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THE PUBLISHERS' NUMBER



TEXAS

OKLAHOMA

NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXIII

DALLAS, TEXAS, THURSDAY, SEPTEMBER 14, 1916

Number 6

THEN AND NOW.

Fifty years ago, November, 1866, our senior publisher, Mr. L. Blaylock, a young man in his teens, established relations with the Texas Christian Advocate. Through these fifty years the interests of this institution and of this man have been inseparable. Each is the product of the other; the Advocate has made the publisher and the publisher has made the Advocate. And how lustily each has grown under the fostering care of the other is told in the publisher's own modest way in other columns.

In the fall of 1866 four Annual Conferences assembled in Texas—the Texas, the East Texas, the West Texas and the Northwest Texas. The Texas Conference had 56 itinerant preachers, 60 local preachers, 3581 white members and 862 colored members. The East Texas Conference had 84 itinerant preachers, 75 local preachers, 5955 white members and 761 colored members. The West Texas Conference had 41 itinerant preachers, 36 local preachers, 2113 white members and 761 colored members. The Northwest Texas Conference had 39 itinerant preachers, 85 local preachers, 3870 white members and 525 colored members. These four Texas Conferences, in 1866, had 220 itinerant preachers, 256 local preachers, 15,519 white members and 3268 colored members. The four conferences contributed to missions the sum of \$304.08.

In this jubilee year of our senior publisher's relation to the Texas Christian Advocate six Annual Conferences will assemble in Texas—the Texas, the West Texas, the Central Texas, the North Texas, the Northwest Texas and the German Mission. The figures for 1916 will not be available until the fall sessions of these conferences, but the figures for 1915 will suffice to show the marvelous growth of the past fifty years. The Texas Conference has 290 itinerant preachers, 185 local preachers and 77,470 members. The West Texas Conference has 206 itinerant preachers, 100 local preachers and 39,769 members. The Central Texas Conference has 300 itinerant preachers, 289 local preachers and 79,261 members. The North Texas Conference has 258 itinerant preachers, 197 local preachers and 71,662 members. The Northwest Texas Conference has 204 itinerant preachers, 160 local preachers and 36,711 members. The German Mission Conference has 24 itinerant preachers, 16 local preachers and 1811 members. These six conferences, in 1915, had 1282 itinerant preachers, 947 local preachers and 306,684 members. These conferences contributed to missions (foreign, home and conference) \$126,712.

The educational statistics of Texas Methodism for 1866 are not available, but the

growth in our educational enterprises is as remarkable as that in our numerical strength. Our vast system of schools has been the product of unwearied labor since the day of Louis Blaylock's entrance upon the work of the Texas Christian Advocate. Rarely, indeed, has it been the lot of any man to be so intimately associated with an institution which has served as a bond of union among enterprises of such supreme value and such mighty progress. The editor joins the hosts of Methodists throughout the Southwest in felicitating our esteemed publisher that Providence has spared him to see his jubilee year as the maker of the Texas Christian Advocate.

THE DIVIDENDS OF THE RELIGIOUS PAPER.

At the Saratoga General Conference the whole question of religious journalism in the Methodist Episcopal Church was given a most illuminating discussion. The great Advocates of our sister Church are owned by the Church and are under the supervision of the Book Concern. For the quadrennium (1912-16) the Advocates of the Methodist Episcopal Church were operated at a loss of \$381,415. Such a situation brought forth a proposal for the consolidation of certain Advocates in certain great centers. The proposition was tantamount to the virtual elimination of journals which had had a long and honorable history. And of all the debates in the historic Saratoga Conference no one interested us more than the debate on "Advocates."

The debate showed conclusively that the Methodist Episcopal Church has no institutions which pay larger dividends than her family of splendid Advocates. With irresistible effect one of the speakers exclaimed, "No man can expect to apply a financial yardstick to matters of spiritual worth!" "Good results in terms of mind," he said, cannot be measured by dollars and dimes. Another speaker was equally happy and equally irresistible in his statement "that the test of any system is not the dividend, but the manhood and the womanhood which it creates."

There was simply no answer to these statements. The proponents for a reduced number of Advocates were routed by unanswerable arguments. But the defenders of the present system of Advocates in the Methodist Episcopal Church did not stop here. They not only demolished the trenches of their opponents, so to speak, but blasted them out of their underground chambers. They showed conclusively that the Advocates had been the most powerful support of the entire system of Church benevolences.

For example, the great George I. Seney Hospital, of New York, was the product of an editorial in the Christian Advocate written nearly thirty years ago. Moreover, in the very midst of the discussion of the Advocate losses a noble layman interrupted to say that because of the enlightening influence of the editorials in the various Advocates, he alone had placed in the treasury of the Methodist Episcopal Church, out of his own pocket, more money than is represented in the total loss sustained by the Advocates during the entire quadrennium. And, still further, it was admitted by all hands that the Pacific Advocate, which had lost \$9000, had been instrumental in bringing in more than a million dollars for universities, colleges and hospitals during the quadrennium. And, further still, it was admitted that the \$1,000,000 turned in for the benefit of conference claimants could never have been secured without the aid of the Advocates. Indeed, the discussion showed that the Book Concern had been able to develop its stupendous business only through the columns of the various Advocates as a huge advertising medium.

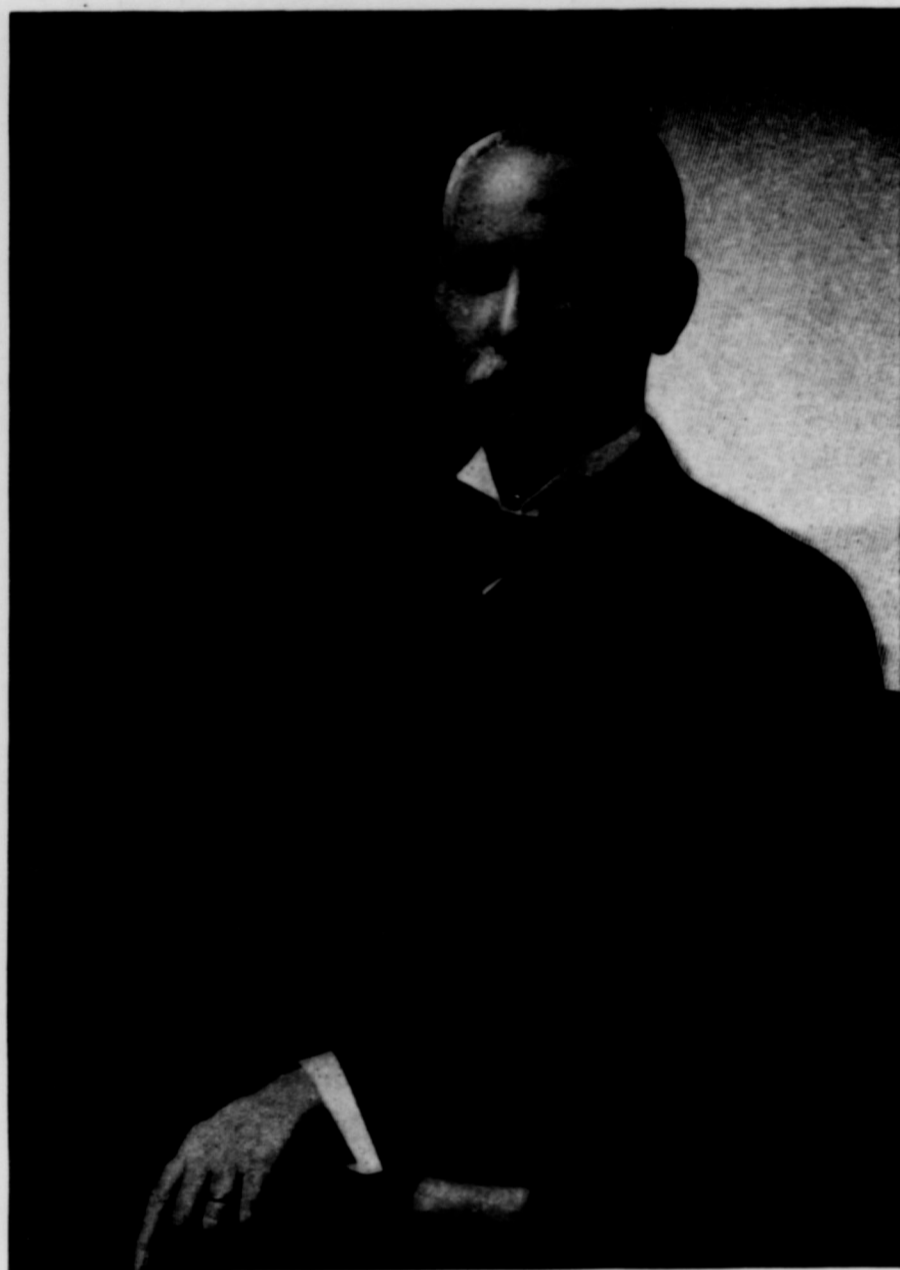
Well, who can doubt that the Texas Christian Advocate has been an indispensable factor in the remarkable progress of Texas Methodism of which we have just made recital? For a half century the Advocate has been an indissoluble bond of union in our work in the Southwest. It has been a forum in which the brethren have discussed their problems. It has been the one dependable channel of information in our varied work. It has championed without stint the cause of the educator, the missionary and the evangelist. It has opened pockets for the establishment of our great system of schools. It has stood unflinchingly for needed reform. Texas is dry in more than 170 counties today in response to the courage and prodigious labor of our sainted predecessor, Dr. George C. Rankin. Texas Methodism has grown from a membership of 15,519 in 1866 to 306,684 in 1915, and that a result so marvelous could have been achieved in fifty short years without the ceaseless ministry of the Texas Christian Advocate, no one can be found so indifferent to the truth to declare.

THE REAL MAKERS OF THE TEXAS CHRISTIAN ADVOCATE.

Much has been said in this issue concerning the place of editors and publishers in the making of the Texas Christian Advocate. The present editor gratefully and without any sort of reservation pays tribute to the long line of his worthy predecessors and to the honored publisher whose jubilee we are

(CONTINUED ON PAGE 16, COLUMN 1)

A Half Century On Texas Christian Advocate



LOUIS BLAYLOCK

A RUNNING HISTORY OF MY CONNECTION WITH THE TEXAS CHRISTIAN ADVOCATE

LOUIS BLAYLOCK, Senior Publisher

The editor has said so. I suppose it must be done. He thinks the issue of the Advocate commemorating my fiftieth year would be incomplete without a few words from my pen. To enter into the details of my connection with the paper would involve too liberal a use of the personal pronoun "I." Somehow this was always distasteful to me. But something must be said. It follows in as short form as I can write it:

A timid young man of seventeen years, on November 30, 1866, I entered the Advocate office and applied for a situation as typesetter. I had "served my time" as an apprentice and was a "full-fledged" printer—I thought. At any rate, printers were very scarce just after the Civil War and positions plentiful. If a man could "stick" type a little he was given employment. I was not right sure that I knew the difference between a comma and a semicolon, but felt satisfied the proofreader did. I would learn the difference in punctuation points from the "marks" on the proof. There was one "point" I was certain about, and that was I would receive "journeyman's wages." I was somewhat skilled in "pulling" an old Wash-

ington handpress, and had fed power presses, but was a little short on punctuation. On Saturday nights, nevertheless, I felt I was "entitled to my wages and received them at the proper time."

Rev. I. G. John (he had not been Doctored) was the editor-in-chief. He could not give all of his time to the paper. He edited the Advocate for pleasure and preached for a living. When it was possible they would put him on Galveston District. When his four years were up they would place him in a station in or around Galveston. Thus he managed to eke out an existence.

In those days there lived at Bastrop, Texas, a man whose name was Capt. Cain. He was the successful publisher of a fine country paper called the Bastrop Advertiser. He was well fixed financially and Bastrop grew too small for him. He entered into negotiations with Dr. John for a half interest in the Advocate. He disposed of his Bastrop paper and moved to Galveston. His optimism in the success of the Advocate lingers with me yet. He could see nothing in the way of making it the biggest enterprise in Texas. Though quite young then, I thought I saw disaster confronting him. But he was an old neighbor and friend of

Dr. John in Bastrop and I supposed they had talked the matter over and knew more about the possibilities of the paper than I, so I contented myself with "drawing" my salary Saturdays and letting them work out the problem—especially since they had not asked my advice or counsel. This may be shortened somewhat by stating that Capt. Cain left Galveston with more experience in the publication of a religious paper than he had a year before and with less money.

Finally, Rev. W. G. Veal was induced to enter into a copartnership with Dr. John. Rev. Mr. Veal had some money at that time, being a member of the cotton firm of Alford, Miller & Veal. And those old enough to remember back that far will know that cotton men in those days made money—and plenty of it. Let me abbreviate this part of the story some by saying that when Brother Veal "let loose" the Advocate he was a poorer but wiser man.

In the meantime Shaw & Blaylock had started a job printing plant and had contracted with the publishers of the Advocate to print the paper for them. This was about 1868 or 1869. Mr. Shaw being deprived by the war of the advantages of education concluded to sell out the business. John & Veal bought the plant of Shaw & Blaylock, giving their notes for a balance due of \$1500. This dissolved the firm of Shaw & Blaylock. John & Veal continued to publish the paper until they were both financially crippled. At this time it was announced that the paper must suspend publication. Dr. John communicated this fact to some of the leading laymen of

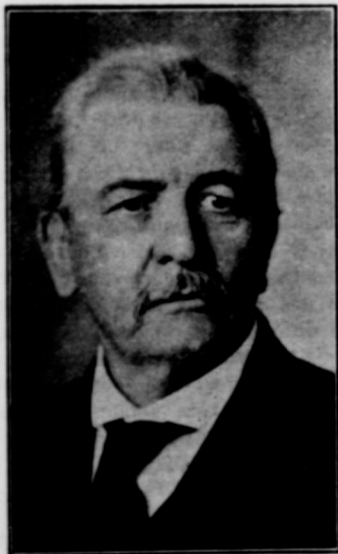
Galveston. Bishop Marvin was summoned to that city at once. He volunteered to take a collection from Methodists of Galveston. One thousand dollars was the result. Veal & John then conceived the idea of a joint stock company. The company was formed and stock sold to a sufficient amount to continue the publication of the Advocate. C. W. Hurley, who was a very successful shipping merchant, was elected President of the company. He, too, was very optimistic. He said to me in assuming the notes due Shaw & Blaylock that he had \$85,000 in bank to his personal credit and he expected to spend every dollar of that amount to make the paper "go." Stock subscriptions were paid very promptly until all the stock practically was paid up. But months passed rapidly—and the money also. At the end of two or three years Mr. Hurley came to me with this statement: "The last issue of the Advocate has gone to press. You are authorized to sell the material. If you find no purchaser store the entire plant." The company had assumed the \$1500 notes due Shaw & Blaylock. They were unpaid.

After discussing the matter with Dr. John I concluded that the easiest way out of it was to buy the plant. Though at that time I was a young Methodist, I had come to feel more than an ordinary interest in the enterprise. It occurred to me that Shaw & Blaylock might possibly make a success of it. It would be simply calamitous to Methodism to have the Advocate suspended. I telegraphed my conclusion to Mr. Shaw, who was then in St. Louis. He also felt the same interest

ocate

as myself in the paper, and therefore readily consented to undertake it. We bought the entire plant and gave our notes for the overplus of \$1500 notes we held. This was in June, 1874. From that moment for several years it would be impossible to place on paper the struggles we underwent and the anxiety we suffered. Neither of us had money. Therefore labor must take the place of capital. We set the type with our own hands, printed the paper and performed service in every other department. For the lack of time and money we mailed the paper at night and carried it to the postoffice on our backs. This saved drayage of a dollar or two and every dollar counted. More than once were we halted by policemen demanding to know what we had in the mail sacks at that hour of the night. But we "got by." We finally discovered that we would be compelled to increase our revenue from other sources. Then it was we stretched our credit to the limit and put in a large job printing plant. We had the temerity to bid on State printing, and to the surprise of our competitors received the contract. We made money in the job and book departments and spent it in keeping the Advocate going. We still had hope that we would succeed in making the paper pay its expenses. We could hope for no more. By strict economy, careful management and no end of work the Advocate has reached its subscribers every week up to the present time.

Galveston for many years was the most important and best located city in Texas. To come into or go out of Texas it was necessary to pass through that city. It was then the logical place for the publication of the Advocate. When the railroads penetrated the State conditions changed. Hence in 1887 the paper was moved to Dallas. The firm of Shaw & Blaylock continued to publish the paper until 1894, when the firm was dissolved and I became the sole publisher. A few years thereafter the Blaylock Publishing Company was chartered and that company now publishes the paper. The company is composed of myself and two sons—Louis and Willis. Louis is in charge of the Business Department and Willis looks well after the Mechanical Department—a happy combination. The business is so well organized that one man is a small factor. My presence has ceased to be a necessity. If a tidal wave were to sweep me from the face of the earth the waters would come together immediately and the business go forward as usual.



HON. W. A. SHAW.

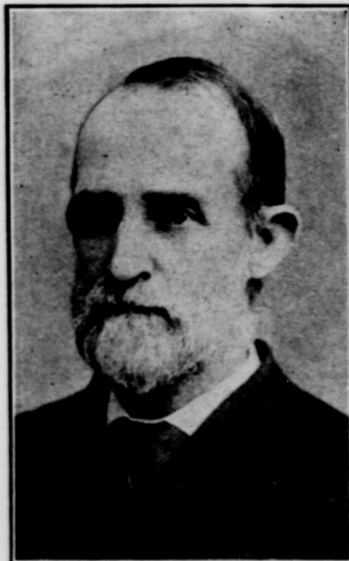
This story would be incomplete did I not "give honor to whom honor is due." The fact that the Advocate survived the trying times through which it has passed is due to the skill, judgment and untiring labor of W. A.

Shaw. He was exceedingly resourceful. When I was inclined to despair he came boldly to the front and reassured me. Occasionally it would become necessary for me to bolster him a little. Fortunately both of us never got into the slough of despond at the same time. The trouble was that either of us could have received a salary of from \$40 to \$50 a week without the responsibility of a business enterprise. But our very souls were wrapped in the Advocate and we were content with \$10 per week on which to subsist, if we could make the enterprise go. Mr. Shaw had "visions and dreams" and I occasionally had "fits." But we stuck to the job. It was, as I remember it, about 1875 or 1876 that Mr. Shaw conceived the idea of making the paper the Advocate militant. War was begun on popular vice—especially gambling. We employed a facile writer to visit the gambling dens in Galveston. He wrote a story which stirred the entire State. Dr. John was then on the district. He hurried home to stop the articles. He was satisfied Methodists would not stand for that class of religious journalism. But letters poured in from all parts of the State commending the paper for the stand it had taken. Dr. John reversed his judgment, and from that time forward was one of the leading factors in fighting vice of every shade. He was fearless and undaunted. The Advocate was felt in political circles. Politicians began to reckon with it. There is no question that Mr. Shaw began the campaign which resulted in 1887 in a vote on State-wide prohibition. He was not only helping to furnish the means to keep the paper going, but with tongue and pen fought for the cause. Perhaps no layman in Texas was ever quite so popular and forceful. Well do I remember when I first began to visit the conferences. The preachers would scan me for a while and then remark: "Well, Blaylock, I guess you will 'get by,' but where is Bill Shaw? These conferences will not run smoothly without him. Suppose you go back home and run that business and send Bill." But Bill would not go, and the preachers were compelled to endure me. Only as the older preachers passed out and new ones came in did I feel perfectly at home among them. It is not strange. When the business of a conference grew tedious some one would suggest that Shaw make a speech on "religious literature and such other subjects as might be suggested to the speaker." Then the fun began. The conference would, amidst the speech, get some jolts and "chunks of wisdom" that told for the welfare of the paper. Though W. A. Shaw was "spanked" by the same mother as this writer—we being half-brothers—it is not out of place for me to say that no purer or nobler character ever graced the Church rolls of Methodism. He made mistakes, like all mortals, but no one has ever successfully assailed his integrity or moral character. He still lives in Dallas, serene in his old age. My last conversation with him impressed me deeply. I was seeking his opinion on some political matter. His reply in substance was: "I am taking little interest in politics. I am getting ready to go hence. My Bible is my daily companion. The world has not gone my way entirely, but I am satisfied." His mistakes were of the head—not the heart. May his sun go down in great peace.

The Editors.

I have served the Church as publisher under six editors, Dr. I. G. John, Rev. G. W. Briggs, Dr. James Campbell, Dr. T. R. Pierce, Dr. G. C. Rankin and Dr. W. D. Bradfield. While Dr. Campbell was editor Dr. J. W. Hill

was associate editor for two or three years.



REV. I. G. JOHN, D. D.

Under Dr. John I started my business career. In all the years he was on the tripod I learned to love him dearly. He performed the ceremony at my marriage and said the farewell words at the grave of my mother. I was a pallbearer at his wife's funeral. I did not have the sad pleasure of attending his funeral; but his influence abides with me. His name is honored throughout Texas.



REV. G. W. BRIGGS.

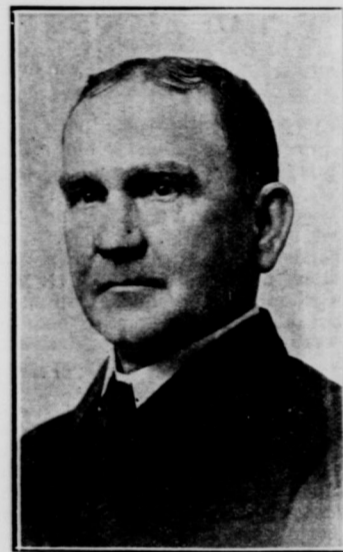
Then followed Rev. G. W. Briggs. For four years the Advocate columns sparkled. He was a born editor. He loved the work. No more companionable man was ever born. Our association was close and I esteemed him highly. As a pulpit orator he had no equal in Texas—or elsewhere for that matter. His work in the prohibition campaign of 1887 was stalwart. But few antis would meet him on the rostrum at the beginning of the campaign and none as it drew to a close. They were simply afraid of him. When I last heard from him he was in New York City. Wherever he is or whatever he may be doing he has my best wishes and prayers.



REV. JAMES CAMPBELL, D. D.

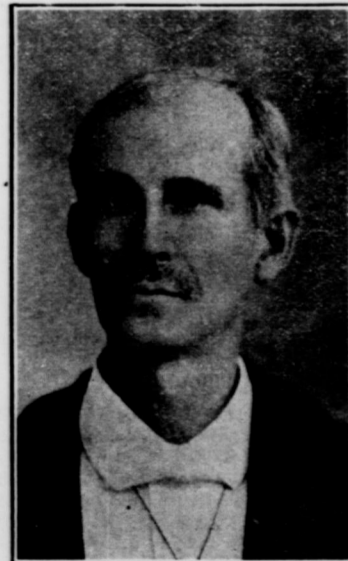
Then came Dr. James Campbell. He was with us some six years. He was my close companion. Who is it that

does not love this man? He wielded a facile pen and was felt in Texas. Perhaps the best article written during the campaign in 1887 came from his pen. He was then stationed at Marshall, Texas. I have always believed that article made him editor. What a shock it was to me at Corsicana when he requested a superannuate relation last year. He had given his life to the Methodist Church; had served faithfully and efficiently—and now he must retire. The salaries in an early day forbade the accumulation of means. He must do the best he can with the small sum provided by the Joint Board of Finance. But not a word of complaint escaped his lips. It was at his own request the relation was granted. He reared a fine family of children. But how could he do otherwise with a wife like Mrs. Campbell? Whatever success Bro. C. has achieved much of the credit must go to the wife. But I am writing about editors. I will be pardoned for digressing at this point a little. Bro. Campbell is now living at Rising Star.



REV. J. W. HILL, D. D.

During Bro. Campbell's incumbency of the tripod the invincible Rev. J. W. Hill was associate editor. No better paragrapher is to be found in this State. We all loved him. He was the sunshine of the Advocate office. Rev. E. W. Alderson was then presiding elder of the Dallas District. He dubbed Bro. Hill "The Idiot." I am not responsible for this. I think it was because Hill kept Alderson in "hot water" most of the time. Alderson loved him of course, but was afraid of Hill's keen blade. He left the paper—not because of lack of popularity as a writer, but because the paper could not stand the expense. Bro. Hill has filled the leading stations in the North Texas Conference and is now stationed at Commerce. He writes much for the Advocate and has never lost his love for the paper. He is popular with the Advocate force.



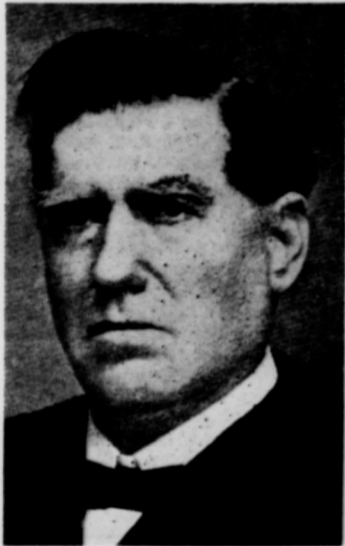
REV. T. R. PIERCE, D. D.

Dr. T. R. Pierce succeeded Rev. Jas. Campbell and was with the paper several years. Many of the present readers of the paper remember his classic editorials. They have never been excelled in any religious paper in this country. He should have written books. Personally I have never been associated with a finer character. He was a poor "mixer" and for that reason was many times misunderstood even among his preacher associates. His character was unsullied and I

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loved him much. He was "gathered to his fathers" some years ago. Peace to his ashes.



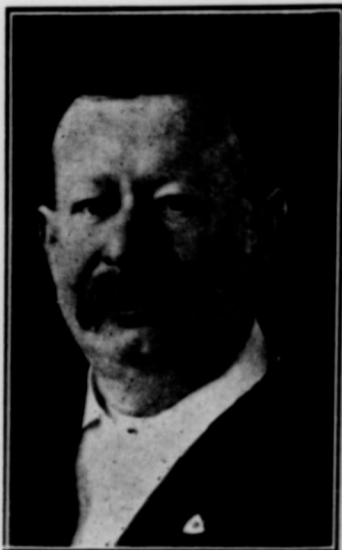
REV. G. C. RANKIN, D. D.

The next in order was the Rev. G. C. Rankin. My eyes are moistened with tears as I try to write these lines. For sixteen years we were closely associated—not only as editor and publisher, but as friends also. His rugged old soul would impress any one. It is not necessary for me to say anything about his strength and force as a writer—all of Methodism knows this. Politicians sought him. Politicians feared him. If Dr. Rankin believed he was right no power could swerve him. He knew no fear. I must speak of him as a man and brother. Everyone knows his success as an editor. Though entirely different in temperament, not one disturbing word ever passed between us. We were of one mind on the success and welfare of the Advocate. He was true and tried on all parts of the ground. He was as chaste as a woman. He was a good story teller but avoided any "smut." In short, he was one of the finest characters I ever met. Our close association was a great benediction to me. His loss to the Church and State will be felt for many years to come. We all loved him and his memory will linger with the Advocate force to the end. His tired body rests in Oakland Cemetery, Dallas. I am glad I did not wait to place flowers on his grave. I gave them to him while he was yet in the flesh, and he deserved many more than I gave. I shall look anxiously forward to a happy meeting with him "over there."



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

Soon after the death of Dr. Rankin Dr. W. D. Bradfield "ascended the throne." He is still there. The Advocate each week speaks his strength as a writer. The sentence often used in obituaries covers the case: "To know him is to love him." He is intense, energetic and knows no end to work. In Methodist parlance, when he has served "on trial" the required time he will be "taken into full connection," with the Advocate force. They have a means of gauging a man in the mechanical and business departments all their own. I don't quite understand it myself. But they usually light on the right side. Dr. Bradfield is "gaining on them," and will soon be in full fellowship. He is fast making himself felt in the journalistic field. He is one of the leading preachers and was much sought after when in the pastorate.



JAMES MADISON LLEWELLYN.

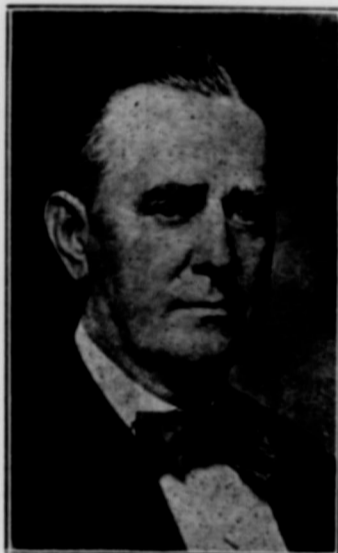
Having said this much about the editors it is eminently proper that something be written about those who have helped me to make the Advocate. Mr. Jas. M. Llewellyn, whose portrait appears in this issue, started as a boy with the paper in 1879. He has practically spent his life as foreman of the composition rooms. There is a kind of apostolic succession connected with it. The writer of this article worked as an apprentice under Mr. Llewellyn's father, as far back as 1863. Then in turn this writer undertook to "raise" his son. Mr. Jas. M. Llewellyn is known far and near as "Jim." The preachers who have met him could not dignify him as "Mr." The editors have known him only as "Jim." He is the "censor" of the whole shop. Every piece of beautiful type-setting, the placing of the articles in the columns of the paper must be attributed to him. His years of experience enable him at a glance to say whether any article, or sentence in an article is proper to be printed in the paper. In other words, he knows the business "by heart." I am glad to introduce him to our readers. He has been in the background all these years. Faithful, efficient and absolutely trustworthy, he is and has been for many, many years a desideratum to the Advocate. When asked to have his photograph taken so that a cut could be made he dissented. When we finally got him to the gallery he was so much disconcerted that he lost his necktie and did not discover it until the photograph was finished. Just look beyond this, gentle reader, and forget the absence of the tie. He is simply Jim, loved by all who come in contact with him—"true, tried and trusty."



MISS BELLE G. RAGSDALE.

Nearly twenty-seven years ago a girl applied for a position on the Advocate. I preferred a man for the extra work, but she seemed to think she could perform the duties. She was given a position for two weeks. That was all the work then in sight. From that day to this she has never missed a day, except when on her vacations. I often wonder if she will ever complete the two weeks' work for which she was employed. The preachers can tell you more about this than I can. Every preacher in the bounds of our conferences is gauged by her entirely by what he does for the Advocate. She will forgive him for one year's delinquency; but woe to the preacher who comes up the second year "with-

out a full report on the paper." Any preacher can tell you of his "fear" on approaching the Advocate table at conference with a poor report! This introduces the reader to Miss Belle Ragsdale, whose portrait appears in this issue. She is a graduate of Southwestern University and was valedictorian of her class. She is in charge of the Subscription Department. No one loved her more than did Dr. Rankin. He used to jocularly say, in introducing her to people: "We can't get along without Miss Belle—and we can't get along with her!" I will have to refer you again to the preachers. I may add in conclusion that I humbly trust she will not be able to complete the "two weeks' work" for which she was engaged nearly twenty-seven years ago—at least during my connection with the Advocate.



A. T. WILSON.

Some thirty-five years ago there appeared at the Advocate office a young man small of stature who desired work of some character on a newspaper. After looking him over we concluded to give him a trial. At that time we were publishing an afternoon paper in Galveston. There was to be a legal execution of a negro in Austin County. While he was engaged in soliciting subscribers for the Advocate and Evening Journal at Richmond, Texas, he heard of the matter and deemed it his duty to report the hanging. For the nonce he forgot he was on the Advocate and devoted his time entirely for a day or two to the Evening Journal. I am now writing about Mr. A. T. Wilson, who is in charge of the Advertising Department of the Advocate. I will let him tell the story of his visit to Bellville, the scene of the hanging, in his own language:

"While at Richmond, the first stop on my trip, I learned of a hanging to take place at Bellville in Austin County the next day. In company with Cad Nation of the Nation, Richmond's leading paper, I boarded a freight train for the scene of the hanging and did my first reportorial work. Sam Williams, a negro, was to be executed for the murder of an old German woman. I visited the condemned man in the death cell early in the morning and received from him a statement, admitting his guilt which I sent to the Evening Journal. Sam was permitted to make an address as he stood on the scaffold and just before the black cap was pulled over his head—as he recognized friends in the crowd he called them by name and admonished them to profit by his fate and lead better lives. Turning to the sheriff, who stood by him, he bade him good by and thanked him for his many acts of kindness. Then turning to the lawyer, who had defended him, he said, 'Good bye, Marse John; you did the best you could, but couldn't save me. God bless you, Marse John; its no telling when you is gwine the same way.'

"I recall when I sent in my story to the Journal, I started off by saying the 'Villain, mounted upon a fiery, untamed steed, bore down upon the defenseless woman and slew her.' J. L. Watson, afterwards owner of the Houston Post, was at that time working on the Brenham Independent and was also reporting the hanging. He was like myself, a novice in the business, so fell for my story. It appeared as written in Watson's paper, but was edited on the Journal."

After serving a few years with the Advocate Mr. Wilson left us for other

fields. As the years rolled by he naturally gravitated back to "his loved employ" on the Advocate. He is a Methodist and works at it in South Ervay Street charge, this city. If you want to know his value in that line of service ask Rev. S. A. Barnes, the present pastor, or Rev. W. D. Thompson, the former pastor. Mr. Wilson is making good in his position. When once you are in his "clutches" he will get the advertisement if you have anything to advertise.

I know I will be pardoned for giving space to those who have so nobly and intelligently stood by me in all the years ago. They have been loyal and helpful—carrying more than their part of the burden, and I wish to extend to them my sincerest thanks and great appreciation of their services. Printers galore have been with the Advocate in all these years and many of them are now occupying responsible positions throughout Texas and elsewhere. I esteem it a great pleasure to say that so far as I know they are all my friends.

And then I must not forget to mention the preachers of the five Texas conferences. Without their hearty co-operation and support my work would have been in vain. They have been instant in season and out of season, never forgetting that the Church Organ is an essential factor in the success of Methodism. It is often asserted that preachers are poor business men. This has not been my experience. A man with brains enough to preach the gospel must necessarily have business ability. It is a great source of pleasure to me to number them all as my friends. If I had fifty years more to live I would not change my associates.

The last to mention are my two sons, who are too timid to permit me to print their pictures. They have both been intimately associated with me for the past fifteen years in the conduct of the business and are by experience and skill eminently qualified to succeed me in the business.

Pardon a final word. I have often, amid financial embarrassments, wondered why I continued with the Advocate. I have been offered interest in successful enterprises. I have been guaranteed five thousand dollars per annum when I was not making salt on the Advocate. My reply invariably was: "I would rather publish the Advocate for my 'salt' than make money on any other enterprise." I can account for this only from a Providential standpoint. The burden of my mother's prayers was naturally for her boys. Many times over have I heard her pray: "Lord, make these boys useful instruments in thy hands for the accomplishment of good in the world." The prayer assumed to me a stereotyped phase; but as the years have come and gone I have realized that my mother's prayers were answered in keeping me with the Advocate—a channel where I could do more good than any other in the world.

The story is a long one, but fifty years is a long period. I have seen Methodism make wonderful strides in these decades. Few preachers are left who were in the ranks in my early life. But, strange as it may seem, I still feel as great an interest in each issue of the paper as I did when I first began its publication.

TWILIGHT AND EVENING BELL.

There are those who make a botch out of old age. To be jealous of the oncoming generation is apt to make one sour and morose. Such unfortunate ones weep over the degeneracy of the times and always recount the days when they were young. There are others who have caught the heavenly light. They linger with us like the afterglow of a summer's sun. Such a life can only fade in

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glory behind the western hills. Victor Hugo declared a wise man never grows old—he only ripens. Time will some day put his finger upon us all. The dulled ear, the failing sight, the lapse in memory, the uncertain step—these can never be a mark of disgrace, for the Blessed Book says, "At evening time it shall be light." Age can transfigure—it can petrify. Age can make the closing days one perennial spring—it can make of life a stagnant pool. For fifty long years the readers of the Advocate have known Louis Blaylock—that sunny soul. He has ripened sanely and his face has always been full of benediction. Out of a rich and full experience he has always strengthened the toilers in the field. These toilers, one and all, some of them through many years, whisper again to the old veteran the very note that has always made his life-song a charm to us—

"And grant me, swan-like, my last breath to spend in song that may not die."

J. MARVIN NICHOLS.
Dallas, Texas.

IN APPRECIATION.

Mr. L. Blaylock, Dallas, Texas.

Esteemed Friend: Fifty years! A half century spent in advancing the highest ideals and the greatest truths ever offered the world by Jehovah. Such is the record now won by you, an unassuming servant of the Master and His Church.

And still the work is unfinished and the task is incomplete. But bright years yet lie before you, with many efforts still to be noted ere the resting place be reached and the labors done.

I would not reserve for your bier the flowers I would bring, nor for your epitaph the words of love I would speak. I choose to offer them while yet you live, in commemoration of the Golden Anniversary of your honored career.

I have not come with you all the way. I can never overtake the lead of fifteen years, but I can go back thirty-five years to my first connection with you and in doing so I would forget the interim I labored elsewhere. It would indeed be a gratification to me, were I privileged to record thirty-five years of continuous service. But the years of endeavor in other fields have made me appreciate you the more, so, after all, the interim is not without its compensation.

In retrospect, memory wanders back to the old Advocate office in Galveston. Here flitters before me the nomadic but courtly Glenn Wright, the sweet-tempered and gentle Thomas Evans, the sturdy old Jack Llewellyn and the saintly Dr. I. G. John. They have all passed to their reward. "Peace be to their ashes." Then there was the virile W. A. Shaw, of your own blood, strong of will and mighty of intellect. He is yet in the flesh and though feeble in step is strong in mind. And what of "little Jimmy"? He is now our "Jim." A chip off the sturdy old Jack whose mantle he worthily wears. What would we do without him? Yes, I was there thirty-five

years ago and you were there and "little Jimmy" was there and now, just we three are here, in service, to answer "Present" when the roll is called on your Golden Anniversary.

In congratulating you, I must also congratulate the cause that claimed you and the medium through which your labors have been and are still being performed. The pulpit is the voice of the Church, while the press is the preserver in history of its achievements. Honor is due the laborer in either field. You have achieved the highest honor. You have not only through the printed word promulgated the truth, but by the spoken word have lived it and your reward is the love and respect of your fellow man on earth and an assurance of acceptability in the sight of God.

These heartfelt words are not idle words; I render them in earnest appreciation of one I esteem as friend. Sincerely,
A. T. WILSON.
Dallas, Texas, Sept. 8, 1916.

FROM AN OUTSIDER.

Texas Christian Advocate, Dallas, Texas, Mr. Louis Blaylock, Publisher.

My Dear Sir: I hope I may, without breach of good taste or seeming intrusion, be allowed to express, together with the great body of Texas Methodists, my congratulations and real joy at the completion of your fiftieth anniversary with the Texas Christian Advocate; and especially my admiration and regard for its publisher, Louis Blaylock, who during this half century has steered its course through many troubled and dangerous waters, and brought it to its present state of perfection and usefulness.

It is no small task to run successfully a religious journal, and the Advocate, I am sure, would not look back upon so successful and unbroken a career, and would not today look upon so large and worthy a paper had it not been for the devotion, sacrifices and business ability of Louis Blaylock.

During nearly twenty years of this time Mr. Blaylock has published the Christian Courier, the Texas organ of the Disciples of Christ. During five years of this time my son, C. G. Shelburne, and I owned and edited the paper. And I want to say that Mr. Blaylock was not only a good publisher, but that he was courteous and considerate, and was a real friend to us and the paper. His long struggle with the Advocate, especially in its earlier days, gave him a sympathetic heart for the man who tries to run a Church paper; and in times of financial trouble we would go to him, and he would say, "Yes, I understand; I have been through it all."

While we cannot hope for Mr. Blaylock fifty years more of uninterrupted connection with the Texas Christian Advocate, we do wish for him many more years of health, happiness and prosperity; and we wish for the Advocate that it may round out a good century of worthy life; and that in the next fifty years there may be proportionately as great advance in the growth of the paper and its increasing usefulness. Cordially and truly,
CEPHAS SHELBURNE.

SEMI-CENTENNIAL OF LOUIS BLAYLOCK AS
PRINTER AND PUBLISHER OF THE
TEXAS CHRISTIAN ADVOCATE

REV. J. H. McLEAN, D. D., Dallas, Texas

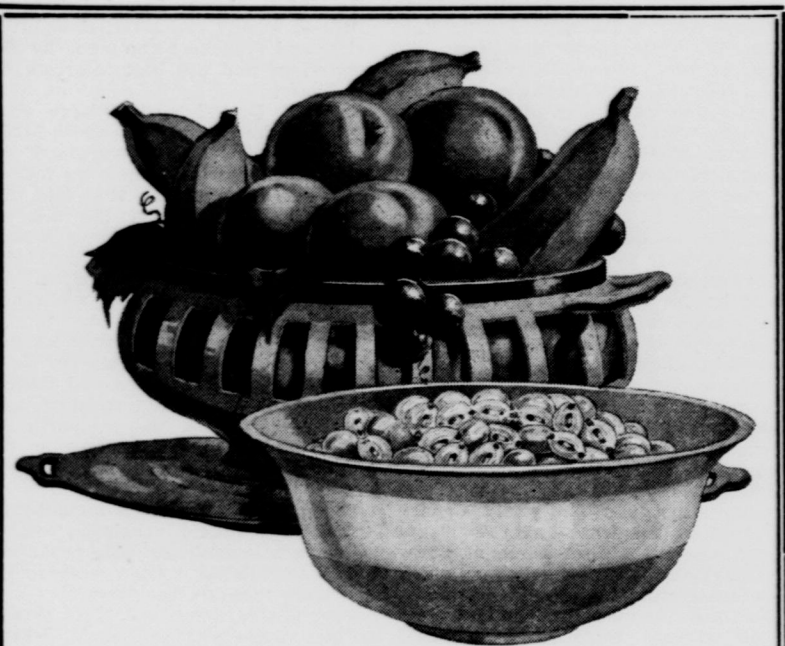
On this eventful occasion the Methodist Church in Texas is to be complimented upon having had in its employ one who for fifty consecutive years has received its endorsement and approval in the publication of its Official Organ, and the publisher, likewise, is to be congratulated upon his long, faithful and acceptable service in this important department of Church work.

Brother Blaylock has had more than a pecuniary interest in the Advocate. He loves the Church, her ministry, membership, institutions and missions, and by reason of such devotion comes to this good hour a highly esteemed and honored layman.

The first we know of a "Texas Christian Advocate" is in 1847, owned and edited by Rev. R. B. Wells, Brenham, Texas. Within a year the paper changed hands, becoming the property of Rev. Orceneth Fisher, and was moved to Houston. A movement to

establish a paper under the immediate ownership and control of the Church resulted in the establishment of the Texas Wesleyan Banner at Houston, with Rev. Chauncey Richardson as editor. The first issue was about February, 1849.

Doctors Fisher and Richardson ranked with the ablest preachers and best writers of their day. In 1851 Dr. Richardson was succeeded in the editorship by Rev. Rottenstein; and in the summer of 1853 Rottenstein was followed by Rev. Simon B. Cameron, who died of yellow fever soon after, and J. A. Hancock took charge of the editorial management of the paper. At the General Conference of 1854 the name of the paper was changed from "Texas Wesleyan Banner" to "Texas Christian Advocate," its location changed from Houston to Galveston, and Rev. C. C. Gillespie elected editor. Here the writer's personal knowledge of the paper begins. In 1855 the paper had about two thousand subscribers—hitherto it had less than one thousand. At the Gen-



Any Fruit
Needs Puffed Grains
As Shortcake Needs Crust

Has anyone who reads this failed to try Puffed Wheat or Rice with fruit? If so, a surprise awaits you.

Fresh fruit, like sauce, is better with a crust.

That's the reason for tarts and pies and shortcakes—to mix a cereal crust with fruit.

With fresh fruit the way to do it is to mix Puffed Grains in the dish. Then you get the blend—a fragile, flaky, toasted crust that makes the fruit doubly-delightful.

Almond-Flavored Bubbles

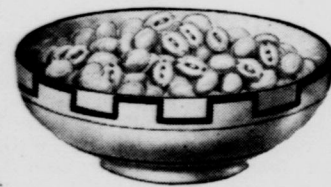
Puffed Grains in the making get terrific heat. And that gives them a nut-like taste.

They are steam-exploded—puffed to eight times normal size. That makes them thin and crisp.

Never was a crust so flaky, so porous. And never one with such fascinating taste.

Puffed Wheat *Except in Far West* 12c
Puffed Rice 15c
Corn Puffs — Bubbles of Corn Hearts — 15c

Modern housewives, more and more, are serving grain foods in this way. Puffed Grains are made by Prof. Anderson's process. Every food cell is exploded. The whole grains are fitted for easy, complete digestion.



Puffed Wheat is 100 per cent of the wheat. White flour is but 40 per cent. In Puffed Wheat, with its blasted food cells, every atom feeds. So with Puffed Rice.

Make them more than breakfast dainties. Serve them in every bowl of milk. Let hungry children eat them dry like peanuts.

There is no other way to make wheat or rice into foods that compare with these.

The Quaker Oats Company

Sole Makers

eral Conference of 1858 Rev. J. E. Carnes was made editor, with Rev. Jas. W. Shipman as publisher. Of the worthy laymen that generously assisted with their means in the early publication of the paper honorable mention should be made of Mr. Chas. Shearn, of Houston, and Mr. David Ayres, of Galveston.

For two years the Advocate was suspended during the war between the States, but reappeared in half sheet issue in 1864—Carnes editor and Houston the location, Galveston being held by the Federals. In 1865, upon suspension of hostilities, the paper was returned to Galveston, with Rev. H. B. Philpott, an able writer and preacher, as editor and Capt. Grant as publisher. But little was done, however, until the meeting of the General Conference in 1866, when Rev. I. G. John became editor, and about this time Brother Blaylock was employed in the publishing department of the Advocate, and a few years later, under the firm name of Shaw & Blaylock, became publisher, which honorable relation he sustains today, Mr. Shaw having retired in 1894.

As already stated, my personal knowledge of the Advocate and its editors began in 1854 with Dr. C. C. Gillespie as editor—a sprightly writer and attractive preacher. He was followed in 1858 by Dr. J. E. Carnes, a profound thinker, metaphysician, logician, able writer and preacher. In 1866 Dr. I. G. John was elected editor, an excellent man of pleasing manners, racy writer, good preacher, courageous in opposing sin, especially in its grosser forms. It was while he was editor this writer became a member of the Joint Board of Publication of the Advocate and for nineteen years served in this capacity, involving the editorship of five editors.

In 1884 Dr. John was followed by Dr. Geo. W. Briggs, one of the leading preachers and writers of the Church—eloquent and graceful.

In 1887 the Advocate was moved from Galveston to Dallas, a more central and better distributing point.

In 1888 Dr. James Campbell became editor—a sturdy character, thoughtful writer and preacher, who stood by his convictions and the best interests of the Church.

In 1894 Dr. Thos. R. Pierce succeeded to the editorial tripod—a lover of books and dogs—unsurpassed as writer and preacher—knew no fear—and woe to the Uzziah that laid his sacrilegious hand upon the ark of Methodism, or to those who would ensare the feet of the unwary. He could rival Addison in diction, or Demosthenes in phillippic, when occasion required.

In 1898 came another valiant knight of the quill, the redoubtable Dr. Geo. C. Rankin, who knew men and things—a forceful writer and speaker—aggressive—assaulting the ramparts of iniquity, and a fearless defender of home and State, and will not soon be forgotten.

The next is the present incumbent, Dr. W. D. Bradfield, scholarly, consecrated, gentlemanly, an able preacher and accomplished writer, embracing in a large measure the virtues of his worthy predecessors, and gives promise of a successful and useful editorial career.

All honor to the men, living and dead, editors and publishers, who have brought the Advocate from humble beginnings, its day of half-sheet and one-sheet issues, three to nine hundred subscribers, to a front place in religious journalism, of sixteen pages of the best printer's art and a weekly issue that has reached above 30,000 copies. But of all those who have contributed to the growth and prosperity of the paper none are more deserving of signal mention than the senior publisher, Louis Blaylock, whose semi-centennial of continuous service we commemorate with this issue of the Advocate. We should not in conclusion overlook the junior members of the Blaylock Publishing Company, who give promise of like service, and the inevitable, indispensable Miss Belle, the cyclopedia of the Advocate office.

be stopping with my old Palestine friend, George F. Alford. He and Veal are partners in business. He will be sitting by me. I say, George, I have not a cent in the bank. If I draw a check at ninety days will you honor it and keep it till I can pay it. "I certainly will." I wrote a check for a hundred dollars. My salary is three hundred dollars per. I have no parsonage, but I will soon have a wife. All the Methodist preachers in Texas give liberally. Before the year ends the Advocate will be out of debt. It will be the property of Shaw and

Blaylock. They will take all risks. They will live to see it the greatest paper in Southern Methodism. Shaw will retire bye and bye. Blaylock will hold on to the Jubilee. He will be one of the first citizens of Dallas. He will be honored in the municipality, which will be the chief city of Texas. He will be among the first, socially, morally, financially and as a leader of the First Methodist Church. He will celebrate his jubilee in the Advocate along with that of the Central Texas Conference. We will all delight to do him honor.

KNOWING THE ADVOCATE FOR SIXTY YEARS

REV. I. ALEXANDER, D. D., Henderson, Texas

You ask me to write an article of about one column. That is more than I know of any one subject; so you very wisely and generously give me large liberty. You will not hold me responsible for dates; I am sadly deficient here. I have made a record of very few things which have transpired during my life. This I regret and I am ready to promise, if they will start me out again a young junior preacher, to pursue a wiser course. I have never been a writer. I regret it. I never wrote but one sermon in full, and did not like that one, but rarely attempted to preach a sermon till I had reduced it to notes more or less extended—generally less.

Two events I can never forget. One is, when I was born, young as I was at the time, I never forget that I was born July 24, 1832. The other is that I arrived in Henderson, Texas, July 16, 1854. You will see at once that much connected with the Advocate I have either forgotten or have never known. I have seen and recollect enough to know that from an humble beginning it has advanced slowly to its present commanding position, meeting the demands upon it fairly well at every stage. A little bit of its early history I do not know. My definite knowledge of the Advocate dates from the fall of 1855; and that definite knowledge consists in seeing the editor and hearing him preach in this town on his way to conference held in Marshall in the fall or winter of 1855. His audience pronounced him an able preacher of versatile talent.

I have been a constant reader of the Advocate since the spring of 1856 and find it more interesting today than at any former period. It is impressing a class of men now that it never impressed before, at least in the way it now impresses them. Under the knightly Dr. Rankin an unusually large number read the Advocate because they admired it and were profited by it; another considerable class read it because they feared his trenchant criticisms and, from selfish interests, must know what he had to say on current events. Dr. Rankin was a great editor and made a great paper for the common people, just what he aimed to do and what the times demanded.

But the times are changed and we are changed in them. The Advocate is meeting the changed conditions most ably. Your present editor is proving himself a veritable master of the hard task to which he is called. If his writings have failed to inspire a more spiritual influence into both pulpit and pew, the fault is not his. While he is infusing a better life within the whole Church, he has shown a strong hand to deal with enemies without. In these times of stirring events, we are glad the Advocate is able to meet and discuss these various interests with the ability it has shown. We rest on the Advocate and feel that our interests are safe in its hands. It is evident that the Advocate has ad-

vanced from a very ordinary publication, resting on quite an uncertain basis, to a strong and vigorous publication, the equal of any like enterprise in the whole Church, resting on a financial basis unequaled by that of any other Advocate within the whole Southern Methodist Church. Its editors from the beginning have been men of great ability, some of them men of very fine ability; yet, for some years, its progress was slow and uncertain. How to sustain it was a problem to be solved at almost every Annual Conference. Finally, by good luck or good providence, just as one may please to term it, Shaw and Blaylock became responsible for the publishing and financing of the paper. We did not know it, could not know it then, but then and there was laid the solid foundation for the future development and great success the Advocate has achieved. At an early date Bishop McTyeire saw the situation in its true light and told the East Texas Conference at its session in Longview that no other Advocate in the whole Church had such a basis on which to rest. First came Shaw, and he added much in those earlier days to the prospects and future development of the Advocate. He said many profitable things and with his partner planned wisely for the future of the paper. I must ever remember Bill Shaw affectionately for his wise and generous work in those days when we so sadly needed a mind to think and a hand to aid. Then came Louis Blaylock of more staying qualities. May he stay forever! Much is due to editors of the Advocate, especially to Dr. Rankin and our present editor, but more is due to Blaylock than to any other man, or perhaps to any score of men in the Connection. We can well afford to acknowledge the merits of one who has done so much for us. I know the preachers have been wise, devoted, and worthy, and have done a vast deal for the strengthening, up-building and expansion of their great Advocate, for which another generation will give them full credit. But it may yet be developed that all the wisdom is not confined to them nor all the piety to the pulpit; that some little merit has at last found its way into the pew. Without this hearty co-operation of pulpit and pew it is likely the Texas Advocate would not today be dispensing the gospel to the people of Oklahoma and New Mexico. This expansion of the field is a great blessing to all parties interested. It gives our great editor a wider field, a greater audience, a greater variety of interests to conserve, and thereby makes him a broader man and a better and wiser editor for his home people as well as for others. But are you sure that we have yet seen the end? May we not hope from the love letters passing between our editor and Miss Arkansas that the brilliant Texas editor may yet be called to serve as chief pastor for Arkansas as well as for Texas, Oklahoma and New Mexico? Long live the Advocate and all connected with it!

TO THE FUTURE HISTORIAN OF METHODISM

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

One of the most important questions at this conference is, What shall we do about the Advocate? That paper has had a chequered career. It seems to be a necessity to the progress of the Church and yet the Church is unable to carry it. It started on its mission away back yonder in the fifties. Fowler, Alexander, Josiah Whipple, William C. Lewis, H. S. Thrall, and other pioneers have worked for it, prayed for it, secured subscriptions for it, written for it and yet it exists but fails to prosper. We have gotten so that we consider it as a sort of mendicant. Essential to our success, but still a mendicant. There is a new editor here now and many think he will make it go. We will hear him tomorrow. The name of him is Isaac G. John. I understand he is from Indiana, but has been in Texas ever since he was a boy. He has attained some notoriety as a man of energy and resources. Brother DeVilbiss will tell us missionary night about Brother John mistaking a cactus for an Indian, and creeping up on it and shooting at it. He hits it in the head, but the Indian refuses to fall down and die. When the boy preacher discovers his mistake he will laugh at himself and tell it. Well, Brother John will be D. D. after a while, will edit the paper for many years, will be known throughout the Church as a tireless worker, a well poised man, a pure and loyal character, and great missionary secretary. He will organize a missionary bureau, the first in the Church. He will represent the Advocate in the conference room this morning. I want to hear him. As usual the paper is in hard lines. The war has destroyed its resources except its "good will." So far as the Church is concerned it has never had much of that. It is in debt. The editorial work of Orceneth Fisher, H. S. Thrall, C. C. Gillespie, J. E. Carnes, and other giants has gone for nothing, save they have kept it alive not with money but with self-investment. Alexander, Lewis, Josiah Whipple, Thrall, Philpott, and others have come to the rescue and prevented bankruptcy. It lives by the grace of its friends. It is now printed and mailed by two boys, half brothers, W. A. Shaw and L. Blaylock. They were

raised up on the Colorado near Austin. They have grit and grace, but no greenbacks. They are working on starvation wages. The Advocate owes Alexander and his friends hundreds of dollars which it cannot pay. It has not one cent to pay with. It is not a legal but a moral obligation. I will here that phrase again. The Church must not allow its friends to go to the wall. We must reimburse those heroic pioneers for their losses on the Advocate. "Let us make an assessment." "No we won't do that but every preacher will take a collection." We will do that. And we will learn to our sorrow that there is a difference between a conference resolution and a conference collection. Mood will come to Texas shortly. A great idea will be revealed to him "in thoughts from the visions of the night." Texas must have a system of correlated schools, culminating in a university.

He and Dr. John seem to have become as David and Jonathan. The Advocate will work for the Mood ideal. Mood will help pull the Advocate out of debt. There is a galaxy of young Methodist business men in and around Galveston who have a vision of the future. Norris, Alford, McLemore, Hurley, Davis, and others.

Veal and John will take over the paper for the present. Veal is a rustler. The Advocate will continue to work Shaw and Blaylock on starvation wages for three years longer. The trustees of the embryo university and the owners and vouchers for the Advocate will meet in Galveston, with the Texas Conference. John and Veal will have done their best.

A crisis in Methodism will be here. The Advocate will be on its deathbed. Conferences will advise to kill it and put it out of its misery. Bishop Marvin will be in the chair. Doctor John will come forward and tell us that the two boys, Shaw and Blaylock, who have been running the mechanical part of the paper will take it and run it for what they can make out of it, provided the Church will pay off the old debt. A whirlwind campaign must be started at once. We will take the first collection the next day in the conference room at Galveston. Bishop Marvin is past master in the collection business. He will make the appeal: Rapano's ghost will be his illustration. He knows preachers. I will

WHAT HAS THE TEXAS CHRISTIAN ADVOCATE DONE FOR METHODISM IN TEXAS

REV. GEORGE S. WYATT, Stamford, Texas

Nearly forty years ago I landed in Texas and located at Grandview in Johnson County. I had hardly gotten things arranged so as to be able to occupy the house in which I was to live before my attention was called by the preacher in charge, W. R. D. Stockton and his junior preacher, Cornelius Rowland, to the Texas Christian Advocate. The Advocate

was then edited by Dr. I. G. John, and published by the novices, L. Blaylock and W. A. Shaw, at Galveston. The first time I heard a plea made in public in behalf of the Advocate was at Hillsboro at a District Conference in 1880. It was made by Dr. John, in which he related an incident, disclosing something of the trouble he was having with his raw publishers. He said he had turned

take all risks. it the greatest thodism. Shaw bye. Blaylock iblee. He will zens of Dallas. the municipal- chief city of nong the first, cially and as a thodist Church. jubilee in the at of the Cen- We will all or.

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inary publica- an uncertain rigorous publi- like enterprise resting on a ed by that of thin the whole urch. Its edit- ng have been some of them ; yet, for some slow and un- ain it was a ; almost every ally, by good e, just as one haw and Blay- for the pub- the paper. We not know it was laid the future devel- ss the Adv- an early date e situation in e East Texas in Longview in the whole on which to and he added days to the velopment of many profit- partner plan- of the paper. Bill Shaw af- and generous we so sadly and a hand to Blaylock of May he stay to editors of to Dr. Rank'n but more is o any other any score of We can well he merits of ch for us. I e been wise, have done a thening, up- f their great ther genera- credit. But that all the them nor all hat some lit- und its way this hearty id pew it is e would not gospel to the New Mexico. id is a great terested. It rider field, a r variety of and thereby a and a bet- is home peo- But are you en the end? love letters or and Miss t Texas edi- rve as chief well as for ew Mexico? ind all con-

in an obituary to be set up and published, in which the writer of the obituary had said concerning the deceased, "that it was a rule with him; that it was better to wear out, than to rust out;" but imagine his chagrin when he read the obituary as it appeared in the paper, Shaw or Blaylock (I have forgotten which one he said did it) made the writer say: "It was a law of the deceased, "That it was better to wear out than to leak out." But the publishers were wide-awake, energetic young men and soon mastered their profession, and, instead of being a trouble to the editor, became the greatest factor in making the paper what it is today—one of the best religious papers in all the family of Church papers.

In those days it was accepted without debate that no person in Texas could be an intelligent, well-informed, loyal Methodist without having in their home the influence and knowledge which the Texas Christian Advocate brought on its weekly visits. The preacher believed it, and boldly said so, both in private and public. So all first-class Methodists took the Advocate. (Let me whisper this in your ear, and read it.) So the pastor discovered that his people had so informed themselves that they were capable of conversing on the great movements and needs of the Church. He did not have to go through the process of instruction, as though he were the instructor in a kindergarten, in order to make his people understand what the Church was doing and what she needed in money and men in order to succeed, for they already knew and discussed the matter among themselves.

This pastor has had the head of the home to say, with out even mentioning the subject himself "Wife and I have decided to do so and so," regarding certain movements in the Church, "and we want each child to do his or her part, for we want to train them in their early years to always help the Church in her great work." No pastor ever dreamed of being turned down on any reasonable demand by the members who took the Advocate and read it. This pastor meets men and women today in the Church who were brought up under the conditions mentioned and they are as true to Christ and the Methodist Church "as the needle to the pole or the dial to the sun." An observant pastor could always tell when the time of family prayers came whether the family was an intelligent, well-informed Methodist circle by the way the children behaved at that hour. I have been in homes where the Advocate was not taken, and, if you succeeded in getting the children into prayers at all, you would have to drive them in like you would the wild horse of the range, and maybe you could not do that at times, and the children would play circus all the time you were trying to talk with God about the religious and material interests of the family.

For nearly forty years I have watched as closely as I was capable what the Texas Christian Advocate was doing for Texas Methodism, and I must say that now, as I am trying to place before my mind and yours the entire result, so far as I have been able to comprehend it, it appears to me to be marvelous, for which the Methodists of Texas should be devoutly thankful and grateful:

First. The Advocate has never given an uncertain sound on the great fundamentals of Methodist doctrines and polity. In the midst of the seething, hissing pot of Higher Criticism it has stood unswervingly by the old Book, and hence by the standards. The clarion notes of John, Briggs, Campbell (with Hill as associate editor), Pierce, Rankin and Bradfield editors, have never given anything like alarm that the Bible was not genuine and authentic; that the story of the creation and fall of man, the incarnation and divinity of Jesus Christ, salvation by faith through the merits of the Son of God, eternal life for the faithful and everlasting damnation for the finally impenitent, needed to be more thoroughly investigated and restated. As a great force and power the Advocate has stood like the eternal hills unmoved for these important doctrines of our Church. In like manner has it stood for the polity of the Church. The wonderful itinerant system with its wise time limit, the Episcopacy as our Church holds it in contradistinction to the view of our brethren of the North, the presiding eldership, have all fared well at its hands. Now,

who can estimate the blessed and wholesome effect of the weekly visits of the Advocate in its quiet but powerful influence upon the thinking and the forming of religious habits on the part of our people in these two all-important matters of our beloved Church? The Advocate has not only aided in holding our people to these fundamentals, without which it is impossible to have a strong stalwart Christian character, but it also made the work of the faithful itinerant preacher easier.

Second. In all my years of acquaintance with the Advocate it has never raised its voice only in the most persistent advocacy of loyalty to the Church. Through its influence many preachers have been able to "pull through" in the face of apparent impossibilities. There are untold numbers of men and women, who, notwithstanding there have been discordant notes sounded here and there from a few pulpits, and from some in the pew, have been kept loyal to the Church through the training received through the teachings of the Texas Christian Advocate. They have stood by the pastor, paid his salary and oftentimes gone down into their pockets and paid more than their rightful share to keep the conference collections from coming up short. Religious patriotism and love for and loyalty to their Church so burned in their souls that they had rather suffer financially and otherwise than to see their pastor and Church embarrassed by short collections. Pastor nor people can ever be sufficiently grateful to the Advocate for this part of its great work; nor will any man ever be able to furnish the figures that will be competent to estimate the good done to the great body of the Church in Texas.

Third. The good that the Advocate has done in the influence wielded over individual life in the formation of a beautiful Christian character can never be told. You might as well try to tell in words the wonderful effect of the sun's rays upon the tuft of grass, the shrub or tree. You know the effect is there, but you cannot follow the penetrating silent rays as they are doing their gracious work and tell just how they have succeeded. Thus the Advocate has gone out from week to week preaching the necessity in individual life of genuine and thorough repentance, of a faith that knows no refusal at a throne of mercy, of a religious experience that is clear and satisfactory that we have been born from above, and of the witness of the Spirit to the fact, of holiness of heart, "without which no man can see God." In the quiet hour around the fireside, with the family all present, many of our people have read such articles from the pens of our editors and other strong writers, and as they read their souls have been fired with an inspiration for a better life, a life on a higher plane of Christian living; and there comes to the father or mother as they lead the little circle in prayer a fervency and urgency in behalf of themselves and their children that they had not known before, and maybe that night at prayer one of the boys surrenders his heart and will to God to become a preacher, or one of the girls puts herself on the altar to be a missionary. All the family go to bed happy in the high purposes formed and awake praising God, starting on a new life of devotion and service to God. God alone can reveal to us the effect of the faithful Advocate on the individual and family life.

Fourth. Time would fail me to tell of what is done for the Church in Texas by the Advocate through its "Woman's Page," fostering one of the most powerful arms of our service, and allowing them through this page to become so thoroughly familiar with the methods of each individual auxiliary that each can have the benefit of the other; through its "Epworth League Page," kindling anew and new fires in the hearts of our young Leaguers and leading them on and upward to greater and higher things for God, the Church and the world; through the missionary intelligence disseminated, acquainting the Church with our missionary movements and achievements and putting upon the hearts of our people the necessity for greater liberality towards our missionary operations, and frequently by appeals for more laborers in the fields already opened, and in those that are opening, induce some boy or girl to whom God has already spoken to give themselves unreservedly to

the missionary work; through the information sent out regarding the Church's marvelous educational work in the State. Where can you find one factor that has done more in bringing about the great success that has attended the Church's efforts along this line of her work? Last but not least, through its "Sunday School Page," employing expert men to edit this page that the Church might have the very best that is to be had in bringing her Sunday Schools to the highest degree of perfection, and to those of us who have watched the growth and development of the Sunday Schools in our Church in Texas the results are marvelous in the extreme.

From these few suggestions you can begin to have some idea of what the Texas Christian Advocate has done for Texas Methodism. Instead of being shut up to a little more than a column of space, I should have had something like a page to set forth in a meager way the wonderful things done for us by the Organ of our conferences in Texas.

For fear that you may read this article so hurriedly and indifferently, that you will not see the picture that has filled my mind from the time I began to write this article, I will, in a brief way, make it so easily understood that "a wayfaring man, though in a hurry, may understand." The little salary that the editor of our Church paper receives is not all that they get for the toil and labor which they undergo; the little income that the publishers of our Church paper receive is not all the compensation that is theirs; look on the picture that I have tried to draw. Better and more efficient Sunday Schools throughout the border of the Church in Texas, better Sunday School workers, better and more beautiful Christian lives in the young men and women sent out from the Sunday School to bless the Church and the world;

multiplied hundreds of young men and young women going forth from the Leagues, strong and robust in Christian character, having learned to exercise in public both in offering public prayer and delivering public addresses; enlarged missionary fields and multiplication of missionary workers; hundreds of splendidly educated young people, polished through our magnificent system of Christian education, largely made possible by the intense and persistent advocacy of the Texas Christian Advocate, after the similitude of a palace; a parsonage built, every member of a family made happy at one stroke by a box full of life's necessities sent into a preacher's home, through a notice appearing on the "Woman's Page," telling of the needs of some preacher and his family; the vast number tied on in loyalty to Jesus Christ and his Church; and last but not least, the multiplied thousands of men and women who have been exhorted through the Advocate, and, who through these exhortations, have girded themselves against the awful sweep of life's temptations with the fundamentals of a great Christian life as so many rock-ribbed convictions on which they based their life's conduct and have planted their feet in everlasting triumph amid the resplendent glories of God's own beautiful home. In all these the editors, writers for the Advocate, publishers and agents will have a part. Glorious outlook! Such things make life, even as an editor and publisher, worth living. God bless the Texas Christian Advocate! She has always been great. She is greater now than ever before. May Bradfield, the peerless editor, and Blaylock, the untiring and expert publisher, make it still greater, till it shall not only be one among the best, but beyond a question the best and greatest of all the Advocate families.

TWO SCORE YEARS AND TEN

REV. J. E. HARRISON, D. D., San Antonio, Texas

Louis Blaylock is finishing up his half century with the Texas Christian Advocate. God graciously preserved him from the furious storm on the Gulf coast and thus brings him back to his loved Advocate in time to appropriately close the books of the fiftieth year of faithful service.

When the news dispatch went out over the State, "Louis Blaylock, of Dallas, probably in the storm on the Gulf," many thousand prayed earnestly for the God of all mercies to protect the life of our beloved publisher, and He did protect him.

Good Business Management. In the twenty-two years the writer has known and read the Texas Christian Advocate he has been continuously impressed with the unflinching business tone of the Advocate office.

The patronizing conferences have never been called upon to contribute a single cent to the maintaining of the Advocate, and not one word of business disagreement has ever been uttered so far as this writer is informed. The conferences have no financial responsibility in getting out this great paper for the Church, and there are never any deficits to be reported to the Board of Publication.

The business of editing and printing and sending out the Texas Chris-

tian Advocate is so unostentatiously and so quietly performed and has been for many years so free from trumpet blowing that the people are hardly aware of the splendid service our publisher of the Advocate has rendered. But had the waves of the Gulf of Mexico claimed him and carried him away from us, all Texas would have risen up and declared, "There is no man who can take his place."

A Great Team.

Wasn't that a splendid span of high-steppers? I mean, Blaylock and Rankin. Our present able editor, I know, joins me in the declaration that if you search the annals of Advocate publications throughout the whole world and in all ages, you will not surpass—not even equal—our late able combination of editorial genius and business sagacity and combined in both, with an unselfish devotion to the Kingdom of Christ.

With Rankin on the tripod and Blaylock at the desk, no other paper in the entire South ever wielded a more potent influence for everything good, nor was ever a paper feared more by the forces of evil.

My wish and prayer is that our genial and most excellent publisher of the Texas Christian Advocate may live to wind up another decade with that paper.

CHURCH LITERATURE AND THE TEXAS ADVOCATE

REV. JAS. L. PIERCE, D. D., Denton, Texas

Inasmuch as the month of September has been set apart as Advocate month, and the issue of the first week of that month being a special; also, commemorating the senior publisher's fiftieth year in connection with the paper, it would seem opportune to glance at the function of religious literature in general, and the function of the Texas Christian Advocate in particular.

The skillful and steady hand of Blaylock has been on the paper longer than an ordinary life-time. Fifty years! What anxieties, solicitude, fears, hopes, defeats and victories are compressed within that period! The inner history of the Advocate during that time, if ever delineated,

must be left to the senior publisher. He alone can say, "Quorum fui magna pars." Let us hope that modesty will not seal his lips, until the stirring events and knowledge of that formative time passes with his own valuable life.

Meantime these are facts known of all men. The Advocate has grown from a somewhat diminutive size, and inferior mechanical make-up, to be full-grown in the former, and perfect in the latter aspect. Moreover, whatever its dress, its message has always rung true. On all questions of personal, municipal, State, National and civic righteousness, it has been a rifled cannon, hitting the bull's-eye at every fire. Never has it lacked for a man of talent and courageous convictions to occupy its tripod. With due deference to them all, the writer be-

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I. G. John, novices, L., at Galveston, at Galveston a plea of the Advocate District as made by ated an in- ing of the th his raw had turned

lives that the present occupant is easily the peer of the best.

We live in a transition time. "The things that could be shaken have been; only the things that could not be shaken remain."

As to a knowledge of what those perishable things are on the one hand, and the imperishable on the other, commend me to Bradfield. Pastmaster in the field of theology, his pen is a veritable Ithurul's spear differentiating the true and false, the evanescent and the abiding.

With a comprehension and minute knowledge of the political and moral history of Texas, both as to its men and measures, with unfailing skill, he powerfully supports the true and assails the false. O for a few more lusty blows, such as he has recently rained upon the heads of certain powerful metropolitan dailies!

Will anything less than an earthquake, moral, political, financial, or social, ever bring those influential dailies over to the side of an unequivocal righteousness?

Knowing and sound, on theology and also vital godliness; knowing and sound, on the Vanderbilt issue; knowing and sound, on the present acute and fateful unification issue, Bradfield is the surprise and joy of my latter years. Never again will I judge any man by appearances!

The leaders of our Church from the very commencement have subscribed the truth, that "man does not live by bread alone." Accordingly, they have striven to give to the Church a literature embodying those truths on which alone his higher nature lives. Bread for the body, truth for the mind, grace for the soul, has been its constant bill-of-fare. No literature other than that which is distinctively and emphatically religious has, or can, do justice to the many sides of man's complex nature. Taught of Him who alone can say, "I am the truth," the Church by a perfectly wise instinct has supplied the food for man's immortal part. "What is man?" is a question never more earnestly asked than now. And the answer of the Church is the deepest and most satisfying. You cannot explain man chemically or mechanically; the final explanation must be religious. How the Church interprets man! It shows him to be more than matter, and more than mind, an everlasting spirit veiled in clay and quivering upon the verge of eternity. He is no mere cluster of atoms, but, through grace, a son of God.

This view covers all the richer and finer experiences of the soul. Let a great tide of emotion come into your heart, of love or of faith, and it may be guaranteed that the whole visible world will rush by you unheeded. The stars may gleam and the forests array their banners in beauty, the grass send up its low soft music and the clouds shine like the white thrones of judgment upon the sky; but if a great grief is at work on you, if a large joy has entered the chamber of the soul, you do not see the stars, or hear the whisper of the grass, or note the beauty of the forest. Why not? A closer thing has come; what is it? A thing invisible; a thing that refuses to be tabulated. It is a power nevertheless. It is dealing with you and settling vital issues in your heart. The grief or joy takes command, marshaling the forces of life.

Man must be brought to know that eternity is set in his heart; that in him there are other powers than valves of clay. The spaces of his soul are like the vision of Ezekiel, where wheels turn, touching the dust and the stars. Over this soul the throne of the Almighty must shine and the decrees of love must reign?

Every argument for a religious literature in the past holds today with ten-fold force. Excepting possibly the first century there were never so many fads, isms, half-baked philosophical systems and wholly pernicious religious theories as today. For illustration, take the one-sided, pernicious, current teaching regarding the important truths of heredity and environment. Under their combined influence man is represented as bound hand and foot. He is made to appear impotently, abjectly helpless. A true view exposes the absurdly false teaching. In my right arm flows the blood of a hundred generations. Before I can successfully lay my limitations and sins upon my forbears, I would have to prove that all my ancestors clear back to Adam were a lot of unmitigated scoundrels. For if there were one honorable man, or virtuous woman in the entire line then that honorable and virtuous blood is in my

veins, and being free it is wholly within my power to choose which of my ancestors the honorable or dishonorable I will emulate. That environment has no deterministic power is apparent from the career of every successful man. Instead of weakly bemoaning and surrendering to a hostile environment, they pitched into it and changed it, and converted it into a stepping-stone to success. The old Greeks fabled of a certain bird, that if you would draw a chalk circle around it the poor creature imagining the circle to be magical, unclimbable and unwingable, would sit there until it starved. They added that bird was a goose. Any man who considers himself bound in the inextricable coils of fate is a two-legged goose without feathers. In addition to a free will, there is the whole benefit conferred of God through Christ to all who ask.

Nevertheless, the deterministic power of heredity and environment are accepted by many as the last word of science and irrefragably proven. So put, this doctrine is not even good nonsense.

Consider next, Eddyism. This non-descript compound of ignorance, pretense, blasphemy and covetousness, ought never to be dignified with the name Christian Science. Christian indeed! In its denial of the fact of sin, it aims its lance at the very heart of Christianity. It is a denial of the foundation truth upon which rests the whole superstructure of Christianity. With sin overspreading the world like a deluge, and working with the virulence of a cancer, how great the delusion that declines to see it. Nay, denies its very existence. Utterly blind to facts that are as potent as a mountain, manifest as the meridian sun, it is of course equally astray in theory. Its metaphysic is so shallow as to raise the risibles of a row of tombstones. Yet, many accept it as truth unalloyed.

Take next the implications of a materialistic rendering of Evolution. We are told that the difference between man and the lower animals is

one merely of degree and not kind. Examine that allegation in the light of fact. However it came about, there is not only a gulf, but an abyss, between the spirit of man and the next thing that approaches him in the inferior creation. The highest thing an ape can think of climbing is a tree; but the spirit of man ascends into the heavenly places. The horizon of the highest brute can be easily measured, but man's domain is illimitable. The difference between the two is the difference between the measurable and the immeasurable, between the boundaries of earth and the endless vistas of heaven. Consider the magnificence of man's inventions in science and art, consider the splendors of his mind in the literature of the ages, consider the majesties of his realization of the eternal demands of the moral law, consider the eagle-like motions of his spirit, ascending the crystal stairway of the sky, in its movement toward God. Then consider the energy of beast of forest and field. "What is man, that thou art mindful of him, and the son of man, that thou visitest him? Thou hast made him a little lower than Elohim, and hast crowned him with glory and honor."

Scores of similar instances lie close at hand, but these are sufficient to show that malign influences have seized the press, and through book, magazine, pamphlet, weekly or daily papers, are pouring a stream of corrupting and deadly error upon the people. The fact is that the aggregate of errors sown broadcast today, are more and worse than the combined plagues of frogs, flies and locusts that fell upon Egypt.

The Texas Advocate supplies the medium, closest to hand and most potent, for combating these destructive agencies. Let it be placed in every home of the three great patronizing States, and it will work with the indefinable force of the laws of beauty; the subtle resistless force of the flashings of intellect; the quiet, persistent pressure of the laws of truth and goodness.

A HALF CENTURY OF PROGRESS

REV. HOYT M. DOBBS, D. D., Fort Worth, Texas

The Texas Christian Advocate today enters as a wholesome guest the homes of twenty-five thousand Methodists, and by a careful estimate will be read by more than fifty thousand people.

This issue is in celebration of more than a half century of honored service in the history of the Church in the great Southwest. Either of these facts will impress any reader who will pause to measure their significance. No human voice would reach successfully an audience of fifty thousand people, even if they could be assembled at a given time and point. But the Advocate speaks forcibly every week to a group much larger, and addresses itself, through the eye, to the intelligence of men and women whose attention is undivided and voluntary.

Even at this late date we understand the reasonableness of the statement that the pen is mightier than the sword. Three-fourths of all our knowledge comes to us through the eye. Information and instruction are at the basis of all inspiration, and whether they reach us through tongue or pen the result is practical and appreciable, and the influence far-reaching.

It is more than a rhetorical statement of fact to say that the pages of paper upon which the New Testament was written and have been released throughout the earth have had more weighty effect upon civilization than the heaviest projectile of modern warfare.

The half-century which we celebrate is one which stands out like a cameo in history. Perhaps no period of equal length has been so pregnant with significant events as have the past fifty years.

It would be impossible to summarize in so brief a space the events, the inventions, the discoveries, the improvements, the enlarging relationships and other forces operating towards the creation of a new day. We sometimes hear it said that the world is growing smaller. But the world is daily growing larger and man's relationship more extensive, and humanity's life more complex and intricate.

But underneath all surface move-

ments there are greater forces operating toward that far-off divine event to which the whole creation moves. These forces we have come to understand as the mind and the will of God the Father. The history of philosophy is the history of men's theories of life, duty and destiny.

But the philosophy of history is that a personal will and a Father's providence are at the very heart of all things outward and visible.

Some of these forces may be indicated under such terms as redemption, human and social reconstruction, a larger insistence upon the value of the individual, a deepening sense of brotherhood, and a more vital consciousness of the Fatherhood of God.

At the close of this half century the Texas Christian Advocate salutes its readers with the faith that God is not dead and that he will continue to reveal his will unto those who diligently seek to know Him. Out of all the turmoil and the tumult of this tragic hour in the history of mankind, God will surely bring a better and larger world. It is His way.

The Church paper today, therefore, has the glorious opportunity of interpreting from week to week the life of the world to the thinking element of Christianity. Every great institution has some means of communication to its members. And just as the voice is the sounding board of the soul, so this means of communication becomes the voice of the great multitude who toil at high tasks with uncommon hope and energy.

Through a period of years in the office of the Church paper and as pastor it has been my observation that the man and woman in all the Churches upon whom large responsibility may rest with safety are the men and women who acquaint themselves with the views of the Church from the viewpoint of the Church. The Church can be interpreted to itself only through the lives of its friends who embody its principles with fidelity. In order to appreciate the phenomena of the religious order men must have the religious ear. In a recent centennial edition of another great religious periodical a symposium composed of fifty different contributions developed the

fact that the influence of the Church press covered larger zones today than at any preceding time. The pastor who will avail himself of this powerful co-laborer will have the satisfaction not only of seeing immediate enterprises flourish but also other hands gathering fruit from his sowing. No man or woman sits down to read a Church paper who is not interested in the life and work of the Church. The Church paper, therefore, speaks to those who have invested their lives in the kingdom and its message many times abides after the din and noise of the day have died away.

The busy pastor in the country or in the city will make possibly as many as four visits on the average during the year to the homes of his members. But the Church paper will go for him fifty-two times during the year in forming and re-enforcing, bringing information, instruction and inspiration, while he is busy with private studies and public duties. It is not loyalty, it is not denominational pride—it is efficient and intelligent interest which will prompt the modern pastor to put the Church paper into the hands of his people.

Possibly no more fitting observation of this semi-centennial celebration could be made than by enlisting an additional ten thousand men and women who will hereafter read the Texas Christian Advocate.

A READER FOR FORTY-ONE YEARS.

I have been a constant reader of the Texas Christian Advocate for forty-one years, and with great profit to myself and the Churches served. Its effect upon our membership is very marked, and its moral influence in the home cannot be computed. A steward once said to me in a Quarterly Conference, "I have never had any trouble in my collections with a member who takes the Advocate."

It can be placed in every family. It will pay a Church to do so, give it to every family, collect what you can, and pay the balance. There would not be a loss of ten per cent, but much gain in spiritual power.

M. K. LITTLE.

Coleman, Texas.

HISTORY OF METHODISM IN TEXAS.

H. G. H.

I do not know whether I ought or ought not to have written this article. But a late suggestion—not inspired by me—of J. W. Hill in Advocate that some action be taken in the premises at coming conferences seems to put upon me a personal duty to say a few words. I beg the brethren to excuse me if they can detect in those words any conceit.

A history of Methodism in Texas should be written in addition to the most excellent one gotten out by Homer S. Thrall quite a number of years ago—now out of date.

Geo. C. Rankin, in a note in Advocate some years ago, said I ought to write a history of Methodism in Texas. Knowing it was impossible I said nothing.

A few years ago W. C. Everett wrote me asking if I was to undertake a history of Methodism in Texas. I wrote him frankly I was not to undertake such a work.

Some one saw a pile of historical writings, sketches, etc., on my writing desk and asked me if I was to have them published. I told him not, except such as the editor of Advocate and three secular local papers allowed to filter through their columns.

The brethren may have forgotten that five years ago I suggested a young and competent man be appointed by the conferences for this work—and one who had \$10,000 to use or lose in this undertaking. No response was made to my suggestion.

A year or more ago the present editor of the Advocate made a suggestion about a history of Texas Methodism, naming Dr. J. H. McLean to head the movement and four or five other parties to help.

One or two approvals to the movement appeared in Advocate, J. W. Hill suggesting contributions to a publication fund, starting it with \$25. Nothing came of it.

The thought of Dr. McLean heading a movement to prepare a history of Texas Methodism was pleasing to me, but, as my name was coupled in the same proposition, I said nothing—al-

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though I am not afflicted with modesty.

Now, to make the coast clear for some movement of a tangible sort at the coming session of our conference, I must say that my name must not be coupled with it as assuming any responsibility—for following reasons: I am 80 years old, not in the strongest health, eyes getting dim, with not a dollar on the face of the earth to put into such a work. I can no longer meet responsibilities or make important engagements—been meeting them 58 years.

I do not know how much money Dr. McLean may have but he will need for this vast work from seven to ten more vigorous years and more money than he ever before handled.

Texas is the greatest Methodist State in the South—the largest and finest field for historian in all America—Methodist history dating more than 85 years back—thousands of places to visit—thousands of records to search out and examine—greatest number of conferences, vast progress of Churches since past twenty-five years—great educational enterprises—great mission enterprises—fine church buildings—changes in conference lines—the career of hundreds of noted men

and women—incidents, facts, figures, without number—heroic deeds of early and later days—progress of Methodism on the great frontiers, in Mexico, far up to Oklahoma and New Mexico—thousands of dollars to spend going, coming, accumulating, assorting files of manuscript—two large volumes, of 700 pages each, of finely printed and beautifully embellished literature—no scant or crude work—then \$4000 or \$5000 cash down to the publisher and distributor of this, the finest Church history in the South.

No man will pay for a book until it is put into his hand. All printing material costly.

Thrall's history must be the basis of past history of Methodism in Texas. I know of a few books helpful. Other brethren know of more. The Advocate files will be first class sources—not the least of which will be 100 historical letters and sketches in them written by H. G. H. and piles of stuff here at my elbow. All the cuts must be steel, print large and paper fine. It must contain 1000 things I have not mentioned.

Oh, if I was not old and poor and worn out and getting blind, how I would scotch for Dr. McLean or somebody else in this matchless work!

"PUSH IT EVERYWHERE"

BISHOP E. E. HOSS, Muskogee, Oklahoma

I am in most hearty accord with your effort to increase the circulation of the Texas Christian Advocate. Nor can I think of anything more likely to advance all the interests of our Church in Texas, Oklahoma and New Mexico than the multiplication of the number of copies of your great paper going into the families of the people. When I call it a great paper I

speak advisedly. There is no better paper in the Church. As an instrument of education in the history, doctrines, and usages of Methodism, it could scarcely be improved. How any man that calls himself a Methodist, especially if he has a growing family, can get along without it I don't know. Push it everywhere! Let the preachers spare no pains to get it into every home.

THE GREAT VALUE OF THE CHURCH PAPER

BISHOP W. A. CANDLER, Atlanta, Georgia

The Church paper is indispensable to intelligent Church membership, and invaluable to Christian life.

A member of the Church will find in no other publication fresh and reliable information about the work of his own Church and the current events of Christian history. The secular press seems unable to treat religious matters with the accuracy with which it deals with things of the world; and he who depends upon the secular press for his Church news gets more misinformation than he acquires information. The daily papers will correctly state the details of a ball game, or the developments of a political movement; but when they come to give facts about the Church of God they seldom fail to make confusing and misleading statements. An example in point I may mention: A few days ago the contract was let for our Representative Church in Washington City, and on the day after the transaction the press dispatches informed the public that the Church was to cost \$250,000 and that I had selected a certain leading preacher to become its pastor. As a matter of fact, the Church is to erect considerably less than \$200,000, and I am not in charge of the conference in which it is located, and, hence, have no authority to make an appointment of any man to its pastorate. Indeed, as far as I know Bishop Hoss, who is in charge of the Baltimore Conference, has never considered at all the matter of a change of pastors there. Such misinformation through the secular press is of daily occurrence.

For the right interpretation of religious news as well as for a correct statement of facts a man must depend upon his Church paper. The secular press seldom comprehends the significance of Church history and Church terminology. They often speak

of a Methodist Conference as a "Presbytery," and a Presbyterian Presbytery as a "Conference." During this year, when the question of the unification of American Methodism has been under consideration, the secular papers have printed a vast deal of most amazingly erroneous stuff. Most of them seem to have no comprehension of Methodist history or discipline. Those Methodists who have depended upon them for information upon this subject must be sorely puzzled.

Besides furnishing information concerning the work of the Church and correctly interpreting the facts of current religious history, the Church paper is invaluable in nourishing the spiritual life of individuals and families and quickening the zeal of all its readers. It is not saying too much to affirm that the number of successful Christian workers in any Church is almost identical with the number of subscribers to the Church paper. The men and women who make contributions to missions are the men and women who read their Church paper. These are they also who are interested in the cause of Christian education, Church extension, and all other benevolent enterprises of the Church.

Any pastor may test this statement by having his Church paper sent for three months to a dozen families in his charge. When the members of those families have read the paper for four or five weeks, he will discern a distinct increase of their interest in all the work of the Church.

All these things being true, it is impossible to overstate the value of the Church paper, and pastors and lay leaders can not more effectually promote the work committed to their hands than by seeking to extend the circulation of the Church paper in the charges in which they labor.

THE IMPORTANCE OF OUR ADVOCATES

BISHOP COLLINS DENNY, Richmond, Virginia

Your letter puts a burden on me, because I have no other opportunity to comply with your request than to dictate a statement, when anything worthy would demand a carefully prepared article. My will is good, I am thankful to say, but such an opportunity as I seek is lacking to do what I should like to do.

The importance of our Advocates in the efficient ongoing of our Church is greater than any of us appreciate. I have tried to set before myself what would be the condition of our work if we had no papers, and the picture resembles a ruin. To one calmly considering, the work done by our Advocates, it grows increasingly clear

that these Advocates are necessary to the efficient work of the Church is reason why the work of the Church is not more efficient is that too small a proportion of our people subscribe for and read our Advocates. A knowledge of the work of the Church is necessary for those who propose to do that work. From my earliest recollection the Church paper had a place in my father's home, and since my entrance into the ministry I have taken all the periodicals of the Church that I could pay for. The preachers and laymen, within my experience, who did not take and read the Church papers, have not amounted to much. Certainly the men who would lead, and to lead in a great cause can be made a worthy end, must be the men who know what

the Church is doing, and what it ought to do.

The need for good literature widely circulated among our people, and eagerly read by them, is too large to discuss at this time. Speaking from my own experience, I can testify that good books have shaped and continue to shape my life. They have helped to make my best ideals, and they encourage me still to make the highest and best use of my time. I thank God for the many good books that I have had the opportunity to read, and even more for the small number that I have had the privilege to study. Gladly will I give every co-operation to all who are engaged in the work of giving wide circulation to our good and great literature, a literature unequalled by any other the world has ever known.

BEYOND PRICE

BISHOP H. C. MORRISON, Leesburg, Florida

The priceable is the perishable. In the lower realm of the material, we fix a price on almost everything. But the religious newspaper does its work in the higher sphere, where values cannot be set, and things are beyond price.

The home is the God-founded basis, from which issue the Church, the State and society. Give us the right kind of homes, and we will give you all else right among men.

The character is formed in the home; and the influence of the Church paper, with other proper literature, in forming that character, cannot be estimated. The health of the child, depends upon the pabulum on which it is fed; and the developing character depends upon the mental and spiritual elements that enter into that development.

The religious newspaper has advantage, even over good books; inasmuch as it comes regularly, and is new and fresh all the time.

When once introduced into the home it soon wins its way to favor, and parents and children look for its coming, as they would for the visit of a dear friend.

It gives them familiarity with their Church and its work; and hence, produces an interest in the Church, and

a loyal love for it, that nothing else will give. We cannot be intelligent and well informed Church members without the Church paper. We have seen the blush of confusion in the home circle, when Church matters were being discussed, because of ignorance of those things, due to the lack of a Church paper in that home. Many in advanced years and under the "blossom of the almond tree," remember the familiar face of the Advocate, and how, in childhood they learned to love it. And they recognize it now as having been an element of strength in their Christian life and character.

God is running this universe in the interest of his Church. "All things are yours." And the printing press is one of the mighty instruments in his employ. Then let every "shepherd, watching over the flock of Christ," push the products of this agency into every home over which "God hath made them overseers." Feed the flock, in their mental and spiritual being, making them "strong in the Lord."

Let no Christian parent neglect, or fail, to give his family the benediction that comes from the regular reading of the Church paper. Eternity only can reveal the benefit!

THE RELIGIOUS PAPER—A POTENTIAL FACTOR

BISHOP WALTER R. LAMBUTH, Nashville, Tennessee

The religious paper is one of the most potential factors in our civilization. It is a constructive force of supreme value. The pity of it all is that our religious and Church periodicals have not a wider circulation. There is no defining the limits of their influence, for they deal with moral and religious issues which concern man's deepest and most vital interests, his relation to the other man, and man's relation to God. The Church paper is a lover of children, a friend of youth and a comfort to old age; a visitor to the sick and a door of welcome to the stranger; the sheet anchor of the home and the right arm of the pastor; the willing agent of propagandism for every benevolent society and a bond of union for the entire Church.

When it comes to waging war with darkness our editors are always in gigantic evils and the powers of the thickest of the fight. In entering the arena they have frequently put up every dollar they had and risked life itself. Where are there more notable examples than Bishop Chas. B. Galloway and Dr. G. C. Rankin in their heroic and successful assaults upon the Louisiana lottery and the saloon in Texas? The debt of Christian people to such men, without respect to denomination, cannot be paid save by service equally intelligent, patriotic and courageous.

Dr. Watson has said: "We need both a social reform and a personal regeneration, a better social order and better men, but we shall attain neither unless we strive for both simultaneously. To safeguard and develop the individual, found the Christian home and build the city of

God—that is the work of the Christian Church." It is just these things that the editors of our religious periodicals are striving for. Upon the one hand they are grappling with the liquor traffic, divorce, Sabbath desecration, the social evil, commercialism and covetousness. Upon the other their purpose is to build character, create ideals, establish righteousness abroad and secure purity of atmosphere in the home.

Do the daily papers do this? I do not disparage the daily press, but lay it on the table by the side of the Church paper. Read the headlines. Are they the things that abide? Politics, trade, graft, deceit, violence, murder, domestic tragedy. Are these the things that make for character and true citizenship? It may be a necessary evil that these facts should be paraded before the public. I doubt it. But be that as it may, we need offset it all by that which in the quiet of our homes reviews God's thoughts, the conquering forces of the gospel, the enduring qualities which belong to all true manhood and womanhood and make for the permanence of national life.

Let us thank God, then, for a forum where the great questions of the hour can be discussed and interpreted—missions and education, culture and character, peace and progress, life here and the life to come. The emphasis in the religious periodical should be, and is, upon honesty and not policy; personal fidelity, not monetary success; self-denial rather than luxury, and duty rather than privilege. While our editors, faithful and laborious, toil at their great task, let our preachers and people aid and encourage them by pressing the campaign to place a Church paper in every Methodist home; within reach of every member, and a trial copy, at least, in the hands of every stranger and every resident of the town or neighborhood without a religious periodical. Less than this is not helping to build the Kingdom of God.

OUR SUNDAY SCHOOLS AND THE ADVOCATE

MRS. ELIZABETH KILPATRICK BURGIN, Dallas, Texas

While the thunder of the big Krupp guns booms a resonant advertisement of regressive energy, and while the slow percolation of a real peace propaganda indicates a mildly aggressive energy—the modern well-organized Sunday School, working steadily along even at its medium best, is the finest exhibition possible of genuine progressive and uplifting energy.

There has been no force more potent in winning Church members, teaching and training children and adults, and furnishing a needed and helpful four-fold activity as this same Sunday School so lately metamorphosed and made over from the old inefficient organization by that name of just the other day.

That old Sunday School was just an outreach and the modern one is a real achievement.

So important are its laws of progress and outreach that a great new Sunday School Board has taken the needs under skilled advisement, supplemented by conference Boards, field workers, secretaries and our unusually fine set of officers in Nashville, with our great Sunday School Bishop Atkins, as General Chairman.

A new vivid, pertinent and suitable literature has paralleled the unprecedented growth in numbers and each year is increasing—our Adult Student outranking in circulation any two or three other such periodicals.

Our own splendid Texas Advocate has lent its columns to Sunday School news, notes, discussion and progress, and has been a most helpful factor in the great strides made in this department in Texas and Oklahoma.

A great religious journal as our own—led by such men as our loved, capable and thoughtful Dr. Bradfield, and our fine and fifty-years-young—and then some—business manager, Mr. Blaylock, exerts an influence and possesses an educative and constructive value beyond rare rubies.

Numbers, equipment, architectural modifications, literature, advertising are some mileposts on that great road to achievement over which we want to see God's army marching to perfect success.

The reach of the Sunday School is all-comprehensive, its loving mother arms motivated by the Church's warm heart take in the tiniest and dearest little Cradle Roll baby and swing back to the shut-in grandparents and made their faded cheeks and colorless lives bloom, because love touched them into a renewed interest in life.

Any special days visit the Elementary Department of a well-regulated Sunday School—on Easter, Children's Day, Flag Day, Fourth of July, Thanksgiving, Promotion Day, etc., and you will witness a plant for training good citizens that will put to shame our sporadic attempts in various training camps to make seasoned soldiers over night.

The best and highest spiritual and moral training, as well as physical development, is all grounded in the formative years.

I am remembering some junior boys—the "Tote Fair Boys"—twenty-two out of twenty-three present every Sunday, an annual two weeks camp—a real missionary objective, a spirit of helpfulness worthy of Sir Galahad, and a devotion, great and fine, to their teacher—who, in this case, chanced

to be their pastor—and this type of class and boy could easily come under the term "average" if we'd hal see the light.

What wonders have been wrought in the Teen Age Department, most neglected and difficult! Why they are learning to grow as Christ did—in Luke 2:52: "And the child Jesus grew in wisdom and stature and favor with God and man"—as all children should, mentally, physically, spiritually and socially.

In a recent summer school for Sunday School leaders and pupils of this complex, fascinating age, all teachers had to fill out a questionnaire for each pupil, and in their final notebook was a chart typed on these four characteristics showing deficiencies, excellencies and a prescriptive as from a skilled physician, books, exercise and every necessary detail to make a well-rounded balanced Christian man or woman—and is there a more crying need under the sun?

And how many of us could not have been improved, had we been blessed with such expert training?

The solution of all the adult problems in the Church has been found in the Wesley Class, organization simple and effective, program suitable for the utilization of every even latent talent possessed by any member—wherever a smile and handshake can be capitalized and used for the betterment of hundreds of love and Christ-hungry men and women.

After every Billy Sunday meeting similar classes have been the most effective means of conserving results and keeping new and untried Christians in the straight and narrow path.

Many such classes in Texas have been giving to the civic and religious life of their towns and cities an inflow comparable in worth to pure water. Politics becomes cleaner at this organized touch of high-souled and clean-minded, clear-eyed business man with a policy, program and goal worthy of the Christ they serve.

Dr. Jowett used two exquisite sets of words in a recent sermon—the "Jesus Touch" and the "Jesus Fragrance" and I'm thinking today that the Egyptian "finish" was a dye that never faded, and the East India lacquer produced a "finish" time does not dim—but after all can be said—it is Jesus himself and his life and teachings that put the real finish to our lives, and the perfect fragrance to each personality.

Not long since at a noted summer camp at 6:30 every morning we had a setting-up exercise and raising the flag—as Canada and the United States both had a good representation on alternate mornings "Old Glory" and the "Union Jack" floated highest. On a perfect Sabbath morning by a lake, marvelously like the sea of Galilee, the flag raising was at 9:30. A crowd of upturned patriotic faces glimpsed "Old Glory" unfurl and go up, then the "Union Jack," and then the breeze caught and lifted and caressed a white flag, it went up and up over both flags. It had a cross on it and this legend "By this sign we conquer." "The Church flag," it is called, and is the only one that ever topped "Old Glory," or the "Union Jack," and so in our Sunday School we are training boys and girls to stand by "Old Glory," but better and finer to stand by and for the flag of the unconquerable Christ.

THE WORK OF THE WOMEN

MRS. MILTON RAGSDALE, Editor Woman's Department, Dallas, Texas

Since the senior publisher's connection with the Advocate, which we are celebrating with this issue, many changes have been wrought through the women of the Church. Through correspondence with the missionaries on the field, and returned missionaries, interest in foreign fields was aroused and our women resolved to contribute to the needs of the women in those lands. Permission was granted by the General Conference and the Foreign Missionary Society was organized.

In these years many missionaries have been trained and sent out and different departments of work including schools, Bible women and hospital work have been inaugurated. One hundred and forty-four missionary teachers and missionaries are at this time carrying on the work.

Since organization \$4,642,968.44 has been raised. The value of the property is \$1,338,592.00.

While the women were interested in foreign work they came to realize the needs at home. Our Church Extension Board was building churches in the sparsely settled countries of our land. Preachers were willing to go but there were no homes.

Who knows better the comforts of a home than the good women? An appeal was made to them and thousands of homes are dotted all over the bounds of our Church as the result. Then came the work of Home Missions with its various branches till it seems there will be no end to the development. Women's clubs, boy's clubs, girl's clubs, day nurseries, night schools, industrial classes, clinics, Sabbath Schools were established and

boxes sent to needy preachers, orphanages and to the homes sustained by our women. Thousands of dollars have been paid on church and school debts. Money raised for home work alone has been \$2,434,951.97. The value of property \$525,792.00.

Forty-three homes for definite work have been established in almost as many cities. Schools for the Mountaineers, Cubans, Mexicans and Orientals are a part of our work. In mining camps, cotton mills and lumber camps our workers are found. Eighty-five deaconesses and thirty-five missionaries are engaged in this work.

In the five Texas Conferences 25,633 women, young people and children are interested, organized and are working enthusiastically. Membership campaigns, mission study classes, in fact, every department of our mission work is being enterprised. Twenty-eight Bible women, thirty-four scholarships and six day schools are now being supported by these conferences. About fifty missionaries, both foreign and home, have been employed. I suppose every conference has a scholarship both foreign and home in Scarritt Bible and Training School for training our missionaries. One school in North Texas gives a scholarship to our society.

There is a home for unfortunate girls at San Antonio in addition to the splendid Virginia K. Johnson Home owned by the Council, but largely built through the instrumentality of the women of the Texas Conferences. Houston has a co-operative home for girls. The Methodist Dormitory at C. I. A., Denton, valued at \$75,000 is owned by the North Texas Conference of the Woman's Missionary Societies. We are rejoicing greatly that this year there will be established a chair for Bible Study at that school. Waco has also a co-operative home for girls, the Rebecca Sparks. The Dallas Board of City Missions owns two places valued at \$16,000 for work among the poor and foreigners. Marston Hall at Thurber, Texas, carries work among Italians and Mexicans.

The West Texas Woman's Conference contributes liberally to Holding Institute, located within her borders.

Lydia Patterson School is doing a great work for Mexicans at El Paso. Fort Worth has a Wesley House among the foreigners in the packing house district.

These are some of the enterprises to which the money raised has been applied.

Texas women fell into line early in the work. Their work has steadily increased until last year they reported to the Council \$69,785.95 raised during 1915. New Mexico Conference in contrasting the first year that data was recorded (1905) with 1915 shows a healthy growth: 1905, Auxiliaries 18; 1915, Auxiliaries 64; 1905, members 209; 1915, members 1102; 1905, subscribers to Missionary Voice 95; 1915, subscribers to Missionary Voice 339; 1905, Mission Study Classes 49; 1915, Mission Study Classes 251; 1905, boxes of supplies 6; value, \$172.00; 1915, boxes of supplies 28, value \$854;

1905, raised for connectional work \$488.33; 1915, raised for connectional work \$2282.23; 1905, raised for local work \$2911.78; 1915, raised for local work \$6562.59. \$2400 has been paid by the conference to parsonages and \$3200 has been paid by the Council for the same purpose. Two home missionaries have been assisted and are at work. Scholarships in China have been supported for the past eight years by Trinity and Roswell and for one year by Las Cruces. Trinity has helped in many ways Lydia Patterson Institute and Edna Eddington School for Mexicans in El Paso.

An increase of thirty per cent was shown in the reports of 1915 over those of 1914, in spite of the fact that there was an increase of over fifty per cent, on the assessments on the Churches of the New Mexico Conferences for the conference claims.

This report shows the spirit of the women, ready and willing as knowledge increases to do all they can for the spread of the gospel.

The East and West Oklahoma Conferences have 8150 women, young people and children who are organized for mission work and reported to the Council \$10,089.85 raised during 1915.

Every department of the work is under consecrated, capable leaders. Mission Study classes are organized, membership campaigns are planned and there is a bright outlook for the future.

West Oklahoma has pledged \$1000 for the building of a home in Africa for the three young women recently appointed by the Council to the field.

Three Bible women are supported, one of whom the Young People's Missionary Society has in charge and they are educating one little girl in China.

They were very fortunate to have Mrs. R. W. McDowell with them in June at their School of Missions.

The East Oklahoma Conference supports one missionary, Miss Lillie Reed, in Korea, five Bible women, one day school, one scholarship in Nurse Training Department of Mary Black Hospital in China. The incidental expenses of the work at McAlester coal fields, where the Council has two deaconesses employed has been taken over by this conference. They were very much edified by the presence of Mrs. S. S. Harris at their Annual Conference.

Both conferences have identified themselves with every phase of the work and are energetically carrying on the work. As knowledge increases more interest is manifested and more good is being accomplished.

How it makes one's heart rejoice to see the development of our women—the unselfishness they exhibit and the blessings they help to carry to others and the reflex influence in their own lives.

The Advocate was the first of the Advocate family to recognize the value of the work done by the women and for many years there has been a department set aside for their use.

Long may the Advocate live and prosper, as well as the publisher.

THE THREE EPOCHS OF THE EPWORTH LEAGUE

MR. GUS W. THOMASSON, Dallas, Texas

1891-1904.

The Epworth League movement reached Texas as early as 1891. This was before it became a separate department of the Church, for it was then a sort of an auxiliary to the Sunday School; at least it was under the supervision of the Sunday School Board. The State Conference was the first organized in Texas. This was in August, 1892. The same year the North Texas League Conference was organized. Then followed other conference organizations. The movement swept Texas like wild-fire. Chapters were organized on every hand and in an incredibly short time Texas had more than seven hundred local organizations. The attendance upon the State Conference grew by leaps and bounds. In 1895 at Houston it reached 3000. The next year at San Antonio it reached 10,000. Then the tide turned. Returning to San Antonio in 1903, the conference showed an attendance of only about 300. A committee was appointed to consider assembly work as a solution to the declining interest and this committee reported next year

to the Houston conference recommending the plan. Its report was adopted and a committee on location was appointed.

1905-1915.

The assembly work was launched at Corpus Christi in 1905. Epworth-by-the-Sea became the rallying place for thousands of the Church's brightest and best young people. Ten years were spent here. The history of these ten years is too recent to need extended repetition here, but, in passing, it may be said that the multiplied thousands who attended the assembly during its existence at Corpus Christi were taught efficient methods for doing Church work, were strengthened in their spiritual lives, were inspired by contact with the great thinkers and leaders in Methodism and came out of their experience with a deep and abiding appreciation of what the Church means as an uplifting influence among men. The benefits of this epoch will continue until the end of time itself.

1916.

The establishment of the assembly at Port O'Connor marks the third epoch. After all these years the whole Church is to be brought into

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the plan of operation, and henceforth the work is to be done as the Texas Methodist Assembly. This is well. The League will in no wise suffer by the enlargement of the plan, but will be benefited, for others coming to participate in different departments will be attracted to the League. A better understanding of the several departments of our Church will be

come a common heritage. And we need this badly.

With an extensive acreage for the commodious grouping of buildings, ample funds for equipping, improving and maintaining these grounds and a Church-wide organization to manage its destinies, the Texas Methodist Assembly will stand forth as a powerful factor in future Methodism.

THE CHALLENGE TO THE CHURCH

REV. S. A. STEEL, D. D., Columbia, South Carolina

There recently assembled in one of our Southern cities a State educational convention. More than fourteen hundred teachers were registered as in attendance. The program embraced a wide range of topics, and able papers were read and addresses delivered by prominent educators on a great variety of subjects. The convention focussed the intelligence and experience of a large body of experts on a discussion of the fundamental problems of American citizenship, and it was easy to see that popular education in the public school is regarded as the only firm foundation of democratic liberty and the sure path of progress and safety for the nation.

For one who views the subject from a different angle, the notable thing about the convention was that, as far as its proceedings were reported by the press, not one word was said, from beginning to end, about the religious education of the people. Nothing was said against it. It was simply ignored as a matter with which the convention had nothing more to do than with the municipal affairs of Timbuctoo, or the number of horses the Sultan keeps in his stables. And yet perhaps nine-tenths of the members of the convention were professing Christians and members of the Church. The president of the convention is a prominent lay worker in his denomination, and many of the speakers are active and useful workers in their home Churches. They would readily admit that religion is the most important thing in the world, and that education without religion is fraught with eminent danger to the State. But they believe that the State has nothing to do with teaching religion, that that is the special duty of the Church, and that the American public school is exclusively concerned with the preparation of the young for this life.

It would be idle to deny that the convention in this respect represents the American idea of education by the State. And this attitude of the State on such a vital matter constitutes the challenge to the Church. Our fundamental political doctrine holds that the Church and the State are separate institutions, each existing for specific ends, and neither allowed to encroach upon the domain of the other. They are not antagonistic, but parallel. They may, and they ought to, give each other moral support, the State affording protection to the Church, and the Church exerting its influence to uphold the State; but beyond this they must not go. The words of the divine Founder of the Church, the experience of mankind, the lamentable results of the union of Church and State in other lands, and the happy consequences of their total separation here in America, all testify to the wisdom of this solution of one of the gravest problems of government, and justify the vigilant jealousy that resents the slightest departure from this policy. In his celebrated essay on Gladstone's equally notable work on "Church and State," Macauley has forcibly set forth the true grounds of this separation. "Government," says Macauley, "is designed to protect our persons and property; it is designed to compel us to satisfy our wants, not by rapine, but by industry; it is designed to compel us to decide our differences, not by the strong hand, but by arbitration; it is designed to direct our whole force, as that of one man, against any other society which may offer us injury. These are propositions which will hardly be disputed. Now these are matters in which man, without any reference to any higher being, or to any future state, is very deeply interested. Every human being, be he idolater, Mahometan, Jew, Papist, Socinian, Deist, or Atheist naturally loves life, shrinks from pain, and desires comfort which can be enjoyed only in communities where property is secured. To be murdered, to be tortured, to be robbed, to be sold into slavery, these are evils from which men of every religion, and men

of no religion, have so far a common interest in being well governed." These "common interests" constitute the special ends for which the State exists. They are the true objects of political government. Men may, and do, differ widely as to the methods of securing these ends; but they are united in regard to the ends to be secured. The Christian and the atheist may act together in promoting them. The Jew and the Gentile, the Protestant and the Catholic are all agreed to uphold and defend the "common interests."

Higher Interests.

But man is related to another world than this, and has even higher interests than those the State is organized to protect and promote, interests infinitely more important than the temporal concerns of human government. The Church exists to protect and promote these higher interests of the race. But about these relations and concerning these interests there are vast differences of opinion among men; and freedom to think and act in regard to these matters is the inherent right and the eternal demand of rational beings. The Hindoo from the banks of the Ganges may stand side by side with the English soldier from the banks of the Thames, the Protestant from the Scotch kirk stand side by side with the Catholic from Cork in defense of the British Empire, because the British Empire protects them all in their common rights. But the British Empire would become an intolerable tyrant if it attempted to arbitrate between the religious belief of the Hindoo and the Englishman. It would be tyranny of the worst kind, and utterly subversive of the whole fabric of human freedom, built up by the labor of centuries, and cemented with the blood of martyrs and patriots, if the State should assume to enforce the decrees of the Council of Trent or forbid belief in the Westminster Confession of Faith. All that the Church ought to ask of the State is what every citizen asks, and has a right to demand, protection in the enjoyment of its just rights and liberties. Whatsoever is more than these cometh of evil. The founders of the first American Commonwealths were careful to put into the constitutions they framed the statement that religion is one of the foundation stones of human society; but they wisely separated the State from the Church and left each to prosecute its proper work without interference from the other.

Since, then, religion is the foundation of human society, and the State is forbidden to teach and promote religion, either by legislation or by education, it follows inevitably that the Church must take care of the foundations of our country. There is no other agency in existence to do it. The State may fulfill all of its legitimate ends in separation from the Church but woe to the State if it becomes separated from religion; if the men who make and interpret and execute its laws, and administer its affairs do not believe and practice the truth the Church teaches. Then everything goes to ruin as in the French Revolution. Since then the Church is the sole custodian of the truth which is the essential foundation of society and the necessary bulwark of the State, and since this Church Extension Society has for its specific work the erection of churches and their equipment for the diffusion of this truth, it follows that this society sustains a fundamental relation of vast importance to the future welfare of this nation.

The Citadel.

The church building is the citadel of Christianity. It was the fortified Roman camp that made the empire stable and invincible. As long as Caesar's victorious legions were content simply to scatter their foes in battle, these enemies would quickly rally and renew the contest. But when the standards were planted, when the

engineers drew their lines around a particular spot, and the solid rampart began to rise, the heathen knew that Rome had come to stay. Civilization took up her abode under the aegis of the imperial eagles and began her work of elevating man. It is just as true of the kingdom of Christ. The temple in Jerusalem was not only the symbol of the national ideal, but the anchor of the national seriousness and the inspiration of the national conscience. Its destruction transferred its functions to the synagogue, which became a miniature temple, and this was supplanted by the Church as the shrine of Christian worship. The purest gospel, the most eloquent evangelism, the highest enthusiasm, the largest benevolence, the most systematic service, to become permanent forces in human improvement and reach their maximum efficiency, must find a base in a church building from which to operate. Whitefield's flaming evangelism swept like a wave of light and power over England and America; but like a wave of the sea, it passed and left little but a glorious memory behind. The founder of Methodism, John Wesley, wisely entrenched his cause in church buildings, and today they girdle the globe and are dynamic centers of aggressive Christianity. The great cathedrals of Europe are not monuments of spiritual pride, expensive luxuries of an extravagant religious sentiment, the costly toys of medieval imagination. They are mighty fortresses reared by the instinct of faith to entrench the truth in strongholds that all the revolutions and upheavals of time cannot shake. And there they stand, towering over the seething sea of this European war, the lighthouses of immortality, durable as the ages, eloquent with immemorial associations, venerable with the traditions of generations who have found spiritual peace at their altars, undecaying emblems of the eternity of the truth that built them; and the sacriligious bomb that strikes them shocks mankind! There is power in permanence, and it is the instinct of permanence that prompts the heart of the great Protestant Episcopal Church to consecrate millions to erect St. John's Cathedral in New York City, and that moves the heart of the great Methodist Church through this society to rear the modest chapel and lift the dome of the stately sanctuary consecrated to the worship of Almighty God.

The First Methodist Church.

The church building must be adapted to its work. Many of our most successful pastors are seriously handicapped by being compelled to do the work of a modern church in a building erected twenty or thirty years ago, so long ago that "every brick in it has become sacred," and a sentiment adverse to any change has grown up around it as stubborn, as obstructive to progress, and as unreasonable as the Chinese "Fung Shui." Such sentiment is not religious, however pious it may look. It would have been popular with the Pharisees, but Jesus would have spurned it!

It would be well if the conservative people, who oppose what they consider undesirable "innovations" in the remodeling of our churches to meet the needs of our work, would remember that at its very birth, and in its veritable cradle, John Wesley indicated the kind of church building Methodism needed to do its work. Wesley's first church was a model establishment, as far as it went, and it went far beyond where the ordinary church goes now. In his admirable "Life of Wesley," Dr. Winchester gives an interesting account of this first Methodist Church. He says: "In the autumn of 1739 the weather was unusually cold and Wesley, who had been preaching in the open air, accepted the invitation of two gentlemen in London, then unknown to him, that he should preach one November Sunday in a building then unused and vacant. Thirty years before an accidental explosion had wrecked this building, in which cannon were then being cast for the government, blowing off the roof and killing several workmen. The authorities then decided to remove the ordinance works to Woolwich, and left the old foundry in ruins. This was the gaunt and ruinous structure in which Wesley preached, and which he decided shortly after to purchase and refit as a preaching place and center for his work in London, such as he had recently secured in Bristol.

Money was borrowed to be repaid

by subscriptions as fast as possible; some partial repairs were made to render the place habitable, and it was at once put to use for preaching and the meetings of the society. It stood on Windmill Street, near Finsbury Square, in a region where Wesley had frequently preached. When the alterations and repairs were completed it furnished a preaching room with benches on the floor and in the galleries running around the sides, that would accommodate some fifteen hundred people. The men sat in the side galleries, and on one side of the main floor, the women on the other side, and in the front gallery. Behind this room there was a "band room," seating some three hundred. One end of this room was seated with desks for a school; at the other end was an office or "book room," where Wesley's publications were sold. On the second story over the band room apartments were fitted up for Wesley's use, and here his mother passed her last years. An adjoining house was used for Wesley's assistants. Chapel, band room, parsonage, school, book store, dispensary, loan office—this building was for thirty-eight years the headquarters of Methodism, and the center of all its varied forms of religious and charitable work."

It is well to note some of the features of this first Methodist Church. First, it was a city church. Methodism, like Christianity in the beginning, began its work grappling with the problem of city evangelization. Sometimes Methodist people who live in the country, by industry, frugality and the practice of the virtues of the old-time religion, get in good circumstances and move to town. As long as they lived in the country the Methodist Church was good enough, but when they come to the city they think they must join some other Church if they wish to become "citified." Such people may be pious, but they are monumental ignoramuses. Methodism was city born. Its first home was in the heart of London.

Second, the first Methodist Church had been a cannon factory where guns were forged for battle. That means that every Methodist Church has a militant ancestry, and ought to be an arsenal of spiritual weapons, a base of supplies for the war against sin, and animated with the fighting spirit. There is something wrong when everything is quiet around a Methodist Church. The Methodist banner is not a flag of truce, but a battle flag!

Third, the first Methodist Church was built on borrowed money. That means that this Church Extension Society, by its policy of creating "funds" that may be loaned for the purpose of building churches and parsonages is carrying out the idea of the original institution in London.

Fourth, the first Methodist Church socialized the service of the Church by providing for the various activities of religious work besides worship—evangelistic, pastoral, educational and charitable. It had a "band room," a room that was a center of social intercourse among its members under the roof of God's house and amid the sacred associations of the sanctuary. It had a school room. Methodism made education a part of its organic work from the beginning and aimed to put it within reach of the poorest member. And the Methodist who does not try to improve his own mind and educate his children is a humbug from the crown of his head to the sole of his feet. It had a book room for the distribution of religious literature, tracts, and papers, and good reading matter for the people. Every Church ought to have that now. If you wait until you find Methodist literature in the book stores and on the news stands you will wait till the stars are old and the sun grows cold! It had a medical dispensary, with a free clinic for the sick and afflicted, and thus put itself in direct line with the great healing work of the divine Master. It had a loan office, and made an honorable effort to grapple in a practical way with the problem of the unemployed. It provided for assistants to help carry out its manifold activities. The one man Church in the city is a failure to start with. Every Church that means to do anything needs at least an assistant pastor and one deaconess. The Master sent the laborers out two and two, and the whole genius of early Christianity utilized the policy of "team work." Even a Paul needed a Silas, a Timothy a Luke, and a Phoebe. Wesley was simply reviving apostolic Christianity.

Not one in a thousand of our Churches undertake to do what that

first Methodist Church attempted. You might take that old Foundry Church just as it was when Wesley was its pastor, and set it down here in Louisville now, and it would meet the demands of the work better, perhaps, than any Church in the city. And if we are to fulfill our mission—hear it, ye chief pastors of the Church, hear it, ye under shepherds of the flock, hear it, all ye who have charge of the work of Methodism—if we are to fulfill our mission we must return to Wesley's model, sing the doxology over the pious and old fogies who oppose as novelties what are but the revival of the noble beginnings of Methodism, and make the Church the center of all the activities of a complete system of religious work.

The Lure of the Parlor.

A few years ago, at a convention held in a western city, a minister from Chicago related an incident from his experience as a pastor. He said that one day his wife reported to him that for several evenings she had overheard persons talking in a low voice under the vines on the front gallery of the parsonage. It seemed to be a man and a woman in conversation. When they parted the woman would come to the front door, pretend to try to open it, and laughingly say, "It's locked again, I'll have to go around the back way." The case was given to the deaconess who soon ferreted it out. The woman was found to be one of their Sunday School girls whom the deaconess had persuaded to come to Church. Her family consisted of her father and mother, and eight or nine other children, all living in a basement room about eighteen feet square. That room was living room, bed room, kitchen laundry, nursery and parlor, all in one. Her father was a drunkard and sometimes came home intoxicated, and made that room a veritable hell. Her mother eked out a miserable living by washing. All the family were in rags and hardly decent. If society has any refuse these half starved and semi-clad creatures belonged to the social dump pile. But they were the very type of humanity that Methodism carried its message to in the beginning, from whose ranks it won its trophies, and who are still the wards of its compassion and the objects of its heavenly mission to save. The blessed deaconess discovered this den of depravity, this nest of potential anarchists, and set to work to change it. She got the girl some decent clothes, and got her to the Sunday School. Then she got her a job, and her wages soon enabled her to fix herself up, and dress some of the other children so they could come to Sunday School. Being a bright, attractive girl, she soon met a young fellow who wanted to come to see her. That is one thing the Sunday School ought to do, promote the good fellowship of the young people; and happy are the weddings that are the result of Sunday School courtship! Lovers who form attachments amid the sacred associations of the sanctuary are likely to carry the aroma of the romance through life, and can never separate the tender memories of the bridal hour from the Church which blessed it. But where was this girl to receive the visit of her admirer? The deaconess, the Sunday School teacher, the superintendent, the pastor, all told them to keep away from the dance halls, those recruiting stations of hell, maintained by the liquor interests in our great cities, and often the only places of social resort accessible to young people who have no homes of their own. She could not think of asking him to come to the den where she lived, for if he saw that he would never come again. It takes a woman to solve a knotty problem, and love can always find a way. The pastor of the Church had recently taken a collection for some repairs on the parsonage, and based his plea on the ground that the parsonage belonged to the Church. With the characteristic shrewdness of a bright woman, and a logical astuteness that might have made a philosopher smile, this girl said to herself that if the parsonage belonged to the Church then it belonged to her as a part of the Church. So she invited him to see her there. When the facts were known the pastor called his officers together, and they decided to remodel their Sunday School, convert some of the class rooms into private parlors, place them in charge of the deaconess, open them every day and night, tell them to make full use of them, and have a good time. The young people took them at their word. They will always

respond to such recognition. The pastor said he had married nineteen or twenty couples from those parlors, and among them the girl and her lover, whose artful courtship on the parsonage veranda had called attention to the need of the church. The upshot of the story was that the whole family was redeemed.

Now the important point in this case is that the Sunday School class rooms were changed into parlors. Here is where the shock for the old fogies comes in. But never mind them; they will go to heaven anyhow. Let us get the young folks to attend and love the Church, and set the zeal of sanctity on their social life. If you cannot have both class room and parlor, by all means have the parlor. You can teach a class in a parlor, but you can never have a good social time in a class room. The problem is to socialize our churches, and this involves the whole matter of the construction and interior arrangement of the building. Wherever practicable these provisions for the social work of the Church should be in a separate building, and the place of worship sacredly reserved for devotional uses. There is nothing more important in our religious work than to promote the sentiment of reverence for the sanctuary. The place of worship ought to have a distinctive atmosphere of sanctity. If you have lectures, and concerts, and teas, and receptions, and the numberless social entertainments which are the necessary activities of a modern church, in the place of worship, it detracts from the spirit of holy awe which the place itself should inspire. Our people, young and old, should be taught that when they enter the place of worship they ought to realize the exalted sentiment of the Psalmist: "The Lord is in His holy temple; let all the earth keep silence before Him."

The Rural Church.

What has been said has had the city Church chiefly in view, yet all of it is as true of our rural as of our urban work. In some respects it is even more important in the country than in the city. The great stress which is being laid by the educators of the land on making the public school the rural "community center" involves the Church in danger, or rather emphasizes the challenge to the Church. The country church is the salvation of the city. It continually pours into the muddy and polluted city life a stream of healthy moral influence, and it is of the utmost importance that it shall retain its formative power over the character of the people. If the country Church is dingy for lack of paint, the glass in the windows broken, the blinds off the hinges, the benches hard, the floor dirty, the grounds neglected, and nothing done to make the place beautiful, and no provision made for the social gatherings of the young people; and if on the other hand the public school building is nicely painted, the grounds around it kept clean and made attractive, flowers planted along the walks, vines trained over the doors, and athletic grounds provided for the "meet" of the young people, then the inevitable effect on the young will be to feel more pride and take more interest in the public school than in the Church. The Church, and not the public school, deserves the first place in the affections of our people.

There were two Churches in one of our Southern States, a Methodist Church and a Presbyterian Church, about a mile and a half from each other. It was a community above the average in the intelligence and worldly prosperity of the people; and the churches were pretty evenly matched in numbers and strength. There was a delightful spirit of fraternity and a healthy sentiment of rivalry between them. Neither of the Churches could boast any special merit as regards the care they took of the buildings and the grounds around them. Both might have been improved. A successful revival meeting put the Methodists decidedly in the lead. But a new preacher came to the Presbyterian Church. He immediately inaugurated a new order of things. New horse-blocks were provided for the ladies to mount and dismount; a shed was built for the buggies and saddles in case of rain; seats were made here, there and yonder in the grove for the young people to occupy, and they would accommodate only two; a new gum was put in the spring; the underbrush was cleared away and walks made through the grove; special attention was given to the sanitary improve-

ment of the place; rules were posted regulating the conduct of everybody; no litter was allowed on the grounds; and a series of social meetings for the neighborhood were announced. The effect was immediate. The community swung to that Church, and if the Methodists had not got busy along the same lines they might as well have shut up shop. Even the old fogies were bragging on the church, and when you can get a Presbyterian old fogy to brag on a forward movement you have made progress! It all came of socializing the activities of the rural Church.

Lifting the Masses.

Methodism long ago solved the problem of how to reach the masses; the greater problem is how to lift the masses. In this mighty work the church building is the fulcrum on which the lever of the gospel must rest to prize the community upward. And since the State by its complete severance from the religious education of the people has thrown the high challenge to the Church, the Church must meet the issue, and take over the whole moral and religious development of the Nation. The relation of this Church Extension Society to this great problem, gives it a vital and commanding importance for the work, while its splendid achievements in the past guarantee that it will bear an efficient part in the task before us. No money of the Church is more safely invested, or accomplishes larger results, than that given to this society. The energy with which its work is prosecuted, the wisdom with which its affairs are administered, and the economy of its management commend it to the confidence and support of the Church it so effectively serves. The Church Extension Society was organized at the General Conference of 1852. It was fortunate in having for its first secretary a man pre-eminently fitted to lay down the lines of its future work and to project its plans on the broad and liberal basis which it has so successfully maintained until now. Dr. David Morton combined the vision of a seer with the good judgment of a practical man of affairs. He laid the foundation deep and strong, and it has borne without a tremor the strain of the lofty structure his successors have built upon it. Whoever discovered Dr. McMurry, and got him elected to have charge of this work, deserves a medal for his wisdom. I do not wish to add to the strain put on his modesty by the encomiums already pronounced on his work; but he has reared for his name an enduring monument in the erection, without expense to the society, of this magnificent Church Extension Society office building. By his indefatigable energy and fine executive ability he has crowned the labors of his predecessors with a splendid triumph.

A Noble Record.

During the period of its existence the Church Extension Society has helped to build nearly nine thousand churches, over fifty per cent of all the houses of worship that belong to the Methodist Episcopal Church, South. In the crowded East and in the sparsely settled West; in the slums of great cities and on the boundless prairies; in the rice swamps of Louisiana and the mining camps of Montana; amid the orange groves of Florida and the snows of Colorado; among the mills of Carolina, the cotton fields of Texas, and the orchards of Oregon; in sunny Brazil, in far off China, and in the heart of Africa, you may find the monuments of the faith and zeal of this noble organization—monuments not of cold and idle granite to commemorate the past, but the answer of the Church to the challenge of the State to protect the foundations on which the Republic rests.

The Music of the Hammers.

When the prophet surveyed the ruins of Jerusalem, looked on its fallen walls, and broken columns, and heaps of rubbish, and casting his eyes around the engirdling hills that had been its defense saw them swarming with its foes, his heart sank within him. But suddenly there rose before his mental vision four stalwart men each with a kit of tools. The puzzled prophet asked: "What come these to do?" And the Spirit answered: "These enemies hovering on the hills around are the horns of the Gentiles that have scattered Judah, so that no man did lift up his head; and these men are carpenters that have come to frighten them away! The heathen fled before the music of the hammers, and

the Church is marching to that music still. Our Lord was a carpenter, and his Church prospers in proportion as it employs the craft he honored by his earthly toil." "What is the Carpenter doing now?" sneeringly asked a Pagan of a Christian on the street in Antioch. "Making a coffin for your emperor," was the significant reply. A few days later it was whispered around with bated breath that the Emperor, Julian, "the Apostate," the imperial foe of the Church, was dead! The hammer of the carpenter in the service of the Church is mightier than the fabulous hammer of Thor that could beat mountains into the dust!

At one time when the Don Quixote of American infidelity, Robert Ingersoll, was prancing around over the country, swearing that a barber's basin was the helmet of Mambrino, and the wench of Tolosa the "Lady of Beauty" and charging with chivalric heroism the foes conjured up by his own diseased imagination, Chaplain McCabe, the Secretary of Church Extension Society of the Methodist Episcopal Church, flashed the message along the wires, "Robert, we are building three churches every day!" Against such living, virile, aggressive, and triumphant activity the brilliant rhodomontade of the champion of unbelief was as powerless as the lance of the Knight of La Mancha against the windmills he mistook for giants on the plain of Villaharda! And from the walls of the citadel which you dedicate today the vigilant watchman who guards its gates may flash the signal to the far-flung lines of advancing Methodism: "We are building a new church every working day!" Infidelity may well turn pale at tidings such as these.

Rations Essential.

Nor is it alone the temples of worship erected by this society that call for commendation. The homes it has helped to build for the ministers and their families who serve the Church equally deserve our approbation. Rations are as necessary as ammunition. The commissariat is as indispensable as the arsenal, the haversack as the bayonet. Grant knew that he never could whip Lee as long as the ragged Johnnies could get corn; and he saw a gleam of hope when Sheridan—Sheridan! who whispered into the ear of young Germany that the true policy in war was to leave the enemy nothing except their eyes to weep with, and practiced what he preached—when Sheridan wired that a "crow would have to carry his rations if he flew across the Valley of Virginia!" There might have been an Appomattox if the conductor in charge of the train carrying the supplies Lee ordered to meet him at Amelia, through somebody's blunder, had not waved his hand to the engineer to go on to Richmond. Even the army of Northern Virginia, the grandest fighting organization that ever trod the planet, could not fight without food. The heroic Townshend, long let his name be honored by all who prize the traditions of English valor, yielded, not to the Turks but to starvation.

The church building may be everything it ought to be, splendid as Solomon's temple, ceiled with fir tree, and overlaid with the fine gold of Parvaim, with cherubims graven on the walls, and organ with the Carnegie stop pealing its loudest hallelujahs, and vested choir that would have delighted David himself; but if the parsonage is neglected the work is crippled. A preacher cannot do his best when he is anxious about the comfort of his family, and eloquence wanes when the pot does not boil. God always took care of the rations of his people, rained bread from heaven to satisfy them in the wilderness, and astounded them with the miracle of the loaves and fishes. When he sent Elijah to hide by the brook Cherith, he assured him that he had commanded the ravens to feed him there. When he sent him to Zarephath, he assured him that he had commanded a widow woman to sustain him there. Many an arrow has hit the mark and quivered in the heart of the King's enemies because the generous policy of this society has enabled the faithful preacher to make his loved ones easy, and allowed him to draw his bow with his full strength.

The Rock Basis.

On one occasion Andrew Jackson was visited by some distinguished foreigners at his home, The Hermitage, near Nashville, Tennessee. In the course of his remarks on the stability of our America institutions he pointed to a Bible, and said: "That Book is the rock on which this Re-

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public rests." The Church is the guardian of that Rock and the custodian of that Book. The truth of that Book is proclaimed in the pulpits of the church, inculcated in its schools, incorporated in its institutions, and promulgated by all its varied ministries. That Book is the imperishable record of the origin, development, progress, plans and purpose of the Church of God on earth. Born in the heart of the Eternal before the world began, ordained of old to make manifest his "manifold wisdom" to "principalities and powers in heavenly places according to his eternal purpose, which he purposed in Christ Jesus our Lord," revealed in the first promise that threw its light over the dark ruin sin wrought around the cradle of the race, the unquenchable torch of its truth handed on by patriarch to patriarch from age to age, floating with Noah above a submerged world, rearing the altars and kindling the fires of salvation in the "dawn-golden time" when humanity was young, and flinging the splendor of its hope over all the wide confusions of time, the Church is the mighty refuge of our race! It has survived all the revolutions of mankind; it has seen empires rise, flourish, and fall; it has witnessed the birth, growth and decay of civilizations; yet "Time writes no wrinkles on its azure brow!" It has been rent into fragments by internal dissensions, but instead of being destroyed, each convulsion has only rooted it more deeply in the eternal order of the world and extended its imperial sway. The Church is mightier today than ever before in its ageless history. The whole earth is beginning to feel its mastery of the forces that control the destiny of man, and to turn its eyes toward its light. The Church is the guide, the inspirer, the conservator, and the promoter of the moral life of the race. Its truth is the premise of the universal reason, the vitalizing affirmation of the spiritual consciousness of the race, the scientific synthesis of the infinite phenomena of transcendental experience, the everlasting moral imperative of conscience, and the indestructible foundation of the social order, deep as eternity and strong as the throne of God!

A Staggering World.

There never was an age when this reeling, staggering, maddened and almost despairing world so much needed to listen to the message of the Church as now. The whole earth is trembling with the agonies of sin. Look which way we will the horizon is dark, the very friends and champions of progress asking with bated breath if creation is a failure after all, and the taunt of the infidel reverberating like the shout of the damned, "Where is now their God!" The dykes of civilization, built up by centuries of effort, and cemented by the tears and sacrifices of generations, have given way, and hell is overflowing earth through Europe. The very bases of our modern history are submerged under a flood of barbarism and the highest achievements of man have been turned to his destruction. Culture has become a ritual of slaughter and efficiency the synonym of diabolism. The crumbling ruins of the Acropolis proclaimed the failure of philosophy the tramp of Alaric's Illyrian vandals along the Flaminian highway to the sack of Rome proclaimed the failure of power, and the ashes of Louvain and the desolation of Belgium proclaim the failure of science to save civilization. What does it all amount to if what we can "progress" is to end in a Zeppelin raid and a field of slaughter! Where is the hope of humanity when the law of the jungle assumes the cap and gown of the university and savage ferocity is baptised as patriotism! What can we look for when solemn treaties are proclaimed by the chancellors of imperial courts as "scraps of paper" and the fundamental ideals of civilized life are ground to dust under the ponderous wheels of material force!

Our own country has so far happily escaped being drawn into the infernal whirlpool of this European struggle; but let us not deceive ourselves. Peace hath her perils no less pronounced than war. Though we may escape, as God grant we may escape, the horrors of war, let us be on our guard against the perils of peace. One great country may sink under the weight of its wealth and the very prosperity of which we boast become our curse. What but dust remains of the wealth of Ninevah, the pride of Tyre, and the pomp of Rome! Can America expect immunity from the operation of a law

that left Babylon a heap of rubbish and mighty Carthage a lair of lions? Our wise men tell us that education is the palladium of civilization. Europe had education, and it has created a hell from the Baltic to the Nile. They tell us that industrial efficiency is the key to national progress and prosperity. Industrial efficiency has been carried to a degree never known before by the nations of Europe, and its symbol is a bomb. They tell us that what America needs to counteract the commercialism that tests everything by the ledger is idealism. Germany is the home of idealism—the land of music, and art, and philosophy of Hegel, and Goethe, and Beethoven and Handel, the very high priests of idealism, and its idealism has proven to be the breath of hell!

Salvation.

Let us not be misled by the illusions of a false philosophy on the one hand, or discouraged by the conclusions of a pessimism bred of war on the other hand. There is no future for the human race but the future revealed by the Church! The eye of the prophet discovered, and his tongue declared, long ago the "highway" the God who made the world cast up across the bogs and morasses of time, a "way of holiness," over which humanity may walk in safety to the very gates of light. The humblest chapel erected by this society represents a Christian "idealism," and the power to make it real in human experience, worth infinitely more to the race of man than all the arsenals in the world! The causes of war are ethical, and not metaphysical. A false metaphysic may afford a convenient apologetic for conscience; but the root of the trouble is in the depravity of human nature. There can be no improvement except through a regenerated heart. It will be time to say that Christianity is a failure when Christianity has been tried. No physician can cure a patient who will not take his medicine. And this sick old world will not take the sovereign remedy for sin which Jesus Christ offers in the message of his Church. That message is a message of salvation!

"Salvation! O the joyful sound
'Tis rapture in our ears;
A sovereign balm for every wound,
A cordial for our fears.

Salvation! let the echo fly
The spacious earth around;
And all the armies of the sky,
Conspire to raise the sound!"

The churches we build are the hope of the world. The faith they foster is the illumination of mankind, the inspiration of humanity, the source of the moral enthusiasm of the race, and the dynamic of progress. Their spirit is the constructive power of civilization and the horizon visible from these outposts of eternity are infinite. Every church we build grapples earth to heaven and props the universe! The infidel has no hope to offer. The agnostic is in despair. But from our standpoint we see light arising out of darkness, and taking up the oracle of the prophet of old, cry with holy confidence: "Look unto me, and be ye saved, all ye ends of the earth!"

A New Heavens and A New Earth.

When Jerusalem, the holy city, was destroyed by Titus, and the crash of its falling walls sounded the knell of the Jewish nation, it seemed to the pious Israelite as if the end of the world had come. Multitudes of Christians were converted Jews, and while they accepted Jesus as the Messiah, yet a sentiment of patriotism and attachment to the traditional institutions of the race made them share in the pessimism inspired by the utter extinction of the national hope. At this crisis, God showed to his holy apostle, St. John, the New Jerusalem coming down out of heaven to fill the mighty void, and the armies of the Lord marching triumphantly along the Roman highways to the conquest of the world! When Paganism failed and its temples fell, the Church opened wide its doors as a refuge to the race, and its altars became the rallying points for the progress of mankind.

When Rome, vainly deemed eternal by its sons, having fulfilled its mission to civilize the nations it subdued, was tottering to its fall, and the barbarians were rushing in on every side, the patriotic Roman felt that all was lost. But St. Augustine, in his "City of God," showed how the Church was building its mighty structure out of the very ruins he deplored, its alabaster columns rising in splendor to the skies, and its resplendent dome

The Wonderful Mission of the Internal Bath

By C. G. PERCIVAL, M. D.

DO you know that over three hundred thousand Americans are at the present time seeking freedom from small, as well as serious ailments, by the practice of Internal Bathing?

Do you know that hosts of enlightened physicians all over the country, as well as osteopaths, physical culturists, etc., etc., are recommending and recognizing this practice as the most likely way now known to secure and preserve perfect health?

There are the best of logical reasons for this practice and these opinions, and these reasons will be very interesting to every one.

In the first place, every physician realizes and agrees that 95 per cent of human illness is caused directly or indirectly by accumulated waste in the colon; this is bound to accumulate, because we of today neither eat the kind of food nor take the amount of exercise which Nature demands in order that she may thoroughly eliminate the waste unaided—

That's the reason when you are ill the physician always gives you something to remove this accumulation of waste before commencing to treat your specific trouble.

It's ten to one that no specific trouble would have developed if there were no accumulation of waste in the colon—

And that's the reason that the famous Professor Metchnikoff, one of the world's greatest scientists, has boldly and specifically stated that if our colons were taken away in infancy, the length of our lives would be increased to probably 150 years. You see, this waste is extremely poisonous, and as the blood flows through the walls of the colon it absorbs the poisons and carries them through the circulation—that's what causes auto-intoxication, with all its perniciously enervating and weakening results. These pull down our powers of resistance and render us subject to almost any serious complaint which may be prevalent at the time. And the worst feature of it is that there are few of us who know when we are auto-intoxicated.

But you never can be auto-intoxicated if you periodically use the proper kind of an Internal Bath—that is sure.

It is Nature's own relief and corrector—just warm water, which, used in the right way cleanses the colon thoroughly its entire length and makes and keeps it sweet, clean and pure, as Nature demands it shall be for the entire system to work properly.

The following enlightening news article is quoted from the New York Times:

"What may lead to a remarkable advance in the operative treatment of certain forms of tuberculosis is said to have been achieved at Guy's Hospital. Briefly, the operation of the removal of the lower intestine has been applied to cases of tuberculosis, and the results are said to be in every way satisfactory.

"The principle of the treatment is the removal of the cause of the disease. Recent researches of Metchnikoff and others have led doctors to suppose that many conditions of chronic ill-health, such as nervous debility, rheumatism, and other disorders, are due to poisoning set up by unhealthy conditions in the large intestine, and it has even been suggest-

ed that the lowering of the vitality resulting from such poisoning is favorable to the development of cancer and tuberculosis.

"At Guy's Hospital Sir William Arbuthnot Lane decided on the heroic plan of removing the diseased organ. A child who appeared in the final stage of what was believed to be an incurable form of tubercular joint disease, was operated on. The lower intestine, with the exception of nine inches, was removed, and the portion left was joined to the smaller intestine.

"The result was astonishing. In a week's time the internal organs resumed all their normal functions, and in a few weeks the patient was apparently in perfect health."

You undoubtedly know, from your own personal experience, how dull and unfit to work or think properly, biliousness and many other apparently simple troubles make you feel. And you probably know, too, that these irregularities, all directly traceable to accumulated waste, make you really sick if permitted to continue.

You also probably know that the old-fashioned method of drugging for these complaints, is at best only partly effective; the doses must be increased if continued, and finally they cease to be effective at all.

It is true that more drugs are probably used for this than all other human ills combined, which simply goes to prove how universal the trouble caused by accumulated waste really is—but there is not a doubt that drugs are being dropped as Internal Bathing is becoming better known—

For it is not possible to conceive until you have had the experience yourself, what a wonderful bracer an Internal Bath really is: taken at night, you awake in the morning with a feeling of lightness and buoyancy that cannot be described—you are absolutely clean, everything is working in perfect accord, your appetite is better, your brain is clearer, and you feel full of vim and confidence for the day's duties.

There is nothing new about Internal Baths except the way of administering them. Some years ago Dr. Chas. A. Tyrrell, of New York, was so miraculously benefited by faithfully using the method then in vogue, that he made Internal Baths his special study and improved materially in administering the Bath and in getting the result desired.

This perfected Bath he called the "J. B. L. Cascade," and it is the one which has so quickly popularized and recommended itself that hundreds of thousands are today using it.

Dr. Tyrrell, in his practice and researches, discovered many unique and interesting facts in connection with this subject; these he has collected in a little book, "The What, the Way, the Way of Internal Bathing," which will be sent free on request if you address Chas. A. Tyrrell, M.D., 134 West 65th Street, New York City, and mention having read this in the Texas Christian Advocate.

This book tells us facts that we never knew about ourselves before, and there is no doubt that every one who has an interest in his or her own physical well-being, or that of the family, will be very greatly instructed and enlightened by reading this carefully prepared and scientifically correct little book.—Advertisement.

the shelter of God's redeeming love over all the world!

And in this present crisis, when all Europe lies bleeding under a pall of battle smoke, and the "backward streaming curve of time" fills human hearts with sad dismay, the Church of the living God must pour into the gaping wounds of the world the balm of his salvation, and let the aching ear of earth hear again the angels singing the song of peace above the storm. If we could live our Christianity for one day the whole world would accept it. Even as it is there is no need, or place, for discouragement. In spite of the boundless stupidity of the race, the dense ignorance of its boasted wisdom, the wild follies of its unbelief, and the mad passions of its depravity, the Church is slowly lifting the submerged millions of mankind into light, extending the luminous and far-flung lines of its redeeming work

by the wide invasions of its truth into "all the dark places of earth's heathen races," undermining the huge tyrannies of materialism by the persistent penetration of spiritual forces into the innermost recesses of the world's life; substituting the pallid negations and devitalized moralities of agnostic and infidel thought, and the lifeless mechanisms of merely formal Christianity with the efficient verities of living Christian experience as the inspiration of social progress; everywhere making men familiar with its lofty ideals of liberty, democracy, brotherhood, purity and peace; keeping humanity in touch with God, and laughing to scorn, with the dread mockery of divine contempt, the inane speculations of philosophy and the idle oppositions of science falsely so-called! The Church of Jesus Christ is the one enduring reality of time, in comparison with which the kingdoms of

this world are as the fleeting phantoms of a dream! The gates of hell shall not prevail against the Church of God. Its radiant spires will point the faithful to the skies, and its message kindle the fires of salvation in the hearts of the children of men and its ministries keep open the shining highways to glory from this old sin-cursed earth, and its hymns make music amid the infernal discords of time, when the wolf shall howl, and the owl shall hoot, and the satyr dance, and the serpent hiss among the ruins of the proudest capitols of the world!

And when the long and tragic story of man on this planet is ended and time shall be no more; when the

trumpet of the resurrection shall sound and its thunder-shock unsettle the pillars of immensity, and the firmamental arches of creation fall crashing in abyssal ruin through the sky; when Jehovah shall come to judge the earth, enthroned in glory and begirt with power, and the heavens shall be rolled up before him like a scroll that is finished; when the dead shall rise, and all nations shall be gathered before the great white throne; when from ten thousand rapping rents in the shell of this old earth the long pent-up fire shall burst forth and wrap the globe from pole to pole in wide avenging flame in the great consummation; then the Church, unhurt amid the judgment fires, and resplendent in her robes of celestial beauty, shall

be presented to God by her triumphant Lord "a glorious Church, not having spot or wrinkle or any such thing," the bride of his eternal love! And attended by ten thousand times ten thousand of angelic hosts who have been her ministering spirits through all the course of time, she will enter within the gates, and amid the universal rejoicings of the sky, take possession of her inheritance of "the new heavens and the new earth, wherein dwelleth righteousness" forever and forevermore!

Such is the exalted character and the enduring nature of the work done by this Society, whose permanent abode you dedicate today. May the blessings of heaven descend upon the temple where it dwells. May the

Shekinah make this holy place his habitation. May the Spirit that inspired Bezaleel and Aholiab, the architects of the early church, inspire all who labor within these walls. May Pentecostal fire flame on the altar of every Church it helps to build. May the consecrated offerings of a grateful Church support its plans and salvation crown its work. May the pillar of cloud by day and of fire by night that hovered over Israel's tabernacle in the wilderness ever guide its way and illuminate its path, and the glory of the Lord be its perpetual reward. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

The Proposed Union Of Methodisms

UNIFICATION—THE COLORED QUESTION.

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

Some people write as if the M. E. Church, South, through its General Conference at Oklahoma City made overtures to the M. E. Church looking to unification or union. It did nothing of the kind. A Joint Commission representing the M. E. Church, the Methodist Protestant Church and the M. E. Church, South, presented to all three of the above Churches a Plan for Unification of American Methodism.

The Methodist Protestant Church adopted it. The M. E. Church, South, adopted it with a suggestion that the Colored Methodists form a separate Church with fraternal relations to the white Methodists.

The M. E. Church did not adopt the Plan, but held to the colored people.

Now, before we go any further with the matter among ourselves, would it not be wise to find out what the colored people themselves think of the question of being separate from the whites.

The M. E. Church has a colored membership of about 300,000, while the Colored Methodists of America who are separate from the white people, number nearly 1,500,000. In other words, about five times as many colored Methodists in America, by their own choice, are separate from us in organization and have their own Bishops and connectional officers as are connected with the M. E. Church. One of these bodies of Colored Methodists was set off by the M. E. Church, South, and has been materially helped by us. It holds a very fraternal relation to our Church.

The other two Colored Churches, having a membership of more than one million, went out from the M. E. Church, the one in New York and the other in Philadelphia, because they felt that they were denied the Christian courtesies to which they thought themselves entitled.

Now, I raise the question, Are we treating the fifteen hundred thousands of Colored Methodists courteously when we make arrangements to put them all together in one Quadrennial Conference without so much as asking them if they wish to go together?

The colored people of these three Churches have demonstrated to all Christendom that they are perfectly capable of successfully conducting the affairs of a great Church.

They have their own Bishops and connectional officers, college presidents and editors. Are we certain that these million and a half Colored Methodists, happy and prosperous in their present way, desire to make a change? Are we not guilty of trying to administer our colored brother's estate, when he is enjoying good health and prefers to handle it himself?

So far as I know neither the Colored Methodist Church, the African Methodist Church or the African Methodist Zion Church, who together hold all the Colored Methodists in America except three hundred thousand in the M. E. Church, has at any time signified in any manner whatever that the Plan proposed is acceptable to them.

In coming into this union, as it is proposed, it is probable that these people will have to give up their own Bishops and take pale-face Bishops. Has anybody asked them how the Plan suits them? No. Well, then, I ask them. Brethren of the Colored, the African, and the African, Zion, Methodist, Churches, how does this Plan strike you?

San Antonio, Texas.

A LAYMAN ON UNITED METHODISM.

It was a grave mistake and an unholy act when the Methodist Episcopal Church was divided.

The cause was not adequate nor commensurate with the act. The division resulted in no good to either part.

Seventy-two years have been spent in rivalry—crimination and recrimination. Both sides occupying the same ground and building upon each others' foundations.

Now, it is proposed to come together as a whole, as it was in the beginning. And that is the only way it can be done to the glory of God and the honor of Methodism.

It is easy to get back to the point where both sides started, or to where the division took place, and there each party stands on common ground, common Methodism—no North and no South, no Negro in the case. A united (Catholic) Methodism. A Pentecostal Church, with a Pentecostal time, all the time. (Acts 2; Acts 10.)

There should be an unconditional coming together, and nothing imposed that will hinder or retard the growth of the Church in all lands and among all peoples.

I was born of Methodist parents and baptized into the Methodist Episcopal Church in infancy and was reared in that Church and in the Methodist Episcopal Church, South—have been a Methodist all my life—74 years.

I want to see the Church come together as it was. The Negro has never hurt the Church and never will. When the Church divided my parents went with the Church, South, and I never knew any other branch of Methodism until grown.

I remember Bishop Bascom, the first Bishop elected by the Methodist Episcopal Church, South, coming to my native town, Lexington, Missouri, and what an ovation was given him! He had been chaplain of the United States Senate, and Henry Clay said he was "the greatest orator of this or any other age," and was said to be one among the most perfect men, physically, in the United States. I remember also Dr. Bennett, the presiding elder, and Schuyler, his slave and body servant, and an ordained Methodist preacher. Schuyler preached to the Negroes in the afternoon, while Dr. Bennett preached to the whites in the morning and at night. The Negroes occupied the galleries at the white service, and the whites occupied the galleries at the Negro service. Schuyler traveled the district with his master. And I am sure that the General Church had nothing to do with these regulations. Old Dr. Bennett was a consecrated and devout Methodist and so was his Negro servant, Schuyler, and as Schuyler blacked his master's boots, I am sure that Dr. Bennett would have blacked Schuyler's boots if occasion required.

Dr. Scarritt (father-in-law of Bishop Hendrix) was presiding elder of the same district in the Church, South, and he had a brother that was presiding elder in Illinois of the Church, North. They were all Kentuckians, and some were pro and some were anti-slavery. None of these things, however, should separate us from the love of God, which is in Christ Jesus our Lord.

I was named for three Methodist Bishops — Bishops Morris, Emory, Roberts. That ought to be an earnest of my Methodism.

MORRIS R. LOCKE.

Ablene, Texas.

SOUTHERN METHODISM AND ORGANIC UNION.

Rev. John L. Williams, A. M.

I have been intensely interested in the wonderful history of our Southern Methodism, and of late rather amazed at the conclusions reached by some of the brethren who are anticipating the organic union or the reorganization of American Methodism in so short a time. In fact, some of the brethren have figured it out so exactly and so definitely that it will be just a matter of a few weeks, or months at most, when we shall have only one grand Methodism in America. I am reminded of the ancient days: "When all the lightning bugs met in convention and recorded their protest against the 'sun,' one of the most influential bugs of the 'convention' arose, and addressing the chair said: 'My fellow lightning bugs, we are being menaced and hindered in our glorious shining during the day by the bright and illustrious sun, and we could all accomplish so much more in illuminating the world if the face of old Sol is eliminated' (and all the other bugs clapped their hands and turned on their little lights in great applause). When, lo, old Sol appeared on the scene and every bug covered its face from the piercing light of the majestic sun."

Let us learn the lesson from the lightning bug convention. Let us face the facts before us. Be calm, not be too hasty. It is a matter of too great importance to be settled in one or two years. It is a momentous question. There are subsidiary issues and questions which must be settled before we can consider the "main issue." It is a time of great prayer and judicious thinking. It practically means the giving up of every tradition for which the Southern Church has stood and there is involved in it the traditions of our native Southland. At this time when we are liable to swing too far in our feelings and impulses, and for one, I feel at this particular time of breathing the earnest prayer of "Bobbie Burns," who in his Cotter's Saturday Night prays for Scotland:

"O Scotia, my dear, my native soil,
For whom my earnest wish to heaven I sent,
Long may thy hardy sons of Justice toil,
Be blessed with health and peace and sweet content;
And oh! may heaven their simple lives prevent
From luxury's contagion, weak and vile.
A virtuous populace may rise the while
And stand a wall of fire around their much loved isle."

For seventy-two years Southern Methodism has gone forward from a weakened and poverty-stricken condition until today our great Church has emerged from the devastation and ruin to a wealthy Church, which in every age has proven faithful to her Lord's Commission. We have had federation for years and it has proven a failure, so far as the compact between the two Churches is concerned. Much of my own ministry has been on the border line, and I have watched and worked with the hope that the two Methodisms might understand and work in harmony with each other. But I must say that it has been in every case, so far as I know, the absorption of the Southern Church, or elimination of it. It is true, our brethren across the border are Methodists, but then there are some things for which the Southern Church stands, which, if properly understood, are of such significance that the Southern Church must continue to hold and to defend, if we are faithful to our people of the South. On the other hand, there are things for

which the Northern Church stands, which make it impossible for them to do their work, should they lay them aside, which thing, in spite of any talk of union—the large majority of the Church beyond the border will never consent to give up. Let us remember that in the South we have a common ancestry, a common faith, common customs, common joys, common sorrows which bind us together as they are also bound in the North. The South will ever remain solid. Our country is filling to overflowing with people of various races, divers tongues and conflicting traditions. The late General Conference of the Northern Church at Saratoga Springs, New York, rejected every proposal which our General Conference at Oklahoma City, Oklahoma, offered and in lieu thereof propose a reorganization of American Methodism on altogether a different basis and a basis which, if accepted, will destroy constitutional Methodism.

Was Joshua Soule, who wrote our constitution wrong? Was our sainted Capers wrong? Was our beloved Keener wrong? Have all the fathers who have lived before us, contending for the traditions of the South, have they been wrong? Nay, verily, their heroism refreshes our courage and stimulates our desire and increases our love for our great Church. Some great institution must remain intact ever to keep before our minds and memories that the South is the home of God's immutable truth. Where, if not in our great Church, were the fathers in the early days of our great Republic preaching on every hilltop and in every vale, a constitutional Methodism? Let no man recall those faithful old veterans of the cross who walked by faith and not by sight, lives spent in vain. Men such as I have mentioned above never went forth as a futile habitation. Like the perfume which Mary poured upon the head of her Lord, its fragrance penetrates even to the center of our beloved Methodism, quickening fainting spirits unto new life, and inspiring our beloved Church to a new endeavor. When we turn as a great Church indifferently away from the sacred devotion of the traditions and principles of Southern Methodism we will learn the degrading lesson that to have and hold to sound convictions is at best a blunder.

Again, God has honored our Church and we have made marvelous progress in recent years. No Church in America has made such rapid progress as the Southern Church. In fact, God has honored American Methodism, but as respects geographical extent the spread of Southern Methodism is more marvelous. The spread of Christianity itself has been wonderful. The first two centuries were remarkable, but then men were blessed with plenary inspiration for a greater period, when miracles were wrought and wonders were performed, the Christian religion springing up in Judea, Samaria and Galilee. Churches were raised at Antioch, in the beautiful Isle of Cypress, in the neighboring provinces of Pamphylia and Pisidia, Lycania, Galatia and Phrygia, and in fact throughout Asia Minor in general, Berea, Philippi, Thessalonica, Athens, Corinth and all other cities in Greece were visited with the light of truth. Christianity then spread through a large portion of all other parts of the Roman Empire and marched as far as even Lyons in France. The Roman Empire embraced the whole of the places above mentioned. It extended three thousand miles in length and two thousand miles in breadth, and comprised the most fertile and best cultivated parts of the known world. It was

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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.

limited by the Atlantic on the west, the Rhine and Danube on the north, the Euphrates east and the Desert of Arabia and Africa on the south. This was a vast area, but compared with that territory over which Southern Methodism has spread itself within the last fifty years, it is a remarkable showing and indeed a magnificent tribute to the spirit and genius of our great Church.

If Southern Methodism does not exist in Palestine, Asia Minor, Arabia, Greece or Egypt it exists in the southern half of North America, South America, Cuba and the Islands of the Sea. It is well established in China and Japan. It has, besides its great membership in the South, a vast multitude of adherents everywhere. It has diffused blessings from the great American Capitol, Washington, D. C., to Los Angeles, California—from the Atlantic to the Pacific.

"See how great a flame aspires,
 Kindled by a spark of grace;
 Jesus' love the Nation fires,
 Sets the Kingdom on a blaze."

Take another period of Church history—the reformation began by Luther in the year 1517. This revival of truth in the midst of a corrupted Church established itself in many parts of the German Empire. It was propagated in Sweden by one of Luther's disciples, Olans Petri. In Denmark it was spread by Mertain Reinard and Carlstadt. In France it found a patroness in Marguerite, Queen of Navarre. In Switzerland John Calvin became famous as one of its great apostles. It made considerable progress in Spain, Bohemia and Poland. In Netherlands upwards of nearly one hundred thousand were put to death for embracing it. In all the provinces of Italy, more especially in the territories of Venice, Tuscany and Naples, great numbers of all ranks were led to express an aversion to the Papal yoke. In Spain not a few embraced it and, even Charles V himself is presumed to have died a Protestant. In England Henry VIII unintentionally helped it on by assuming the Chair of Church Supremacy heretofore occupied by his Holiness the Pope, while his only son, King Edward VII, was its brightest ornament, and in some respects its most effectual support. In Ireland, George

Brown, Arch-Bishop of Dublin, pulled down images, destroyed relics and purged the Churches within his diocese from superstition and their rights, while in Scotland John Knox, a disciple of John Calvin launched his thunders against the Vatican, until it shook at its base, and at last Queen Elizabeth by her army put an end to popery in the entire Caledonian Kingdom. This was a glorious and widespread work with blessed results which will be felt to the end of time. But compare it with the progress Southern Methodism has made and say, considering the number of years and the extent of territory which has been made which has made the greater progress? Undoubtedly Southern Methodism has. In the South it has become the dominant and popular faith of the country, with its standards planted in every city, town and village in the land. Shall we take the responsibility of halting her progress by throwing the entire Southland into a religious convulsion? Can we in the name of our common Lord afford to loose our identity or be swallowed up or absorbed by a people so unsympathetic? And from every section comes the voice of the old South mingled with the voice of the New South:

"Let the jarring discord sink in night,
 Let doubt, dark suspicion, take its flight
 And never more return.
 O, let the Cross be lifted high
 While holy fires that never die
 On sacred altars burn.
 Leeville, Louisiana.

"BISHOP CANDLER AND THE CONSTITUTION"—ANOTHER VIEW.

The Rev. J. W. Moore has recently published in the Midland Methodist an article under the words quoted above, using as his text two sentences from Bishop Candler's recent utterances on "Calm and Careful Consideration Called For," as follows: "It is amazing for any one to suppose that the General Conference meeting simultaneously in 1918 could consummate the whole matter (unification). The Constitution of our Church requires such a matter to be submitted to the Annual Conferences even

if perfect agreement had been reached by all parties and the agreement approved without amendment by the General Conference." Brother Moore differs radically from the Bishop on the question of the General Conferences being able to consummate unification, for he states that "the General Conference divided the Church and the General Conferences can unite the Churches." The discussion involves constitutional law and precedents recognized in the organizing of the Church and developed in its history. In the premises it may be well to state the definition of the word "constitution" that the matter be clearly in the mind's eye. A worthy authority defines it as "the principles or fundamental laws which govern a State or other organized body of men, and are embodied in written documents, or implied in the institutions and usages of the country or society." In the case where every member of an organization may be present and vote on any question that may arise from time to time the constitution is at its minimum of importance; but when the organization delegates a body to act for it in a judicial, or executive, or legislative sense, the constitution becomes of maximum significance, for it is the protection of the real components of the organization. In the former instance the constitution may be modified or swept away at a single sitting of the body, no matter what may be the restrictive regulations agreed upon at any preceding time. Every organization has an inherent right, which is never stated in its written constitution, but nevertheless constitutional, to divide itself, to dissolve itself, or to unite with other organizations, when the majority of its members so agree. In the case of organizations being largely controlled by delegated bodies working under constitutional limitations, past usages and practices are followed as the true lines of interpretation of the constitution. In the instances before us a minister of the Southern Methodist Church has advanced ideas in conflict with the past accepted construction of the Church's constitution. Let us proceed, therefore, to consider some of the problems that concern us, relative to our constitutional law and

otherwise, presented in the paper of Brother Moore:

1. He states: "The Bishop is one of the judges who may finally determine the constitutionality of this enactment. It is scarcely correct form for judges to prejudge a case that may come before them." Brother Moore desires by this deliverance to make the impression that "unification" may not be a constitutional matter, that the General Conference may leave the question for the Bishops to decide, and that Bishop Candler, since he might help determine the case, is overstepping the bounds of propriety in saying that the constitution demands that this matter be submitted to the Annual Conferences. But since there can be no possible doubt of the constitutionality of the question of unification confronting us, the Bishop's declaration cannot be called a judicial opinion and he is not guilty of any impropriety. Unification involves a change of name of the Church, a reconstruction of the General Conference, and the establishment of Jurisdictional Conferences with large powers; it is so inherently and necessarily constitutional in its nature that it takes a stretch of the imagination to even link it loosely with the idea of an Episcopal decision to so determine it. Doubtless the Southern Church would be amazed and astonished should the General Conference even attempt to assume such due authority as to try to bring about union without submitting the question to the conferences. To suggest that the Southern Church would ever stand having itself linked with another organization, its General Conference Restrictive Rules restated to suit a reorganized and enlarged Church, without the conferences voting on the question, is to advise overstepping the mark of equity and fairness indeed. When the old Church was divided in 1844 the different views on the constitution caused the trouble. In the Northern Church the majority action of the General Conference may at any time "alter the tenure of the Episcopal office from life to a term of years; confine the administration of a Bishop by law to a given Episcopal dis-

(Continued on Page 18.)



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TO PREACHERS (Half Price)..... 1.00

THE REAL MAKERS OF THE TEXAS CHRISTIAN ADVOCATE.

(Continued from page 1).

now celebrating. Some of these worthy men have already crossed the flood and others abide among us. The memory of the first is precious and the influence of the second is inspiring. In our heart of hearts we do them all homage today.

However, we do not hesitate to say that the real makers of our Conference Organ are that long line of itinerant preachers who for these fifty years have made the cause of the Advocate their own. The Advocate would have lived with editors and publishers bearing different names, but it could not have lived without the love and loyalty of the great army of our itinerant preachers.

The Texas Christian Advocate was never stronger in any day of its history than the esteem and confidence in which it was held by our ministry. Our preachers are the Advocate's real makers. The love and confiding trust of our ministers are the Advocate's real resources. The resources of the Texas Christian Advocate are in nothing physical. Type and presses are not its chief assets, but its imperishable riches are purely personal and spiritual. And to the host of our itinerant preachers both publishers and editor pay loving and grateful homage as the real makers of our growing paper.

With this issue we are seeking to forward the interests of the Official Organ for Methodism in Texas, Oklahoma and New Mexico. The Evangelistic Committee has designated the month of September as "Good Literature Month," and has summoned our preachers to specific and concentrated work for the increased circulation of the Advocate and for the sale of publications from our own Publishing House. Has a nobler call come to our Southwest in a decade? Has any movement been inaugurated which promises more for our Methodism? Is not the committee's call an indirect plea for the deepened spiritual life of our people? Is it not an indirect plea for our missionaries on far-flung battle lines? Is it not an indirect plea for our struggling academies, colleges and universities? Is it not an indirect plea for the Orphanage and the orphans? Is it not an indirect plea for evangelism and the evangelists? Is it not an indirect plea for our superannuates, their wives and children? Is it not an indirect plea for Church extension and needed church buildings? In short, is not the committee's appeal for the increased circulation of the Texas Christian Advocate and the increased sale of our publications a plea for every varied interest of the kingdom of Christ and of our beloved Methodism? We verily think so and, in the light of what has been said above, who can doubt it?

We appeal, therefore, to the host of our itinerants, who have stood by the Advocate in the days of John, Briggs, Campbell, Hill, Pierce and Rankin, to stand by the old Organ today. The

Advocate, which will never commercialize its columns—the Advocate, which will never lower its flag to the foe—the Advocate, which will never betray the doctrines of the Church—the Advocate, which will never excite uncertainty as to the providential mission of Methodism—to the Advocate, the trusted and tried Texas Christian Advocate, ye makers of Methodism in the Southwest, give unflinching support today! Let the cry be, Ten thousand new subscribers for the Texas Christian Advocate in Texas, Oklahoma and New Mexico during September!

ZION'S HERALD ON THE TEXAS ADVOCATE.

In a four-column editorial Zion's Herald, in its issue of September 6, controverts our position in recent editorials on the place of national sentiments and racial aspirations in the proposed reorganization of Methodism in this country. Our space in this issue will not allow the reproduction of our Boston confrere's editorial, but our readers may expect it next week. It is essential that each section of our Methodism should get the viewpoint of the other and therefore we shall reproduce in full the strong editorial of Dr. Parkhurst.

For the present we simply give to our readers the Herald's appreciation of the Texas Advocate, as given in the opening paragraph of its editorial. The editor says:

In a highly appreciative editorial, the Texas Christian Advocate, official organ of the Methodist Episcopal Church, South, in that great Southwestern empire, draws attention to our utterance of recent date on the relation of the Negro to the unification of American Methodism, and takes issue with our main conclusion. We desire to say at the very outset that the Texas Christian Advocate has discussed the unification question from the first with the utmost sympathy for all the problems involved and with able and clear discrimination in its appreciation of the constitutional and other questions at issue. This it has done without the slightest evidence of bitterness, keeping its discussions upon the very highest plane even when it has sharply disagreed with others. This is as it should be.

It is indeed a happy omen for the future relation of our Methodisms in America when brethren from the North and from the South can discuss their differences solely with reference to present opportunities and present responsibilities. We cannot get anywhere in our discussions of unification if our eye remains steadily upon the past. If unduly pressed, each section of Episcopal Methodism doubtless would affirm that there is nothing in the past of which it is ashamed. Neither section, for any consideration, would be willing to dishonor its heroes of 1844. And, happily, each section long since has credited the other with perfect sincerity in the lamentable division now of more than seventy years standing.

A new day is upon us and the new day has brought new opportunities and new responsibilities, and brethren who insist, whether in the North or in the South, upon discussing present problems in terms of past differences, have simply misjudged the spirit of our times. And our Methodisms are to be congratulated that their Advocates, on the whole, have approached the great question of unification in the most candid but brotherly fashion.

EMORY UNIVERSITY.

As we examined the recent Bulletin of Emory University our heart swelled with gratitude and pride. It requires nearly three hundred pages to present to the public the faculties and courses of study in the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law of this noble institution. The

historical statement in the forefront of the Bulletin is an accurate recital of the various steps in the founding of the University. The whole of this splendid property is deeded to the Methodist Episcopal Church, South, and is held by the Board of Trustees, which is the Educational Commission, in trust for said Church.

The schools of theology and law will open September 27 in the new buildings, which have been constructed of concrete and Georgia marble, and on the beautiful campus in the Druid Hills residence section of Atlanta. These buildings are now complete, as are the Dobbs and Winship dormitories. The School of Medicine, located in the heart of Atlanta, will open September 18. The School of Liberal Arts, at Oxford, will open September 20. The Bulletin announces that this school "will be removed to the University campus as soon as proper buildings can be erected."

It is to be borne in mind that the Emory University School of Law and School of Medicine are our only schools of this character. The School of Law has a faculty of nine competent professors and the School of Medicine has a faculty of more than one hundred professors, associate professors and instructors. These faculties are composed of men as skilled in their professions as the Nation affords. Freely and unstintedly, therefore, we urge our men west of the Mississippi, who contemplate the study either of Law or Medicine, to give serious attention to the facilities afforded by Emory University.

Emory furnishes to the Church the true ideal of the American university. A true university is a collection of schools where students may pursue any branch of human learning. A university without a School of Liberal Arts would be an educational monstrosity. Such an institution would fly false colors. The very name—University—is a protest against the mutilation which a few Methodists would inflict upon our Connectional institution. Indeed, as we see it, the School of Liberal Arts is the very heart of the university.

Our congratulations to the great Chancellor, Bishop W. A. Candler, and to the Church, which he has so loyally served, that our aspirations for a real university are so nearly achieved.

HAVING ITS EFFECT.

The attitude of certain anti-prohibitionists in counselling that the Legislature refuse to comply with the demand of the people that a prohibition amendment be submitted in 1917 is having its effect. Already there is a movement on foot to call local option elections in a number of strong anti counties. Tarrant County is now in a spirited local option contest. Messrs. Ham and Ramsey, who did such heroic work in Nueces County for weeks, have been conducting a great tabernacle meeting in Fort Worth. Under the inspiration of that meeting prohibitionists are forcing the fight in every part of the county. Petitions in Dallas County have been circulated and already enough signers have been secured for the calling of the election.

The strongest men of Dallas County are back of the movement. The committee circulating the petition is composed of the following: Judge Geo. W. Riddle, Chairman; Cullen F. Thomas, Epps G. Knight, M. H. Wolfe, Ben F. Brandenburg, M. M. Crane, Joseph E. Cockrell, J. C. Rulgel, Dr. A. W. Carnes, Dr. J. P. Gillespie, B. W. Johns and Dr. Willard Fisk.

Both Dallas and Tarrant Counties

voted for Submission in the recent July primary and indignation runs high against the Houston Democratic State Convention because of its refusal to recommend to the Legislature the submission of a prohibition amendment in compliance with the demand of the people. The action of leading antis in counselling against the Legislature's compliance with the expressed will of the people likewise has stirred indignation. Such a proposed perversion of government will alienate many antis, who are such from principle, and these will vote with Dallas and Tarrant County pros. This is the response of Texas prohibitionists to the high-handed efforts of antis to thwart the will of the people of this State. In the name of the ascended Rankin we cry, "On with the battle!"

THE WESLEY BIBLE CHAIR AT THE STATE UNIVERSITY.

In another column is the announcement concerning the Wesley Bible Chair at the State University. Prof. King is now on the ground in Austin and is getting ready for the fall opening of the University. Prof. King is one of our own pastors, a graduate of Vanderbilt and has taken special training for his work. That he is well equipped for the work of the Wesley Bible Chair we do not doubt.

The Wesley Bible Chair is the Church's provision for our Methodist students who deprive themselves of the influences of our own Methodist schools. There is less excuse with each passing year for any Methodist young man or young woman in Texas to attend other than our own schools. And we are not conscious of any narrowness in saying these things. The instruction given in Austin is in no way superior to that given at our A grade colleges nor at Southern Methodist University.

Our appeal, therefore, for Methodist students to attend our Methodist schools is not based upon Church loyalty only, but also upon the splendid work which is done at our own colleges and at our Connectional University for the region west of the Mississippi.

Nevertheless, we recognize that many of our own students will attend the State University. For hundreds of our students the State University is more accessible than any of our own colleges, and for this reason alone we may expect many of our young people to enroll at the State University this fall.

Well, the Church follows such young men and young women to the very halls of the State University. The Church loves them and will do everything in her power to foster and care for them. The Church desires that they shall remain Christians and Methodists; hence our University Methodist Church and the Wesley Bible Chair at the State University.

We feel constrained to urge upon parents, or guardians, of our Methodist young people that they earnestly counsel these sons and daughters to avail themselves of the privileges of the Wesley Bible Chair while at the State University. A course in the Bible and Church History is of inestimable value in itself and will be duly credited by the University on the requirements for literary degrees. We need not remind parents that it is far more important that our children should lead virtuous lives than that they should know how to decline virtus.

We feel constrained, further, to urge upon our conferences solid support and prompt support of the Wesley Bible Chair. The Bible Chair is a conference proposition. It exists by the sanction of the Texas Conferences. Nearly all of these confer-

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ences, in one way or another, are pledged for the support of the Chair. We have now put our hands to the plow and it would be a shame to look back. The Bible Chair of the Church of Disciples has its own building, library and some endowment. And our own enterprise will call for the most substantial support.

We congratulate Brother King upon his large opportunity for service. We welcome him to Texas and pray for him and his work the richest blessings.

A BEAUTIFUL INCIDENT.

The Advocate force had kept it a profound secret. At the appointed hour Mr. A. T. Wilson was dispatched to notify the Senior Publisher that his employes desired to see him in an adjoining room. "A strike," suggested Mr. Wilson. "Strike?" exclaimed the Publisher. "We'll see," said the Advertising Manager. Into the room filled with the Advocate force the Senior was ushered. The editor was spokesman. He began by reminding his boss that this is a free country, that men insist upon the right of free speech, that a man is a man despite his position, color or previous condition. The Publisher stood first on one foot and then on the other. The editor continued in his serious strain until the Publisher's recent experience on Hog Island seemed a pleasant memory compared to the feelings of the present moment.

However, said the editor, the Advocate force had not gathered to assert their rights, but to protest their love. With this the inquisitive look of the Publisher disappeared in a perfect sunburst of smiles. The twinkle in his kindly eye was a mute acknowledgment that the joke had worked.

On behalf of those whose names appear below we presented to Brother Blaylock a beautiful loving cup bearing the following inscription:

A Token of Love and Affection by the Advocate Family to

LOUIS BLAYLOCK

Commemorating the Golden Anniversary of His Connection With the TEXAS CHRISTIAN ADVOCATE. The Pulpit is the Voice of the Church; the Press is the Preserver in History of Its Achievements

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| W. D. Bradford | J. F. Peske |
| A. T. Wilson | T. A. Diamond |
| Belle G. Ragsdale | L. E. Tillery |
| Pauline Trevette | W. F. Black |
| J. M. Llewellyn | R. P. Hervey |
| J. M. Nichols | C. George |
| L. B. Gilmore | Wm. Lee |

The Senior Publisher has never been known to be entirely speechless, but he was as nearly so last Saturday afternoon as we ever saw him. He was deeply touched, for he knew that every man of us respects and loves him. His response was full of emotion and every employe who heard him knew that his respect and love were fully reciprocated in the heart of our great Publisher.

Sister Blaylock, of course, was present. The tribute paid her by her husband filled her eyes with tears, as it did the eyes of all who were present.

AMONG THE PEOPLE.

(Editorial Correspondence.)

San Antonio Female College.

We had the rare privilege of addressing the faculty, students and friends of San Antonio Female College at the opening of this splendid institution, Wednesday morning, September 6. This is the twenty-third opening, and we doubt if the twenty-two years have ever given a better one. The chapel was filled to its capacity. Beautiful girls were in attendance from every part of the State and even from Mexico. The attendance of many prominent San Antonio citizens showed the grip of Dr. Har-

rison and his school upon that city.

San Antonio Female College is an enduring monument to the faith, courage and loyalty of J. E. Harrison. He has gathered for the Church in his twenty-two years in San Antonio a splendid property valued at \$150,000. He has deeded \$30,000 of his own property to the Church. The water plant, steam heat plant, the president's home and the college furnishings are his gift to the Church. He has taught 4000 students during these twenty-two years of arduous work; he has graduated 150 young women; and among the 100 girls who have since married not one ever appeared in a divorce court.

Dr. Harrison graduated at Vanderbilt in 1883; he has been a delegate to two General Conferences; his Rules of Order were adopted by the General Conference of 1910. This cultured man and his gifted wife have given to Texas one of its noblest institutions.

Coronal Institute.

We dropped by to see Dr. Godbey and Coronal en route home from San Antonio, of course. Coronal is the only co-educational school owned and controlled by the West Texas Conference. It is among our oldest Texas institutions, having done its work of inspiring and training our youth for forty-eight years. It is situated in an ideal little city. The most wholesome influences are thrown about our girls and boys there.

We went through the buildings from cellar to garret. Dr. Godbey has made the interior of his school as beautiful and inviting as we have seen anywhere. The walls have been repapered the wainscoting repainted, the desks revarnished, the floors recarpeted and the whole thing is as neat as a new pin.

Coronal had its opening the day before our arrival. Some seventy-five or eighty bright boys and girls are already on the ground. They are pleased and happy. We do not know of any place in this land where we would rather send immature boys and girls. Dr. and Mrs. Godbey are as nearly ideal in their fitting for exactly the work they have undertaken to do as any body we know. Each is a veritable dynamo. Each is devoutly Christian and deeply cultured. We pray for Coronal, her president and students—and for "Professor" Bradford—the divinest, richest blessings.

Anglin Street, Cleburne.

Sunday last was a high day at Anglin Street, Cleburne. We preached morning and evening for Rev. C. A. Bickley and his good people. The beautiful new church (built of cement blocks) was filled at both hours. A more hospitable congregation we have nowhere seen. Brother Bickley has added 400 to his membership during the three years of his pastorate. His Sunday School has more than doubled, having now an enrollment of some five hundred. Better music we have nowhere heard. Mart T. Boulware is as fine a choir leader as can be found in Texas. A splendid orchestra and a choir of thirty thrilled the large audiences last Sunday.

We clasped hands with the popular Main Street pastor, Rev. A. D. Porter, while in Cleburne. He, too, is having a great pastorate. Main Street has a thousand members. Rev. W. W. Moss, presiding elder, worshiped at Anglin Street morning and evening. He is closing a fine quadrennium on the Cleburne District. Has had 4000 accessions and built eight churches. Judge J. M. Moore and family, of course, we saw. They are kinsmen of ours from old Daingerfield. To Brother and Sister Bickley, to Brother and Sister Moss, and to Judge and Mrs. Moore, we are indebted for gracious hospitality.

MAKING THE ADVOCATE INDISPENSABLE.

"The secret of selling goods," said a great merchant, "is selling to those who do not want to buy. Any one can sell to the one wanting to buy." This does not mean buying the needless articles, but being so impressed with its advantages that the looker-on becomes a buyer. The Advocate needs new readers. Those impressed with what they have lost by not reading it, lost in information and in inspiration. The Texas Christian Advocate is thus becoming indispensable. Official members should blush to be without it. No man is fit to be the head of a family who does not furnish his home with it. The missionary women and the Epworth Leaguers look for it with greater

eagerness than do the readers of a continued story. Never was it more needed and more indispensable than in this year of grace and of history-making. EUGENE R. HENDRIX. Kansas City, Mo.

THE PAGEANT OF METHODISM, DALLAS, SEPT. 20.

Thousands of people throughout the State will visit Dallas on September 20 on account of the Terminal Station celebration, the opening of Southern Methodist University and to witness the "Pageant of Methodism" at the Coliseum given under the auspices of all the Methodist Churches of the city. Eight hundred people will take part in historic scenes, thrilling tableaux and in the great chorus.

There are a dozen Methodist Schools over the State and these, together with Southern Methodist University, will be well represented, and have a place in the educational part of the pageant.

Bishop J. H. McCoy and seventy-five or more of the presiding elders of Texas, Oklahoma and New Mexico, who will be in conference with Bishop E. D. Mouzon, will be the guests of the Pageant Committee and participate in it, representing the ministry of the Church.

Mrs. A. A. Cocke, who has been actively identified with the Church and club life of Dallas, is the director and has entire charge of all the details of presenting the pageant. Miss Julia L. Hogan is her assistant and has direct supervision of the costuming and the training of the children for their parts. Various group movements assigned to the different Churches have been trained by Misses Marguerite Wills, Ruth Christian, Gladys London, Edna Meyers, Florence Whitehead, Nona Neel, Nelle Peterman, all students of dramatic art. For a month rehearsals of some of the episodes are held every night and there will be three full rehearsals before the final performance is given.

In order to picture impressively the historic scenes in the life of John Wesley and his followers in England and America up to the present day, it is necessary for two hundred people to represent the various characters. The events portrayed are strictly historical, much of the dialogue being taken verbatim from original documents. In the last episode, presenting the work of the Church today, four hundred and twenty people will be used to show the work of the schools; missionary work at home and abroad, which will include the hospital, kindergarten and training schools, industrial and evangelistic work of all kinds; the Epworth League; Church Extension, the American Bible Society, the Publishing House, Conference Claimants, the ministry, the Texas Christian Advocate, the Orphanage, and the modern Sunday School with all its organized departments.

In addition to these, a chorus of one hundred and fifty trained voices from the various Church choirs in the city will assist under the leadership of Mr. David Ormsher, director, together with Miss Georgia Dowell, accompanist, and a large orchestra. Many of the old familiar hymns will be used, such as "Faith of Our Fathers," "Jesus Lover of My Soul," "All Hail the Power of Jesus' Name," and "America." Other songs such as "Tenting on the Old Camp Ground" and "The Anvil Chorus" will be featured by electrical illuminations.

One of the most attractive scenes will be "The Gospel to the Indians," in which the Indian braves and their squaws will smoke the pipe of peace with the preacher who brings them the gospel message.

Another attractive scene will be Preaching to the Slaves, in which a chorus of negro voices will render some of the old-time darkey melodies. Dr. Casper S. Wright, of the Southern Methodist University, has been asked to impersonate Bishop Capers.

A scene that will be of particular interest just at this time with so many of the boys on the border will be the "Camp of '61." The chaplain and his four pretty daughters pay a visit to the boys. "Tenting on the Old Camp Ground" and "Onward, Christian Soldiers," are featured in this scene.

The climax of the whole evening will be the last episode representing the "Church at Work Today" by tableaux and processions. Education will be represented by a figure in white with uplifted torch, two figures at her feet representing bodily education. On

the left, two figures representing mental education and on the right two representing spiritual education. Spot lights will be thrown on the figures making them appear as statuary. Then the curtain drops, and the procession of education representing Southern Methodist University, Southwestern University, and the other Methodist Schools of the State will move across the stage. Missions both home and foreign will be presented in tableaux. Then the procession follows, including boys from a Chinese Training School, children in a Japanese kindergarten, Korean nurses from the hospital, all the native costumes, and all phases of the work will be shown. The Epworth League will be represented by a miniature boat forecasting the Mission Boat to be built by Texas Leaguers for use on the Upper Congo in Africa. All the great activities of the Church will be presented in a like manner.

To the eight hundred people participating in the pageant, as well as to the 315,000 Methodists in Texas, a most interesting feature is that a moving picture film will be made of the Dallas production, 2500 to 4000 feet, or possibly three reels. In addition to the pageant, this film will contain views of Southern Methodist University, the Publishing House, the Texas Christian Advocate, and some of the Dallas Churches with a view of their Sunday morning congregations. Also some of the scenes at the recent Epworth League Encampment at Port O'Connor. This moving picture will be shown throughout the entire territory of the Methodist Church, and under the auspices always of some organization of the Church, twenty-five per cent of the proceeds going to the Church for whose benefit it is given.

The net proceeds of the pageant will be given to the "African Boat Special," a \$10,000 fund being raised for this purpose by the Epworth Leaguers of Texas.

ADVOCATE MONTH.

We are much pleased with the reports which are already coming in on the Advocate. This is a movement inaugurated by the pastors themselves and they are going to make it a success. The Advocate has right-of-way this month. Subscriber: Help the Advocate and your pastor by paying your subscription this month. It can make little difference to you whether you pay now or later. Be a good friend to the Advocate and your pastor by paying now.

PERSONALS

Bishop W. A. Candler invites us to be present at the opening of the Lamar School of Law. Wish it were possible, dear Bishop.

Rev. Albert Fisher, evangelist, of Fort Worth, has just closed a fine meeting at Sylvester, Texas. Sorry to have missed his visit.

Rev. H. E. Draper, of Austin, is making his department on the Superannate Endowment Movement hum. Read him from week to week.

Rev. J. E. Vinson writes us from the Ozark Mountains that the Advocate reaches him each week. "The best Church paper of all," he says. Thanks!

Dr. J. M. Skinner, President of Holding Institute, Laredo, writes that the Institute has just had the best opening in years. We are happy to hear this.

Drs. Pinson and Chappell, of Nashville, send us an interesting communication concerning missionary collections in the Sunday School. We shall comment next week.

Dr. W. M. Anderson, pastor First Presbyterian Church, Dallas, is seriously sick at his home in Dallas. The Advocate prays for the speedy recovery of this good man.

Rev. Chas. F. Smith, of Beaumont, writes: "I have just read your Two House editorial and regard it a very strong paper." Thanks, Brother Smith; your contribution is sure of a place in the Advocate after that.

Rev. S. J. Vaughan, of Dublin District, writes us: "I have had a most serious case of typhoid fever in my home—my boy, 15 years old. His fever is giving way and we are hopeful. This (Sept. 7) is his 50th day."

Rev. W. T. Freeman, of Ardmore, has just closed a fine meeting. There were twenty-seven additions to the Church. The Daily Ardmoreite says: "Rev. W. T. Freeman is loved more by his congregation now than ever before." Good!

Dr. Charles S. McFarland reminds us that the Third Quadrennial Council of the Churches of Christ in America will be held in St. Louis December 6-11. We were present at the second meeting in Chicago and hope to be at the third in St. Louis.

Dr. A. C. Millar, editor of the Arkansas Methodist, sends us a communication in reply to Rev. J. E. Cannon. We regret that we cannot carry the article in this issue of the Advocate. Our readers may expect it next week. We hope to meet Dr. Millar at the New Mexico Conference October 4. Methodist editors may "scrap" in public, but will "kiss" in private.

Rev. A. Dee Simpson, assistant to the President of Southwestern University, writes us that only about \$5000 are needed to complete the \$60,000 new endowment for Southwestern. This movement has been carried on so quietly that but comparatively few have known anything about it. We had expected to give an

(Continued on page 24)

"BISHOP CANDLER AND THE CONSTITUTION"—ANOTHER VIEW.

(Continued from page 15)

trict; or enervate the Episcopacy by a refusal to elect additional Bishops as their ranks are thinned by death. Similarly, the presiding eldership might, by a majority vote, be essentially modified or abolished." But "in the Methodist Episcopal Church, South, if any of these changes become desirable there would be no question that they must be effected by the constitutional process." The Southern General Conference always decides, when proper, that a matter is constitutional and must be submitted to the Annual Conference. The Bishops are never officially concerned with legislation unless the General Conference fails in its duty, and to even suppose that it might do so in this matter of unification, which evidently involves many constitutional modifications, is an assumption too preposterous to imagine. The General Conference in 1866 submitted Lay Representation to the conferences; and also in 1886 it sent down the matter of the change of name; and now the General Conference resolution for increased lay representation is on the round of the conferences. Now Bishop Candler affirms that if unification (which involves complete reorganization and new constitutional foundations) is considered, the General Conference will submit the matter, as the constitution would require it, to the conferences. Brother Moore can scarcely sustain his ground for accusing him of "pre-judging" a case before it comes to him.

2. Brother Moore further remarks: "The College of Bishops may decide this question in line with Bishop Candler's deliverance, but if they so decide, it will be in the teeth of a decision of the Supreme Court of the United States, by which decision we came into the possession of millions of dollars worth of property." Our friend herein contends that it would be inconsistent for the Southern Church to refer the matter of unification to the Annual Conferences as a constitutional question, because when the Church was divided seventy-two years ago the Supreme Court decided, and in which decision the Southern Church concurred, that the division was constitutional and binding without the matter having been referred to the Annual Conferences. Brother Moore has stumbled in not being able to discern what Church it was that was divided. Neither the Southern Church nor the Northern Church can lay claim to being the original Methodist Church which was divided into the two branches. The General Conference of the original Church which effected the division had assumed, before the division, by a majority vote, supreme executive, legislative, and judicial authority with power to pass upon the constitutionality of its own acts. When this General Conference consented to the division it did so without referring the matter to the Annual Conferences, as it was competent to do from its own construction of the law. The procedure was not in accord with the minority of that General Conference, which was composed of that element representing the territory which afterward made the Southern Methodist Church. This minority had always insisted upon a broad interpretation of the constitution and demanded that any question of organic law be approached in a constitutional way; and when the Southern Church was instituted as a distinct autonomy this position was the foundation upon which it rested so far as the organic law was concerned. What an idle statement, therefore, it appears to be when one says that if a question of unification be submitted to the Annual Conferences "it will be in the teeth of a decision of the Supreme Court," which decision dealt with the division of another organization than that of the Southern Church entirely, that was governed by a supreme General Conference agreeing to a division of the Church without submitting the question to the Annual Conferences. Certainly the Southern Church plead before the Supreme Court that the division was constitutional, but according to the constitution of the Church the division of which was in question; and the Southern Church accepted the findings of the court because the property morally and equitably belonged to it. It should be borne in mind that the court did not hold that this division

was constitutional according to the Southern Church's construction of its constitution; and its rulings, which the Southern Church held to be constitutional according to the ideas of the supreme General Conference, in the case of the division of the former Church, can have no bearing upon what is constitutional, or upon constitutional procedures, in the Southern Methodist Church. Let Brother Moore get in mind that it was the former Methodist Church that was divided, and that it was done according to the interpretation of the law by its supreme General Conference. The manner in which this division was effected can furnish no precedent for the Southern Methodist Church to go about the matter of unification. It may be noticed that the court, in its decision, insisted upon a literal interpretation of the constitution of the Church that was divided, to harmonize with its findings upholding the actions of the supreme General Conference in determining upon the division; but this interpretation, being made to fit the cause of equity in a special instance, was not in accord with the Church's own past conception of its constitution, and certainly could never construe the attitude of the Southern Methodist Church, represented in that conference by the constitutional minority, toward its constitution. A Church could never afford to leave the construction of its constitution to a civil court.

Again, Brother Moore states: "Surely the power that separated can unite. * * * The General Conference divided the Church and the General Conferences can unite the Churches." But suppose that one of the branches of Methodism, in the seventy-two years of its history, had done away with its General Conference entirely and was operating under some other legislative organization with an altogether different constitution? What would Brother Moore say to General Conference power in uniting the Churches then? This is a possible supposition which only carries the case in hand to an extreme to show the inconsistency of the suggestion. In fact, the Southern Church has curbed its General Conference until it is not a body of the same powers as the Northern Conference which followed after the precedents of the supreme General Conference. Our conference has never assumed them. Had the old organization been governed by a General Conference with the constitution of the Southern Church the matter of division would have gone to the conferences beyond a doubt. Brother Moore ought not to expect the General Conference to assume more than its rightful power.

3. Brother Moore affirms: "If Bishop Candler's view be true we owe to the Northern Church several million dollars." The claim here is that if unification is a constitutional matter and is to be submitted to the Annual Conferences, we owe the Northern Church several million dollars won from it at law on our argument that the division of the Church was constitutional without submission to the conferences. It has already been shown that the Southern Methodist Church won this money equitably and according to the constitution of the old organization without inconsistency in its plan of submitting constitutional questions to the Annual Conferences; but it remains to call attention especially to Brother Moore's insistence that unification be passed upon and settled by the General Conference without reference to the conferences, and to his desire to have the Bishops leave the matter alone without adjudging it a constitutional one. His earnestness is so great to effect this procedure that he resorts to the raising of a question which may cause much discussion, and, perchance, some dissatisfaction. The question is: If the Southern General Conference passes a resolution on unification and judges it to be a constitutional matter to be referred to the conferences, will the Northern Church demand the money and property on the principle of equity which the Southern Church won at law in the division, upon the contention that the division was constitutional when the matter was not submitted to the conferences at large? Or, will the pro-unionists of the Southern Methodist Church demand that, for consistency's sake, the General Conference itself settle the whole matter of unification? If Brother Moore is successful in getting his suggestion favorably accepted by very many people there will be much trouble for

the Southern Methodist Church in the near future. We would like to ask if it is entirely consistent to advance such an idea as is now before us, which, if followed out, would create great confusion? If Brother Moore succeeds in his propaganda, on the one hand, we will have a General Conference trying to bring a great Church into a unification which, if of the liberal type, would very probably mean a large secession from the Church; and, on the other hand, we may have a discontented pro-union aggregation demanding that we turn over to the Northern Methodist Church several million dollars and complaining that the constitution was over-reached in carrying out the broader interpretation. This question is left to the reader, but with the assertion that if the Southern Methodist people will insist on following the dictates of the constitution, both written and implied, as our Church has done since its beginning, there will be no danger.

4. Let us notice for a moment this remark: "The Church should at once organize a movement looking to the separation of the judicial and executive functions of our government." This, of course, is a mere matter of opinion at which Brother Moore arrives because, he says, Bishop Candler stated the necessary fact of the constitutionality of the matter of unification. Our Bishops are not only officers of the General Conference, but they are general superintendents, executive officers, of the Church at large, who are "to oversee the spiritual and temporal affairs of the Church." If it is in accord with expediency and necessity, as in the case of Bishop Candler's utterance, very few Southern Methodists will resent one of its Bishops, or all of them for that matter, speaking out upon any question, whether it involves constitutional law or not. This, as is evident from past history, is the spirit of Southern Methodism; and, more than that, the Church has always looked to its Chief Pastors for guidance and leadership in all important matters. This matter of the Bishops having power to check the General Conference upon constitutional legislation is in direct line with their duty as overseers of the spiritual and temporal affairs of the Church. Deprived of this inherent right, the Episcopacy itself would be limited as construed in Southern Methodism. This question involves the very principles upon which our Church is established. The College of Bishops has never abused the powers accorded it: it has never exercised what is called the veto power but twice in the whole career of the Church, and those incidents were in cases of necessity where great service was rendered the Church. Suppose that the General Conference of the Northern Church, with its view of the Episcopacy and with its power to construe the constitution, should decide that unification was a matter for the General Conference to settle, and accordingly treat with other bodies and ostensibly unite with them on a plan that would not be acceptable to the Church at large; there would be no authority within the Church to save it from disruption. Such a proceeding would be impossible with the Southern Church, for the General Conference well knows its constitutional restrictions and recognizes the power of the Episcopacy behind them. In the present organization of the Southern Church it is impossible to judge constitutional interpretations with any body that would be as safe and sane as is now the case with this prerogative resting upon the Episcopacy. Until some fault can be found with our system worthy of mention, and until a suitable scheme is presented with virtues surpassing the one now in operation, Southern Methodism will not only be content, but will demand that our Bishops serve as its Judiciary Committee and as its Chief Pastors.

Just one more word: We do not know a single Southern Methodist preacher in this section of the country—there may be one, but we do not know it—who has come out for the Northern (Saratoga) plan of unification—the third and highest degree of what seems to be Brother Moore's scheme of classification.

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

By the UNITED STATES GOVERNMENT.

There will be offered for sale at public auction at certain railroad points in Eastern Oklahoma, from October 4th, 1916, to October 31, 1916, inclusive, approximately 908,000 acres in Eastern Oklahoma belonging to the Choctaw and Chickasaw Nations of Indians including therein approximately 823,500 acres of tribal timber lands with standing pine and hardwood timber thereon; 500 acres of other unalloyed lands, and 84,000 acres of the surface of the segregated coal and asphalt lands. The timber lands and the surface of the segregated coal and asphalt lands will be offered for sale for not less than the appraised value. Land and timber will be sold together. The entire estate in the tribal timber lands and other unalloyed lands will be sold, except, however, that of the segregated coal and asphalt land area only the surface will be sold, the coal and asphalt therein or thereunder being reserved except where the descriptive circular specifically states that the coal and asphalt will be sold with the surface. No person will be permitted to purchase more than 160 acres classified as agricultural land, nor more than 640 acres classified as grazing land. No limitation is placed on the acreage of timber land which may be purchased by one person. Residence on land not required. Bids may be submitted in person, or by agent with power of attorney or by mail. Terms of sale of surface of segregated coal and asphalt lands, 25 per cent cash at time of sale, 25 per cent within one year and balance within two years from date of sale. Terms of sale of the tribal timber lands and other unalloyed lands, 25 per cent cash at time of sale, and balance in three equal annual installments of 25 per cent each, payable in one, two and three years respectively from date of sale; the purchasers of any of the above mentioned lands to pay 5 per cent interest per annum on all deferred payments. Bids by mail must be accompanied by certified checks or bank drafts for 25 per cent of amount of bids. Where houses or other valuable improvements are located on the timber lands or on the surface of the segregated coal and asphalt lands, the same will be sold with the timber land or with the surface of the segregated coal and asphalt land as the case may be, at not less than the combined appraised value, said improvements to be paid for in full at time of sale. The right to reject any and all bids is reserved. Detailed information including descriptive lists or circulars concerning the lands and in regard to the dates, places, conditions and terms of sale may be obtained from the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. Maps and plats may also be obtained from said Superintendent at a cost of from 25c to 50c each.—CATO SELLS, Commissioner of Indian Affairs.

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UNIVERSITY PARK

THE ADDITION OF
"THE CULTURE"

An Attractive Home is a Great Delight

It is related of Mark Twain that on a visit to the Holy Land he was shown a tomb which was said to contain the mortal remains of our paternal ancestor, Mr. Adam. Twain stood with bowed and uncovered head for a few moments and then gave way to his emotion and—"wept." Whether the weeping was through joy or sorrow it is not stated. But if the great humorist were in the flesh today and stood upon the crest of University Park, overlooking Dallas, his emotions would again be put to the test, but he would not weep. His would be the experience of others who have visited this latest and most ideal addition to Dallas. His emotions would be expressed in joyous outbursts. The transition from a high rolling prairie of 663 acres to a beautiful residential section in a little over two years is almost beyond belief, but "facts" are "facts" and University Park adjacent to the Southern Methodist University is the proof. The Dallas Trust and Savings Bank, as exclusive agents of the endowment lands of the Southern Methodist University, has invested nearly \$200,000 in permanent improvements on a section of 84 acres lying directly west of the University and it is this section that is destined to become the most attractive "homesite" in the whole of Texas.

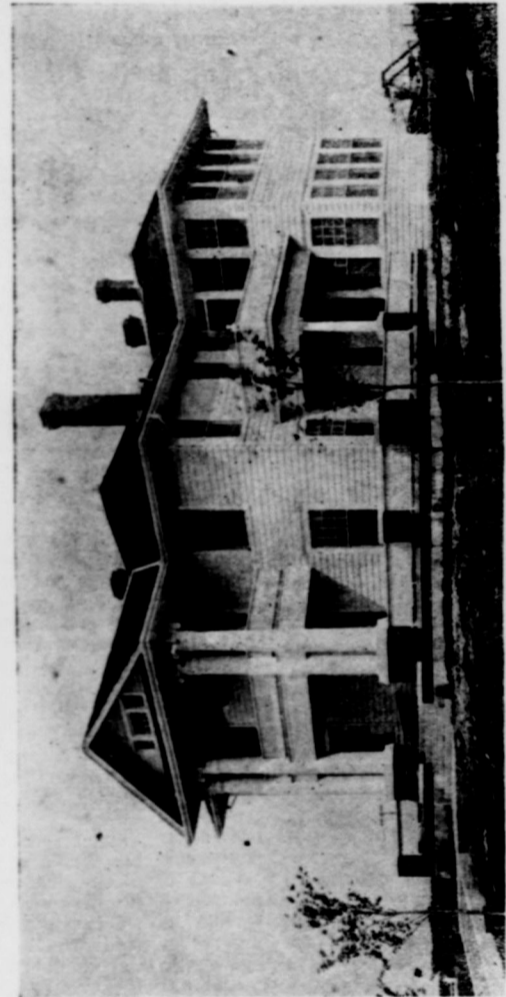
Why Not in Texas' Finest Homesite?

The Southern Methodist University, its first year, had a matriculation of over 700 and the prospects for this year bid fair to exceed 1000. With the opening of the 1915-16 session, building commenced in University Park and has gone steadily forward until now it has assumed the appearance of a beautiful and thriving section. Alone on that lonely isle and famishing from thirst Enoch Arden, in his anguish exclaimed, "Water, water everywhere, nor yet a drop to drink!" It is different with University Park, for here is an ever-flowing well of artesian water—700,000 gallons a day. It is as pure as crystal, soft and free from minerals. Some one has said "the luxuries of today are the necessities of tomorrow."

There was a time when we were willing to go to the spring or well for water for all purposes, and to cut wood for heat and fuel. But the time has come now when water and gas piped to convenient places in the home, sewerage, electric lights and the like, are not only necessities but economies.

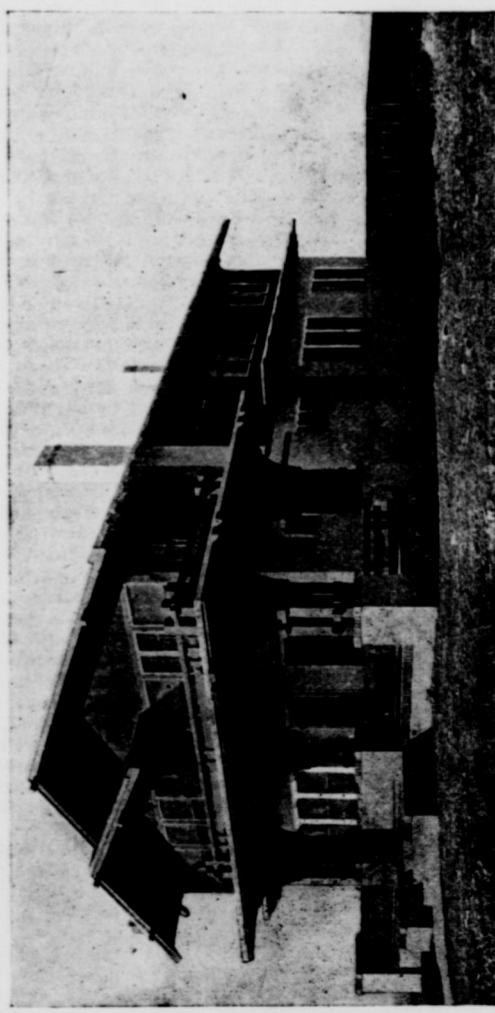
It is practically impossible to build up a community of culture and permanence without an adequate supply of pure water, natural gas, sewerage, electric lights, paved streets, sidewalks and curbs.

The ideal residence section, the modern residence section, the section where you will eventually buy, must have all these things. The section without them will be the most expensive in the long run. University Park has all of them.

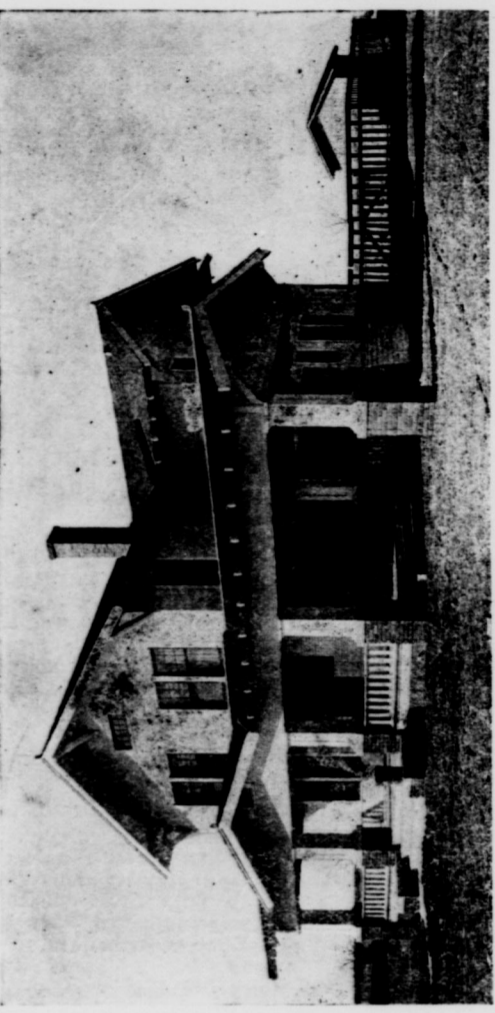


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From an investment standpoint, investigation shows that ground or lot values in the University Community, compared with select residence values in Austin, the seat of the State University, are from 50 per cent to 200 per cent higher. Similar experiences of other university residence sections in the South indicate beyond question that the location of the Southern Methodist University will in direct ratio to its growth and development, enhance contiguous property values, the character of residents and improvements being already established by proper restrictions.

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OBSERVATIONS ON CATHOLICISM.

In the Advocate of August 31 Brother Seth Gunter, of Lindale, Tex., commenting on Brother Phillips' article in which he (Brother P.) criticized the Roman Catholic Church has a good many things to say in defense of the Roman Catholic Church, all of which we wish were true, but quite a number of us think he thinks they are quite a good deal better than they are. After having lived among Catholics for thirty years and after having observed the workings of their Church in its results in countries where Romanism has prevailed I am constrained not only to doubt some of Brother Gunter's statements, but to agree with Brother Phillips in his doubts as to that Church being a true Christian Church at all. "By their fruits ye shall know them" can be just as truly said of Churches as of individuals. In the localities in Louisiana where I have lived among Catholics it has been the most difficult matter to make progress with any moral reform; it took years of persistent work to overthrow the Louisiana Lottery, to a great extent, because of the opposition and indifference of that element in the politics in Louisiana. I never heard of a priest in the whole State denouncing the Louisiana Lottery, one of the worst gambling concerns ever fostered by any State, though the whole State rang with denunciations from Protestant men and ministers. They take practically no interest in helping to overthrow the liquor traffic in that State or any other that I am aware of. In Texas the traffic in liquor would have been outlawed long ago but for the purchasable vote of men who are members of the Roman Catholic Church who combine with the negroes and other conspirators to overthrow the will of a majority of the intelligent moral people of the State. Cardinal Gibbons is the most prominent prince in the Church in America and he occupies the same ground exactly that the liquor men do as to local option—is opposed to Prohibition because in its enforcement it makes men hypocrites, etc. A Church that isn't moral certainly can't be justly called Christian. Every careful reader of Mexican history knows that Mexico's troubles have been caused (to a great extent) by the indifference and greed of the Roman Catholic Church. What has that Church done for the moral and educational uplift of the Mexican people? The failure of that Church has been so patent even to the peons in Mexico that nearly every faction, though opposing each other, unite in opposition to the priests and convents because, in some way or other, they hardly know why, they realize that the Church, as a system, as failed to benefit their people. Every country that has depended upon Romanism for enlightenment has depended upon a broken reed and most of them have repudiated Romanism. Italy has separated from the Roman See and the Old Man on the Tiber tries to centralize sympathy by classing himself as a prisoner. The Pope is simply a great, big bluff trying to force visitors who pass through Rome to avoid Protestants and call on him so as to add to his princely popularity! One great objection to the Roman Catholics in this country is their submission to the authority of the Church in political matters voting en masse for politicians who favor their Church regardless of ability. As far as their worshiping God according to the dictates of their consciences, no Protestant cares to intimidate them in doing this, though many of us really think the most of them worship the way they do because of ignorance of the true teachings of the Bible.

The infallibility of the Pope is the cardinal principle of their worship and his fallibility can be proved by a school boy who has studied the Bible in reference to that subject. If Peter (the first Pope according to their theory) was not infallible why should any of the others be? Just a few days after Peter's confession on which the Catholics base his infallibility the Master accused him of being misled by Satan, and on another occasion Peter denied Him with bitterness and cursing, and even after Pentecost Peter went back on the Gentiles and refused to eat with them because of the presence of some of the dignitaries of the Jewish Church. Peter was a man of "like passions as we are" as Elijah was and as all the other Popes have been. As to the Popes of the present day claiming infallibility,

every careful reader knows they do: instead of their people going directly to the fountainhead (Christ) for information they take it from the Pope as it is handed down through the priest—it saves careful study of the Word, "comparing spiritual things with spiritual" for them to accept the dictum of some other fellow who is supposed to know.

The celibacy of the priests, the worship of Mary, transubstantiation, the seven sacraments, all of which the Catholics, as a body, believe and practice, along with quite a number of other unscriptural and silly things just as easy to refute as Papal infallibility, go to prove that if they are not heathens they have a false system of religion which is harder to combat than heathenism. The time has come when we must do like Brother Gunter has done, defend the Catholic Church or denounce her, as she is either one or the other, a true Christian Church or a Church false to the true teachings of Christianity. One of the requirements of the vow of a Christian minister is that he shall drive out error no matter where he finds it—in his own Church, in the Catholic Church or in the world, and there is nothing more subtle than the argument that we must acquiesce in wrong because it is done by some so-called Church. No man loves peace more than I do, but I cannot sit quiet when I see good men condoning the sins of an organization through a mock charity that would allow the devil right-of-way if he was well dressed and had a big crowd with him. Ask Brother Gunter to read D'Aubigne's History of the Reformation and Father Chiniquy's Fifty Years in the Catholic Church and he will know more than I think he knows now on the subject of Romanism.

H. BRADFORD.

Ivanhoe, Okla.

THE IDOLATRY OF ROMANISM.

Not all non-Christian religions use idols. Mohammedanism and Zoroastrianism are notable examples of this. Animism, which is the lowest form of heathenism, has not yet reached the stage of idol-worship. Religions do not make images until the tribes reach the agricultural stage, so that image-worship comes rather late in the development of religion.

Romanism belongs to the higher type of paganism in that totemism, cannibalism, polygamy, human sacrifice and such things are absent, and her idols consist of made images instead of trees, rivers, mountains and other natural objects.

The starting point for all non-Christian faiths is, I should say, taboo. That is, the belief that a certain thing, person, place, time, etc., is either unclean or holy, and in either case must not be profanely touched on pain of death. It is practically a universal belief among savages. Almost everywhere among them, blood, a corpse, a newborn babe and its mother, the person of a king or priest are taboo.

I have before me Catechisms by Deharbe, Pius X and by Mazzo. The claim is made in all of them that the first commandment of the decalogue forbids the profanation of holy places, holy persons or holy things. Mazzo, which is more extensive, explains holy persons to be those in orders; that is, priests and nuns especially. The famous, or rather infamous, bull, "In Coena Domini," condemned fiercely "Violence done to cardinals, legates, nuncios, etc., the subjection of ecclesiastics to lay courts, the molestation of ecclesiastical judges, etc. That bull can be found in the form of a synopsis in the Catholic Encyclopedia. If Rome has given us an authorized translation of the bull in the English I have not seen it. Mazzo says that to put violent hands on a priest is to violate the commandment, "Thou shalt have no other gods before me," or rather as they put the commandment, "Love God above all things." Then he says that holy things are "sacred vestments, baptismal fonts, and confessional boxes, chalices, cups and other sacred vessels."

Magic is perhaps the most important mark which characterizes all idolatrous religion. The manifestations of magic may be divided into: (1) Things and beings other than men. (2) Ceremonies which have a mechanical effect on the individual and on the god. (3) Men as mediators between the devotee and his god or gods. (4) The sacrificial meal which is the culmination of the magic

of ceremonies and the magic power of the priest.

Rome has all these. The things and beings other than men are (a) Charms, fetishes, relics, crucifixes, etc. In "Glories of Mary," by St. Alphonsus Maria de Liguori, published in 1890, and with the approval of Nicholas Cardinal Wiseman, Archbishop of Westminster, on pages 51-53, we find this: "Example: Vincent of Beauvais relates that, in an English city, about the year 1430, there was a young nobleman, called Ernest, who, having distributed the whole of his patrimony to the poor, became a monk," etc. He was celebrated for his devotion to Mary for a long time. After this his love waxed cold and he became a murderer. While evidence was being collected against him he undertook to murder a young nobleman. "The wicked Ernest, as usual, determined to murder him, and entered the room at night for this purpose—but, lo, instead of finding the young man, he beheld a crucifix on the bed, all covered with wounds! The image cast a look of compassion on him, and exclaimed, Ungrateful wretch! is it not enough that I have died once for thee? Wilt thou again take my life? Be it so. Raise thy hand—strike!" Filled with confusion, poor Ernest began to weep, and sobbing, said: "Lord, since thou showest me such mercy, I will return to thee!" He was convicted, and when he was hung Mary loosened the rope and saved him. There is no higher authority in the Church among the theologians than Liguori unless it be some of the older ones who are venerated more for their antiquity than for anything else.

(b) Household gods. Catholics in Protestant countries are somewhat ashamed to have so much of their house covered with images as we find among the genuine Romanists in Catholic countries. But one of the things that we missionaries expect when Mexicans are converted from Romanism is that they take down the images from the walls of the house. It is seldom necessary to call their attention to it, they do it themselves.

(c) Departmental deities. This is common among heathen in general. Among Catholics it is so easy that it is evidently winked at although not definitely authorized. Among devout Catholic Mexicans we



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find Saint Lucy, who helps in the case of sore eyes, St. George, the deity for snake bite, scorpions, etc., St. Rafael, god of fishermen, St. Anthony, god of marriageable girls, St. Isidore, god of agriculture, Joseph, god of carpenters, Cicelia, goddess of music.

(d) Tribal or national gods and goddesses. In a Roman Catholic work entitled, "Patron Saints," by Eliza Allen Starr, we find quite a list of patron saints, e. g., St. Gulula, St. Sebastian, who was born near Rome; St. Bridget (Irish), a wonder worker by the sign of the cross; St. Patrick, etc., etc. All of us know of the Virgin of Guadalupe, an invention of the priests for the purpose of retaining power over the Mexicans when they became tired of the Spaniards and of the Virgin Mary, whom they had brought with them.

(e) Inferior deities generally. Rome is very similar to all other idolatrous religions in this regard. The amount of power attributed to a saint is about that which is attributed to an average heathen small god. The worship offered to the saint is not very high and neither is that which is offered to a heathen inferior deity. I note in consulting a small Catholic dictionary in Spanish, by D. Bernardo Sala, Barcelona, 1858, under the head of "Saints," "Canonized: are those to whom the Church grants the honor of the altars and of public worship throughout all Christendom. The number of these is unknown and incalculable, but those known by their names are eleven thousand four hundred." Rome has the same characteristic which we find among all

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other idolatrous cults in that there is a tendency to lop off these small gods who have vague personalities and confine their worship to a very few prominent saints and more especially to the Virgin Mary.

(f) The highest deity this side the supreme god is Mary. There is practically no difference between Mary and the highest god which is worshiped by the use of an image. I would not undertake to say that all the higher religions have a great invisible god beyond all those who are represented by idols, but it is certain that some of them have. Zoroastrianism held that Ahura Mazda was the supreme god; that he was "the creator, Ahura Mazda, resplendent and glorious, the greatest, best, most beautiful of beings, the most constant, wisest, most perfect of form, supreme in righteousness," etc., but there were no images in his worship.

No human being or superhuman being can possibly have the ability which Mary is supposed to have. Nothing less than divinity is required. She must be able to hear, comprehend and weigh the prayers coming up from millions of devotees day and night, from all parts of the globe, in a hundred or more languages. She must understand the mental prayer of the deaf mute and the inarticulate prayer of the dying man or woman. She must know the real state of the heart of the penitent or devotee.

Since the Virgin Mary is the chief goddess of Rome, and Catholic theologians have expressed themselves clearly here, this is a good place to consider the idea Rome has of idols in comparison with that of other idolaters. There are three different concepts which worshippers have of their images and Rome is not at all different from other idol-worshippers. All intelligent heathen and Catholics regard the image as merely a symbol of the deity. An interesting inscription found on the walls of Pompeii gives a hint of how a certain disappointed lover felt toward the image of Venus: "All lovers come! I purpose to break the ribs of Venus and to smash the small of her back with clubs; if she can bore a hole in my tender heart, why can I not break her head with a cudgel?" Pompeii—Its Life and Art, by August Mau, page 496. The common idea of the relation of the god to the idol is set forth in "Glories of Mary." The following examples are related: "In Milan there was a man named Massaccio, who was such a gambler that one day he played and lost the very clothes he wore. Enraged at his loss, he took a knife and stabbed an image of the Blessed Virgin; from the wound blood burst forth into his face. He was thereby so much moved that he began to weep, and thanked Mary for having obtained him time to repent." Page 544. "In Mexico there was a wicked woman, who having fallen sick, repented and made a vow to Mary that if she recovered she would make her the offering of her hair. She got well and made the promised offering to a statue of the Blessed Virgin. She, however, relapsed into sin; again fell ill and died impenitent. One day after this had occurred, Mary spoke from the statue to the Jesuit Father John Mary Salvaterra, in the presence of a great concourse of people, and said: "Take this hair from my head, for it belongs to an impure soul, who is already damned; it does not, therefore, become the head of the Mother of Purity. The father obeyed and without delay threw it into the fire." Page 546. On pages 549, 550 it is said that a priest who was saying Mass in honor of the Virgin was attacked by some Albigensian heretics and his tongue was cut out. "On the Feast of Epiphany he begged to be carried to the Church and there, before the altar of the Blessed Virgin, he begged her to restore him the tongue which he had lost for love of her, that he might be able to praise her as he had formerly done. Behold, Mary appeared to him with a tongue in her hand, and said: "Since thou has lost thy tongue for the faith and for the Lord, thou hast shown me, I give thee a new one." When she had said this, she with her own hands put the tongue in his mouth; and in the same instant the priest, raising his voice, recited the Hail Mary." These are only a few samples.

The most degrading form of idolatry is that where the priest is supposed to somehow infuse the god into the image or where the spirit is inherently a part of the image. This is the belief of the most ignorant Catholics

and of the most ignorant heathen generally. But, strange to say, the changing of the cereal god into the god himself is or has been practiced in all parts of the world. An account of the eating of the god by the Aztecs can be found in "The Spirit of the Corn and of the Wild," by J. G. Frazer.

The magic of ceremonies is another form. Much could be given here if I had the space to show that Rome teaches the mechanical effect of ceremonies. Suffice it to say that the doctrine of the ex-opere-operato effect of the seven sacraments is an inherent part of Rome's idolatrous system. Just a sample: If the water in baptism should fall on the hair it is doubtful whether the sacrament is valid; if it falls on the clothing and not on the skin, it is invalid.

Men as mediators. This is a heathen practice and just as indispensable in order to salvation in the Roman Catholic Church as it is in any other heathen cult. Sacerdotalism is anti-Christian.

The culmination of magic, of absurdity, of childishness and of blasphemy is found in the sacrificial meal as held by Rome. You are cursed if you deny the bread and wine after the Latin formula is pronounced over them have been actually changed into the body and blood of the Lord in such way as that the soul and divinity are also present.

Communion with the deity through mediation, purity of heart, surrender to God and the highest good, moral effort; and all this resulting in a passion for righteousness, are characteristics of Christianity.

Idolatry has the fatal defect that it does not encourage morals. Liguori teaches immorality so clearly that Rome hates for Protestants to get hold of it and does her worst to keep it out of our hands.

J. A. PHILLIPS.

THE BIBLE AND METHODISM.

Some people think the man who takes the Bible cannot be a Methodist, but I know I can from the following facts: The Methodists teach that the Scriptures contain all things necessary to salvation, so that whatsoever is not read therein nor may be proven thereby is not to be required of any man, and the Bible is the sufficient rule and the only rule of our faith and practice. So the Methodists expect those who come for a place among them to come of their own freewill and accord, taking the Bible as their guide. The Methodists believe in all the fundamental truths of the Bible, the existence of an allwise Creator, the maker and sustainer of the universe. In the fall of man and in the redemption of the race through the atonement made by Christ, that Jesus, by the grace of God, tasted death for every man. They believe in repentance and faith and regeneration and the witness of the spirit; they believe in growth in grace and in purity of heart and holiness of life. In short, they believe in a conscious experience of salvation from sin and of the love of God in their hearts. So I can take the Bible and be a Methodist in all the highest and richest experiences of grace, as set forth in the Bible. The Bible says, "The just shall live by faith," and it says, "Be thou faithful unto death and I will give thee a crown of life," and, "He that shall endure unto the end the same shall be saved." This the Methodists teach.

The Bible says, "Ye are fallen from grace, and take heed lest ye fall. Lest any man fall after the same example of unbelief that some made shipwreck of their faith, and give diligence to make your calling and election sure, for if ye do these things ye shall never fall," all of which the Methodists do believe and teach, so then I can take the Bible and be a Methodist, for the Bible and the Methodists are in perfect accord on these fundamental truths.

The Bible connects water baptism with the baptism of the Holy Ghost. Mark 1:8, "I indeed have baptized you with water, but he shall baptize you with the Holy Spirit. Luke 3:16, "I indeed baptize you with water. . . . He shall baptize you with the Holy Ghost and fire." John 1:33, "He that sent me to baptize with water, the same said unto me upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." Acts 1:5, "John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Acts 10:47, "Can

any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" So I can take the Bible and be a Methodist in the connection of water baptism with the baptism of the Holy Ghost.

The Bible represents baptism as a symbolical washing. Acts 22:16, "Arise and be baptized and wash away thy sins, calling on the name of the Lord," and Heb. 10:22, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The Methodists use pure water in baptism as an emblematical washing, so Methodism and the Bible are still together. I Cor. 11:2* says "As oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." I can take the Bible and be a Methodist on this. For the Methodists teach that the Lord's Supper symbolizes the death of Christ. Verse 28 says, "Let a man examine himself and so let him eat of that bread and drink of that cup." So I can take the Bible and be a Methodist here.

Christ, in Matt. 12:39, 40 makes Jonah, being three days and nights in the whale, a sign of his burial and resurrection, and says no other sign shall be given. This the Methodists believe. As the mode of baptism is a controverted point, the Methodists let a person take the Bible and settle this for himself, and the Bible says, "Let every man be fully persuaded in his own mind." If he thinks the Bible teaches immersion, the Methodists would immerse him. If he thinks the Bible teaches affusion, they will baptize him by affusion. So I can take the Bible and be a Methodist on the mode of baptism. The Bible speaks of sending preachers. Christ sent out his disciples. (Matt. 28:19.) Paul speaks of sending Timothy to the Church at Philippi. (Phil 2:19, 20.) And he sent Tychicus to the Church at Colosse. (Col. 4:7, 8.) He also sent Timothy to the Church at Thessalonica. (1 Thess. 3:2.) And he sent a preacher to the Church at Ephesus. (Eph. 6:21, 22.) So I can take the Bible and be a Methodist in sending preachers to the Churches. But I never read in the Bible of a Church voting to call a preacher.

So far as the New Testament shows the preachers received and baptized their converts without a vote of the Church. Ananias baptized Saul in a house. (Acts 9:17, 19.) Paul baptized Lydia and her household. (Acts 16:14, 15.) Paul and Silas baptized the jailer and all his at the hour of midnight. (Acts 16:33.) Nothing said in these places nor anywhere else

about a Church voting to receive and baptize them. The preachers did this themselves. The Lord sent his preachers out to disciple and baptize the nations, and so do the Methodists. So I can take the Bible and be a Methodist in the reception of members. Yes, the Methodists come nearer following the Bible in all things than any other Church which I know. While she does this, she holds out the hand of fellowship to all Christians who honor and serve their Lord. The Methodists do not unchurch other denominations or count them unbaptized because they do not see things like we do. I am a Methodist because I take the Bible as I understand it and not as some other man interprets it. Let us be Bible Christians. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

J. C. CARTER.
Carlton, Texas.

ALONE WITH JESUS.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

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MR. AND MRS. R. R. CLAYTON AND FAMILY, BRYSON, TEXAS.

The above is the family group of Mr. and Mrs. R. R. Clayton, taken at their home near Bryson, Jack County, Texas, where they had the pleasure of a family reunion of their six sons and six daughters as shown in the above group. First row: Tim Clayton, Bryson; Jesse Clayton, Marlow, Oklahoma; Mrs. J. W. Moore, of Waurika, Oklahoma; Miss Louella Clayton Bryson; Oscar Clayton, Bryson; Joe Clayton, Bryson; Mrs. Tom Oliver, Jacksboro, Texas. Second row, lefthand side: Miss Tishie Clayton, Bryson; Mrs. W. L. Criswell, Bryson; Roy Clayton, Bryson; Mrs. L. L. Stafford, Bryson, Texas; Cy Clayton, Bryson, Texas. They had not all been at home together before in twenty-one years. Here are fourteen loyal Methodists. For thirty years the Advocate has been read in this home. Brother Clayton has been a steward of our Church here for twenty-three years. He always "delivers the goods." This couple have been married 46 years. Of the children, the oldest is 45, and the youngest 22 years old. We had the privilege of preaching to this family of blessings on August 26. There was at the reunion also three sons-in-law, three daughters-in-law and seventeen grandchildren, thirty-seven in all, while one son-in-law and two grandchildren were absent. Brother and Sister Clayton have lived in Bryson for 35 years. No pastor ever had better friends, no community truer citizens.

I. L. SULLIVAN, Pastor

CONDITIONS IN MEXICO.

Rev. G. B. Winton, D.D.

Mexico is a very choice summer resort. From May to October in the rainy season here the rainfall is sufficient even in bad years to make the grass grow and the flowers bloom. Landscapes that at other seasons appear arid and desert are now soft with verdure and bright with many-colored flowers. The clouds veil the sun and the breezes are cool. One is more likely to be inconvenienced by cold than by heat. It will not do at all to rely on the clothes that are appropriate for summer wear in the Southern States.

The rains, especially in the Valley of Mexico, are most considerate. The mornings are invariably bright. By 10 o'clock clouds begin to form. By 2 o'clock they are thick; but it is usually not till about 4 o'clock that the rain begins. It may be a light shower or a heavy one. If it is accompanied by winds that roll down from the neighboring mountains, the temperature drops down into the sixties or lower, and one longs for a fire. Usually an overcoat or a blanket is made to serve. By next morning all is as fair and sunny as if no such thing as a cold rainstorm were ever heard of.

Two weeks ago when most of my friends were migrating to Canada, the Northern Lakes, the Atlantic Coast and the Rockies, I set out to escape the heat of Nashville among the mountains of Mexico. Besides the refreshing change of climate which I knew was awaiting me, I had a view to making some personal investigations of conditions in that country. From knowledge I already possessed, it was clear that those conditions were not getting a fair presentation in the United States. Certain political and other influences have been brought to bear so strongly on the mediums of public information there, especially the daily papers, that an almost totally false view of Mexican affairs has become widespread. There have been, and are, powerful influences opposed to the Carranza Government. When the Constitutional Movement originated in opposition to the usurpation of Huerta, those influences began a propaganda in the papers of the United States. Later, after Huerta was defeated and eliminated, came the Villa rebellion. The same influences immediately switched to the support of the rebel bandit. With them it has always been anything to beat Carranza. Now Villa also has been annihilated. They have no champion left, but their campaign still goes on in the American newspapers. The last desperate hope seems to be to embroil the American Government with the de facto government of

Mexico, and thus to compass the downfall of Carranza.

Now politics is a game. People who play it are always partisans of one side. They will use a good many means to win, some of them at times far from creditable. But the American people have seen the game played so often that they ought not to allow themselves to be deceived. The anti-Carranza people are only active in our country. Many of them are living there. They have access to the daily papers and the news agencies. Any picture of conditions in Mexico that appears discouraging, that hints of present or future trouble for the de facto government is sure of generous space and wide circulation. The supposed plots of Felix Diaz, the activities of Villa and Zapata, the alleged scarcity of food, the financial confusion, the ever-repeated and constantly varying rumors of divisions among the Constitutionalists leaders, etc., etc., are only parts of the game. The "outs" are trying to get "in."

It should be remembered that the Mexican "outs" are not simply a defeated political party. They are a discredited and exiled social faction—a faction, to use the word more exactly descriptive. They are a small fraction of the whole Mexican people. But for hundreds of years they have been the ruling faction. They are of an arrogant spirit and possess still the tremendous power of wealth. Their bank accounts are as enormous as are their land holdings, about which so much has been written. The thought of losing their hold on this rich national domain and on these docile millions of peons is intolerable to them. They are resorting to every desperate form of indirect attack which ingenuity can suggest, now that direct aggression in arms is impossible to them.

Mexico shows still a good many signs of the disasters incident to civil war. But, on the whole, conditions here are surprisingly near to normal. Rains have been abundant, and a good crop of corn is coming to maturity. There are still large stores of grain from previous years, enough for several months, I am assured on good authority. Corn and beans are the staple of the Mexican people's diet to a degree almost inconceivable to one unfamiliar with this country. There is also a fine crop of garden vegetables and of native fruits. I do not remember ever to have seen either so abundant.

Prices are rather high. The fiat money of the government is oscillating in the neighborhood of five cents gold on the dollar. That means ten cents Mexican money. On this general basis prices are showing a tendency to adjust themselves. Naturally wages and salaries have been slower to rise than prices. The prices themselves,

most articles of food than in the reduced to gold, are really better for United States. I rarely spend as much as seventy-five cents for a meal, though I often get meals that would go to a dollar or more in any city of the size of this in the United States.

That reminds me of another matter. In spite of the supposed insecurity of things here in Mexico City, the difficulties of obtaining supplies, the typhus and the other bugaboos which in popular fancy infest the place, people have come into the city from the smaller towns and villages in such numbers that good authorities estimate the number here and in the suburbs at a million. There are almost no vacant houses, and the streets are crowded. As for the street cars, they are so jammed with people at all hours of the day and evening that only once or twice have I tried to board one. For any distance under two or three miles I had rather walk.

The money situation is hindering the larger movements of commerce, as is also the lack of rolling stock on the railways. Fiat money, which is substantially a domestic loan, seems to be rather an equitable way to finance a civil war. But it is very ill adapted to times of peace. The problem of the government now is to reduce expenses of military campaigns and to increase revenue to a point where it will be able to either retire or to guarantee its depreciated currency. Since the war is evidently over, one phase of this problem is about disposed of. As for the other, unexploited fields of legitimate taxation are so abundant and the country is so rich, that I see no reason why it too should not soon be solved.

Opportunities for Christian work were never before so abundant. Representatives of the American Bible Society have been in a campaign here for less than two weeks, and have already disposed of 17,000 separate Gospels and other portions. The Constitutional movement has been strongly anti-clerical. Some of its adherents have wished to make it anti-Christian. This sentiment has been discredited. A very large number of young men trained under Protestant auspices, are prominent in the army and in the civil service. One of the leading generals, who has a Protestant as his chief of staff (as has also General Obregon), but had not himself been thought of as a Protestant, said brusquely to a man who had spoken publicly in depreciation of evangelists, "Look here, my friend, such language is an insult to us; you must not go too far." My Protestant friends were much amused at his use of "us."

I think it is perfectly clear that the Constitutionalists will go forward and organize a regular government, and that there will be no further trouble between Mexico and the United States. The anti-American feeling here is mostly a myth. Now is the time for the Christian people of the United States to show real friendship for Mexico by helping the Mexican leaders in the work of educating and moralizing their people. Mexico City, August 23.

"The emancipation from care and sorrow and unrest lies in that going out of ourselves which we call by the name of love."—Dr. Maclaren.

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A woman weary, with limping tread,
Shivered as she trudged before the blast.

No home, she sobbed; no morsel
Since this awful storm set in;
I sat on the curb and begged today,
No one heard me for the din.

The autos were filled with people
Who wore diamonds, furs and lace,
I saw them enter a building—
Oh, the grandeurs of the place!

I leard such heavenly music,
I came out on the morning air,
I crept to be door and listened,
The worshippers knelt in prayer.

Their voices trembled with pathos
"Oh, Father, pity the poor!"
They had spurned a wretched woman
Whose heart was bleeding at the core.

I drew my rags about me
To keep out the blinding sleet,
Then closing my eyes prayed for death,
When, lo, a child knelt at my feet.

"Poor woman, artn't you suffering
Out in this bitter cold and rain?
I wish I'd a warm coat for you,
I'm sure you are in pain.

"Here, take my dinner basket,
It is full of goodies and pies,
And, lady, Jesus loves you,
He lives up in the skies."

I drew this child toward me,
Whispering, as bending low my head,
The spirit of Christ is abroad in the land,
You're the good Samaritan of whom I've read.

O beautiful, sad, sweet story,
Learned in the springtime of my youth,
To me it was then an idle tale,
Now I know it's a wonderful truth.

You have given me strength and courage,
Through the clouds I see a shimmering light!
'Twill take strong faith and praying,
But for Christ's sake I'll win the fight.

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"STEAM AHEAD."

Rev. J. R. Mood, M.A.

In the eyes of many Paul was a narrow-minded man. His notable fund of common sense always saved him from frittering away his time and efforts in what was wholly irrelevant to the cause he had espoused. Single-minded man that he was, he strained every nerve and muscle in the attainment of the aim he had set before him. "But one thing I do, I press on toward the goal unto the prize," says he. Reviewing his three years' labor at Ephesus he declared: "I hold not my life of any account as dear unto myself in comparison of accomplishing my course and the ministry which I received." Life, he thought, must follow out a definite plan, and was only worth while when placed at God's disposal. And he measured life, not by its breadth or length, but by the richness of its contents.

If at any time he engaged in secular affairs, as was the case at Corinth and Ephesus, he always took pains to make this short-lived labor subordinate to the main issue—and that was to teach publicly, and from house to house, testifying to Jews and Greeks repentance toward God. In that early dawn of Christianity, as at the present day, the real orator full of overflowing with a message and clothed upon with zeal as with a garment, never lacked an audience. His sound judgment in regard to what was best saved him from spreading out over a thousand and one things that would add nothing to his efficiency as a pulpit speaker. We never hear of him reading the choir or becoming president of the local singing society; as far as we know he did not hold office in three secret orders and attend upon the Masons besides. He did not organize the Boy Scouts and lead a hike into the mountains. In fact, while in every sense of the word a man among men, he did not chase in and out taxed by multifarious engagements, loading up his rifle with the bird shot of numberless Christian activities so that the full impact of his life was never felt at any one point—not even by those who listened to his Sunday discourse.

Multitudinous plans for Christian work are good and well. Not a single one of them is worth two straws in comparison with the plan that is put into actual operation and clung to until it yields results. A Church may be so highly organized that a visitor cannot walk down the aisle without treading on the toes of some high-titled official; every living soul in it is a colonel, major, corporal or general. The unpretentious worker who cares little for dress parade in the kingdom of God wonders what has become of the spirit of the old-fashioned Paul whose soul found its very food in the joy and opportunity of Christian service. The modern must be rewarded by medals and propped up by promises and a chief place in the public eye; the Great Apostle, on the contrary, needed little other incentive for serving God than the opportunity for such service.

Dark was the night when the American squadron, under the command of Admiral Dewey, approached the entrance of Manila Bay. A signal came to the Admiral on the bridge: "We are approaching the entrance to the Bay." "Steam ahead!" came back the commander's answer. Again came a message from the conning-tower to the bridge: "We are near that part that is supposed to be mined." "Steam ahead!" came the reply. There followed a flash in the darkness and the boom of a great gun, and from conning-tower to bridge flashed another signal: "The forts of Cavite have opened on us."

"Steam ahead!" was the Commodore's reply. And over the mines, under the batteries, and into the darkness of numberless dangers the vessels moved on. With the rise of the morning sun the flying stars and stripes were already the tokens of approaching victory, because the men over whom they floated had learned the lesson of instant and unquestioning obedience to the commands from headquarters.

Steam ahead, you passenger on the ship of Zion, and find joy—even glory—in the performance of the commonplace things of life. The great First Chief does not demand of his adherents that they be gloriously successful; he does require that they be wonderfully faithful. To the nine beatitudes of the Sermon on the Mount the practical, experienced and pious James adds that wonderful

Tenth Beatitude: "Blessed is the man that endureth." It is not every hero that makes a grandstand play. Down in the ditches, amid the slime of the life in the trenches, thousands are destined to labor and to wait until the Allies have trained and equipped a new army that will sweep on to victory.

"When we speak of heroes we usually think of battlefields, fires, floods, and riots, in the midst of which some one has distinguished himself by courage and devotion. But some of the most remarkable instances of heroism have been witnessed in common life, among common people, and in the common affairs of our daily routine." Just over there is a mother who denies herself, enduring incredible toil and worry from day to day, in order that her children may take a stand in life far in advance of the place that she had at the start. Here in this college town many young men are indulging in every pleasure and luxury that they can command; down in the obscurity of the mill or out on the farm there is one—an exceptional case—who wears cheap clothing and follows the whirling wheels or the lowly cultivator, laying by his earnings for the express purpose of attending college by-and-by. On the far-away ranch lives a promising young woman who chooses to forego the pleasures of social life that she may care for her twin sister, twisted and crippled by disease. Out yonder on his dreary round of preaching in a sparsely settled district rides a noble itinerant. In earlier days he shook his head in refusal to the calls of business and the allurements of an ample income in a large town where his splendid talents would have wide scope. He serves an obscure, rather poor, but thoroughly appreciative people. Lift up your heads, you careless millions, and doff your hats in salute, for these are examples of heroism seldom recorded, but more glorious than anything the gory fields of Napoleon can disclose.

Steam ahead, and play the man for God; for real greatness is displayed, not by the quick ability to start, but by the dogged determination to hold out until the end. The test of courage comes, not when the danger is most threatening and the struggle is at its highest point, but when the passing inspiration has ebbed and there is nothing to cling to but the commands and promises of the Lord of our life. As Lyman Abbott has put it: "Real men stand fast, not because they see that they are gaining ground, but because they have pledged themselves to stand fast to the very end."

Such is the unexpected spirit born in the French people by the depression, the monotony, and the discouragements of the present war. They gave expression to it in the funeral rites of the late General Gallieni, the savior of Paris. During his illness he struck off a phrase that has become the war cry of the nation: "Jusqu'au bout." When a year ago he was attacked by an illness that might have been corrected by an operation and a much-needed rest, he refused to give up his work, saying: "A chief must set an example in war time and go jusqu'au bout—that is, to the very end." And with this he sounded a great note of bravery and gave to his people a great principle of life.

Unquestionably there is a downward sag in society. High ideals and immutable moral principles, when applied to the work-a-day world, always begin to slip downwards. It is quite impossible to build the Church even on such strong foundations that it will automatically keep up to the lofty principles of purity once delivered to the saints. To the downward pull we must oppose the upward push, for "society must be saved in every generation." Steam ahead. The ringing bugles of the charge have died away, the impetus and inspiration of touching elbows with companions in action have passed, the disillusion of the aftermath of battle are now yours, the air hangs heavy with depression and dull with ominous fears; but for you the hour has struck for the display of supernatural strength; be steadfast, then, in the faith in which you began the fight.

So sure was Paul the indomitable that God was in the world, setting the world right by being in the hearts of those around him and setting to rights both these hearts and his own, that he saw for himself victor in every contest upon which he entered. Having once placed his hand to



REV. M. E. HANKS AND DESCENDANTS—A LOYAL METHODIST FAMILY.

August 13, at Henryetta, Oklahoma, Rev. M. E. Hanks celebrated his ninetieth birthday, at the home of his daughter Mrs. W. P. Reynolds. He was born in South Carolina; has been a Methodist preacher 60 years. His home is with his sons at Lovelace, Hill County, Texas. All of his children are members of the Methodist Church, and are faithful and efficient Christians. His descendants number 49. At the celebration of his ninetieth birthday those present, as shown above, are—Top row: Lucile Reynolds, R. W. Hanks, M. P. Hanks, W. P. Reynolds, Audelle Reynolds, Rev. C. H. Buchanan, pastor. Second row: Ethelyn Reynolds, Mrs. W. P. Reynolds, Ryan Hanks, Rev. M. E. Hanks, Winston Reynolds, Mrs. J. H. Bruton. Third row: Wm. E. Reynolds and Paul J. Hanks, Mr. W. H. Hanks, of Gatesville, and E. T. Hanks, of Lockney, Texas, were not present. Mr. R. W. Hanks was the first Superintendent of the Henryetta Sunday School. Rev. M. E. Hanks is remarkably preserved and is a bright and happy man.

the plow, he never turned back, and before him obstacles vanished, and toes were changed to friends.

SOMETHING WORTH THINKING OVER.

In a sermon at Port O'Connor the other day Rev. E. B. Vargas, pastor of our Mexican congregation at Houston, made the following observations:

- We Mexicans either represent a great menace or a great field of labor to Texas Christians. You can do either one of four things to us:
1. You can kill us all.
2. You can send us back to Mexico.
3. You can simply turn your back on us.
4. You can help us.

You do not want to kill us. You cannot afford to send us home. Your soil is irrigated with the sweat of many thousand honest and hard-working Mexicans. You cannot afford to ignore us. Four years ago I was called on to help in the prohibition fight. I tried to find a point of contact with Mexican voters. I could not reach them through the Protestant Church because it had no hold upon them. The antis had them organized politically and the Mexican vote defeated prohibition. Your only solution of the Mexican problem is to conquer us. You will not do this by sending against us an army of half a million men. Napoleon Bonaparte failed because he could not win the love of men. In Mexico City a missionary went to preach. His imperfect knowledge of the language led him into many grammatical blunders. The Catholic Church was quick to take advantage of this fact and sent a priest to take note of these blunders and publish them in the papers. Finally this priest was so impressed by the spirit of the missionary that he was won to Christ. In 1862 Europe sent an emperor to

Mexico with an army, but a patriotic army withstood them and the emperor was put to death. The empress still lives in Europe with reason dethroned. She still dreams that Maximilian is coming back to her; and when she starts forth to meet her husband the only thing that can be used to lure her back to her place of confinement is her great love for white roses. A servant drops these ahead of her one at a time and she picks them up and is thus lured back to safety. It is fine for American Christianity to drop the flowers of Christian love in front of unfortunate and bewildered Mexico until its people are lured into the paths of peace and virtue. The battle for Mexico will not be won and lost by armies on Mexican soil, but by the Church of Jesus Christ on American soil.

EMMETT HIGHTOWER.

"Christian faith is a grand cathedral, with divinely-pictured windows. Standing without, you see no glory, nor can possibly imagine any. Nothing is visible but the merest outline of dusky shapes. Standing within, all is clear and defined; every ray of light reveals an army of unspeakable splendors."—John Ruskin.

"THE FRATERS"

What they say of the book: "It is well conceived, charmingly written, and as a story will give pleasure to its readers."—Dr. A. J. Lamar. "I wish it might be put in every Methodist home in our Church and read aloud in the families."—Bishop Waterhouse. "It is crowded with good sense, Christian teaching, human reason, hope and a compelling eloquence for the care of the retired preachers."—Dr. J. T. B. Smith, Advertising Agent Board of Conference Claimants, M. E. Church. Price 50 cents. All proceeds go into Superannuate Endowment Fund. Order from John R. Stewart, Nashville, Tenn.

The Chestorobe advertisement featuring an image of a bed frame and text describing its features: 'A NECESSITY AS WELL AS CONVENIENCE', 'Is a large dust proof chest equipped with a top that is attachable to any bed. Being made of Red Cedar it is moth, mice and insect proof, does not interfere with the springs, operates from either side of the bed.' It also includes contact information for The Texas Chestorobe Co. at 2905 Routh Street, Dallas, Texas.

Vertical text on the left margin: 'in Building ORGANS of Vermont', 'FIGHT.', 'winter;', 'ng fast.', 'ping tread.', 'before the blast.', 'morsel', 'et in;', 'egged today.', 'he din.', 'people', 's and lace.', 'ing—', 'e place!', 'asic,', 'g air.', 'listened.', 'in prayer.', 'paths', 'oor!', 'ched woman', 'ng at the core.', 'd sleep.', 'yed for death.', 'at my feet.', 'uffering', 'and rain?', 'for you.', 'asket,', 'pies.', 'me.', 'low my head.', 'road in the land.', 'tan of whom I've', 'ry.', 'ie of my youth.', 'tale.', 'derful truth.', 'th and courage.', 'see a shimmering', 'nd praying.', 'll win the fight.', 'WILLIAMSON.'

Vertical text on the left margin: 'ONAL', 'GRADUATES', 'use they are thor-', 'Our courses are first-', 'our standing with', 'ed, our reputation', 'If you desire the', 'to employment and', 'METROPOLITAN', 'catalog, stating', 'NESS COLLEGE', 'XAS.'

Vertical text on the left margin: 'ly', 'stry', 'Full Particulars', 'D. D. S.', 'College', 'XAS'

Vertical text on the left margin: 'LARGEST', 'the STATE', 'OGNIZED IN', 'RD COURSES', 'B. A., Dean.'

Vertical text on the left margin: 'EGE', 'ege work. All', 'ste, pure water.'

Vertical text on the left margin: 'eges', 'and put you in a', 'at other schools.', 'will do something', 'discount on any', 'ity days. Cata-', 'Memphis, Tenn.'

PERSONALS

(Continued from page 17)

editorial on the matter in this week's issue, but were crowded out. Congratulations to President Bishop!

Rev. R. P. Shuler writes of our visit to Austin at which time we officiated in gown at a beautiful marriage ceremony: "My members are now unanimously agreed that you were not cut out to be an Episcopal clergyman." Just so.

Dr. George W. Truett, pastor of First Baptist Church, Dallas, has entered upon his twentieth year as pastor of that great congregation. An immense audience heard him last Sunday. The Advocate extends congratulations.

Mrs. T. J. Goree, of Huntsville, writes inquiring if we may not have an Orphanage Number of the Advocate. A good suggestion. We shall take the matter up with the publishers. We were Sister Goree's pastor in Galveston and no pastor ever had a better friend.

Rev. W. F. Bryan, pastor of our Church at Marlin, gives us the following item: "Rev. W. F. Packard, of El Paso, is in a sanitarium here under the treatment of a physician. He has been quite sick, but his condition seems slightly improved and he hopes to be up soon."

Rev. G. S. Hardy, of Sweetwater Station, paid the Advocate office a much appreciated visit a few days ago. He is making full proof of his ministry at Sweetwater, having had sixty additions to the Church during the year. His revival will begin September 17. Brother Hardy is a valuable member of the Joint Board of Publication.

Rev. W. B. Andrews, of Waxahachie, called to see us. His company is always enjoyed by the Advocate force. He is closing up a good year, making preparations to entertain the Central Texas Conference and has time to look after the Advocate. He is looking after the accounts and expects to send some new subscribers this month.

Rev. L. A. Webb, of the Weatherford District, and his son, James, were in Dallas this week and called on the Advocate. They were companions of the senior publisher in the storm on Hog Island. James is entering S. M. U. where he will learn other sciences besides sailing boats. Brother Webb is now devoting his seamanship to keeping Weatherford District off the rocks.

Mr. and Mrs. Benjamin C. Anthony, of El Paso, rejoiced our heart by their visit this week. Mrs. Anthony is the daughter of Rev. and Mrs. C. J. Oxley. Brother Oxley would rejoice could he look down from heaven to see how his beautiful daughter has developed into beautiful Christian womanhood. Mr. Anthony is a promising young druggist of his city.

HILLSBORO DISTRICT. SPECIAL JUBILEE SERVICE.

A special jubilee service will be held in every Church in the Hillsboro District as follows:

Table with columns: Date, Church, Speakers. Lists dates from Oct 8 to Nov 5 and corresponding church names and speaker names.

These Services will all be held at 3 p. m., except in a few instances of which notice will be given privately. Coolidge, Hubbard and First Church, Hillsboro, will make their own arrangements. Those interested will cut out this notice as it will appear but once. The hearty co-operation of preachers and stewards is earnestly solicited, that Hillsboro District may make the best record in her history. JNO. M. BARCUS, P. E.

THE SUPERANNUATE BEING REMEMBERED.

Since my last report the following amounts have been received for the superannuate preacher who is in need:

Table with columns: Name, Amount. Lists Mrs. Hill, Austin (\$10.00), A friend, Georgetown (5.00), Woman's Missionary Society, Caldwell, Texas (13.00), etc.

What's the matter with the Central Texas Conference? The brother for whom I have made this appeal joined the old Northwest Texas Conference in the year 1888. Has been a member of the Central Texas Conference since the division. Of the seven responses only one has come from the bounds of the conference of which this worthy brother is a member. Brethren and sisters of the Central Texas Conference, wake up, and come on with your contributions to help this needy brother. DANIEL L. COLLIE, Agent Superannuate Homes, Central Texas Conference, Polytechnic, Texas.

OUR CONFERENCES.

(Revised)

New Mexico, Clovis, New Mexico, Bishop W. R. Lambuth, October 4.

Texas Mexican Mission, San Antonio, Bishop H. C. Morrison, October 11.

German Mission, East Bernard, Bishop H. C. Morrison, October 18.

West Texas Conference, Uvalde, Bishop E. D. Mouzon, October 18.

West Oklahoma Conference, Wynnewood, Bishop H. C. Morrison, November 1.

North Texas Conference, Greenville, Bishop J. H. McCoy, November 1.

Northwest Texas, Stamford, Bishop E. D. Mouzon, November 8.

Texas Conference, Lufkin, Bishop J. H. McCoy, November 8.

Central Texas Conference, Waxahachie, Bishop J. H. McCoy, November 15.

East Oklahoma Conference, Muskogee, Bishop E. D. Mouzon, November 22.

RESOLUTIONS—DR. C. M. HARLESS.

The following resolution was adopted by the pastors and representative lay leaders of the district in session at the New Beckham yesterday:

"Whereas, This conference year closes the quadrennium of Dr. Harless on the Greenville District, and,

"Whereas, Dr. Harless has been faithful to every trust committed to him by the great Head of the Church and by our ecclesiastical body, laying out his gifts and graces without reserve to the upbuilding of our great Church, his painstaking development about all lines of a marvelous development along all lines of Church activities, and,

"Whereas, We the pastors and laymen of the district, desire to express to him our hearty appreciation of his untiring services, his uniform courtesies, and his sound scriptural preaching; therefore be it

"Resolved, That we assure Dr. Harless that our love and prayers will accompany him and his in his new field of labor."

Signed by B. F. Vaughan, J. W. Hill, John Bickley, E. L. Stinson, J. B. Guber, K. C. Dhal, Chas. A. Spragins, H. F. Nelson, M. E. Harrell.

NOTICE SUNDAY SCHOOL SUPERINTENDENTS.

The General Sunday School Board, at its recent meeting, designated the third Sunday in October as Rally Day. After your forces have been more or less scattered and your work disorganized on account of summer travel, and the like, it is important that special attention be called to your work at the beginning of the fall season. Get ready for Rally Day. E. HIGHTOWER.

PROF. KING AND THE BIBLE CHAIR.

Prof. King, who will have charge of the Wesley Bible Chair in the state University at Austin, has arrived in that city and is planning a great opening when the students shall arrive: We have arranged for him to have a most splendid lecture room in the new Y. M. C. A. Building, which room will hold 100 students, and fill all requirements. All Methodist people should instruct their children, coming to this school, to take one course under this splendid man. Due credit will be given them for their work by the University, a course here being as valuable as any other course that they could take from a standpoint of final graduation. The West Texas and the North Texas Conferences have made regular assessments for the support of Prof. King. The other three conferences have pledged \$500 each to that support, but to date I have only received \$55 of that amount, in two contributions, from the North Texas Conference. Brother Porter represents this cause in the North Texas Conference, Brother Adams in the Texas Conference and Brother Nelms in the Central Texas Conference. Brethren, there is no single undertaking that is now before Texas Methodism that is fraught with more hopeful promise and more gracious opportunity than this. Assist these brethren and let us succeed in this important matter.—R. P. Shuler.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him any more than I can hand over my responsibilities or my gifts. I must do it with these hands or these lips which God has given me. I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify His name, than if I were either going out of my own sphere to do the work of another, or calling another into my sphere to do my proper work for me.—John Ruskin.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

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

BARBER TRADE.

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

BED LINEN.

BED LINEN, bedspreads, etc., ten per cent discount on all mail orders amounting to \$10 and over. Carriage prepaid. Ask for booklet No. 295 B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

CHILDREN FOR ADOPTION.

ORPHAN Home Society cares for and adopts unfortunate and orphan children. Address REV. J. D. ODOM, Superintendent, 5520 Reiger Avenue, Dallas, Texas.

EVANGELISTIC SINGER.

I WILL have open dates for several meetings after September 15. Endorsed by leading pastors. MARVIN W. BOWDEN, 808 Rogan Street, Brownwood, Texas.

OPEN dates through remainder of September and up until conference. J. VIRGIL CLOWE, Ladonia, Texas.

I WILL have open dates for several meetings after September 15. Endorsed by leading pastors. MARVIN W. BOWDEN, 808 Rogan Street, Brownwood, Texas.

FARMS.

FOR SALE—165-acre farm, 10 in cultivation, balance timbered, good pasture, 150,000-foot fine timber, good sandy soil, good water. 1 1/2 miles from school, 3 miles from town, \$2500, terms.

Also, 81-acre farm, 31 in cultivation, balance timbered, all fenced, nice four-room house, fine sandy soil, water fair, good cistern, good out-houses, 1 1/2 miles from town, good school, churches, etc., \$2250, cash.

Also, 42-acre farm, 30 in cultivation, balance woods, good 3-room house, good sandy soil, good water, good out-houses, 1 1/2 miles from town, good schools, churches, etc., \$900, cash.

Also, 114-acre farm, 63 in cultivation, 15-acre good pasture, balance woods, good six-room house and good three-room house, good sandy soil, good water, 1 1/2 miles from Gary, \$18; a good bargain; half cash, balance terms. Write W. E. HULL, Gary, Texas.

COMMITTEE OF APPEALS.

Bishop J. H. McCoy, Chairman of the Committee of Appeals, announces that the committee will meet at the Publishing House, Nashville, Tennessee, at 9 a. m., October 3, 1916, for the review of such cases as may have been appealed.

MARRIED.

CRUNK-RILES—At the residence of the bride's mother, in Staples, Texas, September 10, 1916, at 8 p. m., Mr. U. R. Crunk and Miss Bessie Riles, Rev. W. A. Scott officiating.

ORPHANAGE DIRECTORS.

The Board of Directors of the Methodist Orphanage will meet in the office at the Home in Waco, Texas, October 4, at nine o'clock in the morning. We very much desire a full attendance, as we have business of great importance. R. A. BURROUGHS.

CHURCH DEDICATION.

The dedication of Ledger's Chapel, Tuxedo charge, will be Sunday, September 17, 1916. Former pastors are invited to be present. Rev. J. H. Hamblen, of Hamlin, Texas, will preach the dedicatory sermon. G. W. SMITH, P. C.

Houston District—Fourth Round.

- Galveston, First Church, Oct. 1. Columbia, Oct 4 (at night). Iowa Colony, Oct. 8. Alvin, Oct. 8 (night). Bruner, Oct. 9 (night). Katy, Oct. 11 (night). Cedar Bayou, Oct. 15. Washington Sta., Oct. 15 (night). Grace Church, Oct. 16 (night). Harrisburg, Oct. 18 (night). Humble, Oct. 22. Woodland Heights, Oct. 22 (night). McAshan, Oct. 23 (night). Seth Ward, Oct. 23 (night). League City, Oct. 26 (night). Brazoria, Oct. 29. Angleton, Oct. 29 (night). St. Paul's, Oct. 30 (night). Pasadena, Oct. 31 (night). Tabernacle, Nov. 1 (night). Thirty-Third St., Galveston, Nov. 5. Texas City, Nov. 5 (night). First Church, Houston, Nov. 6 (night). R. W. ADAMS, P. E.

FOR SALE.

NORTH half block No. 17, in the best residence section of Georgetown, just across the street from Science Building and Ladies' Annex, and within a few blocks of Southwestern University. COOPER & McELROY.

HELP WANTED.

MEN-WOMEN WANTED EVERYWHERE. U. S. Government Jobs, \$75.00 to \$150.00 month. Vacations. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dep't O174, Rochester, N. Y.

SINGING EVANGELIST.

GEO. P. BLEDSOE, singer formerly with Judge Thompson, lawyer-evangelist, now deceased, will be available after September 6 for few meetings with pastors. Address Austin or Gilmer, Texas.

LEARN TO NURSE.

WANTED—Young ladies to take nurses' training in Parkland City Hospital. Preferably those who have had two years high school work. Must furnish references. Age limit 21 to 35 years. For further information address MISS NELL PHILLIPS, Superintendent of Nurses, care Parkland City Hospital, Dallas, Texas.

MISCELLANEOUS.

BROTHER accidentally discovered root cures both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

ROOMS.

WANTED—Young women who expect to attend the Texas University at Austin this fall. Can secure rooms in a Methodist home. Everything first-class. References exchanged. Address MRS. SALLIE C. WOOD, 1934 San Antonio Street, Austin, Texas.

TELEGRAPHY.

LEARN TELEGRAPHY—Quickly learned. Railroad wire practice. Position secured or tuition refunded. Write DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

Austin District—Fourth Round.

- Flatonis, Aug. 26, 27. Columbus, Aug. 28, 29. Eagle Lake, Aug. 30, 31. Ward Memorial, Sept. 3, 8 p. m. Hyde Park, Sept. 3, 11 a. m. Bastrop, Sept. 5, 8 p. m. Smithville, Sept. 6, 8 p. m. McDade Cir., at McDade, Sept. 9, 10, 11 a. m. Elgin, Sept. 10, 8 p. m.; Q. C. 11. Webberville, at Cedar Creek, Sept. 13. Walnut, at Hornsby's, Sept. 14. West Point, at Muldoon, Sept. 23, 24, 11 a. m. LaGrange, Sept. 24, 8 p. m.; Q. C., 25. Smithville Cir., at Bateman, Sept. 25, 8 p. m. Garwood Cir., at Rock Island, Sept. 30, Oct. 1, 11 a. m. Weimar Cir., at Oakland, Oct. 1, 8 p. m.; Q. C., 2nd. Fred Allen Memorial, Oct. 4, 8 p. m. University Church, Oct. 5, 8 p. m. Liberty Hill and Leander, at Liberty Hill, Oct. 7, 8. Leander Cir., Oct. 9. First Church, Oct. 10, 8 p. m. Manor, Oct. 11, 8 p. m. STERLING FISHER, P. E.

Beaumont District—Fourth Round.

- Orange, Sept. 17. Mt. Belleview and Crosby, Sept. 24. Suisbee and Buna, Oct. 1. Nederland, Oct. 4. Newton, Oct. 7, 8. Roberts Avenue, Oct. 12. Jasper Sta. and Cir., Oct. 15, a. m. Brookland, Oct. 15, p. m. Dayton, Oct. 18. Liberty, Oct. 19. Batson and Saratoga, Oct. 21. Kountze, Oct. 22. China and Nome, Oct. 25. Sour Lake, Oct. 26. Kirbyville and Call, Oct. 29. Beaumont, Oct. 31. Port Arthur, Nov. 1. Anahuac, Nov. 4. Woodville, Nov. 6. CHAS. F. SMITH, P. E.

Hamlin District—Fourth Round.

- (Revised) Hamlin, Sept. 10, 11. Roby, at Roby, Sept. 16, 17. Rochester, at Rochester, Sept. 24, 25. Knox City, at Knox City, Sept. 24, 25. Jayton, at Jayton, Oct. 1, 4. Clairmont Mis., at Clairmont, Oct. 3. Aspermont Mis., at Mt. Olive, Oct. 7. Aspermont Sta., Oct. 7, 8. McCaulley, at McCaulley, Oct. 15, 16. Matador, Oct. 21, 22. Roaring Springs, at R. S., Oct. 22, 23. Rule, at Rule, Oct. 27. Margaret, at Black's, Oct. 28, 29. Crowell, Oct. 29, 30. Tuxedo, at Ledger's Chapel, Nov. 4, 5. Let every steward do his dead level best to pay the salary in full, and let every preacher bring up all the collections, if possible. Let the trustees have their reports ready and let the Woman's Missionary Societies give their reports for the work of the conference year. B. W. DODSON, P. E.

American Exchange National Bank

OF DALLAS

Capital, Surplus and Profits - - \$ 2,900,000

Assets Over - - - - - 17,000,000

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15 assortments, 78 distinct varieties of REAL fruit and nuts,
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Only Candy money, candy brains and years of effort, combined
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"SWEETEST IN 48 STATES"

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Then, by the same logic, don't select another college for your boy, or your girl, until you know what Southwestern offers: in Equipment, in Faculty, in Scholarship, in location. Get these concrete evidences of superiority. If there is any other question in your mind about the Institution which shall become "home" for your boy, or your girl, during these four habit-fixing, character-forming years, let us help you find out just how well Southwestern fills the bill.

Leaders in every great movement in Texas during nearly 50 years have been Southwestern University-trained men and women.

Southwestern Opens September 26
SOUTHWESTERN UNIVERSITY
GEORGETOWN, TEXAS

BRYSON AND JERMYN CHARGE.

Our pastor, Rev. J. L. Sullivan, lately closed a successful protracted meeting at Bryson, Texas. The attendance was good at every service and especially at night. Our pastor did all the preaching during the two weeks the meeting was in progress and we do not hesitate to say that he was fearless and uncompromising with sin. He certainly declared the whole counsel of God, if we be the judge. The membership at this place is now stronger in the faith by virtue of this meeting. Brother J. L. Moreland, of Decatur, led the singing, and he did his part well. We shall ever remember him for his faithfulness. We had six additions by profession of faith and two by letter. May the good work ever go on.—A. P. Lipscomb.

CADDO MILLS AND FLOYD.

The climax to our revival campaign was reached last night, after we had had eight conversions in the closing service of a fifteen days' meeting at Floyd. Truly this was a great meeting in many respects. The uplift in the Church, the influence on the community as a whole and the conversion of the lost were glorious. Rev. B. B. Hall was, with us nine days, doing some splendid, earnest gospel preaching, which was convincing and effective. The results of this immediate meeting were 27 conversions and 11 additions. We had a ten days meeting here in the spring resulting in 11 conversions and 3 additions, making 38 conversions and 14 additions for the year at Floyd. Our Caddo Mills meeting, held in the spring, resulted in 26 conversions and 12 additions. It was also a splendid meeting in the uplift of the Church. Rev. J. Leonard Rea rendered valiant service in this meeting. At my two afternoon appointments, Clinton and Hendrix, we had ten days meeting each. Besides the reviving in these Churches we had 24 conversions and 14 additions. Many say our meetings on the charge are the best they have had for sometime. During the year we have had 88 conversions and 54 additions. Recently we have painted the parsonage, gotten some new furnishings and had some outside repairing done. We are so thankful for victories achieved in the Master's name. It is only a short time until conference. We have much to do yet, but we hope to have everything in full.—Jno. Virgil Davis, P. C.

BISHOP JOHNSTON IN BROWNSVILLE

We have had the honor and pleasure to have with us during the past two months a real Methodist Bishop in the person of Bishop E. S. Johnston, of the Methodist Episcopal Church. With the exception of Bishop Mouton he is the only Methodist Bishop who has ever been among us. Bishop Johnston came here as Chaplain of the Second Iowa Cavalry, and in addition to the faithful performance of his duties as such found time to make himself useful in many ways, not least of which was to preach in some one of the churches of the city each Sunday. While this pastor was wrestling with dengue fever, an experience new and not to be forgotten. Bishop Johnston preached three Sundays in succession for him to the delight and edification of our people. Bishop Johnston is an able preacher of the gospel and one of the most brotherly men this writer has ever known. It has been a blessing to me personally to have been with him, and our people here feel that he has been of untold help to them. He left us last Wednesday, on a leave of absence, for his home in Sioux City, Iowa, from which, after a few weeks visiting in the West, he will go to Africa to take up the work to which he was elected at the late session of the General Conference. Our people will hold him in perpetual remembrance for his faithful and loving work among us, and our prayers will follow him to his distant field of labor.—J. S. Bowles.

COOLEGE.

Our great revival closed on Sunday night, September 3, lasting two weeks. Results: There were 122 conversions and reclamations and 53 accessions to our Church; the town is thirteen years old and it is the only real revival it ever had; our Church and the town and vicinity were mightily stirred—it is a new Coolege and our Church is a new Church; most of those who joined the Church were grown people and were received by baptism and in apostolic fashion—right in the very place where they were converted. They came to the altar, got down on their knees and "prayed through." This happened at every service but two. The people gave \$432 to defray the expense of the meeting and they gave it without being urged—easy as anything. About everything that has hindered our work here and embarrassed our ministry was gotten out of the way and, thank God, our Church here has a clear coast and a smooth sea for the next preacher. I will take up the best report the place has ever had. It is a real pleasure for me to say a word about Rev. E. N. Parrish and Mr. W. H. Matthews, Jr. The former did the preaching and the latter led the singing, and the above results show how well both were done. Par-

**A GENERATION OF METHODISTS.**

Reading from right to left: S. I. Roberts, Childress, Texas, grandfather and great-grandfather; Mrs. Ella Johnson, Frost, Texas, grandmother; J. S. Johnson, Frost, Texas, father of little Jaunita Grace Johnson.

rich certainly has the spirit of an apostle and the vision of a prophet. His denunciation of hypocrisy, worldliness and all sin is simply awful, but frequently his eyes are full of tears. When he makes his appeal he usually quits the platform and goes right out after them, and it is easy for him to have many others to follow his example, and if there are any sinners or backsliders in the congregation some of them, if not all of them, are brought to the altar. He stands by the pastor and leaves everybody with a good taste in their mouths. Brother Matthews is a fine young fellow. Our people enjoyed his work and fell in love with him. He is the noble son of an honored, trusted father in our ministry. The pastors who are carrying a heavier load than they can bear can do no better than to get Parrish and Matthews to help them. God bless them! We have set the first Sunday in October as Jubilee Sunday and it is going to be a great day in Coolege. We expect to pay out in full on that day all our benevolences. Since writing the above I find there are several others who are going to join our Church as a result of the revival and others have given their names for other Churches.—J. W. Head.

SYLVESTER.

We have just closed the greatest meeting in the history of my ministry with Evangelist A. C. Fisher and wife of Fort Worth. There were 123 conversions and reclamations in the altar, 78 names received for membership in the Methodist and Baptist Churches. Of the latter 63 were for the Methodist Church—49 already received, with others to follow. While there were few children, a good number near the half hundred mark were converted and received into the Church. Numbers who had been out of the Church came back and took their places in the Church and went to work in earnest. There was no undue excitement in the altar, yet frequently the old-time shout was heard and the power of God came upon the meeting. The young people's services, conducted by Mrs. Fisher, were helpful to the main congregational service and in the end was a blessing to Epworth League. The singing was attractive. The solos were fine and always brought the congregation to tears. The largest congregations in the history of the town attended these services. Much and lasting good was done for our Church at Sylvester. Brother Fisher looks after all interests of the Church. Many interesting and comical things took place during the process of the meeting, sometimes bringing a laugh to some, while to others tears and a shout. From the beginning a high tide of interest was kept up throughout the meeting. Conversions attended every call. Some people may preach that the day of revivals are no more, but this one we have seen and entered into its labors and believe we can still have revivals if we will pray, advertise and do personal work. We should have written up our work before. This writing deals principally with our Sylvester revival. We have been blessed with the help of Rev. J. W. Cadwell, of Putnam, Texas, and Rev. S. J. Upton, of Plainview, Texas. Both of these brethren wrote their names with embazoned letters upon the hearts of our people at the points where they held meetings with us. Every meeting was attended with conversions and members received into the Church. We would like to tell of all the good things accomplished by these brethren but we would not be granted space to tell of

all the good things accomplished by our good and faithful people on the Sylvester charge this year. Eighty-six members received and brought into the Church on the charge. Seventy at Sylvester for entire year. Sunday School organized at Royston. Sunday School at Sylvester reorganized with organized classes. New Epworth League and doing fine work. Church debt arranged for at Royston. New Church on foot at Longworth. W. M. S. doing work. Placed a new piano in home church. Parsonage debt arranged and paid up to date. Collections being taken. We are happy and on the way.—I. Jackson, P. C.

DURANGO CIRCUIT.

It is my pleasure to report that in a ten-days' meeting recently held at Blevins on this charge—Durango—that there were some twenty-odd conversions, and of this number there were added to our Church at that place eleven new members, all by profession. Brother Swinney, of Troy, Bell County, did the preaching for us, and that he is powerful as a revivalist is attested by the splendid results. Brother McGregor, Temple's golden-voiced gospel singer, directed the choir and won the hearts of all the people, not only by his work as choir leader and soloist, but by a winning personality as well. The Blevins meeting is said to have been one of the very best that Church has enjoyed in a number of years.—R. A. Gates, P. C.

CLARKSVILLE CIRCUIT.

We have recently closed our revival campaign for this charge. Have had something like seventy conversions and reclamations. More than fifty have been received into the Church. During the year there have been organized two prayer meetings, one Woman's Missionary Society, one Senior Epworth League. Every department of the Church has made progress. The Sunday Schools have grown in number and interest. The financial condition of the charge is much better than for several years. The pastor's salary will be paid with the possible exception of one Church. We have made a strong effort during the year to raise the conference collections. We are hoping to raise the whole amount. Our good people at Cuthand recently gave us a "tremendous" pounding. In fact, many of the folks have been pounding us all the year. This has been a year of hard work, but a very pleasant, profitable year. My opinion is that the ministry is no place for one who is not willing to work hard. "We are workers together with Him."—F. Wilkinson, P. C.

OLUSTEE, OKLAHOMA.

On last Sunday night we closed a protracted meeting in our church here. It is said to be the best revival that Olustee has had for several years. There were twenty-five or thirty conversions. Nine have joined our Church, others will join the other Churches of the town. The Church interest has been very greatly stimu-

lated and the outlook is good for greater things in the future for God and the Church. Rev. H. B. Ellis did the preaching and it was well done. Ellis is a fearless, sound and sane gospel preacher who speaks out against sin irrespective of where it may be found. Our citizenship has been moved. A very large number have been moved towards God and the right with a much stronger determination to be more active and useful in the propagation of the gospel and the building up of the Church. Others—very few—have reduced themselves to the ridiculous task of trying to defend many of the social evils of life which paralyze the spirituality and cripple the Church. Whatever may be said, the sword of the Spirit has been wielded and it has proven a savior of life unto many, while others have been left suffering on the battlefield. As an evidence of the good spirit that characterized the closing of the meeting a storm struck the parsonage last night and the usual results followed in the shower of sugar, coffee, flour, honey and canned goods in abundance. To God be the glory for all.—H. A. Stroud, P. C.

MT. ENTERPRISE.

Mt. Enterprise is on the map and Methodism is growing as never before under the leadership of our pastor, L. H. Mathison. No Church can help growing with such a pastor as Mathison. He is a lovable and God-fearing and God-loving man; looks after every detail of the Church—in other words, he is a live wire in the Master's vineyard. Our revival meeting closed last week. We had our former pastor, H. T. Perritte, of Beaumont, to do the preaching. He is a power in the pulpit. We expected great things of him and he did not disappoint us. The Church was revived, sinners convicted and mourners converted. There were 28 additions, 23 to Methodist, 4 to Baptist and 1 to Presbyterian. The people sent him away at the tune of \$80 for eight services. God bless him; he will soon be the leading preacher of the Texas Conference. The old ship of Zion will hoist sails and sail in port at Lufkin with Mathison at the helm with a clear record—70 additions to the Churches, everything in full and methink I can hear the Bishop say, Well done, thou good and faithful servant, you have been faithful in a few things; now go back to Mt. Enterprise and take one more year's course and I will then make you ruler over a station. So mote it be!—Tom Turner.

**P. V. RYAN, SUPERINTENDENT.**

Brother Ryan is Superintendent of our Sunday School at Tracy, on the Davilla Circuit, of which Rev. S. A. Weimer is pastor. Miss Bernice Charles is the efficient Secretary. The report for the second quarter, this year, showed all teachers present, twenty-nine names on the Honor Roll, and that Children's Day, Mother's Day and Temperance Sunday had fine results. They itemize as follows: Organized Cradle Roll, 26 babies; enrollment at beginning of quarter, 101; enrollment at close of quarter, 152; including Cradle Roll, 178. Collection for April, \$10.92; collection for May, \$12.27; collection for June, \$20.36; total, \$43.55. Special missionary collection \$12.07.

"Blessed is the man that refuses to follow the example and advice of the ungodly, and that leads sinners in the way of righteousness."

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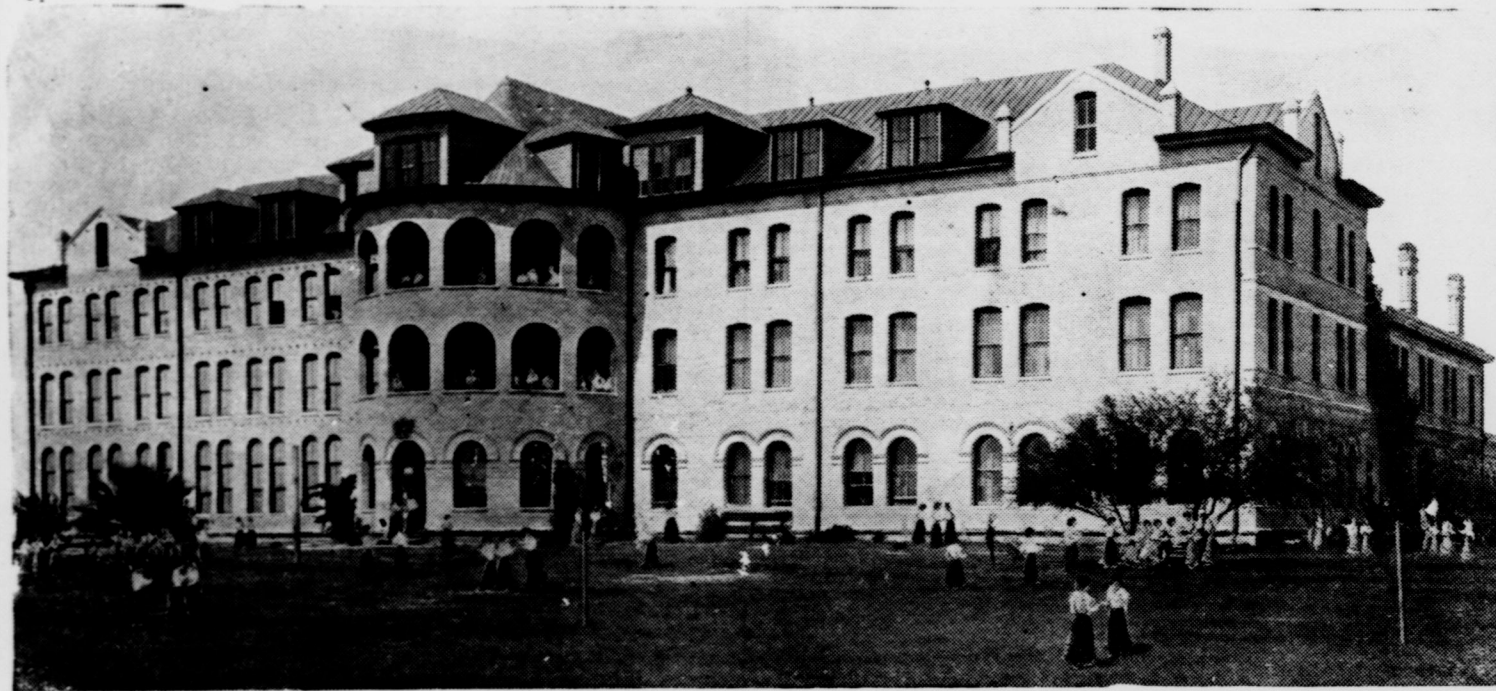
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SAN ANTONIO FEMALE COLLEGE

Whose Greatest Testimonial Is Its Graduates

"What I admired much more than physical equipment was that you and your faculty have caught the chief purpose of a school in inspiring your pupils with high ideals of life and its purposes, that character combined with great intelligence is the only life worth while."—Ex-Senator W. R. Webb, Tennessee.

"I have always found students whose training had been received at San Antonio Female College well prepared, and they generally stand at or well toward the head of the class. This is not only true of class work; it applies also to their place in student social life."—Dr. J. C. Granbery, Southwestern.



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1. This institution stands for loyalty to Christian living.
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3. Its Schools of Piano, Vocal, Violin, Expression and Art have an established reputation for efficient teaching.
4. A few more rooms for students.
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J. E. HARRISON, D. D., President

R. F. D. No. 8, Box 26, SAN ANTONIO, TEXAS

SUPERANNUATE ENDOWMENT MOVEMENT.

H. E. DRAPER, Editor.

There is just one unknown factor in the great movement for adequate superannuate endowment fund in Texas Methodism, and that is Will the Leaders Lead? The leaders in the Methodist Church have always been her preachers. Not a single great movement has ever been originated and led by our laymen in the history of the Church. This is not the fault of the laymen, but that of the Church, if fault it is. This is also true of all Churches and all Church history. In America, every great reformation and movement, religious or moral, has been championed by the preachers of this country, and among the foremost has always been the Methodist preacher. To him has been credited that great moral wave which swept away human slavery of the past and is now thundering louder and louder with each decade for the destruction of the liquor traffic. Those who occupy Methodist pulpits must by the very laws of the Church be responsible for places of great leadership.

The Superannuate Endowment Movement is no exception. Under the present conditions failure or delay must be charged not to the laymen, but to the natural leaders of the Methodist Church. The laymen have a long enviable record as faithful and loyal followers. They have shown unbounded confidence in the leadership of their preachers. They have placed their money in every cause and institution the leaders have brought to their attention. Now they are more than anxious, as the statements of hundreds attest, to do this great and just work. Will they be asked and led by a united ministry?

THIS IS THE RED CROSS MOVEMENT OF THE CHURCH.

All preachers agree that adequate preparation should be made, but some through mistaken ideas hesitate to push the claim. They have either not thought the matter through or have allowed some one else to do their thinking. Some have been known who said that it was embarrassing to them to take up the question of adequate provisions for superannuates, and yet they will lecture their congregations for fifteen minutes on the necessity of full collections when their salaries are more than fifty per cent of these collections. That is not to be condemned. Collections, including salaries, should be paid, but we mention this to show that the trouble is not over much modesty, but a lack of thinking. The faithful and loyal Methodist preacher should not hesitate to take his place here, for one of the greatest meanings of the Superannuate Endowment Movement is a better and more efficient ministry for this and every generation to come. It means a greater Church. It means more conversions. To the wornout preacher it means food and shelter, and also a manifestation of gratitude that is more than meat and drink. It is justice paying her debt. To the young preacher it means another incentive to make the best and fullest preparation. To the men in the active work it means a fuller consecration of time and self to the Church and the people. It does seem, therefore, that our preachers could see more in this great movement than something to get embarrassed at. That this or that man or his family shall become beneficiaries because of their faithful labor should not be the only thought, but since hundreds of generations will be benefited in the highest way should cause all to enter heartily and fully without the slightest embarrassment. In our Church, as in every other, while the laymen have helped in many ways the leadership and the active men are without a single exception—preachers. It may be ideal that the laymen should do this, but it certainly is not practical. The laymen will make speeches, great speeches, in every church in the State and give money. All that is needed, but the ministers must not be overcome by prudish notions and fail to do their part.

WHAT THEY ARE SAYING.

Rev. T. S. Armstrong, presiding elder Georgetown District, writes: "Your program is a good one and I don't think we could make any improvement on it. I hope we may have a great meeting and that interests will be generated that will tell in the future of our Church." "I will meet you whither the tribes go up."

The following from Brother J. G. Miller, presiding elder Stamford District: "I am in hearty accord with the movement to make a better provision for our wornout preachers. It has been a matter of painful regret to me that we have done so little for them in the past. I trust that Texas Methodism will awake to her opportunity and do a nice thing for those who have so faithfully ministered to our people. I shall gladly cooperate."

Nearly every presiding elder in the State has expressed himself in the matter in such terms as these:

"I certainly hope that much good may be accomplished in this worthy movement."—A. W. Hall, Presiding Elder Clarendon District.

"Wishing you great success in your laudable undertaking."—C. N. N. Ferguson, Presiding Elder Abilene District.

Dr. D. K. Porter, presiding elder Gainesville District, expresses himself in favor of the success of the great move for old preachers in Texas.

"I wish to commend most heartily the plan you have adopted concerning the work for our superannuate preachers. Command me when I can assist."—O. F. Sensabaugh, Presiding Elder Dallas District.

Rev. E. P. Williams, presiding elder Cisco District, writes: "I indorse your movement and expect to be present at Dallas."

The presiding elders of West Texas Conference, where for nearly one year an endowment move has been on, have with one consent favored the State move. Not only the presiding elders, but also the preachers and many laymen, all, in fact, who have been approached about the move are more than pleased. We will wind up our first year with more than \$25,000 in good assets and a united front for better care of our old preachers.

The Committee on Public Worship for the next session of the West Texas Conference have given an evening during the coming conference to this great conference move.

FROM BISHOP HENDRIX.

The Texas Plan is admirable, each conference seeking a worthy fund in connection with the great general fund under a wise leadership that looks to embracing the whole empire of Texas in doing large things for the heroes of the Church. Lands, cattle, mortgages, bonds and cash can make a great fund. I was a member of a "cattle syndicate" years ago when a wise cattle man turned over some eighty head to "the Bishop and his Cabinet" and so saved pasturage for his own cattle while they removed the conference herd to other fields and saved both. Try it and any other good plan that does the work.

EUGENE R. HENDRIX.
Kansas City, Mo.

A WORD FROM BROTHER HAWK.

My congregation enjoyed your presentation of the just claim of the superannuated preachers of this border conference. Some were not present that summer Sabbath, but one by one they are making their donation, and San Marcos will, I believe, make it \$2500.

My observation is that every competent and just business man in the Church understands his indebtedness to the pioneer preacher of the gospel. When values were low and frontier life a burden he shared the latter while refusing the former in the certain hope that soon the land would more than quadruple itself in value and he would have abundant treasure laid up in Texas black land. Our laymen will not forget the pioneer preacher and his joint moral ownership in every acre of land in Texas, if they are given an opportunity. The majority of them are self-convinced

and your work will increase the number.

Depend upon me to follow as you shall lead in this long neglected labor.
D. E. HAWK.

THE CALL OF THE CHURCH.

The Methodist Church in Texas has undertaken no enterprise more important and for the prompt completion of which there is more urgent need than that of making adequate provision for the maintenance of our superannuate preachers and the widows and orphans of deceased preachers.

When the Church was small in numbers and her resources were taxed to the utmost in the task of establishing herself in this country and the conditions of living were simple, little thought was given to things other than preaching the gospel, establishing schools, building churches and providing homes for the families of the men actively engaged in the work of the ministry.

Absorbed in this great task the Church has subjected to serious injustice her faithful workers, whose strength was spent. The wounded and exhausted have been left to seek such relief as they could, while the Church made provision for the needs of the men at the front, and many have been the hardships and humiliations suffered by these unfortunates. It is not to be wondered at that they have faced superannuation with dread and have sought to conceal their infirmities and have pushed on to the front in weariness and pain.

The Church now firmly established and grown great has at last turned serious attention to the question of making provision for this class of her workers, and some of her strongest men are directing the movement. Let the cause be pressed with faith and vigor. It is our just reproach that while great industrial organizations



provide for the comfort of their retired servants, the Church leaves hers to struggle along almost without help.

This reproach must be removed, and it will be removed. There can be no question that the membership will respond promptly and liberally, and this long neglected and important task will be accomplished.

STERLING FISHER.

I do not say that you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition; but by practice and effort, you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—George Macdonald.

THE RIVER OF CHURCH EXTENSION

By Rev. W. J. Heys.

"And everything shall live whither the river cometh." Ez. 47:8.

Rivers are types of blessing. Man's first home was a watered garden. Egypt would be a desert but for the river Nile. The Amazon and the Paraguay make South America a land flowing with milk and honey. To come nearer home, the Mississippi is a wonderful river well called the "Father of Waters." It rises in the heart of the Rocky Mountains and flows over golden sands. Where the distant Alleghanies rest upon beds of buried sunshine, a mighty contribution is gathered to swell the flowing river. Where the sun melts the snows of northern drifts, where undiscovered pennies lie, his waters leap forth. Like mighty Vulcan, it turns the turbines of Keokuk, lighting the cities, propelling the cars and saying to man, "Here am I at your service."

Not only does it gather waters, but it brings from North and East and West, a wonderful deposit which he spreads over unnumbered acres of bottom lands where flourish abundant crops of wheat, corn, alfalfa and cotton. The Father of Waters does not despise the smallest contribution. He welcomes little Platin Creek as well as the big Ohio River

"The Mississippi never stops
To grumble at the tiny drops
Of rain, the clouds fling from aloft
Or flakes of snow so white and soft.
They only make his waters flow,
Until he bears upon his breast
The commerce of the North and West;
And yet he's made of drops so small
No one can tell from whence they fall."

So it is with the Church Extension River. It gathers and conserves the resources of the Church for the day of need.

I. THE SOURCE OF THE RIVER.

It springs from the heart of the Church. It gathers mighty tributaries, but it does not despise the day of small things. When it was young its volume was as irregular as that of the Missouri River in its beginning, but now, with increasing volume, it pours its waters over the land. Among its tributaries are Annual Conference Collections, Specials, Individual Contributions to Loan Funds, Loan Funds repaid, and Parsonage Aid. Even the little miscellaneous streams from obscure sources make a very respectable addition to its volume. This great river is now pouring life-giving waters to the tune of five and a half million dollars into all the needy places of our connection.

II. WHAT THIS RIVER HAS DONE.

It has followed the pioneer and made possible the little country Church. It has carried reinforcements to the growing city and made possible larger things for God and humanity. Ten thousand homeless congregations are housed and working because this river came to them. Two thousand itinerant preachers are dwelling in comfortable homes because this river came to them. Ten thousand more are waiting in hope that this stream will reach them. Even in the regions beyond the sea, it has brought back life and hope and strength. Yet there is no loss of the life-giving current. It gives and yet it increases, and is another application of the Master's words, "It is more blessed to give than to receive."

"Blest river of Extension,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the homeless
Have found a worthy home:
Until the last disciple,
Shall to the kingdom come."



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LOUIS VERSEL

Mrs. Lucy A. Kidd-Key, who more than a quarter of a century ago came from the old South to found a girl's school in the new Southwest, has built her college on the principle of co-operation. She is president and personal director of the school today, but each well-formed and firmly established department is in charge of a recognized specialist in education.

Louis Versel, who, with Mrs. Versel, is head of the voice department, is broadly educated along the most advanced, cultural lines of European training. His charming compositions for piano and for voice are winning him wide recognition in this country, and those recently produced by leading New York publishers have attracted unusual attention.

FOR MORE THAN A QUARTER OF A CENTURY the North Texas College has been a patron of the Texas Christian Advocate, and has appreciated the benefits of its co-operation and interest. The college has been cognizant to the full of the manifold advantages to be derived from a progressive, energetic and dignified Church publication such as the Advocate may justly claim to be, and will continue its patronage as long as Kidd-Key continues the education of Southwestern young womanhood. For Dr. W. D. Bradfield, editor of the Advocate, the North Texas College has every good wish.

A great educational institution has been builded for Texas and the Southwest during these years of co-operation with the Advocate and with all of the other forces for good in this section. Both the material and the spiritual influence of it is felt in almost every Southwestern community. Kidd-Key girls, filled with the culture and equipped with the mental training to be acquired in their college, are teaching in the schoolrooms, conducting Sunday School classes, Church organizations, clubs and other associations, are singing in musicales or choirs, teaching in studios and homes, and best of all, are presiding as gracious mistresses in hundreds of homes in a dozen different States.

A DEFINITE STANDARD OF SCHOLARSHIP has been the goal of the North Texas College for many years. Now that goal has been reached. The school has been graded as a CLASS A JUNIOR COLLEGE by the classification committee of the State Teachers' Association and by the board of education of the Southern Methodist Church. This means that a Kidd-Key graduate will be admitted in the JUNIOR class at the University of Texas or any of the denominational institutions conferring A. B. degrees, without examination.

The North Texas College and Kidd-Key Conservatory opened the new school term Sept. 6, 1916, with every place engaged, and a waiting list of students. The new college year already wears an expression of prosperity and good omen. With such abundant patronage the past success of the school cannot fail to continue. Kidd-Key is here to stay—it is an established factor in the educational life of the great Southwest.

IT IS NOT BOASTING TO SAY that the Kidd-Key Conservatory is the superior of all schools of music and art in this section of America. Hans Richard, eminent Swiss pianist, directs the Conservatory. Newly associated with Mr. Richard is Ralph Leopold, the most distinguished exponent of the Leschetizky method in America. Mr. Leopold was associated as a teacher for eight years with Mme. Stepanoff, noted pianist of Berlin. Frank Renard, conservatory graduate and pupil of Leschetizky and composer and conductor of note, has been on the Conservatory staff for eight years. Pettis Pipes, pupil of Mme. Stepanoff, has taught in the Conservatory fourteen years. Mrs. Holt Versel, of the school of voice culture, is a follower of the great Viardot, of Paris, France. Louis Versel, director of voice culture and pipe organ, is a conservatory graduate and has studied in Paris and Frankfort, Germany, under the eminent composers, Raff and Rubinstein.

The North Texas College

SHERMAN, : TEXAS

LIST OF COLLECTIONS MADE FOR THE MONTH OF AUGUST, 1916.

Beaumont District—Beaumont, S. W. Foster; Sunday School Mission, \$100. Beaumont, L. E. Green; Dom. Mis., \$10; Ch. Ex., \$10; Ex., \$5; Or. H., \$3. Beaumont, F. D. Dawson; Bish. Fun., \$1; Con. Cl., \$3; F. Mis., \$4; Dom. Mis., \$6; Ch. Ext., \$4; Ed., \$5; Amer. Bib. Soc., \$1; Liberty, W. C. Hughes; Con. Cl., \$4; For. Mis., \$10.35. Newton, E. A. Powell; Child. Day, \$8.51. Newton, W. Wootton; Dom. Mis., \$15. Newton, Weems Wootton; Con. Cl., \$10. Sillsbee, Oscar W. Hooper; Ed., \$24; Or. H., 10.

Recapitulation.

Table with 2 columns: District Name, Amount. Total \$1221.87

BRETHREN OF THE WEST OKLAHOMA CONFERENCE, NOTICE.

The Annual Conference is almost at hand and by this time every pastor is busy gathering in his finances for a final report. It is to be hoped that every charge in the conference will report in full on all benevolent collections, but if in any case that should be impossible, we want to urge that you make a fair distribution, remembering the Board of Church Extension with its pro rata share.

The Kingdom of God is near all men, but not all men are near the Kingdom.

Average ability coupled with moral quality is one of the most precious factors in our civilization.

The Demand for Christian Literature

—Extract from recent Editorial in Nashville Christian Advocate

In the failure of the congregation to buy and read the literature of the Church is revealed something more than a state of mind, more than lack of worldly means, more than a taste whose culture is beyond that of the literature of the Church.

years, when perhaps your faith grew cold, you lost your desire for spiritual reading. When, under the influence of the Spirit, you reconsecrated yourself to Christ, you immediately felt the old reading desire to revive.

Every Methodist Should Read Methodist History

IN ORDER TO GET METHODIST HISTORY IN READABLE, ENJOYABLE FORM FOR THE METHODISTS OF THE SOUTH, WE HAVE GONE TO CONSIDERABLE EXPENSE TO PUBLISH A NEW, UNIFORM SERIES OF THESE GREAT LIVES OF METHODISM'S NOBLEST CHARACTERS.

Methodist Founders' Series

- Vol. 1.—Studies in the Life of Wesley. By Rev. E. B. Chappell, D. D.
Vol. 2.—Francis Asbury: A Biographical Study. By H. M. DuBose, D. D.
Vol. 3.—William McKendree: A Biographical Study. By Bishop E. E. Hoss, D. D.
Vol. 4.—Life of Joshua Soule. By H. M. DuBose, D. D.
Vol. 5.—Life of Robert Paine. By R. H. Rivers, D. D.

This series of books covers, like a blanket, the period of periods in the making of Methodism, beginning with the birth of John Wesley in 1703, to the death of Robert Paine in 1882.

When you have read the lives of these men you have read the best of Methodist History.

Special Price, \$2.50 per set (SINGLE VOLUMES 60c EACH NET) SMITH & LAMAR, Agents, Publishing House Methodist Episcopal Church, South, NASHVILLE DALLAS RICHMOND

VOCATION DAY IN EVERY SUNDAY SCHOOL.

Vocation Day for the Sunday Schools of our Church has been fixed for Sunday, September 24, and the lesson in our Sunday School literature for that date is devoted to that subject.

MISSIONARY MATTERS—CENTRAL TEXAS CONFERENCE.

As only \$305.38 has been received since my last report, I will not burden the Advocate with detailed figures. My last statement from the Teller showed balance of \$226.52 and I have since drawn check for \$172.20, leaving balance of \$54.32.

There is more loyalty in the world than perfidy, more love than hate, more blessing than cursing.

KEEP ON TRYING.

Success waits on persistence, but failure camps on the trail of the worker who is ready to give up because difficulties multiply.

GOD EVERYWHERE.

I went to search and find where God could be And meantime tried to ease my brother's care.

Why Bother to Make 'Em? We can ship you ready-made Pillow Cases, in medium or heavy weight cloth. TEXAS TEXTILE COMPANY P. O. Box 745, DALLAS, TEXAS.

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W. G. CRUSH, General Passenger Agent, Dallas, Texas

At Milestone Sixty Eight

We heartily congratulate "Texas Christian Advocate" as it completes another stage of development and enters another year of unbroken service. "The old order changeth"—by constant devotion to its highest ideals its history is punctuated with many epochs.

Through practically half the life of Episcopal Methodism Texas Christian Advocate has been an important factor in the Church's development in America.

It represents today the largest aggregate of Protestant communicants and worshipers of the same ecclesiastical name to be found in any one nation in the world.

The vastness of the land that Wesley merely touched in those far-off years: the unborn greatness destined for the territory beyond the Mississippi are now matters within the world's ken. Sixty-eight years ago Texas was nebulous on a far horizon only, a name for the land of the Indian and the cowboy.

Today it is the Empire State of twentieth century civilization. The log cabins by the Trinity in 1840 were the forerunners of the metropolis of 1916.

On the hill top, where the Indian roamed, we have built S. M. U.

Just about the time Texas Christian Advocate was born, Dallas County was created. On August 5, 1850, they had an election for county seat. Result: Dallas, 191; Hord's Ridge (now Oak Cliff), 178; Cedar Springs, 101. 236 votes were necessary for a choice, so the "run-off" occurred August 31, 1850. Dallas, 244; Hord's Ridge, 216. In 1867-68-70 all Democrats, who were holding office in the State from Governor down, including those of each county, were removed by military orders, as impediments to reconstruction.

"Change! Change! All is changed!"

Texas Christian Advocate came to Dallas in 1887. We had the honor of signing the first contract for advertising space in its columns. Dallas then had a population of 31,000. We have since added more than 100,000.

IN FIFTY YEARS

in Galveston and Dallas, editor has succeeded editor, generations have come and gone, but the Publisher, whose life-endavors the Advocate represents, built into it one masterful idea—its purpose to SERVE the Church and its patrons. Its mission embraced the complex needs of humanity. Its influence reached out beyond the confines of city and State to increase human happiness and add to world improvement.

It has proved a continuous and ever-increasing influence in the human life and ultimate destiny of the people of the Southwest. Great has been its accomplishment. It stands amid many wrecks as a conspicuous example of financial success in the religious field of journalism.

But we must not forget in this day of achievement the ambitions and the labors back of it, nor the foresight, diplomacy, integrity all welded together, that made life big with attainment, even through years of incessant struggle.

After half a century of arduous labor this honorable, upright man of God is still young in step and memory.

Safe, conservative, reliable, no man more fully enjoys the confidence and esteem of those among whom he has lived through three decades. Back of his noble qualities of heart lie a rich storehouse of anecdote and dry wit and humor that would do credit to the proverbial Scot.

As a public-spirited citizen, he has given of his means, his time and his talents to all enterprises that had for their object the upbuilding of the city. Blessed with a wife, worthy of so noble a husband, and surrounded by a devoted, affectionate family (who honor the aged parent whose sacrifices made their future sure), he is enjoying life and the fruits of his earlier labors. And so today to

LOUIS BLAYLOCK

we esteem it a privilege to extend our hearty, sincere, personal felicitations. May he live many more years to adorn the honorable office he has with fidelity graced so long. And when for him the sun sinks in the West, in golden splendor, for the last time, whether it be on land or sea, we know he has

AN ADVOCATE

with the Father, who will introduce him into fairer lands and happier climes.

SCHOOL, ACADEMY AND COLLEGE APPAREL

Our stocks are fairly teeming with smart, attractive and snappy models, reflecting care and forethought in selecting.

Every effort has been used to provide the department with the latest models shown and we feel that our buyers have given their best judgment and experience to this task. We ask you to come, bring the girls with you and leisurely examine the many smart models we are showing.

Attractive Coat Suits...\$25.00 to \$49.50 Peter Thompson Serge Dresses...\$12.50
 Attractive Serge Dresses 7.50 to 18.50 College Girls' Sweaters... 13.50 to 18.50
 Popular Knitted Coats... 6.50 to 17.50 Middy Blouses... 1.00 to 3.50

Are Your Boys Equipped With the Necessary Clothes?

We have left from our own summer stock a number of Suits with two pairs of Knickers that are heavy and dark enough for school and fall wear. These suits can be bought at a saving to you. Note the reductions.

\$ 5.00 Suits for _____ \$ 3.75 \$10.00 Suits for _____ \$ 7.50
 \$ 6.50 Suits for _____ 4.75 \$12.50 Suits for _____ 9.25
 \$ 7.50 Suits for _____ 5.65 \$15.00 Suits for _____ 11.25
 \$ 8.50 Suits for _____ 6.35 \$18.00 Suits for _____ 13.50

New Fall Suits for School Boys

We are receiving daily new Fall and Winter Suits, all with two pairs of Knickers, for the strenuous School Boy. We have felt the demand for suits for school at popular prices. We have prepared ourselves for this demand and have supplied our stocks with numerous styles and patterns that will please the taste of Mother and Son. Sizes 6 to 18 years.

\$5.00, \$6.50, \$7.50, \$8.50, \$10, \$12.50, \$15, \$16.50, \$18 and \$20.

SCHOOL SHIRTS AND BLOUSES. Dark and light colors, 50c, 75c and \$1.00

SCHOOL CAPS, 50c and \$1.00

Hose, Handkerchiefs, Underwear and everything the boy wears from head to foot

For the College Young Man

We have a line of Long Pants Suits, sizes 15 to 20, in the right weight to wear from Equinox to Yuletide. They are offered at very low prices. While great inroads have been made in our stocks by the tremendous volume of sales during the last few days, there are still some of the very choice Suits left—for how long we can not say.

Reliable School Shoes for Boys and Girls

The best cost the least in the long run at Sanger's. Boys and girls will find in our Shoe Department broad, well assorted lines of School Shoes. In Gun Metal Calf, Tan Russia and Vici Kids. We consider them the best suited Shoes for school wear. Made by the foremost shoemakers of America, and we have them for the boy who is entering Kindergarten—for the girl who is finishing her last year's High. In prices that will please both father and mother.

"School Hosiery" for Boys and Girls

TO THE MOTHERS OF TEXAS we highly recommend "NOTASEME," "Black Cat" and "Iron Clad" Hosiery for boys' and girls' school wear. They are specially constructed for hard wear, with triple knee and reinforced soles and heels.

Medium Weight Notaseme Hose for girls 1-1 ribbed mercerized lisle, black or white, the pair, 25c and 35c
 Heavier Weight Notaseme Hose for boys, the pair, 25c and 35c
 Medium Weight Black Cat Hose for girls, black or white, the pair, 25c
 Heavier Weight Black Cat Hose for boys, the pair, 25c

Medium Weight Iron Clad Hose for girls, black or white, per pair, 25c
 Heavier Weight Iron Clad Hose for boys, triple knee and reinforced soles and heels, the pair, 25c
 Lisle Thread Hosiery for young ladies' school wear, black or white, 35c and 50c
 Thread Silk Hosiery for young ladies, black, white and colors, per pair 50c, 75c and \$1.00

Sanger Brothers