect the people against "the impulse of sudden and violent passions"—"against the transient impressions into which they themselves might be led." "A body which is to correct this infirmity ought itself to be free from it, and consequently ought to be less numerous." Third, to give due acquaintance with the objects and principles of legislation. It is required of Senators that they be at least thirty years of age and their term of office is six years. Fourth, to provide against mutability in public councils and to give stability to governmental policies.

Mr. Madison gave great emphasis to his fourth reason for the existence of a Senate, declaring that a mutable government forfeits the respect and confidence of other nations, that it works calamity in internal affairs, that it gives an unreasonable advantage to enterprising and unscrupulous men, that it is productive of a want of confidence in governmental enterprises and that it destroys attachment and reverence for the government.

The equal representation given the States in the Senate, said William Samuel Johnson, of Connecticut, is "calculated to preserve the individuality of the State." Such representation, said Roger Sherman, of Connecticut, is "necessary to secure the rights of the lesser States. 'Each State,' said he, 'like each individual, has its peculiar habits, usages and manners which constitute its happiness' and the system of two houses 'would not, therefore, give to others a power over this happiness.'" With these distinguished men James Madison himself agreed, saying that the equal vote, allowed each State in the Senate, "is at once a constitutional recognition of the portion of sovereignty remaining in the individual States, and an instrument for preserving that residuary sovereignty."

The provision for a National Senate undoubtedly saved the Constitution and, therefore, the union of the American colonies. The conflict between the smaller States, which were demanding equal representation in the Congress, and the larger States, which were demanding proportionate representation in the Congress, was tense beyond expression. For days there was despair. The American colonists, who could

whip the mightiest empire on the earth, were on the point of acknowledging to the world that they could not agree among themselves. The American Senate, providing for the equal representation of the States, while the principle of proportionate representation was recognized in the House, cleared the situation and for these one hundred years and more the Senate has reasonably served the ends which the founders of our Government declared it would serve.

Now, whatever may be the precise form of government for the reorganized Church, it seems pretty well agreed by thinkers both in the North and in the South that such government must contain provisions which will conserve ends not unlike those designed to be served by the American Senate in our National Government. The "peculiar habits, usages and manners which constitute the happiness" of the South must not be subject to disturbance by the North, nor those of the North by the South; nor those of the East by the West; nor those of the West by the East. The government of the reorganized Church, moreover, must contain provisions which will insure stability and consistency of policy. American Methodism's greatest calamity came because there was no provision in her government for such ends.

The division of 1844 ought to have been avoided. God has been able to do mighty things for and through our Methodism despite its division. But the division of 1844 ought to have been avoided. It could have been avoided; yes, it would have been avoided, had there been machinery like that now proposed. Moreover, the chapters of strife which followed the division of 1844 ought never to have been written. And, in our judgment, they would never have been written but for the changed representation in the General Conference of 1848. The men who agreed to the Plan of Separation in 1844 were left at home in 1848. The "turbulence and follies of democracy" (to use the words of Edmund Randolph) are responsible for the repudiation of the Plan of Separation by the General Conference of 1848.

The situation in the Southern Church is no better. Just now our greatest educational enterprise is jeopardized because of a threatened attack upon our policies. The General Conference of 1914 inaugurated a new educational policy. In response to this policy a distinguished citizen of Atlanta gave a round million of dollars in interest-bearing securities. The city of Atlanta has given another million, the conferences of Georgia propose to raise a third million.

(CONTINUED ON PAGE 8, COLUMN 1)

## The Proposed Union Of Methodisms

### THE TRUTH IN LOVE.

Bishop E. E. Hoss.

My Dear Dr. Bradfield:

I read the Texas Christian Advocate with great satisfaction. It has always been an influential journal, and never more so than now. My personal affection for the editor, which is a growth of thirty years, would naturally incline me to be a friendly judge of his performances, even if they were not altogether up to top-notch. But really they are so excellent that they do not need any bias of friendship to win my commendation and approval.

You will not misunderstand me then, you cannot misunderstand me, when I say that I have been somewhat surprised at some of the things which I have lately seen in your columns. If the Advocate has a mission, it is for the defense of the Church. At least I always so construed matters when I was on the tripod. That was the tradition which I inherited from Bishop Fitzgerald, Dr. Summers, Bishop McTyeire, Dr. McFerrin and others. It is true that they are all dead. This fact, in the eyes of my Brother Hardon, whom I do not remember to have met, seems to be a reason for paying no attention to their way of looking at things. But I still think that it is safer to follow some men dead than others living, and if I were again to be made an editor, to which I should offer not the scantest objection, I should still think it wise to seek guidance from the utterances of the mighty men who went before and laid the foundation of Methodism in the South so securely that nothing short of the completest idiocy can now overthrow it.

For such men as our venerable Brother Edwards, who has recently assailed our polity most vigorously in your columns, I have great personal regard. But if I wanted the sort of matter that he puts out about General Conferences and Bishops, and so forth, I should go to the Baptists for it. They can produce it on the instant, and constant exercise has qualified them to do it in the best style. It is a little surprising that a man of Brother Edwards' intelligence should have lived so long learned so little accurately about his own Church.

And my good friend J. W. Moore—"Jimmy Moore"—son of my dear old friend and presiding elder, Enoch Moore, is perfectly rampant about the Bishops. If his advice is to be followed, we are to have a Supreme Court made up of men who could never be elected either to the Episcopacy or to the General Conference. Is that the best way of getting such a court? Has our present method, in actual practice, been burdensome or oppressive? Think the matter over again, Brother James, in your cooler moments. And also give a little closer attention to your doctrine that the General Conference can decree union without asking anybody's consent. Are you right certain of yourself on that point? Possibly I may be in error. I have been a Methodist preacher for only fifty years, and would, therefore, speak with becoming modesty; but in my humble judgment any effort on the part of the General Conference to do what you suggest would raise a storm in the Church the like of which has never been heard. You appear dead-sure that union is coming. Well, that depends. The Commission from our Church has not been given carte blanche to do just whatever it may please in the premises. On the contrary, it is set to its task under very definite limitations. It must recognize these limitations in all its work. If you doubt, go back and read the journal of the Oklahoma General Conference.

And then, too, union will depend upon our Northern brethren. They are not weaklings, as I chance to know, and they are not likely to shift their positions in a minute. They, too, are acting under instructions. The Saratoga General Conference, from which they got their appointment, so far from forgetting and burying the past, dug up and set in the very forefront the extremest of their contentions of 1844. There it is, so prominent that a blind man can see it. I confess that it was a courageous thing to do. But they did

it, and they meant us to understand that, in spite of their formal acceptance of our "suggestions" as "basic," they nevertheless would insist that the reorganized Church should make Hamlineism its chief cornerstone. It is the coolest thing in Methodist history. O, yes, certainly, I know, Bro. James, what your namesake, Dr. John, has to say on this subject. Certainly I do. But by his method of exposition it would be easy to prove that black is pure white and that two and two make five. Our Northern brethren are not babies. And it is not a compliment to intimate that they are. I have known them a long time. They are good folks and great folks. They would like to enlarge their members and influence by taking in 2,000,000 Southern Methodists, but not unless they are able to take us an a mere minority in a General Conference that is "supreme in legislative, executive and judicial functions." The very words are taken from the lips of Leonidas L. Hamline. They have the smell of 1844 about them. The added words, "Under constitutional restrictions and regulations" are a joke. There are no functions in government except legislative, executive and judicial, and when all of these, and each in supreme measure, have been given to a General Conference, how is it possible to put that conference under restrictions and regulations? The conference by very definition is set above everything else, and nobody is left to enforce its submission to a paper constitution.

No, union has not come yet. The action at Saratoga, if insisted on, as I think it will be, has postponed its coming. Do I feel bitter or harsh towards our Northern brethren? Not at all. No doubt they are just as conscientious as we are, and I wish them mighty well. But after I have consented to a plan that takes away my Church name and my ecclesiastical independence, and that puts me forever in a minority, I am not willing to go still further and submit to be stripped of all constitutional protection except such as the majority may see fit to grant me.

### BISHOP CANDLER AND THE CONSTITUTION—J. W. MOORE.

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

No man in this land esteems Jas. Weaver Moore more highly than I do. For brave and good-natured fighting for what he thinks is right I will put him against the world.

In San Antonio, as pastor of Travis Park Church, he fearlessly attacked every evil, from Sunday badger fights to the open gambling house, and put everything he fought out of business.

Being brave and good-humored, he will take in all kindness this criticism I herewith offer concerning his article in the Texas Advocate of August 24. He declares if the Bishops decide that the question of unification must be adopted by a two-thirds vote of the General Conference and by a three-fourths vote of all the members of the several Annual Conferences who may be present and vote on the question, "it will be in the teeth of a decision of the Supreme Court of the United States."

In answering this assertion I must ask the reader to bear in mind that the General Conference of 1844 had full executive, judicial and legislative power, while the General Conference of the M. E. Church, South, by the law of the Church, is subject to direction in a written message from our College of Bishops as to what must go the rounds of the Annual Conferences in order to become effective. The Supreme Court was passing judgment upon a General Conference entirely supreme in its enactments except when a Restrictive Rule was to be altered, and, since the vote on the Plan of Separation did not violate a Restrictive Rule, the court's ruling is plain.

The 1844 General Conference asserted its supreme authority in adopting the Plan of Separation without sending it around to the Annual Conferences and then, in order to provide for an equitable distribution of the Publishing House funds and holdings, passed by a vote of 146 to 10 a proposed alteration of Restrictive Rule 6, and instructed the Bishops to submit the same to the sev-

eral Annual Conferences for their three-fourths vote of approval.

Now, in our Church, the General Conference must not only have regard to the Six Restrictive Rules, but must deal with "any rule or regulation which in the opinion of the Bishops is unconstitutional" in the manner prescribed for altering a Restrictive Rule.

Under this law, which the Bishops did not suggest or make, and which was adopted by a vote of 160 to 4 (lay delegates voting) and was confirmed by the members (lay and clerical) of the several Annual Conferences 2024 to 9, the ruling of the United States Supreme Court on the Separation in 1844 is not pertinent to the proposed unification so far as the action of the M. E. Church, South, is concerned; and, furthermore, if our Bishops decide that it must take that course, the Supreme Court of the United States will decide that such a course must be followed in order to make unification legal.

Brother Moore is a close reasoner, but he delivered a non sequitur when he wrote the rhetorical "Surely the power that separated can unite," because it was the General Conference of the M. E. Church that passed the Plan of Separation, and the Plan of Unification must be adopted by the General Conference of the M. E. Church, South, which has a proviso on the subject of constitutionality.

When he says, "A statement ought to be made as to which Restrictive Rule is violated by the proposed enactment," he slips up again, for the reason that the proviso in the Discipline (put there by the General Conference and not by the Bishops) deals with proposed enactments other than proposed alterations of the Restrictive Rules, and is to cover cases not covered by the Six Restrictive Rules in addition to cases under the Restrictive Rules.

He says: "The Northern and Southern Churches are going to unite."

I thought unification was the word. Brother Moore evidently means organic union. I stand on the Oklahoma propositions as offered by a Methodist Joint Commission, and hope for unification—not union.

### METHODIST UNION AS VIEWED BY A LAYMAN.

I think it proper for the laymen of the Methodist Churches to participate in the discussion of the question of Methodist Union which is engaging the minds and enthusing the hearts of so many Methodist people at this time.

First as to the relative importance of the question of Methodist union; let me say that there are few, if any matters of greater moment pending for consideration by our people generally, yet even this great question is probably secondary to the question of how can each member of Methodism be kept in constant and vital attunement with the spiritual forces of the divine to the end that he may show forth by his conduct a character of harmony with Christian living as well as in conformity with Methodist directions. For it is often clearly apparent that many of the individual members composing all branches of Methodism are not measuring up in their daily walk with the high privileges of Christlikeness. And many have been the times that Methodist preachers have felt that the wheels of Zion were clogged, and that to unclog them requires a power and wisdom, stronger and superior to the human. So it is not difficult to conceive that some of the big questions will remain over to be solved after Methodist union has arrived.

As far as union of the Methodist forces in America being possible and practicable, this article is written on the assumption of both the possibility and practicability, for it does not appear to me that the movement would ever have progressed so far as it has already were not the need apparent and were not the Methodist people already convinced as to its desirability.

And, of course, some plan for union of the different Methodist forces must be agreed upon in order that union may not only be consummated, but that it may work without friction after being set in operation. If such union were being promoted for only this generation, and if the Methodists of this generation were all sufficiently de-

veloped in Christian character to be trusted to carry out the Golden Rule in conduct, and if Methodists were all agreed as to the mission of Methodism, then it might not be so important that a workable plan be devised; but when we consider that Methodist people are after all very much like other people, and are limited in wisdom, strength and love—having their prejudices and selfishness influencing their motive power—and when we consider that we are building for the future and expect to launch plans to effect the uttermost parts of the earth, then, of course, we do well to unite upon a plan that will serve as a foundation for years to come.

There are possibly a few things that tend in a way to militate against union. The fact that the different Methodist forces have operated so successfully under separate organizations naturally causes inquiry as to whether more good will be accomplished after union than might be under the present regime. And of course each branch just naturally considers that it contains a good deal of the "cream of Methodism," and that if united Methodism finally reaches its glorious goal it will be due to a great degree to the vital essence contributed by each separate branch. And then again there must naturally be a "sort of shyness" or lack of implicit confidence on the part of each branch towards the other; and each branch is likely to feel, if not bold to declare, that the other branch really occasioned the separation in the first place.

Then again each division of Methodism has on hand, already developed, quite a number of leading men who doubtless would still like to be permitted to lead in the new regime; and, too, there are a great many embryonic leaders who might be able to shine locally more brightly in a divided than in a united Methodism. And, too, there is valuable property belonging to the divided forces that must be related, or adjusted, to the united Methodism.

And, also, as hinted at above, the various Methodist forces will not so easily consolidate as they would if the Christ spirit really dominated the lives of the individual Methodists. And there will readily occur to the reader other phases or conditions that, if given right away, might retard the union many days.

However, we are glad that there are things that facilitate the coming together of the vast separate organizations, and as such might be mentioned; firstly, the real sentiment, or demand, on the part of the people that has promoted the present progress of the movement. And all Methodism should rejoice at the enthusiasm which has accompanied the developments as they have manifested themselves year after year when union has been up for consideration. And, secondly, the large caliber of the men who are placed in authority to represent the separate organizations in putting the final touches on the plan now so nearly evolved for the culmination of the union process, foretokens final success. And all Methodism is confidently looking to these representative men to consummate the union. And, thirdly, the general uselessness of Methodism working in separate bands when the work can be done in one organization without so much dissipation of energies, duplication of efforts and waste of funds. And, fourthly, the work to be done by Methodism, when the Christianization of the world is in glorious anticipation, should influence favorably our unionistic efforts. And, fifthly, the great desire on the part of the Methodist people generally for the consolidation of the forces ought to encourage those entrusted with authority and prove an inspiration to the cause of united Methodism.

And, finally, the expansive nature of Christianity itself points to the leavening of the whole lump; and with union, then there will be no longer any crowding of one force upon the other, but there will be great room for expansion without friction toward all the points of the compass.

So the present situation by analogy seems to be somewhat similar to that of the two brothers who married and settled down in the same community and after one of the brothers had three children and the other two children, an "irremediable situation" arose by reason of which the brothers decided not to try to work to-

# The Crimes We Commit Against Our Stomachs

By Arthur True Buswell, M. D.



Eugene Christian

A MAN'S success in life depends more on the co-operation of his stomach than on any other factor. Just as an "army moves on its stomach" so does the individual. Scientists tell us that 90% of all sickness is directly traceable to the digestive tract.

As Dr. Orison Swett Marden, the noted writer, says, "the brain gets an immense amount of credit which really should go to the stomach." And it's true—keep the digestive system in shape and brain vitality is assured.

Food is the fuel of the human system, yet some of the combinations of food we put into our systems are as dangerous as dynamite, soggy wood and a little coal would be in a furnace—and just about as effective. It is any wonder that the average life of man today is but 39 years—and that diseases of the stomach, liver and kidneys have increased 103% during the past few years?

And yet just as wrong food selections and combinations will destroy our health and efficiency, so will the right foods create and maintain bodily vigor and mental energy. And by right foods we do not mean freak foods—just good, every day foods properly combined. In fact, to follow Corrective Eating it isn't even necessary to upset your tabs.

Not long ago I had a talk with Eugene Christian, the noted food scientist, who is said to have successfully treated over 23,000 people without drugs or medicines of any kind, and he told me of some of his experiences in the treatment of disease through food.

One case that interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it he was not 50% efficient either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 pounds. In addition to this he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do was that of a man one hundred pounds overweight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment believing he would be

deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight at once, quickly regaining his normal figure, all signs of rheumatism disappearing, but he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old method of eating and he wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superacidous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After six months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting and they applied to as many different ailments. Surely this man Christian is doing a great work.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Department 679, 460 Fourth Ave., New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3.00, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society and will be honored at once.

### CORRECTIVE EATING SOCIETY

Department 679, 460 Fourth Ave., New York City

You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you \$3.

Name \_\_\_\_\_ Address \_\_\_\_\_

we were sweet sixteen. About sixteen of us were near the same age. Then we passed the little notes and enjoyed the little picnics at the noon hour and there was the shade under which we ate our lunch and analyzed the flowers for our botany class. Next we passed the new schoolhouse, with the new teacher, new pupils. Old things had passed away and all things had become new, except the old cemetery where so many had been laid away for their long sleep. Some have moved away and left their loved ones uncared for. Vines and briars run riot over their graves. Some tombstones are broken and blackened by the frosts of many winters. There, under the tall cedars, sleep our dear father and mother and two sisters, so quiet, so peaceful. Just a little farther on the old church stood where so many were converted, some of whom are now sleeping in the silent city of the dead. The night that my dear deskmate and I were converted Rev. C. J. Lane of the Texas Conference preached from the text, "Why will ye die, O house of Israel?" She has passed over the river of death and is now singing the praises of God in the New Jerusalem. Dear Mackie, so cheerful, so loving! Some of us have passed the meridian and are looking toward the western horizon. Our heads are silvered over with the frosts of many winters. Are we trying to live consistent lives and do the duty that lieth nearest our hand, and can we say, with St. Paul, that we have kept the faith, finished the work and are ready to be offered up? If we can we will hear the welcome plaudit, Well done, thou good and faithful servant, and then we can wrap the drapery of our couch around us and lie down to pleasant dreams. AUNT MARY.

gether in accordance with one plan and policy; and each agreed to occupy a distinct portion of the community with his increasing family to the exclusion of the other with his increasing family; and in the natural course of human events each family increased so rapidly that the community became too small and different members of each family began to stray into the territory occupied by the other family, till there was no longer any distinct line of separation. And, further, it developed that the old "irremediable situation" no longer existed except in memory; and, finally, the grandchildren and great-grandchildren decided to do away with all the effects of the separation and unite themselves into only one great family, and chose certain representatives of each original family to formulate a plan as a basis for such union to be adhered to by the successive generations of each family. And these representatives determined that it would be more expedient in bringing about the union to discuss but little the supposed causes of the "irremediable situation," but instead to confine their plans for the larger things of the future.

So let us hope the representatives of the separate Methodist organizations will not devote an undue amount of time to the consideration of the various disputable causes of the separation of Methodism, but look chiefly to the working out of a plan that may fit the various exigencies of the future even though the same should not dovetail into the various interpretations of the different theories of the necessity of the separation. JOHN T. EZZARD. Claremore, Okla.

### A LAME CRITICISM.

In the Texas Christian Advocate of August 24, 1916, Mr. Jas. A. King, of Floresville, Texas, undertakes to answer a question I propounded in an article of mine published in the Advocate on July 24, 1916. I had given a negative answer to my own question, but my critic made an elaborate quotation from a judicial opinion rendered by the Supreme Court of the United States in the case of Smith et al. vs. Swormstead et al., reported in 16th Howard, page 288, as an answer to the my question, and reversing, as my critic thought, the answer I had given.

I should be familiar with that celebrated case, inasmuch as the law firm of Reeves & Reeves, of which I was the senior member, as far back as the year 1869, probably before my critic was born, instituted a half dozen suits on behalf of the Methodist Episcopal Church, South, to recover church buildings and parsonages in Jonesboro and Greenville, and in the country, in Washington and Greene Counties, Tennessee, from the possession of the Methodist Episcopal Church, which was holding the possession of said properties; and the case cited was relied upon in each suit for recovery, and successfully relied upon. I could hardly have forgotten that leading case which has controlled and determined more Church lawsuits than any case known to the law books.

Mr. King quoted less than four lines from a paragraph of my article, which paragraph ran as follows: "How can a Church membership of five and one-half millions be wrenched from their present Church affiliations and be set over into a new and untried Church organization?" That was the quotation. But continuing the paragraph: "As has already been observed, the choice of a Church depends on the will of the applicant. So far as persons may will to go to the experimental Church, the transfers could be made. But there the matter of transferring membership would stop. The powers that might pass such edicts and take such actions as would carry from the present Churches to the experimental Church our churchhouses, our colleges, our universities and our Publishing Houses, and all Church property, but they cannot carry over a single Church member against his or her will."

Having wrenched the excerpt from its context, showing the full import of the question, my ignorance is assumed as to the principle decided by said Supreme Court in said case; whereas, I conceded all that said court held relating to this matter. When the Supreme Court held that the same power that created the

Church possessed the power to divide it, it was speaking of a Church body, or entity, and had no reference whatever to the individual membership of the Church, the only thing embraced in my question. The court adjudicated as to one thing; my question embraced quite another thing, and that only. All that is clear.

To distort an opinion of the most august judicial tribunal on earth so as to make it hold as true a patent absurdity—that the Methodist Churches separately, or conjointly, has, or have, the power to create a new Church organization and people it with members, *volens volens*, I cannot conceive to be the effort of a lawyer. Such a blunder indicates that he is not a member of that profession; but he should have consulted a lawyer before publishing to the world that the Supreme Court of the United States had made and had published a decision that would put to shame a Justice of the Peace—a purported decision manifestly in the face of all reason.

When I said, "The powers that be (the two Methodist Churches) might pass such edicts and take such actions as would carry from the present Churches our colleges, our universities," etc., I conceded just what the court held. It did not hold that a person could by any human power be made, unwillingly, a member of a Church not his or her choice. It did not pass upon any such question at all. No such question was before it. That decision does not in any sense touch the question I had propounded. My critic fell into gross error as to what my question included, and as to what the court decided.

Having been honored in being named one of the members of the Unification Committee, of course it would be imprudent for me to publicly discuss any real question that may be before that committee for action thereon. No such question was raised by Mr. King. I have simply replied to a criticism that imputes to me a lack of such legal knowledge as should be possessed by a mere tyro in the law. E. C. REEVES. Johnson City, Tenn.

### AUNT MARY'S LETTER.

When I was a child we moved to the Pine Spring neighborhood. There lived cultured people, intelligent and refined, owners of large farms and negroes. There we had the M. E. Church, South, and a good school and Sunday School and singing in the afternoon and preaching on the fourth Sabbath of each month. Then we had protracted meetings. Many shouted the praises of God. They began a graveyard. I saw the first burial there. There the stock roamed the hills and prairies and slaked their thirst in the sparkling waters of the Rockies. Then came the Civil War and our brave young men went to the front with high hopes and brave hearts, and the ladies had to find some one who knew how to make a loom and a wheel and they had to make clothes for the soldiers and homefolks. After four years the war ended, the slaves were freed, many were left widows and orphans without means of support. Then after a while the iron horse came snorting through the country and then five miles from there they located the town of Flatonia. So many moved to town and some up the country and so now the country is inhabited by thrifty Germans and Bohemians. Some Germans are infidels, some Lutherans, some Methodists, Bohemians mostly Catholics and very clannish. The old church burned down and they have a new schoolhouse.

### Fifty-Five Years Later.

As I was visiting in Flatonia a few months ago my brother and I took a trip to Pine Spring. As we drove along through the lanes and hills we passed some of the old landmarks, some places where we had lived in other days and one where we had played together as happy children, I wanted to say,

"Turn backward, turn backward, O Time in your flight, And make me a child again Just for tonight!"

Next we passed the fine farms, where the crops were up and growing with the promise of a bountiful yield. As we pass on down the ravine we reach the old live oak tree that was just in front of where our old schoolhouse stood, where we attended school when we were children. The last when





**AMERICA—PAST, PRESENT, FUTURE.**

H. G. H.

While the Western Hemisphere was not called for Columbus, of Genoa, he has the honor of its discovery.

It was providential that the crew of the ship upon which Columbus sailed was turned to the southwest and that the Latin races first secured a stronghold in the tropics.

It was providential that the hardier Anglo-Saxon races first landed in Massachusetts, Rhode Island and Virginia, Georgia and the Carolinas. It was providential that the English race successfully contended for the mastery with even the progressive French race along the Alleghanies and the great rivers of the middle west. England fought the battles of her colonies and assisted providence in preserving this vast interior continent for her hardier races—races with inventive genius, agricultural pursuits and a love of knowledge and human freedom. The wing of providence has been over America in every war into which she has been forced.

Her leaders of the first revolution were providential men and the lesson America taught the mother country in 1812 was a providential lesson and had its intended effect.

The poverty of the early Texas Republic was in the line of this vast Southwestern empire coming more securely under the control of the Anglo-Saxon by annexation, though the lesson must be impressed upon the Spanish and Aztec races by a bloody war—culminating in linking together Atlantic and Pacific Oceans and bringing Asia almost to our doors for commerce, religion, education and Western civilization.

Providence did not allow the negro race to remain in bondage, secession to disrupt the Union of Washington, Jefferson and Marshall, and kept the same old banner to wave in peace over a united and happy people. Once more Latin ideals and ignorance has been touched by Anglo-Saxon progress and enlightenment and the mixed Spanish and Indian races are giving way before the advance of enlightened progress and culture—without going so far as to assume the ultimate possession of those lands and mines and rivers and valleys by a race of higher type of life and the loftier purposes of creation. I do not believe a permanent Mexican Government of the Mexican type and ideals is possible with all the assistance that Government may obtain from the hardier race north of the Rio Grande. For three hundred years Mexican Government has had in it, under every form and under every faction, the seeds of disorder, disruption, death. Constitutions amount to nothing. Its present ruined condition only makes plainer, not to say easier, the task of regeneration by American civilization. Mexican and Anglo-Saxon races have met for this providential purpose.

**As to Mexico.**

Justice Hughes, in accepting the nomination as candidate for the presidency, pledges himself to "firmness and consistency." Those are the campaign phrases of a politician. They mean nothing whatever—except that the honorable candidate is exceedingly anxious to step into Mr. Wilson's shoes now that it is very evident there is nothing for us to fight on the south side of the R. O. Grande.

There was very little for us to fight in Spain—but it seemed we were compelled to wipe out what little there was in sight.

But it is a far more pitiable case in Mexico. No organized government and no organized resistance—simply little groups of starving peons. The welfare of Mexico and the

**A BLESSING FROM HEAVEN**

In this money-mad day so many remedies are being offered the public, that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment at once, an old reliable remedy which originated in 1820. For the purposes mentioned it has no equal. To test its value before you buy, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid. 25c at drugstores.

United States is not in war. Fights with strolling bands of banditti might last years, but a fight with an organized army would not last two months—and then the American army would have to feed the starving millions.

Hughes sits in his easy chair and talks about "firmness and consistency" and the live American people laugh at these meaningless platitudes.

For years our military forces have needed the exercise they are now getting, and the whole border campaign will prove of vast benefit to the men, to the military system, and to our future peaceful relations with Mexico.

Hughes says he would have recognized Huerta—when he was condemned by his own people as a murderer. That is a pitiable appeal on the part of the candidate for votes.

A man sitting on the stool of do-nothing in a palatial mansion in New York talking about what he would do with Mexico is enough to create a smile of derision. Thousands of border people—who have been here all their lives and understand the Mexican troubles—know well that the best that could be done is being done under the changed circumstances since this campaign commenced.

It is true Carranza has made things a little hot for the reign of Rome in Mexico—and the monks and nuns are being scattered to the four winds. All the "firmness and consistency" of Brother Hughes would not have helped Brother Benedict in the premises—for the nests they were feathering had to be disturbed by some one in the interest of "firmness and consistency."

There is no cause for war between either Mexico or the United States to call forth more "firmness and consistency" than Mr. Wilson has exercised.

Within the next few years Mexico will be invaded by American capital, railroads, agricultural implements, educational systems, schools for the peons, mining operators, ministers of the gospel of religious liberty, teachers of orders, honesty and better living—and the great welfare of that now unhappy people will have truly begun. It may result in annexation—but that is another question.

Bishop, Texas.

**A SABBATH AND COMPLETE SALVATION THE GREATEST NEED OF MAN.**

(Isa. 58:13, 14.)

God says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

When in accord with God, we say:

"A Sabbath well spent  
Brings a week of content  
And strength for the toils of tomorrow.

"But a Sabbath profaned,  
Whatever be gained,  
Gives nothing but trouble and sorrow."  
CONTRIBUTED.

**"WIN-ONE PLAN."**

The Win-One Plan is natural. If you know of a good thing you will tell your friends about it. So it is with religion. When you get it you want others to get it. You want to tell the world around what a dear Savior you have found.

The Win-One Plan is of God. "And the Lord God called unto Adam and said, Where art thou?" Here is God winning Adam, the one first man.

The Win-One Plan is Christlike. Jesus did more personal work than he did public. All the apostles were called personally.

The Win-One Plan is spiritual. "My Spirit shall not always strive with man." God here says, "Man, the Holy Spirit strives with man."

The Win-One Plan is of the Bible. "Go out into the highways and hedges and compel them to come in."

The Win-One Plan is in our songs. Will seek them now. Will you show them the way? Some one may be lost that you might lead home to that bright land of perfect day.

# September Good Literature Month

**PREACH IT      PRAY FOR IT      WORK AT IT  
TALK IT      PRACTICE IT      MAKE IT SUCCEED**

The General Committee on Evangelism representing the different Annual Conferences have designated September as the month for every Pastor to put forth special effort in an endeavor to further increase the interest in

## Good Literature

**Preach At Least One Sermon On This Subject This Month  
Emphasize Reading of Methodist History and Biography**

The heroisms and hardships of the early itinerants is one of the most thrilling chapters in religious history. Their record and achievements have never been surpassed. The story of their heroic and consecrated lives should be told and retold until the children and youth, and all our people everywhere, are filled with a fitting appreciation of their Methodist heritage.

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BEN CROW.

Hillsboro, Texas.

The real reason of religious indifference today is the pressure of the world. When professing Christians forsake the courts of the Lord and neglect the means of grace, their desertion has its deep-seated cause in worldliness. The fault is in themselves. The disciples who went back and walked no more with Jesus were the ones of whom Jesus said, "But there are some of you that believe not." Those who desert the Christian cause do so because of unbelief. Their profession does not have back of it the new birth from above. They fol-

low their natural bent when they forsake Christ. The pressure of the world, finding no resistance from any inner grasp of Christ, bears them along into the ranks of the deserters.

—The Christian Intelligencer.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.

"Think of the majesty of that moment when Jesus Christ declared that to the Christian death was only a sleep. Outside of that small dwelling in Capernaum, a great race of men rushed and toiled as they harassed continents and seas; mighty events marshaled themselves into annals and pageants. What was inside? In one inconspicuous chamber of a now forgotten house, man's Redeemer, unobserved, martyred man's final enemy. There Immanuel subdued death forever."—C. S. Robinson.

THE PHILOSOPHY OF THE INCARNATION AND THE DOCTRINE OF THE ATONEMENT.

NUMBER ONE.

The word atonement means that which unites two things which otherwise would have been distinct and separate. It is in that sense that the writer uses it. The Bible, as he interprets it, teaches that man through sin lost his union with God and Christ came to be a living bond that would rejoin them in holy spiritual fellowship. In this truth is found the philosophy of the union of the divine and human natures in the person of Christ. The simple removal of sin from the world and from human experience, could that have been done by some other method, would not have brought God and man into spiritual fellowship. That would have been only a negative work. It would have removed the cause which separated them, but would not have reunited them. Before God and man can actually be united they must actually and personally meet each other, come into living contact and clasp hands in mutual friendship and become conscious of the flush and flow of each other's love for each other. And through the incarnation of Jesus Christ that can be and is accomplished. Through his conception of the Holy Ghost in the womb of the Blessed Virgin the God-nature and the man-nature were inseparably united, so that he, the Son of God and the Son of Man, became the meeting place, the drawing center, the bond of union and altar of mutual and holy fellowship between God and man. Taking hold of God by one hand and man by the other he draws them together on the altar of his own divine human nature and personality.

This philosophical necessity for the union of the divine and human natures in the person of Christ cannot be denied without first showing that God and man were never spiritually separated. To do that one would have to disprove every stubborn fact of natural, intellectual, social and moral philosophy, every phenomena of science, every bloody page of history and the whole of human experience and observation. Men may verbally deny the fact of human sin with all its ruinous consequences, but in the very next breath he will make a full confession of all.

Mrs. Eddy denied the physical existence of man with all his physical infirmities and needs, but she never reached the point in actual living where she could do without water, fire, food and raiment, the indisputable evidence of her physical existence. She also denied the fact of human death, but she, like others, had to give up the ghost, go down into the tomb and dwell among the dead.

Men often get things mixed and confused. That was the case of many of the Israelites in the days of the prophets. They "put evil for good and good for evil." That is much more true of those people who "in the wisdom of God by wisdom knew not God, but became vain in their imaginations and their foolish hearts were darkened, so that they changed the image of the incorruptible God into an image of corruptible man and four-footed beast and creeping things, worshipping the creature more than the Creator. To such, virtue may seem vice and vice may seem virtue. But all nations and peoples have some sort of moral creed. They recognize some sort of social relations and obligations, and some sort of responsibility to that which they call God, whether it be something

seen and known or something unseen and unknown. They 'excuse and accuse one another.' (Black letters mine). This excusing and accusing is incontrovertible proof that their relations to God are broken and they know themselves to be separated from him. Mr. Darwin never made a greater or more fateful blunder in his logic and philosophy than when he reached the conclusion that the idea of God is not innate in the human soul because the moral creeds of different nations differ. Christianity has never predicted that man, left to himself, was capable of formulating right conceptions of moral responsibility and duty. If that were true, it would not have been necessary for God to have given the Ten Commandments and revealed the true principles and forms of divine worship.

But if God and man were not separated by sin, from whence comes the universal opinion and experience to that effect? From whence comes the Bible story to that effect? And why do men who deny man's separation from God deny also the possibility of his fellowship with God? If human fellowship with God is impossible, then man is separated from God. If there had never been any consciousness of God's absence from human experience it would not have been possible for man to have conceived and written about it. If it were not true, God could not have revealed it. God cannot be untrue. If he were untrue he would not be God. The very idea of God precludes the possibility of his being false.

Either God does not exist, or he and man exist in a state of disunion to each other, or they exist in fellowship with each other. If we assume that God does not exist, psychology steps to the bar of human conscience and demands the proof of his non-existence and the origin of the universal and indestructible concept of God. If we answer that the concept of God is only a picture which the imagination points of an unreality, psychology replies that all the pictures the imagination draws of the unreal grow out of our experience and observation of the real. Without the former we could not have the latter. Then, according to logic and psychology, our concepts of God are the products of our experience and observation. Indeed they are constituents and necessary elements in our experience and thinking, and the concept of God is racial. No human being has yet been found without the concept of God. Like Helen Keller, who in her infantile blindness and deafness, could feel God, but had no words to express it, millions have the idea of God, but cannot intelligently express it.

In view of this psychology and logic ask the more abstruse, stupendous and unanswerable question: "If the concept of God is a mental picture of an unreality, why is it that every man's experience and observation forces this concept upon him in such fashion as to be eternally present in his conscious thinking?" Should it be said that those who deny the existence of God have no such concept; psychology, supported by logic, at once replies that if that were true they would have no mental capacity to deny it. Absence of experience and observation of one, where millions have experience and observation, may prove that one is an imbecile and an abnormality. If one has no conscious concept of the existence of God he cannot have a conscious concept of his non-existence. In that category he is "creation's blank" and is ruled out of court. Before he is entitled to a hearing he must be able to show that he has the mental and moral capacity to experience and observe and has experienced and observed just what all other men have experienced and observed, but failed to get the concept of God. But psychology replies that the failure to get the concept of God proves that he has not experienced and observed what other men have. The concept of God is a necessary part of their experience and observation. Take the concept of God out and the experience would not, could not, have been. He could not, therefore, have had their experience and observation. Absolute ignorance cannot be authority on any subject. The man who denies a conscious concept of God is driven from the field of controversy and the flaming swords of logic and psychology guard the gates against him.

The third proposition is not true. All the competent witnesses testify

that man and God are not in a state of spiritual fellowship. On the basis of their own conscious experience they affirm that God and man are spiritually separated and that reconciliation and union are necessary. Without such reconciliation and union man can never live on terms of friendship and fellowship with God. Hence the indisputable necessity for the union of the divine and human natures in the person of Christ. Such a union is logical and philosophical because no other bond of union could bring God and man into conscious, living, vitalizing, communicable and interchangeable relations to each other.

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#### JOINT BOARD OF PUBLICATION.

The Joint Board of Publication of the Texas Christian Advocate will meet in the Publishing House in Dallas on Tuesday, September 19, 1916, at 3 p. m., for the transaction of such business as may come before it.

J. H. GROSECLOSE, Chr'm.

#### A GENERAL CONFERENCE CON- SISTING OF TWO HOUSES.

(Continued from page 1)

Texas Methodists gave property, notes and endowment of two additional millions. These gifts were made on the assumption that Southern Methodism had a dependable policy for higher education. But already agitation has begun to change our whole policy of education. It is proposed to engulf the Church again in destructive agitation. And all this is possible because in our government there are no provisions which shield us against the folly and turbulence of popular passion. All this is possible because there are no proper checks and balances in our government such as a Methodist Senate would afford.

We say, therefore, that the principles underlying the plan of the Joint Commission are fundamental. We say that the ends sought by their plan of two houses are worthy and must be achieved if American Methodism shall be happily reorganized. And if there are any means to attain these ends, other than those suggested, we do not know what they are.

#### PUBLISHERS' NUMBER NEXT WEEK.

We are unable to give our readers this week the Publishers' Number of the Advocate as we had announced. Next week it may be expected. We are sure that our readers will appreciate the call we are now making for the increased circulation of the Official Organ for Texas, Oklahoma and New Mexico Methodism. The Advocate has unselfishly retired its own interests while championing the interests of other departments of Church work. It now earnestly urges our pastors to make the most of Good Literature Month which has been officially appointed by our Committee on Evangelism. Ten thousand new subscribers and as many renewals ought to be realized within the next thirty days. Thousands of copies of the publications of our own Publishing House should be sold and circulated. All hands ready for Good Literature Month throughout Texas, Oklahoma and New Mexico!

#### THE MISSION OF THE ADVOCATE.

After saying some nice things in this week's issue of our editorial work our dear old teacher, Bishop Hoss, adds: "You will not misunderstand me then, you cannot misunderstand me, when I say that I have been somewhat surprised at some of the things which I have lately seen in your columns. If the Advocate has a mission, it is for the defense of the Church. At least I have always so construed matters when I was on the tripod." Bishop Hoss follows these words with comment upon the positions of some of our contributors.

The contributors with whom Bishop Hoss differs may invite controversy with him, if they want to; but for our part we shall not make this mistake. We come down right now when this the most skilled dialectic marksman in the American Church draws a bead on us.

Really, we are glad Bishop Hoss has said these things. For they serve us an occasion to mollify the feelings of one of our recent contributors. His contribution was rejected on the very ground of which Bishop Hoss now speaks. Our rejection occasioned surprise and, may be, a little anger. But what other disposition could we make of a contribution calculated to engender distrust in certain well-defined policies and of the leaders of our Church? The Advocate should indeed be a unifying and conserving influence in the Church.

Moreover, in the discussion of Methodist unification we have had to use the blue pencil occasionally. And in doing this we are not saying that we are wiser than our contributors. We are simply using our editorial judgment as to certain things written and are trying to see the Church whole rather than the immediate things in hand. We desire that the discussion of unification may leave us united among ourselves whether we unite with anybody else or not.

We shall never forget Bishop Duncan's reply to a young preacher on the floor of one of our Texas conferences. The young brother had said something like this: "I will say what I please in my pulpit." Whether the young man was saying that for the first time, we do not know; but we venture to guess that it was the last time he ever said such a thing. No, brethren, neither the pulpit nor the Advocate is a place to say what one pleases. Please to remember this the next time you write for the Advocate or arise to preach in your pulpit. Both are set for the defense of the Church.

#### DOWNRIGHT DISLOYALTY.

The Arkansas Methodist, in its issue of August 31, contains its second two-column editorial on "The Spirit of the Texas Editor" and closes its voluminous utterances with the words, "more anon." We shall wait until it is through before making a specific answer to these editorials.

We write now simply to say that this controversy has demonstrated one thing beyond any peradventure, namely, the downright disloyalty of Dr. A. C. Millar to the General Conference of his Church. Let us see.

The General Conference of 1914 empowered its Educational Commission to "consider and determine the advisability and wisdom of establishing an institution or institutions of higher education of the grade of a university of, for, and on behalf of the Methodist Episcopal Church, South," and further declared that the Commission should have "full power and authority, in this regard, to act for and on behalf of this General Conference as fully and as freely as it

could or would act for itself."

The General Conference further said, "We express the belief that there should be east of the Mississippi one such institution and one such institution west of the Mississippi River, and in this connection we express our pleasure at the establishment, by the membership of our Church in the State of Texas, of Southern Methodist University, situated and located in the city of Dallas, in said State, and commend such institution to the said Commission for its consideration."

The Commission, in accordance with the suggestions of the General Conference, selected Southern Methodist University as our Connectional institution for the region west of the Mississippi River, requiring that the campus and buildings of the University should be deeded to the Commission and the Commission now holds our magnificent property at Dallas in trust for the Methodist Episcopal Church, South.

Has Dr. Millar been loyal to our new scheme of education? Has he recognized the authority of the Commission in establishing Southern Methodist University as our Connectional University for the region west of the Mississippi River? He certainly has not. Have we proof of this? Most positive proof.

Rev. J. L. Cannon, a member of the Little Rock Conference, says in his article, published in the Texas Christian Advocate of last week: "The editor of the Arkansas Methodist went before the Conference Board of Education and pled that they should not do what the Commission asked with reference to S. M. U. on the ground that we might want to make a \$25,000,000 University out of Hendrix." If this is not downright and positive disloyalty, we would like to know what it is.

This, however, is not the sole proof of Dr. Millar's disloyalty. By the words of his own mouth he is condemned. In his editorial of August 31 he says:

In addition in an editorial we tried to indicate the situation as we understood it, and offered suggestions for conference action. In that we heartily commended the action of the Educational Commission in establishing Emory University and in accepting Southern Methodist University, and frankly indicated that the Arkansas Conference might properly memorialize the Commission for any modification of the charter desired. We also frankly suggested that as there would be need for a university in the Mississippi Valley and the General Conference had not limited the number to two, Arkansas should keep the way open to establish such university without complications.

Exactly! Dr. A. C. Millar would "keep the way open" by having the Little Rock Conference decline to elect trustees for S. M. U. as the Commission requested. He would give a meaningless indorsement to the actions of the Commission, but would "keep the way open" for another university for the region west of the Mississippi such as he and others of his way of thinking might choose. The General Conference had suggested "one such institution west of the Mississippi River," but Dr. A. C. Millar suggests two. And for the second he will "keep the way open!"

Suppose the friends of Trinity had elected to "keep the way open" for a second university for the region east of the Mississippi! Suppose the friends of Trinity had elected to say that "one such institution," suggested by the General Conference for the region east of the Mississippi, didn't mean "one" but two! But the friends of Trinity said no such thing. Everywhere there is loyalty to the plans of the General Conference and the Educational Commission save in Arkansas, where a few brethren have put local interests above the interests of

a great educational program for the entire Church.

We pray for Hendrix College the largest prosperity, as we pray for the prosperity of all our colleges. We cannot make these colleges too strong. Let us be unswerving in our loyalty to our colleges, but let us be loyal also to the plans of the General Conference with respect to our Connectional institutions. Anything less than this will be to court disaster for our Connectional enterprises and humiliation for the whole Church.

#### THE THREATENED STRIKE AVERTED.

The passage of the Adamson Eight-Hour Bill by Congress has averted possibly the most colossal strike in the history of this country. The bill embodies, in part, the recommendation of President Wilson after earnest counsel both with the heads of the railroads and the leaders of their employes. The differences between the roads and the men we discussed in a recent editorial.

The Adamson Bill, now a law, is a decision in the favor neither of the railroads nor of their employes. It meets neither the demands of the railroads for arbitration nor those of the employes for time and a half overtime. The Adamson law will become effective on January 1, 1917, and makes legal an eight-hour day for railroad employes during the eight or ten subsequent months in which a Commission shall study the effects of the eight-hour law. The employes of the roads shall be paid for overtime according to the present wage scale and not time and a half, as they at first demanded.

The solution, it seems to us, is a happy one. Both the railroads and their employes ought to give the law a fair test. The refusal of either to abide by so just an arbitration will undoubtedly forfeit public favor. Should the railroads, as has been suggested, test the constitutionality of this law and, in the event it should be declared unconstitutional, return to the ten-hour day, thereby precipitating a strike, they certainly will merit and will receive the hearty condemnation of the public. Moreover, such action might result in Government ownership and control of railroads.

We believe the statement (imputed to Governor George F. Fort, of New Jersey), that "constant and unremitting toil prevents intellectual improvement and leads to physical and moral debasement." We rejoice that the law of our land now recognizes that a man's labor, as President Wilson so aptly puts it, is "a part of his life and not a mere marketable commodity." The greatest assets of any country are personal and it is the solemn duty of the Nation to conserve and foster those habits and qualities in men which make them industrially efficient.

#### PRESIDENT WILSON'S SPEECH OF ACCEPTANCE.

President Woodrow Wilson was formally notified of his renomination for the Presidency at his summer home, Long Branch, New Jersey, on Saturday, September 2. His speech of acceptance was carried in the Sunday press of the country.

We have entertained the highest admiration for Mr. Wilson's accurate knowledge of government since our study of his volume, "The State," while at college. The volume is a comparative study of the governments of the earth and is so comprehensive and masterful that it was made a textbook in our colleges and universities. We knew, therefore, that Woodrow Wilson carried to the Presidency



# September is Texas Christian Advocate Month

Last year was a trying time for collections, but a number of pastors in each conference brought up every Advocate subscription. They realized that the welfare of the Advocate was the welfare of the Church and did heroic work. This year, with the whole month of September for Advocate month and the financial situation good, every charge should be on the Honor Roll by October 1, with every renewal paid to the office and as many new subscribers as possible.

**NOW IS THE TIME FOR ALL GOOD MEN TO COME TO THE AID OF THE ADVOCATE**

a perfect mastery of the theory of government.

The remarkable thing in his speech of acceptance last Saturday is its impeachable demonstration that President Wilson has been able in four short years to match his wonderful knowledge with equally unusual achievements. For, in the same period of time, no other President ever brought into execution so varied and voluminous a program. The whole realm of business, agriculture and labor has been compassed in the President's program and virile, palpitating laws are on our statute books for the fostering of the same.

Underneath President's Wilson's vast program has run one great organizing and unifying principle—the principle of social justice. Whether dealing with domestic problems or foreign questions the guiding principle of our great President has been simple and exact justice. The legislation for the farmer, notably, the Rural Credits Act; the legislation for workmen, notably, the Eight-Hour Law; the legislation for the conservation of childhood, notably, the Federal Child Labor Law—underneath all this legislation is the dominant idea of social justice.

The President's championing of the rights of Mexico will find a deep response in democratic America. His critics will find it very difficult to attack the position that a misgoverned people have the sacred right of revolution.

The speech of acceptance will take its place at the top of the long list of American speeches.

### METHODIST LAYMEN ON UNIFICATION.

The fourth Triennial Laymen's Missionary Movement Conference, held at Junaluska, North Carolina, delivered itself on the question of unification as follows:

1. That, as a movement and representing the laymen of Southern Methodism, we accept unqualifiedly the principle of unification promulgated by both General Conferences, believing it to be the will of our common Master and Lord.

2. That we hereby register the definite conviction that a plan for unifying the two Churches can be found which, unjust to neither, will contribute to the fullest development and largest efficiency of both at home and abroad.

3. That, while we welcome the fullest discussion in press and on platform and would not hinder the freest expression of honest conviction upon a matter so vital to the future usefulness of the Church, we do strongly deprecate any disposition to obscure the issues of the living present by reviving those of the past.

4. We hereby pledge ourselves and our best efforts for the realization of the proposed unification on such a basis of courage, sacrifice, and Christian good will as shall minister to the spread of the kingdom of God on earth and which shall be for his glory.

The sentence in this declaration which impresses us most is that which affirms the conviction that a plan of unification which "will contribute to the fullest development and largest efficiency" of both Methodisms, at home and abroad, "can be found." All this we steadfastly believe.

We spent much of last week in a study of the Philadelphia Convention and of the speeches made prior to the adoption of the National Constitution on September 17, 1787. And we dare say that no such obstacles confront us on the question of Methodist uni-

fication today as confronted the thirteen States on the question of union in that day. The interests and laws of these States seemed to be in irremediable conflict.

These representatives were constrained by a spirit of concession when they contemplated that divided the States would be an easy prey to foreign powers. They foresaw that one or the other of these States might easily yield to the intrigues of foreign nations and make allies of such nations in warfare upon other American States. These representatives, therefore, shuddered for the future of America when they contemplated the foes of America.

We may be entirely wrong in our feelings, but, nevertheless, we cannot resist the conviction that American Methodists should be constrained to ward unification because of the very foes which today press heavily against American Christianity. The cities of America are veritable plague-spots of festering corruption. The rural districts everywhere are showing depleted Churches. The foreign lands still are benighted. The greater part of the world is literally on fire. The call today, therefore, is manifestly for the full strength of the Church.

In such a situation the two Episcopal Methodisms have millions of dollars invested in Church buildings which would be available elsewhere should unification come. Hundreds of men, who are now reduplicating the labors of other Methodist men, would be available for service in more needy fields should unification come. The reduplication of Churches, the building of altar against altar, the consumption of resources where they are not needed—this is the shame of our Methodism. And that there can be found a way to prevent the continuance of such conditions we steadfastly believe.

### COMPULSORY EDUCATION IN TEXAS.

The compulsory school law in Texas becomes effective upon the opening of the public schools this month. The provision of the law is that all children between the ages of eight and fourteen shall be required to at-

tend school sixty days this year, eighty days next year and one hundred days each year thereafter.

Exceptions are made in the case of children living more than two and a half miles from the nearest school, as in the case of other children who are attending private schools or children over twelve years of age whose services are needed by dependent parents. Children mentally defective, of course, are excepted from the provisions of the law.

Penalties are provided for parents who permit their children to be absent from school in violation of the law, as for employers who employ children in violation of the law. In general, such are the provisions of our Texas compulsory school law.

This law is far from perfect. Some of the exceptions made are serious and almost defeat the law's promised salutary effects. Nevertheless, on the whole, the law looks in the right direction.

Compulsory education has too long been delayed in Texas. The census of 1910 showed that there were 282,000 persons in Texas over ten years of age who can neither read nor write. Of these 157,886 were white. Twenty-four and six-tenths per cent of the colored population of Texas, over ten years of age, can neither read nor write. It is estimated that there are some fifty thousand Mexican children in Texas, over ten years of age, who never cross the threshold of our public schools.

The pulpits of Texas could do no better thing just now than to thunder with sermons on "The Rights of Children." Let our pastors everywhere call the attention of the public to our compulsory school law. Good citizenship, in part, is based upon intelligence. Efficiency in service is based upon intelligence. Children have a sacred right to be instructed in our schools in order that they may be able to take their place among the skilled workmen of our day. Love for our institutions cannot be commanded of our foreign population except by education. A solemn duty, therefore, rests upon both Church and State to see that the children of our Commonwealth avail themselves of the privileges of our public schools.

### NEWEST PHASES OF THE WORLD WAR.

Since our last editorial Roumania has declared war on Austria-Hungary. This declaration was followed swiftly by declarations of war against Roumania by Germany, Bulgaria and Turkey. The entente allies now have almost complete control of Greece. The posts and telegraphs of Greece are now in entente hands. The populace of Greece seemingly approves of these measures and sentiment is rapidly crystalizing in favor of Greece's active participation in the war on the side of the entente allies.

Roumania's army, estimated at six hundred thousand, has thrown itself wholeheartedly into the conflict and already has won important victories in Transylvania, a province of Austria. The Russians report substantial victories near Lemberg and are pouring their forces through the passes of the Carpathians in onslaught on the Austrians. The Roumanian and Russian armies are now compactly joined together. The British and French continue their gains on the Western front. The villages of Forest and Clery-Sur-Somme, four miles apart, and all German positions within these points were taken on September 3. Two thousand German prisoners were captured.

Germany, in a fit of impotent desperation, continues her Zeppelin attacks upon the Eastern coast of England. About the only results from the attacks is the deepening of British determination to press the war to the bitter end.

### PRESIDENT APPOINTS SPECIAL WAR RELIEF DAYS.

An urgent call comes from the Federal Council of Churches as follows:

By act of Congress the President has appointed October 21 and 22 as days for the relief of the suffering among the Armenians and Syrians.

The Federal Council of the Churches of Christ in America will send out the appeal to all the Churches for a generous response. The American Committee for Armenian and Syrian Relief will seek to reach every community in the land, in an effort to relieve a distress greater than any the world has ever before witnessed.

Pastors are urged to set apart Sunday, October 22, for this purpose. Sermon material will be furnished to all the pastors by the Federal Council.

We have repeatedly published in our columns the story of the suffering among the Armenians and Syrians. Every incentive should induce our people to respond liberally to the call of these stricken peoples. Out of sheer gratitude to God for the peace, prosperity and plenty with which our land is blessed we should help the world's less fortunate.

### THAT PURITY SERMON.

Have you preached it? And did you take the collection? The Virginia K. Johnson Home, of Oak Cliff, is depending upon you. For years that Home and the saintly woman who directs it have been standing by our unfortunate sisters. A refuge they have provided for somebody's daughter in her shame. Even more than a refuge it is. It is home. Religious influences are again made operative in these blighted lives. Many are redeemed and are again introduced into the sacred circle of humanity. They have heard the voice of Him who says, "Go and sin no more." Have you preached the sermon? Have you taken the collection? If not, why not?

### DO WE REALLY UNDERSTAND THE SITUATION?

The following article was not written with reference to the Texas Christian Advocate, but our situation is so nearly parallel with all other religious publications that we beg to submit same as our own:

"The present fiscal year, ending February 28 next, will be a time of testing for our Publishing House. The increased cost of paper and all materials that printing and publishing houses must use, in some instances the increases being several hundred per cent, make the present situation a serious one for the House. Thus far our Publishing Agents have held to the same high quality of paper for our periodicals and have not reduced the size of any of them. They have not increased the prices of any publications. The Methodist Episcopal Church has found it necessary to increase the subscription prices of practically all of their official papers. Facing an increased expense of many thousands of dollars, our Publishing Agents have thus far given our people the same service and at the same prices as before the war in Europe began. This, of course, they cannot do indefinitely, and it is probable that at an early date there will be reductions in the number of pages of some of the Church's periodicals. If this becomes necessary, we believe that our people generally will accept the situation without complaint or criticism. Our preachers and the Church membership generally should stand by their own Publishing House. It is a call to every loyal Methodist to give to his own House all the business that the House can handle and to send all orders for books and supplies to Nashville, Dallas, or Richmond."





# What Is Church Extension?

By REV. A. D. BETTS

From its very beginning Methodism has been a connectional organization in which each congregation is but a part of the whole Church. The remarkable efficiency of this form of Church organization has so impressed all other Protestant communions that they have been more or less affected thereby.

One great advantage of our polity is that our forces are mobile on short notice. The strong can go to the aid of the weak, and unoccupied territory can be entered much more readily. In the mission fields the other Churches have become strangely Methodistic in their organization and zeal.

However, our splendid connectionalism of today is the result of gradual development. One new feature after another has been added. Long ago we learned to dispatch the missionary to home and foreign lands. The heroic Methodist circuit rider was sent over every mile of our fair America, and he proclaimed the message of salvation wherever the pioneer had pitched his tent or built his log cabin.

In course of time our people grew less nomadic, and with this change the pastoral time-limit lengthened. It was no longer fitting that people housed in beautiful and comfortable residences should worship in the open field or under a brush arbor. It was all right for camp meetings and special occasions, but there must be a permanent and fitting place of worship for the community. If God is to be first in our city, town, or neighborhood life, then the people should erect a beautiful temple to Him; a building that should be pre-eminent among all the other edifices. The well-to-do communities were able to meet this need as a rule, but the weaker ones were seriously handicapped. Indeed our Church has lost heavily in scores of communities by a lack of parsonages and proper church buildings. The development of our connectionalism simply had not kept pace with the changing conditions of the country.

## CHURCH EXTENSION APPEARS

In order to meet this great need the General Conference of 1882 formed the Church Extension Board with headquarters in Louisville, Kentucky. Rev. David Morton, D. D., was elected the first General Secretary, and he laid the foundations of the work with remarkable wisdom and success. Each conference was directed to organize a similar board auxiliary to the General Board.

Beginning with nothing, the work of the Board has grown steadily to its present large proportions of nearly \$1,000,000 resources and an annual income of nearly \$400,000. At the end of the first decade the annual income from assessments had risen from nothing to \$67,359.44, while the loan fund capital had grown to \$78,342.74. When the second decade closed (1902) the annual collections amounted to \$72,196.74, but the loan fund now totaled \$291,882.47. With the close of the third decade (1912) the regular assessment yielded \$194,475.47, and the loan funds had increased to \$435,164.50. Since then about \$350,000 has been added to the loan fund, making that fund more than three-quarters of a million dollars. The present annual assessment of \$300,000 yields over \$200,000 while the income from other sources swells the total income to nearly double that amount.

## HOW FUNDS ARE APPLIED

The amount realized from the regular assessments are divided equally between the General and the Local Conference Boards. Thus these auxiliary boards have about \$100,000 a year to meet local needs while a like amount is used by the General Board for the needs of the Church as a whole. Most of the income from assessments is used as donations to aid worthy congregations to build churches and parsonages. Necessarily donations are confined to weak congregations. Assistance is given wealthier congregations in the form of loans at a low rate of interest, except where they are wealthy enough to finance their way entirely.

The loan fund feature of the Board's work is fast becoming the more important. The donation plan has to be used with great care, lest we pauperize congregations. But the loan fund plan enables a congregation to borrow the money needed at four per cent interest and repay in semi-annual installments covering not more than five years. By this plan almost any congregation could build themselves a beautiful and well-appointed house of worship. The only drawback is that our loan fund is but \$804,000, whereas we need at least ten times that much to meet the present needs of the Church, not to speak of the ever-increasing needs of the future.

## RESULTS TO DATE

Since its organization in 1882 the Board of Church Extension has loaned for the building of churches and parsonages a total of \$1,760,801.50. The amount donated for the same purposes in the same period totals \$3,212,993.34. Of our 17,281 church buildings the Board has helped to build 55 per cent. It had a hand in the building of about 45 per cent of our 5671 parsonages. The grand total loaned and donated by the Board to date is \$4,973,794.84. This is truly a marvelous record for only a generation. The blessing of God has been upon this mighty work.

But the needs are still pressing. We have 2470 Southern Methodist congregations that have no church building of their own. Such "homeless congregations" are in every way worthy of our assistance. Of our preachers 1124 have to reside in rented homes, because there are no par-

sonages available. The "homeless pastor" cannot be as useful in this day as he was in former ages; so it is imperative that we provide for him. In these destitute fields our people are heroically trying to supply the deficiencies, but we that are strong should help them that are weak. The Board has calls each year for four and five times as much money as it has funds available. If the Church could only see the need how much more rapid would be our progress!

## ANNUITY BONDS

Henceforth the Church Extension Board will do its most extensive work through the loan fund plan, not to the neglect of wise donations in many cases needed, but because the majority of our congregations can best be helped through loan funds. After meeting donation needs, the income from the regular assessments leaves but little for building up our loan funds. So the great problem is to build up an adequate loan fund for the building of churches and parsonages.

The best way to increase our loan fund resources is through the sale of Annuity Bonds. These bonds are sold to yield, say six per cent each year, to the purchaser, but with the understanding that at his death the principal becomes a part of the loan funds of the Church Extension Board. In fact, this principal may constitute a separate loan fund forever bearing the name of the giver. What better monument or memorial could a man or woman leave than that? It will be more enduring than marble or granite.

For example, a man retires from business, divides up his property among his children at the time (thus avoiding the expense and uncertainties of postmortem legal proceedings) and retains \$20,000 for the support of himself and wife. This \$20,000 he gives to the Church Extension Board by buying that amount of Annuity Bonds. Thus he blesses the Church forever by his gift, and insures himself and wife, as long as either lives, a certain income of \$1200.00 a year. Our Annuity Bonds are as good as United States Government bonds and yield two and three times as much income.

Think what a very great advantage it is for a widow to invest the insurance, and other funds left her by her husband, in Church Extension Annuity Bonds. It gives her an investment that is absolutely safe, and gives her a six per cent income as long as she lives. And it makes her name a blessing to the Church as long as time shall last.

Annuity Bonds are being bought in increasing quantities every year.

## OTHER ACTIVITIES OF THE BOARD

In other ways the Church Extension office at Louisville has made itself very useful (1) In cases of emergency it has frequently saved valuable property to the Church. Times of calamity occasionally upset the best laid plans, and it is well that we have an agency that can step in and give timely assistance. (2) Plans are about to be consummated for the erection of a great church at a cost of \$400,000, to worthily represent our Southern Methodism in Washington City, our national capital. The scheme is being engineered chiefly by the Board of Church Extension at the direction of the General Conference. (3) In recent years the Louisville office has given much attention to church architecture, and now any congregation can quickly be brought in touch with the best architects that the land affords. Church architecture has become a highly specialized art, and the adaptation of buildings to our modern needs is of vital importance. By means of its Department of Church Architecture our Board of Church Extension has already done great service to the Church. Our latest buildings are singularly beautiful in appearance and furnishing, commodious for the public worship, and yet amply provided with every equipment for the best Sunday School work and social service. This work is yet in its infancy.

## THE BOARD'S NEW HOME

Up to the present year (1916) our Church Extension office has been in rented quarters, and consequently has had to itinerate almost with the regularity of a Methodist preacher. But a beautiful and well-appointed building, costing \$65,000 has just been completed in Louisville, Kentucky, which will now be the permanent home of our Church Extension office. Ample provision has been made in it for the enormous growth of the work that will surely come in the next few years. So all of our General Boards should be housed. It makes for economy and progress.

## GET IN LINE

Southern Methodists are giving now only 10c per capita a year to the Church Extension cause in the regular collections, and that is the main dependence of the Board. Yet we are building two parsonages a week, and about one church building for every working day of the year. If that is not success I don't know what to call it. But think what might be done if we were giving 50c a year to this cause. Yielding over a million of dollars, it would enable the Board to extend its work five-fold.

"Nothing succeeds like success," and everybody wants to get in with a "going concern." Here is an opportunity for every Southern Methodist preacher and layman (and sister). If further light is desired you may have it in abundance by writing to Dr. W. F. McMurry, Louisville, Kentucky. He is the highly efficient Secretary of our Board of Church Extension.

## HELP THE MEXICANS NOW!

H. G. H.  
In the late storm the Mexican Methodist churches of Alice, Kingsville and Corpus Christi were destroyed. Maybe other Mexican churches in the storm belt, which reached from San Marcos to the Rio Grande and from Beaumont to Brownsville, were destroyed or injured. I beg the American brethren to help now. Bishop Morrison announces change of place of meeting of Mexican-Border Mission Conference from Kingsville to San Antonio on account of destruction of Kingsville church. Kingsville is within sight of my window, where I am writing this. I am interested in the Mexicans. I was in at the beginning of work among them in Corpus Christi in 1861. I have received many of them into the Methodist Church. When Jas. Tafallo fell dead in the Mexican church at Seguin I helped close his eyes and that night took up

a collection in the First Methodist Church to help bury him. He was often a guest at my house. Alejo Hernandez and his wife spent a week at my house in Rockport when he was waiting for a Morgan steamer to take him to New Orleans to join Bishop Keener on his way through Vera Cruz to City of Mexico in 1872. As I bid him good-by on the wharf he hugged me. He preached five eloquent sermons in my church at Rockport. Twenty Mexicans were members of my Church in San Antonio in 1862. John W. DeVilbiss and I preached to the Mexicans with Jasper K. Harper on the Medina in 1860. A beautiful Mexican girl was converted at Somerset under one of my sermons. DeVilbiss shouted with her in Spanish. I could only cry and stand still. I found homes for forty Mexican preachers and delegates at the West Texas Conference in Seguin in 1882, the last conference the Mexicans were with us. I have written some hot articles

for local papers against Mexican disorders on the Rio Grande. I make no apology for them. Alexander H. Sutherland, D. W. Carter, J. A. Phillips, Jackson B. Cox, Elliott, Corbin, Frank Onderdonk have all inspired my profoundest interest in their great Mexican work. My most beautiful and accomplished daughter, Frances, lies buried in a Mexican mission field at Monterey, where she taught in our Mission Institute. My heart goes out to the Mexicans. Those at Corpus Christi, Kingsville and Alice cannot rebuild their churches. They are poor, hard-working people barely making a living—and yet, before the storm struck them they had paid up their conference assessments. The Catholic Church will divide, spoil and not help them. Americans north of the storm belt must come to their rescue. Brethren, raise collections, or die in the attempt, to restore these Mexican churches.  
Bishop, Texas.

"The more truly a man 'belongs to the Church,' the more truly is his ear open to its messages. The same is true of a woman who truly 'belongs to the Church.' Along here it behooves each one of us to be neither doubting nor forgetful."

"Faithful" is the greatest word God ever writes over a human life. And to it God gives his own infinite promise, "Be thou faithful unto death, and I will give thee a crown of life." "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."  
—William Kruse.

## NAMES OF UNIVERSITY STUDENTS WANTED.

I hereby request all of our pastors in the State of Oklahoma to please furnish me the names of Southern Methodist young people who will attend the State University this fall. You will greatly facilitate the work of the pastor by so doing. Please do this now.  
M. L. BUTLER.





Marshall District—Fourth Round. Beckville Cir., at Allison's Chapel, Sept. 9.

Navasota District—Fourth Round. Anderson, at Anderson, Sept. 10. Grapeland and Lovelady, at Lovelady, Sept. 16, 17.

Pittsburg District—Fourth Round. Dalby Springs, at Dalby Springs, Sept. 9, 10. New Boston and DeKalb, at DeKalb, Sept. 10, 11.

Timpson District—Fourth Round. Carthage Sta., Wednesday, Sept. 13. Appleby Mis., Smith's Chapel, Saturday, Sept. 15.

Tyler District—Fourth Round. Big Sandy, at B. S., Sept. 9, 10. Canton, at Wallace, Sept. 16, 17.

CENTRAL TEXAS

Brownwood District—Fourth Round. Talpa, at Talpa, Sept. 9, 10. Zephyr, at Zephyr, Sept. 16, 17.

Cisco District—Fourth Round. Breckenridge, at B., Sept. 9, 10. Eolian, at E., Sept. 11.

Eastland, Sept. 29. Staff, at S., Sept. 30, Oct. 1. Carbon, at C., Oct. 1, 2.

Cleburne District—Fourth Round. Godley and Cresson, at G., Sept. 9, 10. Joshua and Egan, at J., Sept. 16, 17.

Corsicana District—Fourth Round. Corsicana Cir., at Pleasant Grove, preaching, 11 a. m., Sept. 10; conference later.

Dublin District—Fourth Round. Gustine, Sept. 9, 10. Iredell, at I., Sept. 16, 17.

Fort Worth District—Fourth Round. Central Church, Sept. 17, 11 a. m. McKinley Ave., Sept. 17, 8 p. m.

Gatesville District—Fourth Round. Turnersville, Aug. 6; Q. C. at Turnersville, Oct. 10.

Georgetown District—Fourth Round. Temple, First Church, Sept. 10-12. Temple, Seventh Street, Sept. 10, 11.

Hillsboro District—Fourth Round. Munger, at Calina, Sept. 9, 10. Coolege, Sept. 10, 11.

All applicants for license and for recommendations must be on hand at that time. Let us make this round of conferences a real jubilee and make this, the Jubilee Year of our Annual Conference, the greatest year in the history of the Georgetown District.

Hillsboro District—Fourth Round. Munger, at Calina, Sept. 9, 10. Coolege, Sept. 10, 11.

Waxahachie District—Fourth Round. Bethel Sta., Sept. 9, 10. Forrester Cir., at Collier, Sept. 16, 17.

Weatherford District—Fourth Round. Weatherford, First Church, Preaching, Sept. 10, 11 a. m. Couts Memorial, Preaching, Sept. 10, 8 p. m.

EAST OKLAHOMA NOTES

Choctaw District—Fourth Round. Boktuko, at Bethel Hill, Sept. 9, 10. Idabel, at White Sand, Sept. 16, 17.

Creek District—Fourth Round. Enche Cir., at Picket's Chapel, Sept. 16, 17. Okmulgee Cir., at Grove Creek, Sept. 23, 24.

Hugo District—Fourth Round. Wister and Red Oak, Sept. 10. Pateau Sta., Sept. 16, 17.

McAlester District—Fourth Round. Eufaula, Sept. 9, 10. Lenna Cir., preaching at Fame, Sept. 11, at Lenna Sept. 12, at Raiford, Sept. 13, at Vivian Sept. 14.

Ashland Cir., preaching at Wardville, Oct. 9. Legal Oct. 10, Ashland Oct. 11. Q. C. at Ashland, 4 p. m., Oct. 11.

I urge the preachers and stewards, as the leaders in the work, to be diligent in looking after all the interest of the Church. Let no one of us use the word failure this quarter, but let us talk success, pray and work for success, and with such a spirit and united effort we will come to conference with the best report the McAlester District has ever made.

Madill District—Fourth Round. Wapanucka, at W., Sept. 9, 10. Mannville, at M., Sept. 10, 11.

Muskogee District—Fourth Round. Muldrow, Sept. 9, 10. Stilwell Cir., at Stilwell, Sept. 11, 12, 13.

I desire to meet in council the preachers and officials of the district as follows: (1) Muldrow, Hanson, Sallisaw, Stilwell and Vian at Sallisaw, 2 p. m., Sept. 11.

Shawnee District—Fourth Round. Mt. Zion, Sept. 16, 17. Tecumseh, Sept. 23, 24.

Tulsa District—Fourth Round. Stroud, Sept. 9, 10. Depew, Sept. 23, 24. Bristow, Oct. 1, 2.

Vinita District—Fourth Round. Chapel Cir., at Chapel, Sept. 9, 10. Locust Grove Cir., at Locust Grove, Sept. 10, 11.

We worry because we worship Speed. We fall down before the green image of "Hustle." Our favorite text is: "God created the world in six days." Our motto is: "Keep moving."

**PERSONALS**

"Keep on keeping on," writes Rev. P. R. Knickerbocker, pastor of Waples' Memorial. The same to you.

We appreciate Bishop Hoss' kind words concerning our editorial on "The Dream of a World-wide Union of Methodists." "Conclusive," he says.

We appreciate a kind letter from Miss M. L. Gibson, principal of Scarritt Bible and Training School, received last week. The school opens today.

Rev. S. J. Rucker sends us program for the Dallas meeting of the presiding elders. See same elsewhere. Dallas is always glad to have the "beloveds."

"According to my view, you are just about right on all important issues," writes Dr. E. B. Chappell, of Nashville. Thanks. A great Sunday School editor he is.

Dr. H. A. Boaz, President of the Texas Woman's College, reminds us of our engagement with the College on the 19th. We anticipate a pleasant visit.

We appreciate kind words from Rev. E. R. Welch, pastor of Broadway, Ardmore. Brother Welch will visit Dallas on the 20th and we shall be glad to see him.

Rev. S. W. Thomas, presiding elder of the Brenham District, writes that the district has had more than 300 conversions this year. No more faithful man than S. W. Thomas.

"Only a few rooms left," writes Rev. J. D. Young, Vice-President of Texas Woman's College. We rejoice to hear of this fine prospect for our noble school at Fort Worth.

Rev. George McGlumphy, pastor of the Methodist Church at Paris, Arkansas, reports a great meeting just held at his Church, there being some seventy-five accessions.

Brother J. E. Horn, of the United States-Civil Service Commission, Houston, was a pleasant caller last week. We were his pastor in San Antonio and were happy to see him.

Rev. W. F. Dunkle, of St. Petersburg, Fla., writes us a kind letter and is pleased with "the wonderful progress of our Texas Methodism." The Texas Advocate goes everywhere.

We appreciate an invitation from Dr. N. L. Linebaugh, presiding elder of the Madill District, to attend a meeting of his preachers and laymen at Madill, September 16, 17. Sunday promised.

Rev. Thos. Gregory, presiding elder of the San Marcos District, writes interestingly of the rigid examination given candidates for the ministry in England. We shall publish his communication.

Rev. Chas. L. Brooks, presiding elder of the Muskogee District, writes, "I trust you will not overlook the 71st session of the East Oklahoma Conference, Muskogee, Nov. 22." We hope to be there.

Rev. J. D. Young, Vice-President of Texas Woman's College, made a "pop" call to the office this week. Brother Young is full of enthusiasm over the opening of the college on September 19 and wishes all the elders and preachers and laymen that contemplate visit-

ing Dallas about that time to stop off at Fort Worth and run out to the College. A cordial welcome will be extended all.

We appreciate a kind letter from Dr. Alonzo Monk, of Little Rock. Dr. Monk has thousands of admirers in Texas. When are you coming home, Doctor?

Rev. Charles Alexander Battle, of Baton Rouge, Louisiana, sends us a reply to Rev. J. W. Moore's reply to Bishop Candler. Everybody reads the Texas Advocate. We shall publish.

The laymen are speaking out on the unification of Methodism. Attorney John T. Ezard, of Claremore, Oklahoma, speaks this week. We appreciate, always, communications from our laymen.

Rev. John L. Williams, of Leesville, La., sends us a contribution on "Southern Methodism and Organic Union." Texas Advocate is a medium for a wide hearing. We are glad to have the brethren use it.

Rev. Geo. S. Sexton, pastor of First Church, Shreveport, spent Monday in Dallas en route home from Galveston. He has been enjoying a protracted vacation and trying to spend \$500 given him by his board.

Rev. E. F. Boone, of the Central Texas Conference, announces the marriage of his daughter, Shirley, to Mr. Edward A. Helms, of Fort Worth, August 29, 1916. The Advocate extends congratulations and all good wishes.

"We believe every pupil will leave us to do the best advertising we can hope to do," writes Dr. Godbey, President of Coronel. Right. Students turned into Christian scholars are any school's best advertisement. Success to Dr. Godbey and Coronel!

Rev. J. L. Cannon's article in last week's Advocate is styled a "double back-action article" by one of our correspondents. Brother Cannon is a member of the Little Rock Conference and a trustee of Southern Methodist University.

Brother R. E. Huston, of Greenville, called by on his return home from Hamilton and Hico. He assisted Rev. Alonzo Monk, Jr., at Hamilton and Rev. W. C. Hilburn at Hico. Brother Huston reported fine meeting at both of these places.

Dr. and Mrs. Sam R. Hay have returned from a month's visit to New York. Dr. Hay faced a magnificent congregation last Sunday morning at First Church, Dallas, which had gathered to welcome him back home. He is justly and greatly beloved by his people.

Rev. E. F. Boone, of Fort Worth, was twice pastor of the old Rusk Circuit which he visited recently. Forty-seven years ago he began a pastorate there and thirty-six years ago he began his second pastorate there. The fruits of both pastorates remain. How it gladdened the old hero recently to see that he had not built of wood, hay and stubble!

Dr. M. L. Butler, President of the Board of Missions of the West Oklahoma Conference writes: "After twelve weeks of intense suffering, occasioned by falling and breaking her left hip, Mrs. Butler is slowly recovering. She is not able to sit up, but we hope to see her out on crutches in the next two or three weeks. Thirty-three years ago when a girl of 18 years and I 21 we began our career in this field. She has been a mighty force in

my life and the life of the Church. We trust in a few months she will be able to resume her work for the Master." We certainly hope Sister Butler will rapidly improve.

Rev. Geo. H. Adams has returned from Corpus Christi where he spent several months and is at home with his daughter, Mrs. M. M. Garrett, in Oak Cliff. Brother Adams is able to get about with an effort. His recovery from an accident some time since being very slow.

Rev. H. M. Whaling, Jr., professor of Church History and Missions of Southern Methodist University, has returned from Columbia University where he has been studying for the past year. We predict that Brother Whaling will make a great success of his work in our School of Theology.

Rev. Leonard Rea, of Jones-Bethel, called to see us this week. He had good words to say of his charge and has had a successful year. Brother Rea looks after the Advocate and all other interests all the time, but he expects to bring up a full report in September from renewals and several new subscribers.

Rev. L. B. Elrod, presiding elder of the Timpson District, sends us the following sad message: "Rev. E. D. Watson, of Center, died suddenly last night at 9:30. Burial at Palmyra, Missouri, Friday, at 10 a. m." A touching account is given by Rev. O. T. Hotchkiss in another column of this issue. The Advocate extends sincerest sympathy to the stricken ones.

**AFTER ALL IS SAID, NOW IS THE BEST TIME.**

Subscribe; help your pastor by paying your Advocate subscription this month, or better still, this week. Help put your Church on the Honor Roll and make the Advocate glad.

**WE WILL NOT HEAR THE OLD CRY.**

We will not hear at conference this year: "I did not have time right at the last to look after the Advocate." September is Advocate month.

**THIS MEANS YOU, OF COURSE.**

Your pastor may not get round to see you this week about your Advocate subscription. Why wait for him to do so? Hand your subscription to him. The good people are going to pay this month all arrears and one year in advance. This means you, of course.

**A FEW POUNDS OF COTTON WILL PAY FOR A SUBSCRIPTION.**

With cotton at nearly 16 cents, ten or twenty new cash subscribers should not be hard to secure. Thirteen pounds of cotton will pay for a year's subscription.

**IN FULL AND AT THE OFFICE.**

A large number of the pastors will have their Advocate record "in full" by October 1 and sent to the office. They will get the Advocate business out of their way early and nothing will be neglected. Will you be one of them?

I shall, with pleasure, do all in my power for the Advocate.

Austin District. STERLING FISHER.

**A MEDICAL NOTE ABOUT THE ORPHANAGE.**

So many people from all parts of the State are inquiring from me about typhoid fever in the Orphanage. I wish to state that the Home had a serious epidemic in 1910, at which time Dr. Howard Lanham, of Waco, waited on fifty-four cases, all of whom made a perfect recovery. In the summer of 1911 I waited on one case here in the Orphan's Home and he also made a complete recovery.

The good report I wish now to get before the Methodists of Texas is that since Rev. R. A. Burroughs took charge of the Home we have had no typhoid fever at all. We have been unable to keep this excellent record without spending much money for thorough sanitation. In addition we have just started inoculating all the children against typhoid fever. On August 17 we gave the first typhoid inoculation, and on the 27th the second, and another will be necessary ten days later. These three inoculations against typhoid have reduced typhoid in the United States Army from high per cent to less than one per cent. And in the United States Navy they have reduced the large number of typhoid cases to less than one per cent, and mortality to none at all. Though the expense of giving this serum is considerable it will not cost more to give all the children the three doses than to care for one serious case of typhoid.

Kindly contrast this picture of many children being inoculated against typhoid with the front page picture on the Dallas News of a recent date of a dying child who had not been inoculated.

I now make a special appeal for funds to pay for this typhoid serum and other medical and surgical supplies that we have to buy from time to time.

R. SPENCER WOOD, M. D.,  
Physician to the Orphanage.

**DEATH OF REV. ROBERT A. REAGAN.**

Rev. Robert A. Reagan, father of Mrs. Jerome Duncan, died at her home in Fort Worth, September 4. Brother Reagan had been a Methodist minister for fifty years. He had reached the age of eighty years.

**EQUANIMITY OF THINGS TO BE DISTURBED.**

H. G. H.

"I see Harrison wants to 'shut up' our twenty-eight members of Commission. Straining at a gnat and swallowing a camel. Shut up Candler, Hoss and John M. Moore! the last brother just now sent to me for my copy of 'Organization of M. E. Church, South.' I sent it to him. I told him to beware, or I'd rip him up the back! Oh, we're going to have a rich time and disturb the equanimity of things—specially of Hardon. Bishop, Texas.



PAULINE VAUGHAN BUILDING of the METHODIST ORPHANAGE, - MILTON W. SCOTT & CO., Architects WACO - TEXAS.

**METHODIST ORPHANAGE WORK DAY, SEPTEMBER TWENTY-SECOND**

We are asking the Methodist people of Texas to give us their earnings for only one day, September 22. We are not asking much. Help us finish the new building, as shown in the above cut. We can then open our doors to one hundred and fifty more homeless children.

Are we as a great Church doing our part toward the dependent children of Texas? There are five hundred and fifty orphan children of Methodist parentage in all the Orphanages in Texas, not including the Roman Catholic Church. How many

they have of our Protestant children I do not know. The Methodist Church, with its present equipment at Waco, can only take care of one hundred and eighty children. One-half of our children at the Orphanage at Waco come from Methodist homes. Our friends, the other Churches and lodges, are taking care of 460 of our Methodist children. We are taking care of ninety, at most, for them. Is it fair? Shall we continue to play at a work so important? We cannot shift this great responsibility to the other Churches. Think of turning over 200 homeless children from our doors last year. One hundred dol-

lars given to the new building now guarantees a home for a homeless child. Will you immortalize one hundred dollars? Then give it to our work.

The splendid work your Orphanage has done through the years demand from the Church a more liberal support. Call the roll of those who have been raised at the Orphanage and you will find scores and scores of them who are filling places of responsibility. Give us the earnings of only one day, September 22. All collections will be reported to the Texas Christian Advocate.

Send your checks to Rev. W. T.

Gray, Field Secretary, Methodist Orphanage, Station A, Fort Worth.

I thoroughly indorse Bro. Gray's plans for a "Work Day" on September 22. He is asking that every Methodist in Texas give the Home the wages of that day. As you well know, our greatest need is to get the new building finished. We are going to use the money collected in this way to complete it. Will not every Methodist do this little bit for the biggest and noblest work of our Church?

R. A. BURROUGHS,  
Waco, Texas.