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## The Great Achievement of the Southern Methodist University

**T**HE first great and far-reaching victory of Southern Methodist University has been won and the \$200,000 offered to the institution by the General Board on condition that the Church secure in a given time \$500,000, is now assured. All the conditions in the way of bona fide subscriptions have been met and the \$500,000 in good notes is on record in the office, as the result of one of the most stupendous campaigns ever successfully waged in Texas. Of course the great bulk of it is yet to be collected, but the payments are in easy installments and this part of the work will be followed up systematically and successfully. When the General Board threw down its challenge to Texas Methodism to raise a half million in order to secure their \$200,000, it looked like a herculean task. Could it be done? Was it possible within eighteen months to arouse public sentiment and secure this colossal sum? These were serious questions and it took superhuman faith to answer them. We held a council of war, went carefully over the situation, examined the possibilities, and the Commissioners and their field marshals said the task could and must be accomplished. This conclusion was sent forth to the Church and the work began to take shape.

It was with no sound of trumpets or rattle of drums that those in charge of the enterprise went forth to this gigantic task. It was a serious proposition and it required something more than mere noise to impart to it success. So they got down at once to cool, calculating business sense. Plans were organized on this sort of a basis, and the workers went forth to their several fields of labor. The Commission was fortunate in having Frank Reedy as office manager, and equally as fortunate in securing the services of Messrs. Boaz, Barton, McClure, Young and Watts. These in turn were also fortunate in securing a first-class man to act as District Commissioner in each presiding elder's district, and these District Commissioners were soon in the saddle with the preachers of their respective fields in co-operation with them. The laymen fell into line, and thus the forces were organized on all parts of the field. General Von Moltke was not more successful in his organization of the German forces in the Franco-Prussian War than were our leaders in this movement to secure that \$500,000.

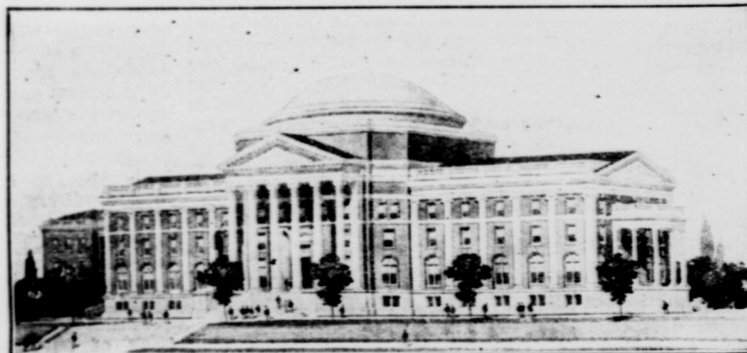
The ultimate object was to reach every man, woman and child in Texas Methodism and give to all of them an opportunity to take some humble part in this stupendous enterprise. From Red River to the Gulf, from Texarkana to El Paso, and from Texline to the Sabine, all the forces were thrown into a solid line. And while the various commissioners were busy

thousand Methodists in this great Empire of the Southwest. They will stand by the movement in their day and when the time of their departure comes they will transmit the interests of the institution, augmented a thousandfold, to the oncoming generations. There is nothing temporary in the enterprise. It is destined for the centuries. Every step in the progress

ready to make sacrifice for something that appeals to them from the standpoint of large proportions. Let them know that the enterprise is to perpetuate its possibilities of usefulness and become permanent and durable, and they are ready to do their part with alacrity.

But let us bear in mind the fact that work is just begun. A university founded upon the faith and built by the voluntary contributions of the people is the work of a lifetime—yea, of the centuries. It has in it all the elements of robust life, and life creates steady demands. In fact we have hardly made a beginning. The million dollars already secured, together with the other million wrapped up in the real estate now in our possession, is only a working basis. It will take multiplied millions as the days and the years increase to make Southern Methodist University all that is contemplated in its charter. Generations will rise and pass from the stage of action before this great institution reaches the ideal established for it. So we are not to relax our efforts in its behalf; but in fact we will need to redouble them a hundredfold. We have only outlined the plans of the undertaking. The great work in detail is yet to be accomplished.

In conclusion we wish to say that we are not able to mention the names of thousands who have helped to bring this enterprise to its present measure of success. It would take two or three editions of the Advocate to publish their names with even a line of commendation. But in the name of the great Church to which we all belong we want to extend the thanks of those having the work in hand. From the largest to the smallest contributor, all of them alike are entitled to praise and to congratulation. Their names are in the archives of the University and their generosity will never be forgotten. As the gallant Admiral Schley said at the great battle of Santiago, "There's glory enough in the victory for all of us." We were laboring not so much for commendation, but to see Southern Methodist University rise to the sublime altitudes of success. Therefore, we have lived long enough to see, at least in part, the travail of our souls and we are satisfied. Therefore, to our bountiful Heavenly Father, forgetting self and sacrifice, be all the praise and the glory both now and evermore!



Dallas Hall (Administration Building) of Southern Methodist University

in the field, the office, the daily papers and the Advocate were all engaged in giving the widest publicity to the movement. Now and then, for the encouragement of the worker, these agencies of publicity gave out reports of progress and it soon became a campaign royal.

And what is the result? Well, the eighteen months are up, and more than \$500,000 in good notes are in the safe of the Southern Methodist University and the \$200,000 is an assured fact. The agents have made good. They have more than vindicated the wisdom of the Commission in selecting them and setting them to this tremendous task. Better still, Southern Methodist University is also an assured fact. Every element of doubt concerning its founding is eliminated, and it is only a question of time when the splendid administration building now looming up on the campus just north of the city, will have grouped around it dormitories and other needful buildings for a successful opening in September, 1914. Those immense buildings will not simply rest upon an impregnable foundation of cement and granite, but upon the faith and good will of more than three hundred

of the enterprise is planned with reference to the future. A hundred years hence, when we have gone to our reward, that institution will have just begun its real work for the Southwest.

The beauty of the work thus far is found in the fact that no large contributions have made the success possible. Outside of Dallas, two of our godly women reached the maximum of \$25,000 each for the institution, but the great bulk of the contributions has come from the middle classes of our people who earn their bread by the sweat of their brows. They are taking their toil and sweat, the proceeds of their honest labor, and added their part to make the undertaking reach the end in view. Doubtless, as the years go by and our people grow richer and more prosperous, their bequests will reach large amounts and ought to reach large amounts, but for the time being the common people have rallied to the call and swelled the aggregate to the desired amount. It is proof positive that when we go before our people with something worthy of their faith, their interest and their money, they will respond liberally and gladly to the demand. They are

**I**N THIS week's Advocate we give the "Protest" of the minority of the Board of Trustees to the action of the majority of the Board in accepting Mr. Carnegie's proffered gift of \$1,000,000 to the Medical Department of Vanderbilt University; also the veto of the acceptance of the gift by the Board of Bishops, and the address of the Bishops

### The So-Called Carnegie Gift to Vanderbilt

to the Church concerning the matter. If our readers will read these documents they will get a very good idea of the status of the whole question. In this published matter is also the correspondence between Chancellor Kirkland and Mr. Carnegie

and this is not the least of the questions at issue.

The presentation of this matter reveals the animus of Mr. Carnegie as well as the persistence of Chancellor Kirkland and a majority of the Board of Trust. Some-

time ago the Bishops, in the name of the Church, brought suit against the Board of Trustees in the courts of Tennessee in order to test the right of the Church to control the policy of the institution. If we own the property, as the titles on record clearly show, then we wanted to know if we had the right, under the laws of the country, to control it and direct its policy.

(CONTINUED ON PAGE NINE)



# The Hour of the Southern Church

An Address Delivered Before the Southern Sociological Congress, Atlanta Georgia.

By Rev. John A. Rice, D. D.

Nineteen years ago, according to a recent dispatch of the Associated Press, a baby girl was born in Atlanta, and for two weeks the glad mother reveled in a new world. She saw visions of many years of delightful fellowship, full of mother love, of daughter love and all the lesser loves. She saw herself the careful supporter, the patient teacher of the growing child, the helpful companion, the confidence and the comfort, the stay and the strength of the mature woman, till at last she should pass on, leaving her life to reappear in its kind. Then stricken with disease, she became wholly unconscious of everything about her, of her child as well, and remained so until a month ago. After an operation in one of your hospitals she suddenly awoke and called for her two-week-old baby with the old enthusiasm and the long ago visions. They brought her the baby girl, but lo, she is a baby no more. She is herself the mother of two children. The creative hands of the mother ideal might once have moulded the plastic life into her own image, but other hands have taken the place of hers, and she can now only with infinite patience reshape by slow degrees the form into which the once responsive spirit has grown.

Nineteen hundred years ago the mother Church gave birth to a baby community all her own. For a while she enjoyed, with all the thrill of a fresh enthusiasm, the new social order and made large plans for its perfection in the Messianic Kingdom. But soon, stricken with disease, she became unconscious of her larger world, unconscious of her new-born as well, and only yesterday awoke and called for her babe. But that baby, once so tender, is now a baby no more. It has grown up under alien tutelage into a foreign image, into our mighty civilization, and can be changed only by slow degrees and with infinite patience into its natal form. The making of this change is our task.

The first nineteen centuries of our era were given to interpreting Christianity in terms of theology. The work of the twentieth is to interpret it in terms of sociology. That interpretation will require nothing less than a revolution by evolution in our social order. For the child, in the grip of ideals not only alien but antagonistic to the divine image in us all, must be brought to the mourners' bench and, renewed in nature, start the way of holiness. It must be made perfect in love in this life. There are indications of the Nation-wide awakening of the mother spirit so long quiescent on the one hand, and of response of the child on the other, that should hearten those of us in the South who are striving for a better tomorrow.

And first of all the awakening of a new social consciousness. We are becoming aware of each other. We are becoming aware of each other, of each others world and each others worth. The light is being turned on.

There are about one hundred thousand homes broken among us every year, against some fifty thousand in all the rest of Christendom. One in ten of our marriages is a failure. Divorce is increasing three times as fast as the population; and at the present rate it is estimated that by the year 2900 one-half of our families will be broken up. The average family decreased from 5.1 in 1870 to 4.7 in 1900. We are learning that if one parent is defective half the offspring are defective; if both, all are likely to be. The ravages of disease, due in part to bad home conditions, are more and more understood. The Churches lose 52,000 communicants every year—1900 a week—from tuberculosis alone, which is a preventable disease, and fifteen million dollars are spent annually in fighting this plague. A quarter of a million children under one year of age—one in every five—die annually, half of them from preventable diseases. Twenty thousand die because of premature birth, not including the stillborn.

We are beginning to be shamed by the inadequacy of our religious conception and the inefficiency of our religious activities. We have yet to learn, for example, that there should be no more competition among denominations than among lighthouses.

Our public schools, the great melting pot in America, are also coming into limelight. The fact that some three-fourths of all the pupils leave

trained for efficient living, that many of those who go higher up are not trained for efficient living, that many of them are without adequate will power, without efficient moral dynamics, calls us to further inquiry.

The gospel of play is but poorly preached. Our people are amused and under-trained in the art of relaxation. Only 336 cities in the whole country have public playgrounds and only a few of these trained directors. Recent civic and political revelations have sickened us all.

Our commercial and industrial methods are paying a terrible toll to the god of greed. Five hundred and thirty-six thousand are killed or maimed annually, thirty-five thousand men killed outright and there are two million injured; most of which is due to insufficient protective measures. If those injured every year were placed on cots side by side, with passing space between, the line would reach from New York to San Francisco. Six millions of weary women, most of them underpaid, many of them poorly clad and underfed; two millions of tired children, many of them hungry from morning till night (in a single city five thousand children went hungry to school every day) cry aloud for help, for a chance to achieve themselves in a world largely dominated by heartless machinery. If these patient women were seated side by side they would line the Atlantic coast from Portland, Maine, to Key West, Florida, and from Key West would reach to Galveston, Texas. If the children were sitting side by side they would reach from Toronto, Canada, to Tampa, Florida. We are beginning to see that we are weaving the failing nerves of our future mothers into the clothes we wear and coloring our gorgeous apparel with the lifeblood of our helpless little ones.

The institutional population of our country might be called the scrap heap of our civilization. There are now in round numbers 115,000 in prisons, 25,000 juvenile delinquents, twenty-five per cent of whom are defective mentally, some 87,000 in almshouses, 82,000 in permanent homes for adults, in temporary homes some 27,000, in orphanages and children's homes almost 100,000, 19,000 insane in asylums, costing twenty-one millions annually, insanity has increased in the last fifty years 300 per cent, the population 183 per cent, 150,000 feeble-minded inside and outside of institutions, fifty-eight per cent of whom are under twenty years of age and eighty-five under thirty, 85,000 deaf and dumb, 66,000 blind, in hospitals 75,000. All this is, in part at least, the result of exceeding the speed limit. Time forbids to point out the implications in the fact that we spend one billion, eight hundred million dollars annually for intoxicating liquors and one million, eight hundred million for bread and clothing, and have spent in the last twenty-five years enough on chewing gum, tobacco and other useless indulgences to have kept alive and in comfort the twenty-five millions of people that have died of famine in India during that time. Tobacco stands eleventh in the ranking of industries according to the gross value of their products with \$417,000,000 per annum. This alone would be enough to give \$417 to each of the one million sufferers in India every year—untold wealth for an Indian!

Along with this new social consciousness has come a new social conscience that has drawn the sword of the Spirit and is preaching with compelling power the gospel of discontent. We are beginning to feel that somebody is responsible. Those higher up can seldom if ever again defy public sentiment as did the coal kings, and it will not be long till Mr. Spreckels in California, who just the other day, upon hearing of an impending strike among his workmen, is said to have coolly closed his desk and gone fishing for an indefinite time, leaving no address behind, will be compelled to face the consequence of such conscienceless conduct. It will not be long till such corporations as that in Chicago whose president recently admitted that his concern made seven millions last year and that they could have doubled the wages of their working girls without perceptibly diminishing their profits, will be forever impossible. The normal social heart is right at bottom and is even now demanding a square deal for all.

With the coming of a new social consciousness and a new social conscience we are in sight also of a new

industrialism. The former generation organized its commerce and industry around the machine and the dollar, the next will organize them around the man. We shall then no longer ask, when results are inadequate, "What is the matter with the machine?" but "What is the matter with the man?" Capacity tests are already applied to determine what place the individual can best occupy in the industrial army. If he is color blind, for example, he is unfit for the position of a railroad engineer. When once he has found his place scientific management seeks to hold him to the most effective methods. It is found that so simple a work as shovelling coal can be made effective by scientific preparation of the shovels and by scientifically determining the amount of each shovel-full. So ancient a craft as masonry is quadrupling its returns by scientifically determining how the bricks must be handed to the mason, what kind of trowels must be used and with what movement of the hand. Big business at last discovers that its chief work is educational, that the making of men must be thought of before the making of money. This condemns big business to moral reform. It is not strange that one of its apostles, walking out one morning and seeing one of his employes drunk on the street, sent him home in a cab, went to his office and wrote an order that every man in their employ must sign the temperance pledge. The cigarette fiend is rapidly being excluded from all responsible positions. Corporations are beginning to inquire as to the domestic felicity of those seeking employment. Only the other day a man high up in railroad circles was dismissed for no other reason than that he was unhappy at home. In many concerns the employees are regularly called together in educational conferences. "Your money's worth or your money back" is the pledge of every decent store. The big concern can no longer be indifferent to the failure of the small. Corporations are planning to give one day's rest in seven and the eight-hour day is well-nigh established.

With the new industrialism there has come a new civic ideal. The old-time boss is gone; so the cheap politician. Men must now embody the platform on which they stand. The rise of the common people in a new democracy in which every man shall count has come to stay. Moral legislation is slowly tightening its coils about the liquor traffic and kindred anti-social forces. The increasing number of dry States and the passing of the Webb Bill indicate the approach of the end.

The new note in education is rapidly shifting the emphasis from accumulation of facts to achievement of character. In legislating the Church out of the school we had also cast religion out but now, with one accord, educational leaders are searching for some method by which they can bring it back and make it supreme.

Not the least important of all are the new tendencies in religion. The emphasis has shifted from the individual to the social, from the first to the second commandment. We are realizing at last that it requires four persons to set up all the phenomena of the kingdom of God: two in filial fellowship with the Father and each other, and both working together with God upon at least one on the outside. The question of the eighteenth century with reference to Christianity was: "Can it be made to square with the human reason?" That of the nineteenth: "Can it be made to square with the results of scientific research?" That of the twentieth is: "Of what use is it?" The ancient prophets are now seen to be primarily not mere foretellers, peeping into the future and writing history in advance, but forth-tellers, thundering with divine impellent against social wrongs and pleading with divine authority for social righteousness.

It is strange that the social note of the Lord's Prayer should be only now beginning to grip the heart of the Church. "Our Father," "Give us our daily bread," "Forgive us our debts as we also have forgiven our debtors," "Bring us not into temptation but deliver us from evil." No man can make that prayer with its full meaning except under the spell of universal brotherhood. Indeed, the emphasis of Jesus is upon the kingdom of God, which is nothing less than a community of regenerate persons living together in filial loyalty to the Father and fraternal service to each other and the world. It at least includes an economic order ruled by unselfish love. This re-grades our sins and makes most damnable which, whether seen or unseen, inflicts the greatest injury upon the largest number. Have the barroom, the social evil, economic maladjustment, poverty, come to stay? Not if the Lord's Prayer has come to stay.

Religious experience now seeks ex-

pression in religious service. Men are asking, not "give me a chance to testify," but "give me something to do." We have ceased to pray about going into eternity and are trying to live in eternity now. We are feeling our commission, not only to evangelize the individual, but to help create a social order in which he can best achieve himself in service. The new place of religion in the world is nowhere better attested than by the call of China for prayer last Sunday and the impression it has made upon Christendom.

This commission to Christianize society has brought with it the new social science. A thousand have been hacking at the branches of evil for one who has been striking at its roots. But we are now asking the causes of distress and sin. We are even going back into the prenatal life for the genesis of crime and character. The hydra-headed monsters that reach out in every direction and blight everything they touch have come not by chance but by law. Even the criminal is not an accident and we are studying him, not to condemn, but to save.

The task of social regeneration is giving us a new correlation of redeeming forces. A refreshing inter-denominationalism is on the increase. The home, the Church, the school, the State and municipality, commerce and industry, are all coming together for a united effort to put the downmost on his feet and bring the struggling to their own.

And perhaps most hopeful of all is the new social faith. More and more poverty and the economic conditions back of poverty have been looming up. In 5000 dependent families in New York studied by Dr. Devine seventy per cent were found to have come to grief from lack of grief and only seventeen from drink. We are feeling more and more the disturbing power of maladjustment, and have not only declared war on poverty but upon the conditions that bring it about. We have at last called for its abolition as one of our accepted tasks. The pestilence is gone, war must go. And so, by the grace of God must poverty. Away with the practical fatalism which makes misery the appointed lot of God's children, our brethren, anywhere on the earth. The trumpet tones of an awakening nation are renewing the ancient challenge: "The kingdom of God is at hand!"

These great movements, then, are back of our Southern efforts. The new social consciousness, the new social conscience, the new industrialism, the new civic ideal, the new tendencies in religion, the new social science, the new correlation of redeeming forces, the new social hope, are God's challenge to the Sunny South. What answer shall we give? There are half a dozen possible attitudes toward any great contemporary movement: we may deny that it is here, we may defy it, we may ignore it, we may compromise with it, we may honestly miss it, we may intelligently use it. Which shall we do?

There are also certain conditions in the South that make this the hour of the Southern Church for social service.

The first of these is the new city. In 1870 we had sixty-three towns of 3000 and over; in 1900, 263; probably now at least 300. This means the decimation of the country. Does it mean that the country Church must go, too? There have been three great social centers in rural districts: the store at the crossroads, the grist mill and the Church. None of us can ever get away from the memories of the old country churchyard. Great is the Lord and greatly to be praised is the tabernacle of our God, in the hill of his holiness. Beautiful for situation, the joy of the whole neighborhood, is the old cross swamp on the sides of the north, the habitation of the great king. God was known within her walls for a refuge. For lo! the neighbors assembled, the men gathered together, sat on the big log and tried the great current issues, civic and social, as well as burning doctrinal questions. There old feuds were settled and new friends and lovers made. There community ideals were formed and maintained. There the circuit rider came in his gig with news from the great outside. There the hungry found food, the weary rest and the prodigal the way home. There our fathers and mothers, our brothers and sisters are sleeping under the shade of the big trees. God save the country Church!

But we are drifting toward a "landless man and a manless land." More than half a million farms in the South are cultivated by renters. Alien syndicates are buying up vast acres and absentee landlords are increasing. Not a few of them are introducing vicious standards. A New Yorker is said to have built a dog hospital in Virginia costing \$30,000, while its caretakers live in houses costing \$350.

Only concerted immediate effort by all the Churches to create better conditions, better schools, better roads, better social advantages, more cultural influence can hold the country.

But this movement brings also new city conditions, not the least of which is social stratification. Men who have made fortunes in towns and on large farms are seeking the city for what they can get rather than what they can give. They are concerned chiefly with keeping taxes down and revenues up without regard to public weal or private woe. The efforts of these selfish, ignorant, idle, irresponsible rich at playing the four hundred are a travesty on real culture. They are to refinement and culture like the comic supplement, the funny paper, is to art.

Then there are the idle poor without hope for themselves or their children. And both these leeches on society are outside the Church. In Fort Worth a year or two ago, of the 4100 dependents not one was affiliated with any Church. Many of the honest, industrious middle men have also been lost in the crowd.

Shall we have a factory type distinct in itself? Men have laid down the tools that they owned and gathered about the machines of their employers. Must they have a Church all their own under the shadow of the high steeple?

Shall we have slums? Shall we have the apartment with all its shriveled life? Shall we continue to multiply boardinghouses without parlors and without privacy, with all their gossip, irreligion and lechery? Shall we have clean amusements and innocent sports? Shall we have ample playgrounds and parks? Shall the city be clean and beautiful? Shall we be rid of hideous billboards and the parading of vice? Shall the atmosphere of our streets be sweet and wholesome? Shall we have a constructive daily press that will suggest only virtue? These questions the Church must help to answer.

There is such a thing as a community atmosphere, tradition and ideal, which are invisible, but all-pervasive and all-powerful. These are generated during the community's formative period. Our population is at bottom largely homogeneous, and it is not too late for the Church to save our cities if not the Church, who can? If not now, when?

Not less important in some ways is the relation between the Church and labor. We are coming to a better understanding between the Church and the union. In the first place the unions themselves are feeling their need of what the Church stands for. They have not yet been reached by that anti-Church, anti-religious sentiment, born of the materialistic conception of history so prevalent in Europe. They must more and more recognize their needs of the moral and spiritual dynamic for which the Church stands. They will more and more lay stress upon the efficient life which the Church helps to perfect. We cannot blame them for their indifference hitherto, for the Church has not been without its faults. "But what," you say, "can the Church do for the labor unions?" John Mitchell, one of labor's best exponents, indicates six respects in which the Church might help them in their efforts for social betterment:

First. "Legislation that will enable men and women to live in a manner comfortable to American standards, to educate their children and make adequate provision against sickness and old age."

Second. "The eight-hour workday, which gives an opportunity for the cultivation of home life, the enjoyment of books, music and wisely employed leisure."

Third. "Legislation prohibiting the employment of children of tender years."

Fourth. "Laws providing for the safeguarding of the lives and limbs of workers engaged in dangerous occupations and compensating the working man for losses caused by industrial accidents."

Fifth. "A progressive improvement of the sanitary working and housing conditions of wage earners."

Sixth. "The preservation of the Constitutional guarantees of trial by jury, free speech and a free press."

No one not in touch with the labor unions can appreciate the class feeling among them. The proletariat has accepted labor, not only as his method of earning a livelihood, but largely as his religion. He feels tremendously the righteousness of his appeal for a chance to make a life while he makes a living, and values men according to their response to that appeal. It ought to be impossible for any Christian man to deny any one of these claims made by Mr. Mitchell, for they are human and have divine sanction. I have reason to know that in some places, at least, in the South labor unions will meet us half way. I have the honor myself to represent the Protestant Ministers' Association of Fort Worth, and two of my brethren



represent the Methodist Preachers' Conference in the same body. We are received there with the utmost cordiality and consideration. It was a delight to me to march with the laboring people in their parade last Labor Day. Most of the preachers were raised on the farm; came up from among the laborers. Why should we not remain in personal touch and fellowship with them? Why should we not stand with them in their humanitarian efforts? The Federal Council of the Churches of Christ in America has declared for the fundamental principles for which these organizations stand. We are beginning to feel that we have no right to cast the first stone at the labor unions because they have been led into wrong, for the Church has killed more people than the labor movement and cannot challenge comparison with them for crimes done in the name of God and humanity.

And this is the time for us to reach the labor unions, if ever. You are, of course, aware of the rapid inroads Socialism has made among them. It is claimed that Socialists are increasing four times as fast as the population of the United States.

And the Church needs the unions. What a right arm these thirteen millions organized in the American Federation of Labor alone would be for social service! The opening of the Panama Canal will bring problems with which labor can help us. We are facing new conditions in the South. We can no longer look out upon the world as from some secluded, far-away isle. The immigrant's first American touch is with labor, and no other agency can be so efficient in Americanizing them as the union. When the Mayflower reached our shores she brought all the noble ideals and institutions of Europe, but no other ship will ever bring such a cargo. What the South is to depend largely upon how we meet the foreigner, and none can help us half as much as the union.

Perhaps it is not necessary that I should dwell upon the negro, and yet some things may be said without profit. The ascent of this race among us has been little less than miraculous. In fifty years he has shown his capacity for self-achievement. He has acquired wealth amounting to seven hundred millions of dollars, including twenty million acres of land and more than five hundred thousand homes. He is raising a million a year in support of his educational institutions. He has developed a professional class fifty thousand strong, including musicians, musical composers, poets, painters, sculptors, actors. Whether the negro is capable of education is no longer a question, and whether he has a soul (which most of us have heard discussed in our day), can no longer be asked. We made the mistake at the close of the War of preventing our own people from teaching the negro. It was a natural mistake and we would make it again, and so would any people in like situation. But it was a mistake nevertheless. The result was that men and women with the best intentions, but ignorant of our needs and our traditions in the South, came as missionaries, with sentiments noble and right, yet without ability to adapt these sentiments to our local situation; and both races are now reaping the results. Surely after fifty years we ought to be able to meet on common ground and with a mutual understanding for securing the preservation of race integrity, and strike hands in a common effort for mutual betterment. Their needs impell Christian effort and we must believe in the sufficiency of the gospel for them or deny its efficacy for ourselves.

I shall never forget the appeal made to me by a Southern Bishop in one of his Annual Conferences, and through me to the people I represent, for help for his people.

I had given an address to the conference and he replied in an address of more than an hour with tremendous feeling but without the least suggestion of bitterness. He said in substance that he had no prejudice against the white man. White people were his people and the South his land. Here he was born and here he would be buried. If any man had a right to have bitterness he was that man. He remembered slavery. He had seen his mother take five of her seven children to the auctioneer's block to be sold to the highest bidder. He had seen her, with streaming eyes, kiss the five good-bye and send them in different directions; most of them never to be heard of again. He had felt the wrong his people endured. They create, he thought, seventy-five per cent of the wealth of the South, most of which goes into the coffers of the white man. He is powerless to help himself. He is often cheated out of his wages. The white man paid the negro more to be bad than he did to be good. He gave case after case of their girls sent into homes to be domestic servants, only to come back moral wrecks. He had helped to make

a survey of a Southern city in which he found 3200 of his people in the underworld, many of them living in generously furnished homes, maintained by white lawyers, bankers, merchants and even Sunday School superintendents. He gave case after case of insult offered to their women without redress. They were a weak people, a thousand years behind us in race evolution. All the power was ours, the social prestige ours. No matter how much right the negro had on his side justice was impossible in the courts. He might have told also of lessons of treachery taught by Southern white women when, with gifts and high wages, one steals another's cook. He must have repeated scores of times: "Your people pay my people more to be bad than they do to be good!" Yet in it all the only feeling evident was unutterable grief, unspeakable suffering, without even a shadow of resentment. The negro himself is discovering that he must look to us first of all for help. Shall he look in vain? By tomorrow it may be too late.

Time forbids to speak of the Indian other than to say that the true history of our relation to him is anything but creditable, and when his story is finally told he will appear in a new light. And this ought only all the more to compel us, not only to give him his rights now, but the Christian extra

**An Old-Time Scene at a Modern District Conference**

The Secretary, Brother D. A. Williams, will doubtless tell the readers of the Advocate of the routine work of the Pittsburg District Conference. This article is not intended as a report of the work done; but I wish to tell of the power that came down. We started on Tuesday afternoon, June the tenth, with the regular work of the conference. Linden was the place, and the prayers and expectations of the people had much to do with what transpired. On Tuesday night Brother J. W. Goodwin preached a stirring sermon on "Paul's Chief Desire"—(To attain unto the resurrection of the dead). The spiritual tide ran high in the preacher, and the people caught the spirit. But nothing unusual happened then. The next morning we began as usual, with a good feeling, and a will to work.

At eleven o'clock, I was to preach. I have never felt such a burden of soul in all of my life. I was not embarrassed. I have never been afraid to preach before preachers—not even Bishops. Some men, not all, can preach better than I can; but, that makes no difference with me; it takes less character and it can be done without brains, to criticize than any other work that some felt called upon to do. But the burden was there. I did not understand just why. I had to change my text some thirty minutes before the hour for preaching, but that was not strange. I had selected for my text John 20:21-22. The first hymn was "Jesus, the name high over all." I have never heard such singing from the same number of people. I prayed. Yes, I really did pray. After the prayer, the congregation began to sing that great old hymn, "Amazing Grace." About the middle of the song the fire broke out. A shout was raised; another began to shout, and another, till the house seemed to become to us as the "Upper Room."

This lasted for some fifteen minutes, and Brother Hotchkiss announced that I would preach (but I didn't). Brother Bewley, an old-fashioned local preacher asked me to let him speak a word. I just sat down and told him to say all he wished to say. When he began to talk, the fire broke out again. Brother Hotchkiss, the presiding elder, jumped up and began to exhort in the old-time Methodist style, and the whole house was in motion in a moment. Such shouting and singing I have not heard since I was a child. We went home feeling good. At night Brother George Davis started out to make an appeal for the Southern Methodist University; but he preached a great sermon.

Tuesday morning Brother Treadwell, our Financial Agent for A. C. I., preached a grand sermon on "Hope of Immortality." It was indeed one of the most powerful sermons I have heard in many a day. Before he was through the power came upon the congregation, and the scenes of the day before were not to be compared with the scenes of this hour. Such shouting, such surrendering to God; many came and gave their hearts to God. Backsliders came home. Ah, mighty was the power upon us. Now, the one question that was asked, it came from almost every lip, "What does all this mean?" We are still asking the question.

This ought not to be strange. The time was in the history of Methodism when preachers went to these annual gatherings expecting just this. But, we do not so expect now; and it is therefore strange. Why all this? Are all the old-times returning? I

also; for if you give men only their rights what do ye?

Then there is the mountaineer, called by Ambassador Page a few years ago "the forgotten man," a million and a half strong. In his veins is the purest Anglo-Saxon blood. There is a world all their own. Arrested in their development, shut in their mountain fastnesses and left with their ancient traditions and code of morals: shall they be exploited by predatory greed? Or shall they be inspired, led, helped to go the upward way with us their brethren?

This then is the situation in the South. The new city, the beginnings of new social stratification, the new relations between the Church and labor, the new immigrants, the negro, the forgotten mountaineer, suggest that this is the hour of the Mother Church to awake and call for her baby. There are signs also that the baby, grown to full strength and vigor, is coming back for the mother's touch, the mother's help, the mother's blessing. This, then, is a strategic moment in our Southern situation. The next ten years will probably mean more for the permanent type of social life than twenty-five ever to come again. The mother is awake and is calling for her baby. The baby is coming and her children with her. This is a new hour for both, for all.

hope so. I have thought, and have said many times, that the reason Methodists do not shout as they once did is, we have gotten down to the practical work of Christianity, and that the power that was once wasted is now being utilized. Is this true? I doubt it now. We have spent many years, and much money, and none too much of either, constructing a machinery. We have now, so to speak, a very large plant, well geared. But, with our increased facilities, are we doing proportionately greater work than did our fathers? I think not. If we were to apply, proportionately, the dynamic to our present day equipments that our fathers applied, we would take the world for Christ in this generation.

Much is being said in this day about the Church being so alive to her obligation to the world. I am willing to grant that she knows much more of the condition of the world today than ever in her history. But I doubt that she is any more enthusiastic in her effort to carry out the Great Commission now than she was fifty years ago. If she is doing more, it is because she knows more, and has more.

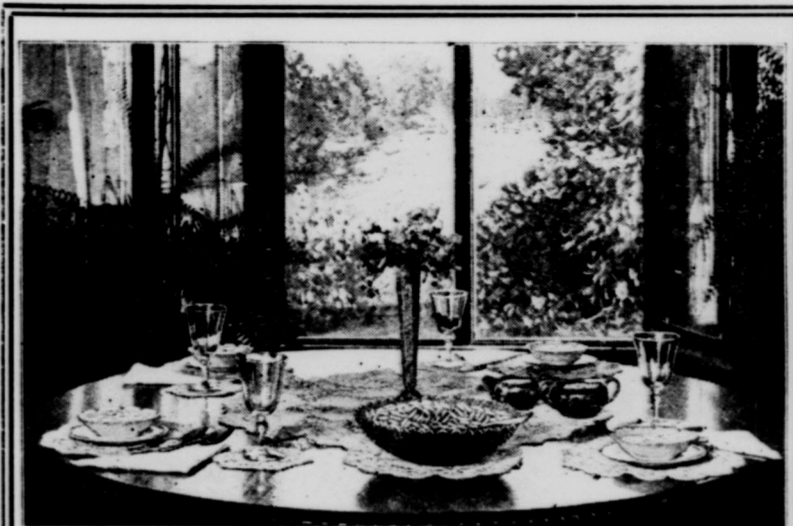
But I wish to say a word in this paper about the strange appearance of the Holy Ghost recently. I feel sure that the Linden experience was to us, and for us, just what Pentecost was to the disciples. God is not only challenging us, but He is seeking to prepare us. If we ignore this wonderful manifestation; if we do not grasp its meaning, and carry into effect the resolutions that always come with these manifestations, God is going to meet us at the Judgment with it. We are trying to keep it alive in our own hearts, and kindle the fire in the bosom of others. I believe that this means a great revival in the bounds of the Pittsburg District. O, it must mean this; we must have it. Let all the people pray for it; let all the preachers preach to that end, and expect nothing less for the people than God has given them. I may write more along this line in the future. Let us begin to examine our machinery, see that it is in good shape, and then apply the power to our Zion. Let God have his way with us. JESSE LEE, Pittsburg, Texas.

This places all my stewards on list. My people think that they can't very well afford to do without the Advocate as it is food for their souls. I expect before the year has ended to increase the Advocate subscriptions far beyond this. W. L. CONNELL, Gouldbusk, Texas.

Every steward on my charge takes the Advocate. We have a membership of nearly 400 and I am going to see that the Advocate is placed in every home on the charge before the year is out. Yours fraternally, V. H. TRAMMELL, Tuxedo, Texas.

This puts me on the 100 per cent roll. I have been working on this last one for some time. I will get more during the summer meetings. B. R. WAGNER, Bronte, Texas.

I am making a new start. Rev. Jerome Duncan's message should stir every pastor to greater activity in securing Advocate subscribers. We must overthrow the influence of Russellism and other poisonous literature with which our land is being flooded. G. W. KINCHLOE.



**Sunday Evening Suppers**

You who serve Puffed Grains in the mornings only know but part of their delights. Try serving like crackers in bowls of milk—for luncheon, for supper, for a bedtime dish.

There are no other wafers so crisp and delightful—so thin-walled and airy—so nut-like in flavor.

The grains float like bubbles. The flaky walls—toasted through and through—are thin as tissue paper.

The grains are eight times normal size—four times as porous as bread. A terrific heat has given them a taste like toasted nuts.

And these are whole-grain foods made wholly digestible. That was never done before. So in every way these Puffed Grains form ideal evening meals.

**Puffed Wheat, 10c** *Except in Extreme West*  
**Puffed Rice, 15c**

**Used as Confections**

Puffed Rice is used in candy making, in frosting cake, as garnish for ice cream. For these Puffed Grains, though easily crushed, have the flavor and crispness of nut-meats.

Many mix them with berries to give a nut-like blend. Children eat the grains dry, like peanuts, when at play. With cream and sugar, as a breakfast dish, there is nothing so enticing.

Puffed Grains are made by Prof. Anderson's process. Within each grain there occur in the making millions of steam explosions.

Thus the cells are created, the thin crisp walls, the delightful almond flavor. In these summer days—days of ready-cooked meals—folks are eating forty million dishes monthly. Keep both of them on hand.



**The Quaker Oats Company**

Sole Makers



### VANDERBILT AND THE CARNEGIE DONATION

Protest of certain members of the Board of Trust of Vanderbilt University against the action of the Board in accepting a conditional offer by Mr. Carnegie of one million dollars to the Medical Department of Vanderbilt University.

The undersigned members of the Board of Trust of Vanderbilt University take occasion to state upon the records of this Board their protest and objections to the action of the Board in approving the act of the Executive Committee in its correspondence with Mr. Andrew Carnegie touching a proposed gift by him of one million dollars "for establishment on a sound foundation of a medical school of modern type in the South."

For this reason, therefore, while I am anxious to make this gift, which I believe would be of high value to the whole South, I hesitate to do so until the question of denominational control has been settled by the courts.

R. W. Millsaps: "I move that final action be not taken at this meeting on the proposition of Carnegie to donate one million dollars to the Medical Department of Vanderbilt, and that Chancellor Kirkland be requested to furnish each member of the Board of Trust with a copy of his letter to Mr. Carnegie or Dr. Pritchett acting for him, and the reply of Mr. Carnegie promising donation, and his reply to same, that Trustees may have time to duly consider same."

This motion was rejected. We have now carefully considered the correspondence, and state at length our objections to the proposition. The correspondence is as follows:

May 1, 1913. Andrew Carnegie, Esq., New York, N. Y.

My Dear Sir: The Executive Committee of the Board of Vanderbilt University, which is charged with the duty of looking after all the interests of the University when the whole Board is not in annual session, held a meeting today to consider the needs and work of the Medical Department. As a result of our action, we beg to invite your attention to the opportunity which we believe now exists to establish in Nashville upon a firm foundation a medical school of modern type and of high standards. In calling your attention to this matter we are in part influenced by the epoch-making work of the Carnegie Foundation in promoting medical education. A few years ago there were three weak and struggling medical schools in this city. After the work of the Carnegie Foundation was made public, we succeeded in raising the number to one combined school, which was and became the Medical Department of Vanderbilt University. By the most earnest exertions an excellent site of sixteen acres and some good buildings have been procured, good standards introduced, and a sum of money secured which has taxed every resource of those interested in medical education in this city.

Meanwhile it has been made evident to interested observers that the establishment of a well equipped medical school at this central city of the South, attached to one of the most active of American universities, would be a most helpful aid to the development of this whole region.

As the Trustees of the University, finding ourselves unable to develop this great work on account of lack of means, we venture to suggest this field as one worthy of your consideration and philanthropy. No gift for medical education in this whole region has ever been made of a magnitude comparable with the demands of modern medicine. No one can estimate the benefit such a gift would bring to the South and to the whole Nation.

Our present site is admirable and affords room for hospitals and other medical buildings. Our present buildings are in good repair and furnish excellent quarters for the patients of laboratories. To place the medical school upon a permanent basis two additions are now essential:

First, modern scientific laboratories. Second, an endowment. To place the medical school at this time upon a permanent basis will require \$1,000,000. Of this amount, not more than \$200,000 should be spent in the erection and equipment of laboratories. The remainder should be used for endowment.

We beg to express the hope that in your far-reaching plans for the betterment of American civilization you may see your way clear to make such a gift. In case this matter should receive your favorable consideration, we suggest the following methods of administration for the school:

1. The Trustees of the University shall select or appoint for the management of the medical school a Governing Board of seven members. The Chancellor of the University shall be the chairman of the Board, and three of its members shall be men of recognized standing in medical education or medical science. All the members of this Board shall be chosen without regard to denominational considerations, and solely because of fitness for the service desired.

2. The teachers in the school shall be chosen from the best men obtainable, the professorships to be filled as far as practicable by men who are primarily teachers rather than practitioners.

In presenting this matter to your attention we feel that we are dealing not with a local enterprise only, but with one destined to affect profoundly the ideals and standards of this whole region. Such a gift would be a noble contribution to that spirit of Americanism which knows no boundary or section or State. In the event of this gift, we hope that the President of the Carnegie Foundation may be induced to serve as a member of the Governing Board of the medical school.

Very respectfully yours, I. H. KIRKLAND, Secretary of the Executive Committee of the Trustees and Chancellor of the University.

Carnegie Corporation of New York, 576 Fifth Avenue, New York, May 29, 1913.—Dr. J. H. Kirkland, Secretary Executive Committee, Vanderbilt University, Nashville, Tenn.: My Dear Sir—I have given careful consideration to your letter of May 1, written on behalf of the Trustees of Vanderbilt University, inviting me to contribute a million dollars for the establishment upon a sound foundation of a medical school of modern type in the South. After consultation with these familiar with medical education in this country, I am convinced that the sum of money you mention could be wisely devoted to a medical school in Nashville. I approve thoroughly your suggestion that this gift be conditioned on the appointment of a small Board of seven persons to govern the medical school, who shall be chosen absolutely without reference to denominational considerations and purely upon the ground of fitness for their duties.

There is, however, one factor in your University situation which leaves the policy for the future in doubt. A suit is now before the

courts to test the question whether the University shall be governed by an independent, self-perpetuating Board as at present or whether the Trustees shall be chosen by the representatives of the Methodist Episcopal Church, South, with which denomination the University has been since its beginning in sympathetic relations. Should the Trustees finally receive an adverse verdict, I understand that the University will then be under distinctive denominational control. This result would seem to me to be unfortunate for the future progress and well-being of the institution. I do not believe that it is wise for any sect to control educational institutions such as universities, whether the organization be a Methodist Conference or a Presbyterian Assembly or a Catholic order.

The objection to denominational control of colleges and universities is not due to lack of sympathy with religion. It lies in the fact that such control by a single denomination rarely means religious development, but nearly always means that both education and religion are subordinated to the interests of the particular organization which is in control. I welcome rather all Christian sects, believing with Matthew Arnold, whom I am proud to recall as my friend:

"Children of men! the unseen Power, whose  
Forever doth accompany mankind,  
Hath looked on no religion scornfully  
That men did ever find.

Which has not taught weak wills how much they can?  
Which has not fallen on the dry heart like rain?  
Which has not cried to a sunk, self-weary man?  
Thou must be born again!"

As a true friend of the South,  
Sincerely yours,  
ANDREW CARNEGIE.

Had this proposal been made without conditions attached (which proposal we regard for the reasons herein attached as impossible of acceptance), we should have welcomed the gift. Had Mr. Carnegie been moved in the spirit of that broad philanthropy which characterized Commodore Vanderbilt's gift to this University and that which characterized as well all the other gifts which have from time to time been made to this University, recognizing it as the institution of the Methodist Episcopal Church, South, we should have joined cheerfully and gratefully in its acceptance and in its use for the purposes indicated.

But Mr. Carnegie did not see proper to make such unconditional gift, and the Executive Committee, it appears, invited a different plan.

It must be remembered that the original foundation of this University, the Memphis Resolution of 1872, provided for establishing a University to include, among others, a medical department. Commodore Vanderbilt made his original and all subsequent donations upon the plan thus outlined, and his gifts, as well as all others up to this time, have been made upon that plan and with that assurance. In pursuance of it the Medical Department of this University has been established and is now being maintained.

The property set apart to its use represents at least three hundred thousand dollars of these donations. Of this, one hundred and fifty thousand dollars was given by Mr. William K. Vanderbilt and one hundred and fifty thousand by the General Board of Education. It was also a condition of these several gifts, implied clearly in the language of the Memphis Resolutions and in the charter of this corporation, that the management of the Medical Department should be, as all departments are, under the control of a Board of Trust to be selected in accordance with the terms of the charter and of the statutes of the State of Tennessee.

It is now proposed in this Carnegie gift to separate the control of the Medical Department from the legal authority of the Board of Trust and to an independent board of seven members to be "chosen without regard to denominational considerations."

Thus it is proposed to give over three hundred thousand dollars of this corporation's property and the management and control of one of its departments to another body than this Board. This would be, in our opinion, (1) a deflection of the trust, (2) virtually an alienation of part of the corpus of the University property, and (3) an abdication of the duty devolved upon this Board to manage and control that Department of the University.

Some doubt may be implied from the Executive Committee's letter to Mr. Carnegie as to whether the Governing Board of the Medical Department is to be subject to the control of this Board, whereby it might be possible for this Board to govern that department at last. But Mr. Carnegie's letter removed that doubt, for he says explicitly:

"I approve thoroughly your suggestion that this gift be conditioned upon the appointment of a small Board of seven persons to govern the medical school, who shall be chosen absolutely without reference to denominational considerations and purely upon the ground of fitness for their duties."

He then states the pending controversy as to "whether the University shall be governed by an independent, self-perpetuating Board," or "whether the Trustees shall be chosen by the representatives of the Methodist Episcopal Church, South." He then sets forth his objections to denominational control of universities, and offers to give two hundred thousand

dollars for building and equipment and eight hundred thousand dollars conditional endowment, and adds:

"Should this proposition be satisfactory to your Board of Trustees, I understand that the conditions agreed to in your letter of May 1 as to size and constitution of the Governing Board of the medical school and the character of the school itself are also conditions of this gift."

Thus it appears to us that, whatever may have been the plan in the mind of the Executive Committee, Mr. Carnegie's offer is expressly conditioned upon the Governing Board being an independent body when elected. The fact that certain members of the majority in the course of their remarks upon the motion to approve the action of the Executive Committee expressed the opinion that the arrangement suggested would be not legally binding on this Board or on the corporation we cannot for a moment consider as an argument, if it be an argument. We are unwilling to deceive Mr. Carnegie as we are to violate the trust in us as members of this Board.

There was lately a suit pending in the Chancery Court of Davidson County, Tennessee, wherein the Bishops and certain Trustees of this corporation sued to enjoin the other members of this Board, including the majority who today voted on this proposition as well as the undersigned, from electing members of the Board of Trust contrary to the resolution of the General Conference of the Methodist Episcopal Church, South, held at Asheville, N. C., in 1910. That suit was prepared and was heard and decided recently by the Chancery Court. The judgment decreed the relief prayed for by the complainants, holding among other things that this Board is not self-perpetuating, but subject to the selection by the Methodist Episcopal Church, South. We are unwilling to agree to an argument proposing a different mode of government of the University or any of its departments, and solemnly contracting to do so.

The gift of the proposed endowment of eight hundred thousand dollars is further conditioned, in effect, that should the pending appeal from the judgment of the Chancery Court being prosecuted now by certain of the Trustees of this University be decided adversely to the appellants and in favor of the Church, it will then be subject to Mr. Carnegie's further consideration whether it shall become effective. In the meantime we will have given over our Medical Department to an independent Board of Governors.

The last-mentioned condition appears to us, therefore, to be unfortunately timed by Mr. Carnegie. If Mr. Carnegie had in mind not to give anything to a school controlled by a religious denomination (and such seems from his letter to be his fixed view), he might well have awaited the decision by the Supreme Court before acting at all on the request of the Executive Committee. This consideration is of itself sufficient to justify its instant rejection.

This action, furthermore, concedes the power of this Board to provide similar independent governors of each of the other departments of this University, contrary to the terms of the charter, the conditions of all previous gifts, the statutes of the State, and the will of the founders and patrons of the University. We are unwilling to enter into such a concession or to treat concerning it.

We deny the power of this Board to give away the property of the University, or, which is the same thing, to give away its management and control. Nor does it matter whether a consideration is passed. We deny the power of the Board to sell any of the colleges of this University. It was not incorporated to be sold, and it is not for sale, no matter what price may be offered. But in this instance we note that the proffer of one million dollars to the foundation of the Medical Department is not in fact given to the University at all; it is reserved to an independent body to which the University is to give over its Medical Department of the value of more than a quarter of a million dollars. It is not so much a gift to the University, but is a donation by the University.

In Mr. Carnegie's offer he asserts that a religious body is not competent to govern a University. His belief may be a sufficient ground to justify his making his charitable gifts to undenominational institutions; but the history of the Methodist Church, South, and of all other Churches, is contrary to his opinion. Our own views are also at variance with his. We cannot conscientiously accept his gift coupled with that statement of his views. The University needs money, but not so sorely that it must surrender its own record and deny the history of a century of the Church which founded it or refuse to continue the struggle for wholesome religious training of its youth in whatever vocation.

We regret to find these impossible conditions attached to Mr. Carnegie's proposal. In the main they are not new. We have long known that by surrendering the Church's charge of its educational plants somebody would willingly adopt them. But we have not heretofore found either the necessity or moral justification for such an abject surrender, and we protest against it now.

We do not contest Mr. Carnegie's right to found schools, as many and of as many kinds as his will and means may permit. We have no quarrel with him. We regret that he has not seen his way clear to help this University of our Church. But we respectfully though firmly protest against turning our schools over to him or to anybody else.

R. W. MILLSAPS,  
JOHN R. PEPPER,  
E. B. CHAPPELL,  
W. J. YOUNG.

**THE VETO OF THE BISHOPS.**  
Whereas, The College of Bishops of the Methodist Episcopal Church, South, sitting and acting as a Board of Visitors of Vanderbilt University, having had due notice given

to the said Board by citation hereinbefore referred to, and having read and considered the answer of E. B. Chappell, John R. Pepper, W. J. Young, and R. W. Millsaps, four of the members of said Board, and having further considered the communication of Chancellor J. H. Kirkland, in which communication he declined to furnish a transcript of the minutes of the meeting of the Board of Trust of Vanderbilt University at which meeting action was taken accepting the Carnegie gift, but affirming that certain publications in the Nashville Banner of June 16 and in the Tennessean of June 19 contained the acceptance by the Board of Trust of Mr. Carnegie's donation and certain resolutions passed by the Board for the management of the Medical Department, and also having read and considered the correspondence—to-wit, a letter to Mr. Andrew Carnegie dated May 1, 1913, signed by "J. H. Kirkland, Secretary Executive Committee of the Trustees and Chancellor of the University," and reply thereto dated "Carnegie Corporation of New York, 576 Fifth Avenue, New York, May 20, 1913," addressed to "Dr. J. H. Kirkland, Secretary Executive Committee Trustees, Vanderbilt University, Nashville, Tenn.," and signed "Andrew Carnegie"; therefore be it

Resolved: 1, That it is our opinion said action of the Board of Trust of Vanderbilt University is a breach of the trust vested in said Board of Trust of Vanderbilt University under and by virtue of the Resolutions of the Memphis Convention, which constitute the foundation of Vanderbilt University.

2, That said action is ultra vires the power of said Board of Trust.

3, That it constitutes a diversion of a large portion of the funds and property of the University from the trusts upon which said property is held; is contrary to the terms of other gifts to the University; is illegal, null and void.

We therefore veto said action and every part thereof and declare the same null and void.

Be it further resolved, That a copy of this action of the Board of Visitors of Vanderbilt University be duly certified by the Secretary of the College of Bishops and forwarded to the Secretary of the Board of Trust of Vanderbilt University.

**TO THE METHODIST EPISCOPAL CHURCH, SOUTH.**  
The message to the Church at large is as follows:

"In view of the fact that as a Board of Visitors of Vanderbilt University we feel constrained to disapprove the action of the Board of Trust in undertaking to accept the proposed gift of Mr. Andrew Carnegie to the Medical Department of the University, we make the statement which follows:

"We are deeply concerned for the welfare of the University; and if this gift had been offered without embarrassing conditions, as all other gifts to the institution have been made, we should have offered no objection to its acceptance; but the conditions attached to this gift and the letter accompanying it, which must be taken as expository of the conditions as such lead us to believe it cannot be accepted without a breach of the trust and without dishonor to the Church if the conditions are fulfilled in good faith to the donor.

"We are as unwilling that Mr. Carnegie should be deceived as that the University should be dismembered and the Church of God dishonored.

"We are of the opinion that the Board of Trust cannot legally delegate the government of the Medical Department or the control of any other department of the University to any governing body such as is stipulated in this case. The adoption of regulations for the control of a governing body which the Board of Trust cannot legally create cannot affect this consideration. The conditions of the gift which the Board of Trust solemnly pledged itself to carry out 'in letter and in spirit' constitute the only material point in this matter, and these conditions call for a governing board unknown to the charter of the institution.

If the Board of Trust, in pursuance of these conditions, could thus disserve the Medical Department, it could by the same process set off every other department, and thus break up into fragments the whole foundation and put each piece under the control of a board framed with a view to alienate from the Church the University which it founded and owns.

"The coupling with this proposal to deal thus with the Medical Department an allusion to the pending suit of the Church to maintain by law its right to the University and thus suspending a gift upon the issue of that suit puts the matter out of serious consideration. The implications of such a proposal we forbear to discuss.

"Our University needs funds for its enlargement and improvement. It needs far more than one million of dollars, and we welcome all benefactions which are made in furtherance of the aims for which it was founded. We are grateful to the large-hearted men and women whose unconditional gifts in the past have blessed it, but we cannot approve the acceptance of gifts the conditions of which require the change of the nature of the institution, which in effect mean the destruction of the University that its founders set up and the use of its name and resources to raise upon its ruins an establishment that they never desired or intended. To such a course neither the offer of one million dollars nor any number of millions can tempt us for one moment. We should betray the confidence of the Church and of God and prove recreant to our duty if we fail to disapprove such a course and exert whatever power we have to arrest such a proceeding. Were our people never so poor and our educational needs never so distressing, we could not entertain such a proposition. We know how to endure poverty, but we have not learned nor are we ready to be taught how to accept gifts to which are annexed conditions that require the sacrifice of our self-respect,

the defeat of the founders of the University, the renunciation of the principles which he held in common with all the Churches, and the abdication of the mission of the Church of God in the field of Christian education.

"In thus expressing ourselves we disclaim any intention of giving offense to any one or of reflecting upon the motives of any. We are called upon, however, on the present occasion, when the fitness of any and all branches of the Church of God to own and operate colleges and universities is called in question, to reaffirm the Church's position on the subject with all emphasis. The issue is clearly joined and we cannot hesitate for a moment to do our duty as we see it. With sincere devotion to the interest of the University, with profound concern for the welfare of our country, with fervent desire for the promotion of the cause of Christian education, and in the fear of God, whom we serve, we feel constrained to withhold our approval from the acceptance of this gift with the conditions annexed to it.

"Signed by direction of the College of Bishops of the Methodist Episcopal Church, South, as their unanimous action.

"COLLINS DENNY, Secretary."

### REPLY TO MR. WHITEFOORD COLE

By Bishop E. E. Hoss.

In Nashville Banner of June 19 Mr. Whitefoord R. Cole, for whom, as well as for his honored father before him, I have always entertained feelings of kindly respect, characterizes my recent communication to the same paper as an "outbreak." I shall not assume that, in the use of such a term, he meant to be offensive, but I am forced to say that if he had any other intention he was not discriminating in his choice of words.

The natural inference from Mr. Cole's rather critical comments is that I, of my own accord, and without having any special right or duty in the premises, have thrust myself into the affairs of Vanderbilt University. If this intimation were true I should be justly censurable for immodesty. But it is not true. As the very terms of the charter I hold a definite position as a supervisor of the University. Of the provision in the charter which makes me a supervisor Mr. Cole has a poor opinion. According to his view, which he has not been careful to withhold, is "mere surplusage, and null and void." But the Chancery Court, which has thoroughly considered the whole matter, does not agree with him. I may be pardoned if I attach more weight to the terms of the charter and the decree of the court than to the judgment of Mr. Cole, although I beg to assure him that in expressing this preference I do not desire to cast any reflection on the general soundness of his legal processes. If the Supreme Court should reverse the Chancellor and sustain Mr. Cole, he should, of course, be compelled to submit. But I have not the slightest apprehension that any such result will take place. As matters stand at the present time both the charter and the court give me an official status in the organization of the University; and I shall not renounce this status upon the dictum of even so wise a man as Mr. Cole.

Mr. Cole denies my statement that the Medical Department of the University is proposed to be turned over, "without restriction or limitation of any kind," to a governing board, and undertakes to make good his denial by publishing certain "rules and regulations" adopted by the Board of Trustees in the premises. It would have been more pertinent if Mr. Cole had published the contract with Mr. Carnegie. That contract, once made, cannot be in the least altered or amended by any subsequent action of the Board of Trustees. I now assert that neither in the original appeal which the Executive Committee of the Trustees made to Mr. Carnegie, nor in his reply to that appeal, nor in the resolutions passed by the Trustees formally accepting his proposed gift, nor in any of the actions which make up the contract between him and them, is there contained the slightest hint or suggestion of any limitation or restriction upon the power and authority of the proposed Governing Board.

If Mr. Cole will show it to me, I shall act like an honest man, and retract what he has said, but not otherwise. The resolutions that Mr. Cole publishes as "conditions of the gift" were not conditions of the gift. Not one word of them is mentioned in the correspondence with Mr. Carnegie. Does Mr. Carnegie understand that, after all, the Governing Board is a mere shadow, a sort of "committee of the Board of Trust," without any real power to act? If he does, then he is not quite so eggy a Scot as he is reputed to be. A governing board that simply obeys and does not govern, has very narrow functions. It is not many years since Chancellor Kirkland, in his own signature, declared the Board of Trustees to be "a committee of the General Conference."

In the exercise of his inalienable rights as an American citizen he has since changed his mind completely on that point. Who can tell but that, if an emergency should arise, he might also change it on this? The Chancellor's "committee of the General Conference" has turned out to be supreme, holding everything in its hands, and simply tolerating the Church as a kind of dependent hanger-on. What this other committee may become in time it is difficult to forecast.

Mr. Cole explains that the Board of Trustees refused to spread the protest of the minority on its journal, because it is insulting to Mr. Carnegie and to the Board. The document has been published, the public itself may judge how far his accusation is correct. The names of the protestants, however, ought to be sufficient refutation of such a charge. The four gentlemen concerned stand as high as any four men in the Southern States. To assail them even by implication is to invite new responsibilities. Chancellor Kirkland calls their protest "puerile." Seeing that it was prepared under the eye of such lawyers as Mr. Percy D. Madison, Col. N. E. Harris, Mr. G. T. Fitzhugh and Judge E. C. O'Neal, the presumption is that it does not lack force. The Chancellor's own experience with these gentlemen, if he will only give his memory fair play, will be quite sufficient to convince him that, whatever else they may be, they are not puerile.

In dealing with my second objection to Mr. Carnegie's gift, Mr. Cole is not clear; or, perhaps, I ought to say that I failed to make myself clear to him. I shall try, therefore, to speak more plainly. Mr. Carnegie's attitude toward denominational schools—he chooses to call them sectarian, in the face of their recieving nothing to do with them. He does not ask whether they do honest work or dishonest. He makes no inquiry about their merits. The mere fact that they are denominational sets them beyond his bounty. I am not questioning his legal right to take the position which he occupies. Under the law of the land, a man may do what he will with his own. I shall not just now undertake to prove that his opinions are unwise. Let us I may touch this question, but not over.

Now, when I heard that Mr. Carnegie had given \$1,000,000 to Vanderbilt University, I knew without being told that he had accepted it on conditions identical to the rights of the Methodist Church. It was no surprise to me when I found out the fact to be so. To be plain-spoken, Mr. Carnegie has not given



Vanderbilt University a million dollars. The money proposed to be given is to "establish a medical college in the City of Nashville—use his own words—on certain expressed conditions. Two hundred thousand dollars of it is to be forthcoming as soon as the Medical Department of Vanderbilt University is turned over to a governing board as a foundation of the enterprise, and the other \$800,000 is to be held in trust until the outcome of the suit pending between the Board of Trust of the University and the Methodist Episcopal Church, South.

The meaning of Mr. Carnegie's language is not doubtful. Indeed, it cannot be charged against him that he is given to the pernicious habit of using words in a double sense. Let it be set down to his credit that he is at least frank and open. He tells the Board very clearly that he does not intend to stand on the same platform with the Methodist Church, but that if the Church is crowded off then he is willing to climb on its back. They, the Board, being already engaged in a very vigorous effort to crowd the Church off, listens to his proposal very contentedly and gives him all the assurance it can of its sympathy with him. But the Church is not quite so compliant, and Mr. Carnegie's attitude is not so unambiguous. "No, I was here first, and see no reason for being displaced, even to make room for Mr. Carnegie." That is the language of good sense and self-respect. The Church is as good company as Mr. Carnegie claims to be. It makes no assault on him; it is willing that he should settle all questions arising out of his possession of an enormous estate to suit his own will; it claims no right to touch a dollar that belongs to him. But it does resent the patronizing tone in which he affirms that denominational schools are a hindrance both to religion and to education, and it does decline to believe that there is anything in his natural or acquired abilities which qualifies him to utter dogmatic judgments on matters such as these.

A million dollars is a great deal of money. Many people are dazzled by it. They think that it is narrow and wicked for the Methodist Church to interpose any objection to the coming of such a gift to the City of Nashville. That is to say, they want the Methodist Church to give up over \$3,000,000 in order that Nashville may get one million more. It does not seem to occur to them that such a demand on the Church is rather cool. Would anybody make such a demand on any individual, firm, or corporation in the city? If it were made by my good friend Mr. Cole, what would he say?

But the whole strength of the case is not stated yet. The condition of Mr. Carnegie's gift by challenging the right of the Church to engage in educational work, interferes with her immemorial policy, and weakens her efforts everywhere. If the Church ought not to be in Vanderbilt, she ought not to be in any institution of learning, and if she consents to be driven from her position there, then she cannot maintain herself anywhere. For this and a thousand other good reasons, she fights on the front line, not seeking what she does not believe to be honestly her own, but refusing to be dispossessed of what in sound law and good morals belongs to her. She declines to make way for Mr. Carnegie, because he stipulates that if he is to enter she must go out.

The interests at stake are large and growing larger. It may surprise some of my readers to know that the Methodist Episcopal Church, South, has ninety-seven schools and colleges, with grounds and buildings worth \$10,859,000, a gain of nearly \$2,000,000 in the past sixteen years, with endowments of \$4,952,000, a gain of \$2,500,000 in the same period, and with 20,595 students, a gain of nearly 12,000. The average annual increase in property values for sixteen years has been \$560,250, and the annual assessments laid upon the churches for the support of these institutions is \$231,956. That any Church would be willing to consent to a movement that means the beginning of the end of such an enterprise as this is not to be dreamed of.

To be brief, the veto of the Bishops is not so much the turning down of Mr. Carnegie and his million dollars as it is the declining to be turned down by him. Mr. Cole makes several flings at Bishop Candler and myself in particular, and several others against the Bishops in general. He says that we are trying to spoil the plans of Chancellor Kirkland and Mr. Carnegie without offering anything in the place of them. I must confess that the Bishops are not in a position to promise much money out of their own pockets to the University. It has not, heretofore, in the South, been considered any discredit to a man that he has followed a vocation which brings no large financial returns, and makes it impossible for him to give away much money to the cause which he would like to help. If I were minded to retort I would truthfully say that no great school in America has received a more economical support from its Trustees than has Vanderbilt University. If anyone of them has ever done anything for it on a really liberal basis, I am not aware of the fact. On one occasion they asked the Church to give \$300,000, and failed to get anything—failed largely because no one of them set the example and led the way. More than that, it is not reasonable to suppose that the Church will rush to the support of an institution which she has been told for many years does not belong to her. If the courts should finally decree the Church her rights in the matter, and a proper appeal be made to her, she will, no doubt, respond, as she has done and is doing in the case of other schools. Mr. Cole will find out also that the Bishops, though not men of fortune, are far from being so impotent to help large enterprises as he supposes. They have hitherto accounted for something in the history of Methodism, and are not yet altogether negligible quantities.

There is another matter which I scarcely thought Mr. Cole would care to bring up, namely, the acquisition of the old Peabody campus. If the process by which this property was secured is to be taken as an illustration of the financial capacity of the Board, then I can only say that I am not wonderfully impressed by it. The facts are these: When it came to the knowledge of the Bishops that it was proposed to dismember and disfigure the great Vanderbilt campus by selling off twelve or fourteen acres of the best of it, including the former home of Bishop McTear, for the pitiable sum of 125,000, and then to buy the old Peabody property for \$155,000 (I think my figures are exact), they were amazed, and asked for an injunction to prevent the transaction. On the ground of this assurance solely, was pending before the Chancery Court, the solemn assurance was given them through their lawyers that two gifts amounting to \$300,000 were dependent on the completion of the transaction. On the grounds of this assurance solely, they withdrew their opposition, and consented, much against their wishes, to let the injunction drop. Personally I had my doubts, and voted in the negative to the gifts of \$300,000 was presented for their inspection and they discovered that it contained no such conditions as had been claimed, but it was then too late to do anything. The Nashville public will remember how it was said that the particular acre of the Vanderbilt campus was necessary for the erection of the chief building of the new Peabody College, that out of the close juxtaposition of the two institutions we were to get "virtually one school." "The Harvard of the South," et cetera.

Well, something or other happened, President Payne of Peabody and his Board of Trustees did not see fit to follow out the program which had been arranged for them. Very wisely, as I think, they announced that they

would run on their own independent lines. They would not erect their chief buildings on the ground procured from Vanderbilt. The projected Harvard fell to the ground. Who is to blame for the misunderstanding? I do not know. But if those gifts of \$300,000 were conditioned as Mr. Cole intimates, as the success of the scheme, then they are surely due to be handed back to the donors. I have not heard that the Trustees are taking any steps in that direction. But it is a matter of common knowledge that they are trying, or have been trying, to buy back their lost acres, and are very indignant because the Peabody Trustees, as shrewd business men, who have made a good bargain, are not willing to let it go without a profit. And in the face of all this, throw it up to the Bishops that they sought to stop this folly and were hindered from doing so only by solemn assurances which turned out to have no foundation in fact.

I have just seen the article of Chancellor Kirkland in the Banner of June 21. It is as characteristic as anything that ever came from his pen. He says: "The Bishops might well have postponed their action until the court had given them a final decree. And had they then desired to reject Mr. Carnegie's proposition, the University would have been the gainer of \$200,000, invested in a building, and the annual income of \$800,000 in the meantime." The ethical implications of this paragraph are such that I forbear to discuss them;

Notes From the Field

Millsap.

Our little town has recently been blessed with perhaps the greatest revival meeting in its entire history. Our pastor, Rev. C. F. Bell, secured the help of Evangelist E. N. Parish, of Cleburne. The meeting continued fifteen days, covering two Sundays. For some years the spiritual life of our Church, and of the community generally has been at a low ebb, and it was beginning to be said that "Millsap could not have a revival." But from the very beginning it became evident that we were to have a revival, for we had three conversions the first day. From that day genuine and deep feeling seized our people and was intensified throughout the meeting. Denominational lines were thrown to the wind, and a more hearty co-operation from all orthodox Churches we never saw. There was a united effort to get people, not to join some Church, but to quit sin. And heads of families, both fathers and mothers, surrendered their lives to God. Many Church members came, confessing to sin in their lives, and renewed their vows. There were sixty-five conversions and relocations together. Twenty-six united with the Methodist Church, while other denominations will get their quota of members. Brother Parish is indeed a powerful preacher, and in many respects a wonderful man. He has a broad and rich experience for one so young in years. Left without father or mother at a tender age, he began life in Texas without a dollar or a friend. The examples and teachings of sainted father and mother, coupled with a strong constitution, formed his only asset in the business of making life a success. Always true to the teachings of Christian parents, the story of his conversion, while alone one morning in the quiet woods, is at once the most pathetic and the most convincing of the saving influence of the godly lives of parents we have ever heard. Being early called to the ministry, he did several years' work in our University at Georgetown, and is now one of our able and intensely spiritual preachers. He is truly doing "the work of an evangelist." We feel very grateful to him for his unselfish labors among us, and thankful to God for the rich blessings attending his ministry here. Our pastor, Brother Bell, is very popular with his people, and he and his noble wife are doing a splendid work among us. Good congregations greet him at every appointment, and the condition of his entire work is improving generally.—Fred C. Neal, Layman.

Sequin.

The third Quarterly Conference for Sequin Station was held the 25th inst., when eight months of the conference year had gone by. Our financial report showed 75 per cent of the Conference assessments in cash and 80 per cent of salary paid—the best financial report ever made by Sequin Church. The Church otherwise is holding her own, which in Sequin is doing quite well.—D. E. Carr, P. C.

Rockwall Station.

We are having a great year at Rockwall. We are now in our beautiful new church. Its doors were thrown open for service on June 15. On that date we began a revival meeting. Dr. A. L. Andrews, our beloved presiding elder, came to us on Monday, the 16th, and preached and labored until the 20th. His preaching was of the highest order and his work among us will abide. His praise as a presiding elder and preacher is upon every lip. He is greatly appreciated by the pastor and people of this charge. The meeting did not close when he left, but continued until Sunday night, June 29, the pastor doing the preaching the remainder of the time, except one great sermon by Rev. Walter Douglass of Forney. The music was in charge of that excellent Christian gentleman, Mr. George P. Bledsoe. He did a good work and we all learned to love and appreciate him. He possesses an excellent voice, and his spirit is such that he wins the young and old alike. We received a class of thirty-two into the Church on yesterday, and there will be some few more to join. There was not a dull service throughout the entire meeting. Rockwall Methodism is coming to the front. We have the best church building in Rockwall County and we think the best in Terrell District. We do not believe there is a better one for the money anywhere to be found. The building cost us \$15,500. Those who have seen it pronounce it to be worth \$20,000. We have a debt of \$4500 that we can easily take care of. We have expended some \$700 on the

parsonage since conference. Peace and harmony and good fellowship abound. We serve the best people in North Texas. They give us evidences of their love every day in many ways. I was roughly seized by one of my stewards the other day and pulled into his store where I was told to answer all questions and ask none. He proceeded to take my measure for a new suit of clothes. I cannot take time to mention other things that have happened to me and my family. At the present writing we feel like Peter did on the Mount of Transfiguration; we want to stay here. We are in our second year and Rockwall is not for sale or trade. May the Lord richly bless all the brethren. We praise God and press on.—C. W. Dennis.

Granbury.

Just because we have been silent is no reason we are not doing things on the Granbury Circuit. We moved here two years ago and found a parsonage nearly a mile from town and in a bad condition. We did not live in it but three months. Since then we have been paying house rent. Of course you know that goes against the grain, but we did it cheerfully. When Bishop Atkins read us our again for Granbury Circuit we resolved to build a parsonage. At our second Quarterly Conference the pastor brought the subject up and a committee of three was elected to sell the old parsonage and buy a new site up in town and build thereon. So our four acres of land were sold and all indebtedness on the old parsonage was paid. Then we bought us a nice lot near the High School and five blocks from town, making it convenient for the preacher's family to attend Church. I am sure that it will be gratifying for those who are interested to know that we are happily domiciled in our new parsonage home. It was a three-room house with bats on it. We moved it and reshingled a part of it, weather-boarded it and built a screened-in back gallery 14x16 feet, and, ah, the joy of sleeping out where you can get a breath of fresh air. We did all of this at the cost of about \$700. Together with house and lot our property now is only worth \$1000. Previously it was only worth about \$400, owing to its location. Our first revival meeting will be in full swing by the time the Advocate goes to press. Pray for us, brethren, that we may have a great outpouring of God's blessings upon us. We are happy in the work of the Lord.—R. O. Sory, P. C.

Couts Memorial, Weatherford.

Couts Memorial Church, Weatherford, Texas, has just closed a revival campaign that is out of the usual, in that it was planned by the pastor and carried out by the co-operation of his people without the usual "big meeting." It was a success in that it brought into the Church twenty-six new members with the proverbial "more to follow," and was a real revival in every way. Some weeks since, the pastor preached a sermon in which he insisted that the ideal Church was fruit-bearing the year round, and not during the light moon in August only. Before his plans were perfected he learned that the pastor of Centenary Church at St. Louis was working on the same basis, and received much help from suggestions in bulletins, etc., kindly furnished by Doctor Todd. June 29 was announced as the time of the culmination of the campaign, and the pastor preached for results. The Sunday School was utilized as an evangelizing agency, as was also the Wednesday evening services. The pastor and other earnest personal workers busied themselves as individuals seeking the salvation of individuals, and some use was made of printers' ink. Our people are feeling good over the result, as while the number is not so large, it is more than has been received at one time in five years. The District Lay Leader, who chances to be a member of this Church, and a most thoughtful and in every way valuable one, says it is the first time he has ever seen the Sunday School putting forth its hand to do what is the real work of the Sunday School, namely, bringing souls into actual fellowship with Christ and the Church. Some of our officers and teachers declare the pastor has started a thing he can't stop, as while he declared the campaign closed on June 29, they have been so blessed in the work they propose to keep on. Does the pastor propose to discontinue and discontinue the protracted meetings as known to our fathers and to us? By no means. But he does say that that for this Church, at this time and under the surrounding conditions he believes he was led of the Spirit in choosing it as for this time the better way. It is a plan worth trying to the pastor who has fallen into the habit of getting somebody else to do all his preaching that is definitely aimed at the personal salvation of the hearer, and will tone up pastor and Church alike that have felt themselves impotent unless reinforced by the presence of the evangelist or some other visiting brother. This last is no reflection upon the evangelist or visiting brother, but upon the Church and pastor that will not undertake things on occasion without him.—J. W. Patterson.

Sequin.

Our third Quarterly Conference was held June 19. All finances reported in full to date—ahead of any charge in San Marcos District. Our preacher, Dr. Carr, has been an well part of the year and a traveling evangelist and myself have helped him some. Was sorry Frank Reedy did not have a better chance during the few hours he was here—but all will come out right in the long run. Why should your printer spell "Juan N. Sequin" "Ivan N. Sequin"? Is W. E. Everett historically correct when he says Aaron Burr dispersed the Virginia House of Burgesses with nine hundred troops? Where did he get them?—H. G. H.

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labors at the close of this conference year. The years have been spent in labor indeed. My only country appointment has grown from a mere handful in a schoolhouse to a strong Church that will pay \$250 to the ministry. Besides a good church, well seated with oak pews, has been built. A better class of people could not be found. They are thrifty, enterprising and religious. There price is above rubies. Crosbyton gets three-fourths time and pays \$722.50 to the ministry. This charge has never been a mission, though it was a struggle to pastor and people. The membership has grown from eleven, at the organization, to 125. We have just closed one of the greatest revivals it has ever been my pleasure to attend. We had with us Brother Abe Mulkey and his singer, Brother Burdine. Brother Mulkey seemed to have returned to his youthful days. His preaching was strong and convincing and every phase of sin was condemned. Brother Burdine sang with the spirit and the choir was simply great. Some fifty or sixty conversions and reclamations was the visible results. Though hindered by much rain the last of the meeting, the last service was attended by more people than ever attended Church at one time in the history of the town, in spite of rain and mud. Many souls were saved. All the expenses were met and \$1214 provided to pay out our excellent parsonage property and tabernacle. The lumber in the latter can be used in a church building. We have an excellent charge, good people—many of whom I have learned to love as blood kin. I think our membership will reach the two hundred mark before the close of the year. To God be all the praise for success. To Brother Mulkey and Burdine, the people will always love you for your faithful service.—C. D. Pipkin, Pastor.

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Fort Worth Methodism.

There was a full attendance at the Pastors' Association Monday morning, June 20, with the exception of Dr. Rice, who was out of the city. The meeting opened with prayer by Rev. J. A. Dosier. The brethren reported as follows: Rucker: Sermon on "The Call to the Ministry," followed by one new volunteer for missionary work, general confession service and three additions; funeral in the afternoon; preached at First Church at night. Forty-two additions since conference. Culver: Fine morning service, small attendance at night on account of rain; good attendance at weekly teachers' meeting, growing interest in teacher training class; over 700 enrolled in Sunday School; 163 additions since Conference. Thompson: Splendid morning service with three additions on profession; three conversions at the Union Mission in the afternoon; fifty-four additions since conference; half this number on profession of faith. McCullough: Had a splendid time at Corsicana last Friday attending meeting of the pastors and Sunday School superintendents of the Corsicana District; fine service at Hemphill Heights at 11 a. m.; 250 present at Sunday School here and at Highland Park together; about sixty additions since conference.

Crosbyton.

At the last session of the North Texas Conference I was read out for Crosbyton for the third year and the fourth year for the most of my people, they having moved from my former charge. So I expect some at least, if not all, are expecting a long rest from my

Bickley: Special service for the old folks at 11 a. m.; wedding at 2:30 p. m., followed closely by a visit to a home where a little child had died; very good attendance at the evening hour in spite of rain; sixty-seven additions since conference. Will begin a meeting at the corner of Peach and Hampton Streets Tuesday night. Knickerbocker: Yesterday closing day of meeting by pastor, assisted by Rev. A. C. Fisher, singer, and Mrs. Fisher, pianist. There were about 145 professions of faith. One remarkable incident in the same service. About seventy will unite with the Church as a result of the meeting, making 145 additions since conference; present Sunday School enrollment 935, total number received into the Church during the past three and one-half years 765. White: Fine prayer-meeting; over 200 present at Sunday School; splendid audience at 11 a. m. Thirty-one professions in recent revival; fifty-one accessions since conference. Evans: Good day at Harwell's Chapel yesterday. Brother Massett preached at Harwell. One hundred present at Sunday School, twenty-eight at prayer-meeting Wednesday night; twenty-six since conference. Wallace: Good prayer-meeting, large congregation at 11 a. m.; forty-six additions so far.

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## Devotional—Spiritual

Did you tackle the trouble that came  
your way  
With a resolute heart and cheerful?  
Or hide your face from the light of  
day  
With a craven heart and fearful?  
O! A trouble's a ton or a trouble's an  
ounce.  
Or a trouble is what you make it,  
And it isn't the fact that you're hurt  
that counts,  
But only, how did you take it?

### THE GAIN OF LOSS.

"When success exalts thy lot  
God for thy virtue lays a plot."  
—R. W. Emerson.

There is deep philosophy here, and practical admonition. There is no doubt but what success is very perilous. But so is failure. In each case it depends on the way we take it. To some the first, to others the second is the more dangerous and disastrous. Our losses do not always or necessarily wean us from the world or make us see that there is no happiness except in God. Only as affliction is sanctified does it become a means of grace. Moderate success, well proportioned to our degree and our endeavor is more fittingly called a blessing than a curse. Nor is God's testing of our virtue by prosperity to be strictly called a "plot" against it. The words of the poet must not be too severely examined or expected to measure out definitions with scientific exactitude. There is truth in the thought that things are not by any means always what they seem. Seemingly good is often very different from real good. And so with evil. There may be more genuine brightness and profounder joy in grief and suffering than anywhere else, more often in so-called failure than in the opposite. "The world knows nothing of its greatest men." "All true, whole men succeed." The fighting is the main thing, the noble struggle, the doing one's best. "The rapture of pursuing is the prize the vanquished gain." The amount of outward thrift or human honor won matters little. The loss or the defeat stoutly and bravely borne adds more to our credit than a triumph which flatters us with conceit and hides from us the face of God. "The man whom God delights to bless

He never curses with success.  
Thrice happy loss which makes me  
see  
My happiness is all in Thee."  
—Charles Wesley.

### "STAND UP, STAND UP FOR JESUS."

It has become almost a habit with me to ask, "Who wrote that hymn; or, has it any particular origin?" It seems to "sing" better when I can detect the sacred halo which surrounds it. I have read somewhere of a young lady who bought a book, read it, and then put it away without thinking very much about it again, until one day the author was introduced to her father's home. She became very much impressed with the nobility and manliness of the author and she once more took down the book and read it. It seemed a new book. After a few months she again met the author and he proposed marriage, and she soon became his wife. Now the book was filled with richness and beauty she never saw before.

It is so with a hymn, the author and origin of which I have become acquainted with. The hymn, "Stand up, Stand up for Jesus," was composed by George Duffield, a Presbyterian clergyman in Detroit. He was born at Carlisle, Pa., in 1818, and graduated at Yale College in 1837. This hymn, on account of its associations, is best known, but not the only one written by him. It was composed to be sung after a sermon by the writer, on the sudden death of Rev. Dudley A. Tyng, whose dying words to his brethren in the ministry were: "Stand up for Jesus."

Dudley Atkins Tyng was the son of Dr. Stephen H. Tyng, rector of St. George's Church, Philadelphia, in which parish he passed his boyhood. He was a very precocious scholar. He was able to read the Latin authors when he was seven years of age, and at fourteen entered the University of Pennsylvania. His father relates the following touching incident which took place when he was converted in 1814:

"Late one night, when all the family had retired to rest, and left me to my closing hour of solitude, in my study, I heard the sound of feet descending the stairs. It was this dear boy, who had risen from his bed in sleepless sorrow. As he came into my room and pressed his arms around my neck, he said, 'Dear father, I cannot sleep,

I am so sinful. Father, will you pray for me?'"

In 1854 Mr. Tyng became the rector of the Church of the Epiphany, Philadelphia. He entered with loving zeal into the great revival which soon after his installation spread over the city, and became one of the favorite leaders of the great Union Prayer Meeting. It is said that he met more inquirers during the revival than any other pastor in the city.

In the spring following the great revival he met with a terrible accident which proved fatal in its results. "Dr. ———," said the young pastor to his physician, "my friends have given me up; they say I am dying. Is that your opinion?" The doctor replied that it was. "Then, doctor, I have something to say to you. I have loved you much as a friend; I long to love you as a brother in Christ. Let me entreat you now to come to Jesus."

He was asked if he had any message to his brethren in the ministry. He said, addressing his father, "Father, stand up for Jesus. Tell them, let us all stand up for Jesus."

"Stand up! stand up for Jesus!

The strife will not be long;

This day the noise of battle,

The next the victor's song.

To him that overcometh

A crown of life shall be;

He with the king of glory

Shall reign eternally."

So passed away Dudley Atkins Tyng in 1858. The Sunday before he died he preached to an immense audience in Jayne's hall, when out of 5,000 men present, 1,000 were believed to have been "the slain of the Lord." His text on that occasion was Ex. 10:2: "Not so; go now ye that are men, and serve the Lord; for that is what ye desire. And they were driven out from Pharaoh's presence." To this is the reference in the stanza:

Stand up! Stand up for Jesus!

The trumpet call obey;

Forth to the mighty conflict

In this His glorious day.

"Ye that are men now serve Him"

Against unnumber'd foes;

Let courage rise with danger,

And strength to strength oppose.

—Rev. W. J. Kirby.

### THE CRIME OF HASTY JUDGMENT.

Perhaps no other self-humiliation is more common than the average man than having to own with shame that he had, at some previous time, misinterpreted the motive and ignorantly and mistakenly characterized some action of a fellow-mortals. Never was a wiser or more needful word spoken for all men and for all time than that cautionary injunction of Jesus in the sermon on the Mount, beginning with the sentence, "Judge not that ye be not judged," and proceeding with the declaration that reciprocal treatment—either generous or critical—would naturally and inevitably be given; particularly so when the self-appointed censor of his fellows might himself invite caustic comments because of his own most evident deficiencies, obvious and glaring faults—the beams in the eye as contrasted with the motes in his brothers. One should first aim at self-correction—and that will keep him occupied for a long time—before he goes into the business of serving Grand Jury indictments on others, or as a magistrate to pronounce sentence upon them.

As a general truth it may be said that most of us have imperfections enough to remedy—sufficient at least to keep us for a long time clearing out our own garden-patch, without climbing the fence and pointing to our neighbor's plot with, as we think, so many weeds where there ought to be flowers. With justification did Jesus pick his words to describe him who was guilty of such voluntary impertinence, all unconscious of his own meanness—"Thou hypocrite." The calumniator might not be conscious of his own hypocrisy; his overweening egotism might make him blind to the fact that he himself was anything more than the very pink of perfection, the ne-plus-ultra of excellence, the very paragon of respectability. Where others can see character-blotches all over him as thick as freckles but a countenance of virtue as fair as the rose-tints on a maiden cheek.

Sometimes this disparity between the outstanding weaknesses of the accuser of his brethren, and the estimate in which he evidently holds himself, is so manifest as to be grotesque and positively amusing. People laugh in their sleeves when he gets to handing out from his judgment-seat his infallible pronouncements upon those the latchet of whose shoes he is not worthy to unloose. How much self-assurance, superciliousness and arro-

gance are contained in his attitude of calling to book everybody but himself and excommunicating them with bell and candle! And yet he seems to have positively no conception of them whatever. Carlyle declared, "The greatest faults, I should say, is to be conscious of none." And, as Shakespeare has it in "Measure for Measure:"

"Go to your bosom;  
Knock there; and ask your heart  
what it doth know."

And again in the same drama:

"The Jury, passing on the prisoner's  
life,  
May, in the sworn twelve, have a  
thief or two  
Guiltier than him they try."

And, still further—

"How would you be,  
If He, which is the top of judgment,  
should  
But judge you as you are? O think  
on that!  
And mercy, then, will breathe within  
your lips  
Like man new made."

This rule of conduct would seem to apply not only to treatment of private individuals, but also to men in public life, contrary to the general impression that the latter are fair game and entitled to no particular consideration as to their feelings or reputation.

Our thoughts were set going on this line by reading once more Browning's celebrated poem, "The Lost Leader," with its rather uncomplimentary references to Wordsworth. We would not, however, bring Browning under such impeachment as to hypocrisy and conceit as is above portrayed. Browning was an avowed out-and-out Liberal. But though, in his early life, Wordsworth was in sympathy with the Radical Party of England and favored their reform movements, in his old age, he, with Southey, Kingsley, and other writers of that time, joined the Conservatives and opposed strongly certain popular reforms.

The poem was written by Browning in 1845, a short time after Wordsworth was made Poet Laureate of England. Some of the language employed in it sounds, at this day, very severe:

"Just for a handful of silver he left  
us,  
Just for a riband to stick in his coat."

"Shakespeare was of us, Milton was  
for us,

Burns, Shelley were with us—they  
watch from their graves!

He alone breaks from the van and  
the freemen—

He alone sinks to the rear and the  
slaves! \* \* \*

"Blot out his name, then, record one  
lost soul more,

One task more declined, one more  
footpath untrod,

One more devil's triumph and sor-  
row for angels,

One wrong more to man, one more  
insult to God."

"In his later years," writes a literary critic, "Browning admitted, with something of shame, that in his hasty youth he did have Wordsworth in mind in this writing, but that he wanted to confess that the poem was in nowise a portrait of the great and venerable personality of Wordsworth."

If such a noble personality as Browning could be thus betrayed, in an unguarded hour, into error, how necessary that more ordinary minds should be strenuously on guard! The only mitigation of his offense that can be offered is that Browning used Wordsworth only as a painter uses a model, and that the sentiments expressed in this and most of his poems should not be regarded as personal and ascribed to the writer, but to imaginary persons whom he is causing to speak—in the case of "The Lost Leader" to a Radical criticising from his viewpoint, and censuring in quite an intolerant manner a person who has changed his convictions—deserted a cause that, to the speaker, is unquestionably a righteous one.

But not many men who refer censoriously and invidiously to others could offer so ingenious an explanation. Consequently it were far better for them to keep their damaging opinions locked up within their own bosoms; or better still, entertain no such opinions at all, but practice St. Paul's program of owing nothing to any man but love—love that "taketh not account of evil," that "believeth all things," "hopeth all things." Let them proceed upon Lincoln's policy of malice towards none and charity for all. Let them disdain to sit in the seat with the scoffers—let them keep their tongues from evil and their lips from speaking guile.—Western Christian Advocate.

## For Old and Young

### THE GIRL TO BE AVOIDED.

She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother. She is the girl who is anxious to have you join a party which is to be "a dead secret," and which because people are very free and easy, makes you uncomfortable, and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine, and you don't know, and possibly she doesn't, that many of the sinners of today committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care for and love your own, to help mother, and to have your pleasures at home and where the home people can see them, is stupid and tiresome, and that spending the afternoon walking up and down the streets looking at the windows and people is "just delightful."

She is the girl that persuades you that slang is witty, that a loud dress that attracts the attention is "stylish," and that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward, visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as a "gay girl." She is very, very much mistaken.

And of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—Ladies' Home Journal.

### THE MAN WITH A JOB.

One of the Chicago daily papers is running a series of articles on the Immigrant. The announcement made by the "Immigrant" is interesting and also furnishes food for reflection. In part it follows:

I am the immigrant.  
Since the dawn of creation my restless feet have beaten new paths across the earth.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with newborn hope.

I approached its gates with great expectation.  
I have shouldered my burden as the American man-of-all work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.  
I build four-fifths of all the furniture.

I make half the collars, cuffs and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.  
I refine nearly nineteen-twentieths of the sugar.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundation of the America of tomorrow.—The Advance.

### A TALK BY THE OLD CLOCK.

You just thought it said, "One, two, three, four;" and you said: "Four o'clock already! I just haven't done anything. I hate that old clock for telling me the time! I've a great mind to stop it!"

But the old clock in the corner had only said, "Tick, tick, tick," until striking-time came, and then it promptly added another hour to four—five!

Then it began to talk. It was a queer old clock, with a dial sort of face, and with the corner of a moon coming up slowly in sight and winking one eye at the girl who complained.

"You said something about the time, my dear—about not having time for things—I think I so understand

you. How can you arrange to get any more? You really have all the time there is. If I were to tell you an untruth, or go wrong, or strike the wrong hour, I don't see how that would help matters—do you? Now I stand here in this corner, and tick and strike day and night, and all I ask is for some one to wind me up once a week, and once a year or so a little cleaning. I couldn't get any more time to save myself, and you know that if I were to make a mistake, you'd be the first to complain and grumble. Now, dear, I want to ask you a few questions. Did you hear mother call you this morning? Yes, you say? And didn't you say the night before, 'Old clock I am going to jump right out of bed in the morning as soon as I hear you strike?' Yes. Well, I struck as loud as I could—you don't deny it—I did my part. What did you do? You had a whole lot of time—what did you do with it?

"Wasted it, you say. It was cold, and you were sleepy. But, my dear child, I don't know how to give you any longer days than twenty-four hours each—unless you go to the planet Jupiter, or some such place; and I fear it would be so cold there that even I, willing as I am to work, could not do it.

"Now, dear, I tell you again, you have all the time there is. You must simply make what time there is on hand answer. I get around to the hours pretty regular, and I cannot do this if I stop, or dawdle, or even run slow.

"Now dear, what did you do after you came from school yesterday? By my face and hands it was a quarter past three; and you told your mother when you left home in the morning you were going to sit down as soon as you got home, and write that composition, which must be ready by tomorrow.

"Yes, you say? Well, you need not answer. I had my eye on you, and you and Mary Smith sat on the steps and looked at the pictures in the magazines until your mother came in.

"Well, that is a part of one day, and every day you simply fool away your time, and then you say you 'hate' me. All I try to do is to keep up with the sun, and I can't lose any time about it, for he's a punctual old fellow, and waits for no one; and if he does any standing still, it's not in our day.

"Now, my dear, I am ashamed to have you talk about me as you do. Depend on it, just as sure as my pendulum goes from east to west, just as sure I am that if you really used the time you would have time to give away.

"Give away, you say? Yes, give away. You said the other day when your mother asked you to do something for your old Aunt Susan, that you hadn't time; you were run to death; you had no time to give old Aunt Susan, and you were really ill-tempered about it—I heard you. And yet you got to school twenty minutes before the hour."

"Ding, ding, ding, ding."—the old clock struck five! and I've been asleep here for an hour, and just must write that composition before bedtime."

And that old clock winked its moon-eye, and said: "I wonder how long she'll remember that lecture?"—Southern Churchman.

Every variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defender on the platform and the press. Every superstition, however grotesque or discredited, has its fanatical partisans and devotees. Moral and intellectual error stalks everywhere around us, now loudly advertising, now gently insinuating itself. Is the religion which our Lord has brought from heaven alone to be without advocates and defenders? Are Christians to be the only people who so weigh and mince their words, who are so fearful of saying too much, and of being too enthusiastic, that they say little or say nothing in their Master's cause?—H. P. Liddon.

For 'tis the mind that makes the body rich.—Shakespeare.

## Better Than Spanking

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



# THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

All communications for this department should be sent to above address.

## WHO EVER HEARD THE LIKE?

In the recent Sunday School and Epworth League Conference of the Dublin District, Central Texas Conference, two hundred and thirty-three out of town delegates were actually registered, and it is always difficult to get everybody to register. This is enough to make even that most wide-awake and hustling presiding elder, Dr. John R. Nelson, sit up and take notice.

## THE TEACHER'S PREPARATION.

The standard established by Sunday School "experts" may sometimes have a tendency to discourage the average Sunday School teacher, who has but little time or opportunity for special preparation. Much of our Sunday School work is being done, and for some time to come must continue to be done, by teachers of this type. But certain kinds of preparation are in reach of every teacher. First, there is prayer. Paul exhorts that "supplications, prayers, intercessions, and giving of thanks be made for all men." This and similar passages certainly encourage the teacher to make his work and scholars subjects of unceasing prayer. No earnest Christian need be discouraged concerning his work so long as there is access to a throne of grace. More Sunday School problems are rightly solved by prayer than by all the devices and methods that were ever invented. And we believe in employing the best methods and reading all the current literature bearing on the Sunday School. But methods of work that are not saturated with prayer and energized by the Holy Spirit are bound to bring disappointment to those who wish for permanent and adequate results. Prayer also enriches the teacher's own spiritual life and thus gives strength and inspiration for the task of teaching.

Again, any teacher can be a constant reader of the Bible. We should, of course, use all accessible helps in the preparation of the lesson. Taken apart from the times and customs under which it was produced many parts of the Bible are a sealed book to the reader. But studying about the Bible cannot bring the benefit that comes of a prayerful reading of the Word itself. Said the Master, "The words that I speak unto you, they are spirit, and they are life." It is dangerous to detach a passage from the rest of the Bible and then try to explain it. The Sunday School teacher needs to be on speaking terms with the whole Bible.

Moreover, any teacher can feel a personal interest in each member of his class. The expression of this interest must be determined by circumstances. The good effect of a cordial greeting, a friendly handshake, a careful inquiry as to one's health and pursuits, are seldom void of good results. The method of the great Teacher was to deal with men, not in mass, but in a very sympathetic and personal way. He not only taught the twelve, who constituted his Bible class, but he had special things to say from time to time to Philip and to Thomas and to Peter and to John. He understood and dealt with each one according to his individual temperament and needs. Here is a lesson for every teacher.

Last of all, and best of all, any teacher can love his work and his pupils. Love defies analysis. But it always has two aspects. It preclaims itself and begets love in its object. Scholars soon ascertain whether their teacher's interest in them is real or only formal. The way to love the scholar is to begin by loving the Christ who died for him. "This commandment have we received of Him, that he that loveth God loves his brother also, that he that loveth his brother loveth himself, and that he that loveth his brother loveth the world." Here is a lesson for every teacher. Last of all, and best of all, any teacher can love his work and his pupils. Love defies analysis. But it always has two aspects. It preclaims itself and begets love in its object. Scholars soon ascertain whether their teacher's interest in them is real or only formal. The way to love the scholar is to begin by loving the Christ who died for him. "This commandment have we received of Him, that he that loveth God loves his brother also, that he that loveth his brother loveth himself, and that he that loveth his brother loveth the world." Here is a lesson for every teacher.

## GOOD CHEER.

A letter, like the one that follows, has a tendency to make the editorial staff of a paper feel like doing their level best. Dear Editor—was just thinking what a fine Sunday School Magazine we have for June when I saw your article on it in the Advocate. However, I do not expect the page written by you. I heartily agree with you as to the plans of raising Sunday School funds for the workers. I like the Sunday School Department in the Advocate. In fact, the whole paper is just what it should be. Did not Dr. Rankin give us a treat in his editorial on "Baptism," and the one on the "Episcopal Church Taking High Ground"? We have a good Sunday School at this place with good teachers and a good superintendent. MRS. CHAS. BOND, Lewisville, Texas.

## THE DUBLIN DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE.

The Dublin District Sunday School and Epworth League Conference convened at the First Methodist Church, Comanche, Texas, on June 10-12 with a very large attendance. The officers present were Rev. M. K. Little, presiding elder; Rev. E. L. Lloyd, President; Mr. R. L. Nance, Superintendent of the Schools; J. O. Oliver, Superintendent of the Leagues; and Mrs. J. E. Hickman, Secretary. The delegates were met at the train and were conveyed to the church in buggies, carriages and autos, where the conference was organized and the work of the conference begun. The devotional exercises were conducted by Rev. W. C. Hillborn, of De Leon, which were very helpful indeed. He proved a master of art in that department of conference work. The welcome address on behalf of the city was made by Mr. J. R. Eanes, President of the Chamber of Commerce. And that on behalf of the Church was made by Mr. O. M. Simmons, Superintendent of the Comanche Sunday School. The response was made by the President in a few very fitting remarks. Then began the work of one of the most elaborate and instructive programs it has ever been our pleasure to see and hear. There were 277 registered delegates, 23 of whom were outside the town of Comanche. These included seventeen pastors, sixteen superintendents, four departmental superintendents, twelve League officers, and a goodly number of League members. The Sunday School and Epworth League Conference were combined in the Comanche Conference and the program covered both the work of the Sunday School and Epworth League, which, as was seen, is both an easy combination of interests and most helpful to all concerned. In the work of this conference special prominence was given to the work of the rural Sunday Schools. This feature was the most interesting of all, and it is very remarkable to note that in the grading of the Sunday Schools of the District, that it was the town of Comanche which made the only rural Sunday School which made the only perfect grade. The three Churches receiving the highest grades were Morton's Chapel, 100; Dublin, 98, and Stephenville, 97, the first being a country school. Another thing worthy of notice was that the four charges which ranked highest in the number of delegates, three were country charges.

Comanche town led with a delegation of forty-two. Banners were given to those schools which ranked highest in the grade of proficiency and it was a rural school which received the first banner (Morton's Chapel), followed by Dublin Stephenville. One unique and most interesting feature was that all the devotional services were conducted by one pastor, Rev. W. C. Hillborn. His devotional talks were very fine indeed. The singing was ably conducted by Rev. M. M. Smith (our Singing Smith) of the Bunyan charge. On Wednesday evening after the regular services at the church the delegates repaired to the courthouse by special invitation, where they were tendered an informal reception by the Comanche Chamber of Commerce. Many good and appropriate speeches were made by members of that organization which were responded to by Mr. J. H. Adams and Rev. E. L. Lloyd. The band furnished most excellent music. Ice cream and cake were served and all reported a good time. The town of Comanche laid itself out in order to entertain the visitors. I am told that that is characteristic of the good people of Comanche, "all of which we steadfastly believe." Another and an entirely new item in the proceedings of this conference was the taking a collection for the Southern Methodist University. Who ever heard of the like in a Sunday School this conference was the taking of a collection was \$1685, in good subscriptions. Who but Brother F. E. Singleton would have ever thought of a collection of this kind on such an occasion as that? A thing of this kind was never done before in the M. E. Church, South, "as we know of." But Singleton is given to tricks like that. There are but few like him, if any. We make special mention of the good work done for this conference by Mr. J. H. Adams, of Fort Worth. He is great. He has both the mental capacity and corporeal weight to hold down most any kind of a conference. His speeches and talks were a hundred per cent paid and enjoyed by his presence and were greatly delighted with his contribution to the success of the conference.

On Thursday afternoon at 4:30 o'clock the conference formed a parade with more than twenty banners flying. The Comanche Band led, followed by the Mayor, the invited speakers and the different Sunday Schools of Comanche, whose number was more than seven hundred. The parades marched around the square, then made a circuit through the residence section and back to the square, where they formed in splendid order and sang "Onward, Christian Soldiers." After being led in prayer by Brother Hillborn, a photographer took a picture of the conference. The conference closed Thursday with a most appropriate address by Mr. Adams, and a few speeches by others. The credit for this great conference is due very largely to the very wise ecclesiastical statesmanship of the presiding elder, Brother Little, and Rev. E. L. Lloyd, the untiring and far-sighted President; Brothers Nance and Oliver. We all tender to Mrs. J. E. Hickman, of Dublin, our most cordial Secretary, our dearest gratitude for her prompt and able and impartial work in that most responsible place. In all, this was the most interesting and profitable Sunday School conference that the writer has ever witnessed. J. F. CLARK.

## WHAT IS THE MATTER WITH BROTHER HIGHTOWER AND THE PRESIDING ELDERS?

In your issue of May 15, Brother Hightower, the Sunday School Editor, had a kind of a crazy quilt article under the rather catchy headlines of "Dangers of the Presiding Eldership." His article opens with this statement: "Notwithstanding the fact that presiding elders tell us the position furnishes a hard life and subjects its occupant to much censure and ingratitude, when the presiding elder habit is once acquired it seems rather hard to shake off. In fact, the disease known as 'elderitis' shows a decided tendency to become chronic. Moreover, notwithstanding the victims of the disease warn other preachers against it there are many among us who would like to know how it makes a preacher feel, one of whom this editor may be." In all of the great businesses of today there are many places to fill, but under each department there is but one there are many places to fill but one man who is competent or the success of that particular department will not materialize. The head of all the departments would not think of putting a man at the head of any of the departments whose competency he had reasons to believe would not enable him to meet the demands that would be made upon him. If he did he would show himself an incompetent. Having found the right man that fills the bill to a nicety he will oftentimes increase his salary, sometimes to fabulous amounts to hold him. There may be men under him who are just as competent but they have not been discovered, and may never be, and as a wise general superintendent he does not propose to let the man, who has been tried and proved himself capable, go to try an inexperienced man, though he might fill the place acceptably. Now if Brother Hightower will stop long enough to seriously think he will understand that presiding elders are subject to appointment just as the rank and file of the itinerant ministry are. A wise superintendent does his best to discover the best man or men for the presiding eldership, and when he has found him he is slow to let him go. Those who diagnose the case as "elderitis" make a serious mistake, and could be arraigned before the courts for malfeasance in practice; it is a clear case of "wisdom" on the part of the general superintendent. So that an attack made on the presid-

ing elders, charging them with "elderitis" is not an attack on them at all, but an attack on the wisdom of the general superintendent. I have known some general superintendents, and heard of others, whose foolish sentimentality that a presiding elder should not hold office longer than four years overbalances better judgment and plays havoc with the interests of the conference over which they presided. Why should it be thought a thing incredible for a preacher who is well equipped for the office of a presiding elder to occupy the position longer than four years any more than it should be thought to be wrong for a preacher, who is capable as a station preacher, or circuit rider to be appointed to either longer than four years? One is just as tenable as the other. If by endowments that God has given a preacher, together with his own acquisitions, he is well fitted to look after the work of a district it would only be the result of a silly, sickly sentimentality that a general superintendent did not keep him in that position. Some preachers are eminently fitted for the details and work of stations, others for the work of the circuits, and others for the work of the district, and blessed is that superintendent who has sufficient knowledge of the men to place them where they are best fitted to serve the Church regardless of the foolish cry of "elderitis!" Not only is the superintendent blessed who is able to do this, but the preachers themselves share in the blessing and the Church is no small beneficiary, the right man in the right place with everything going as merry as wedding bells, superintendent rejoicing, preachers all happy, and the Church more than delighted. I want to whisper this into the ear of the Sunday School Editor, after an observation of many years I have never known an open candidate for the office of presiding elder that ever reached the goal of his ambition. Has not "Gulliver," whom we have known and loved so long, been a standing candidate for the place through the years, but, alas! has never found it only in his imagination. The Bishop found out years ago that "Gulliver" fitted into the work of a station like a kid glove and they have not seen fit to change him from the place where he can serve the Church so well, and who blames them? He has never had a station since I have known him, and that has been for something like thirty years, that he has not succeeded with it, always bringing such things to pass as were needed. Is it not a little surprising that some dreaming sentimentalist has not suggested that preachers who have been so long in station work should be put on circuits or in the eldership for fear that they become like mules on a treadmill, dying with "stationitis"? Did you ever hear of a bookkeeper, a foreman, a chief clerk, or a superintendent holding his position because of his capabilities till he was forced by superannuation to leave his post? "Yes." Well then, where is the folly or the want of wisdom in a presiding elder or station preacher, or circuit rider doing the same thing? Did you ever hear one of the dear brethren accuse another of having the "circuititis"? "No." Why I'll tell you. Because he does not think his fitness runs in that direction, though it may, and he is not longing for an appointment in that direction. After an observation of many years I have deliberately reached the conclusion that this hue and cry against a long term in the presiding eldership grows sometimes out of a spirit of jealousy, which should not be found in the heart and life of any preacher, or out of an empty sentimentality, which consists altogether of froth and foam. I have known some preachers that it would have been a crime against their peculiar talents, the best interests of the Church, and the glory of the Christ for the Bishop to have removed them from the eldership, such was their most excellent adaptability to the work thereof. A man is not responsible for his endowments, but he is responsible for the proper development of them. If God has endowed him for great work of the eldership, then the sin of keeping him out, or putting him out when he is once in, is with the Bishop, or with the croakers and sentimentalist who sway the action of the Bishop. Would it not be the height of folly for some preacher, who imagines that he has in him the elements of a good Sunday School editor to come along and urge the displacement of Brother Hightower who has shown such fitness for his position, simply on the ground that he was afraid that Brother Hightower would grow slick and would thereby become unfit for other duties, when in fact the great duty of his life is the Sunday School work for which he has been prepared by Divine endowments together with his acquired equipment. For one I would never suggest it so long as he, by diligence and study, keeps abreast of the great Sunday

School movement. There are hundreds of preachers who are wholly incapable of filling his place by nature and culture. If we preachers would allow ourselves to understand that God has given different talents to different men, and fitted some for places that we cannot fill to the best interest of the Church, we would make a long stride towards stopping this, to me, a most foolish objection to certain men among us filling the same office for a number of years. Who, that has closely studied the work of the Church, would consider for a moment the removal of W. C. Everett from the management of the Texas Branch of the Church's great publishing interest, or G. C. Rankin from the editorship of the Texas Christian Advocate, or Frank Reedy from the Bursarship of one of our schools, or H. A. Boaz from work in the educational interest of our Church in Texas, or G. S. Slover from the presidency of Clarendon College, or many preachers whom I could mention from the presiding eldership, simply because they have been in such positions a long time? He, who would do so, does not view matters as I do, and does not hold, in my judgment, the interest of the Church above everything else, which, according to my way of thinking and believing, is the right thing for every Methodist preacher to do. Brother Hightower in his next statement says, "Seriously, the chief danger in the position, as it seems to us, lies in the fact that a presiding elder has so much to do in the way of general supervision that he is liable to lose connection with the details of Church work. This is especially true if he continues in this relation for some years. I am not going to insist on Brother Hightower answering my question, but I wish to ask him this: How many times in the last quadrennium have you insisted on your presiding elder going before your Sunday School at the Sunday School hour in a twenty minute talk on an up-to-date Sunday School? How do you know that he is not posted? Is it not a fact that many preachers can tell better what they know about things on their feet before an audience than they can or do tell in a private conversation. I had a presiding elder once, and I listened to him preach from time to time from my pulpit, and heard him talk around my fireside, and in my study I deliberately drew the conclusion that he knew very little about the controverted points of doctrine as held by our Church; in fact I really felt that he was not in it when it came to a comparison between him and myself. But at one of our district gatherings, he was announced to preach on the "Mode and Design of Baptism." After the sermon it was almost universally agreed that he had no superior, and few equals if any in his masterly presentation of that subject. You can not tell how well a person is posted till you give him an opportunity to show that he has not been an idler in informing himself as to the advanced movements of the Church. Of course, he may not have his lesson on the end of his tongue as perfectly as the General or Conference Sunday School Secretary, or even as the Conference Sunday School editor, but he will have it well enough in mind and on tongue to be able to give the Sunday School Superintendent and school to know that he is no novice. But the great work of the presiding elder is to insist that the pastor, who is in daily touch with the Sunday School and the infinite details of the pastorate, does not "lose connection with the details of Church work." He is the important man to keep in touch. If the elder succeeds in keeping him on his job, and from wasting his time in brooding over an imaginary disease which he thinks the other fellow has, the elder will have done well. G. S. WYATT.

## MARRIAGES.

Hawthorne-Smith — At 303 Commerce Street, Fort Worth, Texas, June 8, 1913, Mr. J. T. Hawthorne and Miss Fannie Smith, Rev. Thos. Reece officiating. McLaurin-Morrison. — At the residence of T. G. Banks, in Webberville, Texas, Sunday evening, June 8, 1913, 7:30 p. m., Mr. Cain McLaurin, of Webberville, and Miss Turlie Morrison, an accomplished young lady of Marshall, Texas, Rev. Sam J. Franks officiating. Lorry-Smith. — At the Methodist Church, Alice, Texas, June 12, 1913, Mr. Ed. Lorry, of Galveston, Texas, and Miss Mabel Smith, of Alice, Texas, Rev. C. W. Godwin officiating. Matthews-Jones. — At the residence of the bride's father, Mr. E. P. Jones, June 8, 1913, Mr. O. C. Matthews and Miss Florence Jones, Rev. M. L. Moody officiating. White-Stellbauer. — At the Methodist parsonage in Bromond, Texas, May 15, 1913, at 8:30 p. m., Mr. Frank White and Miss Margie Stellbauer, Rev. John W. Wardlow officiating.

# PUDDINGS



## JELL-O ICE CREAM POWDER

Are the easiest made and most delicious ever served by the finest cooks. Simply stir the powder into milk, boil a few minutes, and it's done. Directions printed on the package. Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. At Grocers', 10 cents a package. Beautiful Recipe Book Free. Address, The Genesee Pure Food Co., Le Roy, N. Y.

## SOME QUESTIONS.

I have recently read with much interest the articles in the Advocate in reference to laymen, which has brought to my mind other questions in regard to Church work and Church affairs, as between officers and members. 1. To what extent should a presiding elder consult with the Official Board and membership of each congregation in reference to a pastor when the time approaches for Annual Conference. 2. If you say that they should counsel about the matter which would be the proper way to approach the question. Should the people go to the presiding elder and express their wishes, or should he first ask them something about their opinion as to what should be done for the ensuing year? 3. To what extent is an agreement usually made and understood as to who will be the pastor before conference meets with such charges as Cleburne, Cisco, Vernon or Clarendon. 4. Would it be more satisfactory and better for the cause if pastors would consult the membership before making nominations at Quarterly Conference for stewards, Sunday School superintendents, trustees, delegates to District Conference, etc., or to use his own judgment and authority as it is usually practiced. 5. If a presiding elder realizes, or it is in anyway made known to him towards the close of the year, that it will be a hardship from a financial standpoint or on account of children in school or from some other cause for a preacher to move, and at the same time it is made known to him from any other cause that the membership is not satisfied with the preacher's work, what should he recommend to be done in the Cabinet? 6. If a preacher is sent to a place where he is not acceptable to a goodly number of the membership what action should they take, if any, to let their objection be known. These questions are asked by one who has served as a steward for twenty-five years and for forty years been a Methodist. J. W. BEVERLY, Crowell, Texas.

## BANISHED

### Coffee Finally Had to Go.

The way some persons cling to coffee, even after they know it is doing them harm, is a puzzler. Put it in an easy matter to give it up for good, when Postum is properly made and used instead. A girl writes: "Mother had been suffering with nervous headaches for seven weary years, but kept on drinking coffee." "One day I asked her why she did not give up coffee, as a cousin of mine had done who had taken to Postum. But mother was such a slave to coffee she thought it would be terrible to give it up." "Finally, one day, she made the change to Postum, and quickly her headaches disappeared. One morning while she was drinking Postum so freely and with such relish, I asked for a taste." "That started me on Postum and I now drink it more freely than I did coffee, which never comes into our house now." Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville." Postum comes in two forms. Regular Postum (must be boiled.) Instant Postum doesn't require boiling, but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons. A big cup requires more and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream. Experiment until you know the amount that pleases your palate and have it served that way in the future. "There's a Reason" for Postum. (Advertisement)





G. C. RANKIN, D. D. .... Editor

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### OUR CONFERENCES

Bishop Atkins.  
New Mexico, Albuquerque, N. M. .... Oct. 15  
West Texas, San Antonio. .... Oct. 22  
Central Texas, Temple. .... Nov. 12  
Northwest Texas, Vernon. .... Nov. 19

Bishop Mouzon.  
Texas, Nacogdoches. .... Nov. 26  
North Texas, Clarksville. .... Dec. 3

Bishop Kilgo.  
German Mission, Castell. .... Oct. 16

### PERSONALS

Rev. C. W. Glanville, of Sulphur Bluff, was a very pleasant visitor to this office the past week.

Master Stewart, the little son of Rev. and Mrs. D. H. Hotchkiss, of Crockett, was recently operated on for appendicitis, and we are glad to report that he is rapidly recovering.

We enjoyed a brotherly visit from Dr. J. E. Harrison, of San Antonio, this week. He was in attendance upon the meeting of the Commissioners of Education and did not fail to report at this office. He is one of our really live men in educational work and his influence is strong and abiding.

Rev. R. C. Hicks, of the Sulphur Springs District, was a pleasant visitor to this office last week. He brought a good report from his field. His good wife who was ill sometime back, and went to Austin for treatment, is now fully recovered, we are glad to say.

Our old friend and brother, Harry Ables, of Terrell, has been appointed postmaster of that city by President Wilson, and a better appointment could not have been made. He is a fine citizen, a splendid Christian gentleman and a worthy official in our Church. We congratulate Terrell on the appointment of such a man to that responsible position.

We regret to learn of the serious illness of Rev. I. Z. T. Morris, the veteran friend of homeless children in Texas. He was in Galveston for a few days last week, and was attacked with an ugly case of appendicitis and an operation may be necessary. We hope to hear of favorable results at an early day. No man has a larger circle of friends in Texas than Brother Morris, and they will remember him in their sympathies and prayers.

We have 100 per cent of official roll already on your list of subscribers. Kindly say to the brethren of the "weaker" charges in the district that we will be glad to help them bring up their list by contributions, etc.  
WALLACE CRUTCHFIELD,  
Ozona, Texas.

## JUST ONE THING BEFORE ANOTHER

The splendid achievement of our five Commissioners is an epoch in the great educational movement of the Church, and we give to them their due mead of praise. But their work is only preliminary, as great as we acknowledge it be. They will doubtless have a few weeks of respite and then pitch in again. By fall they will have a continuous plan outlined and set themselves to the task of even larger things in their line. How would it do in the meantime for them, after a few weeks of rest, to turn themselves into evangelists and hold special revival services all over Texas, taking such contributions for education as will come handy? This will keep them in touch with the spiritual work of the Church, refresh their own experiences, and make them as truly useful in this line as in the financial. Men who have shown themselves equal to such great responsibilities, can do wonders in revivals with the same tact, devotion and persistence.

This week's Advocate gives an extended statement concerning the so-called gift of Mr. Carnegie to the medical department of the Vanderbilt University, and our people will do well to read it. We take it bodily from the Nashville Christian Advocate. It ought to have come to us last week and then it would have appeared in last issue, but we had to wait for it to appear in the Central Organ before we could obtain a copy of it. The hand of Chancellor Kirkland is laid bare in the transaction, and if any one has ever had any doubt as to his purpose in the premise from the beginning, that doubt will be wonderfully weakened by a close reading of this matter. It looks almost like a conspiracy to turn the Vanderbilt over to "big wealth," and leave the Church shivering in the cold.

The Austin Statesman has been running continuous editorials on "What Austin Needs," and it enumerates a number of things sadly lacking, in the esteem of the Statesman, to make Austin grow and prosper. In our humble judgment the Statesman has omitted to mention the greatest need of Austin, and that is a wide-awake and up-to-date daily whose editorial tone is in sympathy with high moral ideals. If the average citizen had to make up his judgment of Austin's better side from the columns of the Statesman, the Capital City would fall far below its actual status; but fortunately, Austin is a very worthy place, despite the above drawback.

Col. Green of Tyler, and Col. Lowery of Honey Grove, gave to the Press Association of Dallas County, recently, two hours of real enjoyment. They were invited to discuss the relative merits, as a human food, of "Potlicker," and "Buttermilk." Col. Green took the former, and Col. Lowery the latter in the joint debate. We have never heard two speeches more replete with genuine humor, wit, repartee and eloquence. They kept the banquet gathering in an uproar from the opening to the close of the entertainment. The speech of Col. Lowery is without an equal of its kind in the annals of press polemics. It is worthy of a permanent place in the pages of the Texas classics. And Col. Green was not far behind. The best of all is in the fact that the whole affair was on a high moral plane, with "potlicker," "buttermilk," coffee and grape juice as the only beverages.

A man by the name of McNab, United States District Attorney in California, tried, recently, to throw the Wilson administration into a sensation. There were two prominent cases in the United States Courts out that way, one especially involving a prominent man in a White Slave charge, and McNab wanted them pressed at once to trial, but under a misapprehension, the Attorney General at Washington ordered them continued

until autumn. This fired McNab and as his time is almost up anyway, he thought he would take advantage of his opportunity and put himself before the public and at the same time throw some sort of discredit on the Administration. But Wilson was equal to the emergency. He possessed himself of the facts, reversed the Attorney General's ruling, accepted McNab's resignation, appointed a new attorney and ordered him to proceed at once with the cases. That ended the sensation.

Epworth-by-the-Sea is making great preparation for the approaching entertainment. The camps have been renovated, the hotel facilities improved and grounds put in order. If Methodist young people, and older ones, too, want a ten days of good outing, they ought to make their arrangements to go to Epworth-by-the-Sea. And this time it will be a Texas affair very largely. But few invited members of the program are to come from the outside. And while it is not our province to help make the program, we here and now say on our own responsibility that if there is a vacancy yet to fill, the committee ought to put on it Rev. J. W. Hunt, of Snyder, Texas. For original wit and humor, homely philosophy, for sparkling genius, for side-splitting entertainment, and wholesome instruction, we doubt if he has a superior in Texas. And yet, Texas is almost oblivious to the fact that she contains this diamond in the Northwest Texas Conference. But he is there and we vouch for him, without his knowledge or consent.

In one of our northern cities, the other day, a gathering had a dancing contest and the one holding the floor longest was to win a prize. A married woman kept her feet going for something over four hours without stopping, and she was the victor. But the next day her funeral services were observed. There was no dancing at the latter occasion. It was a solemn and a stately affair. She danced herself to death and got her name in the papers, but her exhausted body found permanent rest in a grave. "What fools we mortals be."

Many of the preachers are entering the one hundred per cent class in putting the Advocate into the homes of all their official members. Never in the progress of Texas Methodism have as many officials been receiving the Advocate into their homes as now. This will stimulate interest in every department of Church work, for when our leading laymen inform themselves of the needs of the Church and catch the spirit of our great Connectionalism then they will become leaders in deed and in truth. The effect will filter through them and on to the membership, and a general quickening of Church interest will be the result. The preacher who sows down his charge with the Advocate is sowing the seeds of an abundant harvest. The reaping will not only come now, but come more luxuriantly later on.

Col. Milner, of the A. & M. College, has been forced out of its presidency. He tried to keep the College out of politics, but a State school out of politics in these days is like a fish out of water. So Col. Milner has tendered his resignation, and we presume he has taken this stand in preference to being put out. Politics is the bane of the A. & M. College, and now a great many people think that the amendment to be voted on the 19th instant has in view the absorption of the A. & M. into the State University. This is what the friends of this time-honored institution fear. But if the A. & M. is to remain a College where it is, it is also given out that the Governor has a friend, a politician, staked out far away from home at the present time, for the Presidency of the institution. It is a great pity that

the people have to pay taxes for our public institutions in order to prepare places for politicians. In the meantime, let the Church take care of its own schools, and let Methodists patronize them.

During the heated term it is an easy matter for the stewards to get sleepy and want to take a rest. At this period the finances usually run low and those whose business it is to look after them, excuse themselves with the reflection that times will be easier in the fall when the crops begin to come in, and then the money will be forthcoming. Would it not be better for the stewards to keep an eye on their people, put before them the fact that the preacher has to pay his bills in hot weather just the same as in the autumn? Now is the time when the pastor ought to prod his financiers a little lest they forget, lest they forget.

### HILLSBORO DISTRICT CONFERENCE.

Last week it was my pleasure and privilege to attend the Hillsboro District Conference. Penelope is situated on the Fort Worth branch of the I. & G. N. Railroad, twenty miles this side of Waco. Rev. Dr. Boaz was my traveling companion and associate. Rev. Horace Bishop, D. D., is the presiding elder and he is in his third year, if I mistake not. For many years he has filled the office alternately, and he has been one of the most faithful men in that and in all lines of work in Texas. He has been in the harness a long, long time, but his eye is not dimmed, neither is his natural strength abated. He is as efficient today as he ever was in his life, with the advantage of a ripened experience to his present credit. He knows the Scriptures, he knows Methodist doctrine and polity, and he understands the practical workings of our Church machinery. His whole life has been devoted to this one work of doing his duty as a Methodist preacher in whatever field the Church has assigned him. And when the final history of Texas Methodism is written, the faithful work of Horace Bishop will fill several chapters of the record.

Rev. J. R. Kidwell is the strong and robust pastor. He has several other appointments in his charge and he is a prodigious worker, full of energy and enterprise; and his people testify that he is not only a good pastor and builder, but a fine preacher also. He is young and promising. He and his people gave to the Conference members and visitors a whole-souled welcome. The comfort of all was looked after and the hospitality of the people was abounding. Brother Thomas Callaway had charge of looking after the needs of the delegates, and right well did he do his work. He has been a subscriber to the Advocate from the time the memory of man runneth not back to the contrary, and he is a veteran in the Church.

The Conference organized Friday morning, with Brother Reagor as Secretary. He lives in Penelope, and is a nephew of the late Brother Wray, long a member of the Conference. I will depend upon him for a copy of the proceedings. There was a fine representation from the district, especially the laity. Most all the preachers were present. There must have been sixty to seventy-five laymen there from first to last. And they were a substantial body of men. This is one of the new districts of that conference, but it is well organized and well manned with efficient and progressive preachers. The reports were exceptionally good and gave promise of large things by the close of the year. There is a good deal of Church enterprise in the territory. At Hillsboro, Rev. Jno. R. Morris reported a splendid Church edifice in process of erection. It will occupy a new location and it will be a splendid achievement for our cause in that goodly city. At Penelope they have just finished a

Church property valued at \$6,000.00 and it is a thing of beauty. They still owe a small debt on it, but this they will handle with ease. Good meetings have been held in most of the charges, and the ingathering will show up well. The finances of the district are well to the front, and the preachers are greatly encouraged. Several young men were licensed to preach, and a good band of local preachers are doing good work in connection with the pastors. The Advocate is being looked after by the preachers, and they promised even better things for the conference organ. Dr. Boaz preached an admirable sermon at 11 o'clock Friday, and presented the cause of Southern Methodist University in the afternoon. He received \$1,040.00, though most of those present were contributors already. At night I preached to a good congregation. Thursday night Rev. J. W. Head delivered the opening sermon and it was good to the use of edifying. It pitched the Conference proceedings upon a high spiritual key and was helpful to all. Rev. C. W. Macune and this writer were pleasantly entertained at the good home of Brother and Sister George Neese. Saturday morning Rev. J. R. Morris was to preach, but I had to leave before the hour for service. G. C. R.

### BISHOP HOSS MAKES SLIGHT CORRECTION.

I have read with much interest Bro. Everett's long and excellent letter in the Advocate of this date. He will pardon me for saying, however, that at one point he makes a slip. The county of his birth was not named for Willie (pronounced Wiley) Blount; and Willie Blount was not the first, but fourth Governor of Tennessee, coming after John Sevier, Archibald Roane and Joseph McMinn. His term of office covered the whole period of the war of 1812, and he was largely responsible for raising the men and the means that sent Old Hickory to Horse Shoe Bend and New Orleans.

The County of Blount really got its name from Wm. Blount, an elder half-brother of Willie. He was never Governor of Tennessee; but from 1790 to 1796 he was Governor, under appointment of President Washington of the territory which afterwards became the State of Tennessee, but which was then known as "The Territory of the United States Southwest of the Ohio River." Maryville, the county seat of Blount County, was named for his wife, whose maiden name was Mary Grainger. The County of Grainger was also named for her. As far as I am aware, no other woman has ever been so honored in Tennessee or in the United States.

When Tennessee was admitted to the Union in 1789, Wm. Blount was elected, with Wm. Cocke as his colleague, to the United States Senate, but was expelled from that body the following year on the charge that he had conspired to set on foot a hostile military expedition against the Spanish colonies of Florida and Louisiana, for the purpose of wresting them from his Catholic Majesty, the King of Spain, and passing them over to England. After his expulsion articles of impeachment were presented against him. The Sergeant-at-Arms of the Senate was sent to Knoxville to arrest him, but found it impossible to execute his mission. Everybody treated the official with great courtesy, including Blount himself. All the same he was quietly informed that Blount could not be arrested in Tennessee, and was escorted some miles on his return to the Capital by a committee of leading citizens. Federal power was not quite so great then as now.

At that time General James White, the founder of Knoxville, the father of Hugh Lawson White and the great-grandfather of Hobson, was Speaker of the State Senate. He promptly resigned his seat and Blount was chosen in his place. No other man in the State, save only John Sevier, had his popularity. He was courtly and gracious in his manners, and rarely ever lost a friend. The two brothers were the only real cavaliers in our Tennessee history. Their grandfather was a follower of King Charles, and, after the execution of that unfortunate monarch, came to North Carolina. Mrs. Blount is buried in the old graveyard of the First Presbyterian Church at Knoxville. Many of his descendants are still found in and about that city, among them your good friend and mine, Mr. Ed. Ault. Pardon this scrap of history. It just wrote itself.  
Fraternally,  
E. E. HOSS.  
Muskogee, Okla., June 27, 1913.



CONTINUED FROM PAGE ONE

After a patient hearing before one of the ablest judges in the State of Tennessee, the contention of the Church was thoroughly established and the claim of the Board of Trustees to control the institution and to perpetuate themselves in office was literally swept from legal existence. No decision in any court of justice was ever more sweeping and complete in its conclusions. The majority of the Board did not content themselves with this decision, but took an appeal from it to the Supreme Court of the State, and that appeal is now pending. It will not be heard and acted upon for some months yet to come.

Now it seems that Chancellor Kirkland could not wait for the higher courts to give final settlement to the question; but he rushed in, wrote an appealing, not to say pleading letter, to Mr. Carnegie, to come to the relief of the Medical Department of the school by giving to it a large sum of money, and he indicated a plan that would enable Mr. Carnegie to accede to the request without, in any way, compromising his well-known hostility to aiding denominational schools. And the familiarity with which Chancellor Kirkland wrote to Mr. Carnegie on this question strongly indicates that he knew exactly what he was doing and was apparently aware, in advance, of the action of Mr. Carnegie would take. Mr. Carnegie indicates as much in his adroit letter of reply. The two men evidently under-

stood each other thoroughly. In our judgment, therefore, the two letters only in part reveal what has been understood between them for some time. That Chancellor Kirkland and Mr. Carnegie have had an understanding dating back for some years is one of the reasonable inferences from this recent transaction. And right at the time when in public sentiment this so-called gift of Mr. Carnegie could be used to prejudice the decision now pending in the Tennessee courts, this gift is suddenly sprung upon the Board and through them upon the public. And Mr. Carnegie makes it clear that if the courts act adversely to the Board, then the great bulk of his donation is null and void. If, on the contrary, the contention of the Board is sustained, then Mr. Carnegie will apply the remainder of this million to the uses of the institution, and we are left to infer that he will even go further and see to it that Vanderbilt is made the great institution of the South. He does not say this in so many words, neither does the learned Chancellor of Vanderbilt; but it is made quite apparent when we read between the lines of their carefully guarded correspondence. Now, Mr. Court, do your duty by the Board and put Vanderbilt high up in Mr. Carnegie's esteem so that henceforth it can become the beneficiary of his millions. But turn the Board down, and Mr. Carnegie will turn Vanderbilt down!

But this is not the most regrettable feature in this affair. It seems from reading

the "conditions" prescribed by Mr. Carnegie and accepted by a majority of the Board, his gift is no gift at all; but it is a proposition from the Chancellor and the donor to absolutely take the Medical Department of Vanderbilt over and invest its control, if not its ownership, in an independent "Governing Board," named by Mr. Carnegie, and thereby remove that department from any possible control by the Church. It is a proposition from Mr. Carnegie to the Church, through the Board, to surrender all its rights in the Medical Department and retire from all possible connection with it. He is kind enough to say, in substance if not in so many words, that he has no confidence in the ability of the Church to conduct any sort of a university successfully; that the Church is too sectarian for the broader work of education. And it is easy to read between the lines of his part of the published correspondence that this effort to dislodge the Medical Department from all Church connection is to be but the entering wedge with which he will carry out his full program and wrench the whole Vanderbilt plant from all and any Church influence and control.

It is not a matter of surprise, therefore, that four members of the Board, in harmony with Church, entered their vigorous protest against the Board acceding to Mr. Carnegie's proposition. They did the wise thing as men holding in trust the property of the Church. And it was

eminently wise and proper for the College of Bishops to exercise their official veto to the contract entered into between Mr. Carnegie and the majority of the Board and to send out a statement of their reason for their action to the Church. And there can be but little question in law but that the action of the Board taken during the pendency of the suit in court will render all such action invalid, and more particularly so should the court sustain the verdict of the lower tribunal. Both the protest of the minority of the Board and the official deliverance of the Bishop are couched in dignified and respectful terms. They cast no personal reflection upon Mr. Carnegie, or upon the majority of the Board; but they do state plainly and wisely the position of the Church on the subject. They concede to Mr. Carnegie his right to do what he pleases with his money; but they repudiate his effort to take from the Church their institution. And they repudiate the right of the majority of the Board to alienate the property of the Church for the sake of Mr. Carnegie's gift, and they point out very clearly the illegality of their action. Their contention is strengthened by the fact that the entire College of Bishops is harmonious and without a dissenting voice in their official deliverance. Having said this much, we will bide our time until the Supreme Court of Tennessee gives permanent settlement to the questions at issue.

OUR SUMMER SCHOOL OF THEOLOGY.

By Rev. J. W. Hill.

The session of our Summer School of Theology, which closed the 25th day of June, in this good year of our Lord 1913, was generally considered by those in attendance to be the best from every standpoint in the history of the institution. The attendance was larger and represented a greater area of territory, and the most superficial observer who has attended from year to year could not fail to note an improvement in the personnel. The most encouraging feature, in my judgment, is the growing interest and increased attendance of our presiding elders. The "Beloved," however some people are inclined to underrate him, is one of the chief factors in our ecclesiastical machinery and possesses almost unlimited power to influence his district for better or for worse. A lazy, indolent presiding elder who regards his official duty as summed up in a quarterly enquiry concerning "Question 8," and who, instead of "traveling through his district to oversee the spiritual and temporal affairs of the Church," employs his time at the district parsonage expending his physical and mental energy upon the wool-gathering and nerve-racking problems of chess and croquet, is not likely to take any interest in the Summer School of Theology or any other institution that involves any considerable outlay of intellectual or spiritual effort. Such a man reads few, if any, new books, and considers it quite unnecessary to undertake the construction of any new sermons. He generally relies upon the expediency of getting "soap" enough from one of his preachers to lather the congregation of another. Fact is, he's just a figurehead—a notch on the stick—a nought with the rim torn off, as it were—the little end of nothing, sharpened. His tribe, I am happy to say, is fast following the bison and the buffalo to the land of oblivion. He is being succeeded by a live, well-equipped, broad-visioned man, whose potent personality impresses itself upon his preachers and people, and who feels that the smallest local interest in the remotest corner of his district is worthy of his most careful and prayerful consideration. Such a man magnifies the office of presiding elder and his influence is of far-reaching consequences and limitless helpfulness.

But what has all this to do with the Summer School of Theology? Just a great big lot. I believe that it is in the power of every presiding elder in Texas to enable every preacher, traveling and local, in his district, to attend every session of that school—bodily infirmities and unavoidable accidents furnishing the only impediments. Not only so, but a large number of laymen might also be influenced to attend; and now that the "Laymen's Move-

ment" and "Personal Evangelism" are coming more and more to the fore, there is no agency of which I know anything better calculated to increase enthusiasm and efficiency upon our lay people than our Summer School of Theology at Georgetown.

Take, for instance, the intellectual and spiritual menu served up during the session just closed. There was Dr. Brown of the Union Theological Seminary of New York, whose discourses in the domain of Biblical and practical theology were so delivered as to appeal to the merest tyro, and yet so strong and thoughtful as to please and edify the soundest and maturest theological student. It is a little "funny," however, to note that all those Eastern theologians persist in calling attention to the "New Theology" and what it teaches, when, as a matter of fact, before an audience of Methodist preachers the said theology is as old as Wesley. One is haunted by the suspicion constantly that these gentlemen are belated Calvinists who are just now getting a glimpse of the Armenian view, and innocently suppose that they are pioneers and apostles of advanced thought. The North and East from the beginning have been dominated by Calvinistic theology, and intelligent people waking up to the unscriptural tenets of that system are chasing out in every direction, some accepting Theosophy, others Christian Science or some other fad, while a few earnest souls with the consciousness of a personal salvation have found their spiritual affinity in Wesleyan Arminianism. Such new converts to the doctrines which Methodists have always preached, in the zeal and eagerness characteristic of discoverers, have probed to the bottom the subjects they have studied and become very helpful, therefore, as teachers in our theological schools.

As a quickener to the mind and a stimulus to devotion, the lectures of Bishop Lambuth on "The Inefficiency of Alien Religions" and "The Efficiency of the Christian Religion," and his account of his African trip, stand without parallel in the whole catalogue of lectures delivered before this school. His difficulties, sufferings and achievements under what was unquestionably Providential guidance, were truly apostolic and demonstrated with convincing power that the old-time fire still burns, not only in the heart of the missionary, but in the hearts of those also who hear, receive and appropriate his message. I know a little church history, and I know of nothing in the annals of the Christian Church, from the journeys of Saint Paul to that of this, our consecrated Methodist Pathfinder, that exceeds the latter in singular devotion to an apostolic purpose and the abundant supply of prevenient grace. As we listened to this consecrated man, frail in body though he is, but clear in mind and with heart

on fire, our spirits were caught up into higher altitudes—far above "this dim spot of smoke and dirt which men call earth"—and we felt that no sacrifice was too great to assist in the success of an enterprise so manifestly bearing the approval of the great Head of the Church. If I am so fortunate as to be finally saved, I expect to find Saul of Tarsus and Walter Lambuth walking arm in arm along the banks of the beautiful River of Life.

Dr. E. B. Chappell, editor of our Sunday School publications, delivered the third series of general lectures on the purpose, equipment and methods of the Church. To those who have heard him it is needless to say that he was clear as a crystal. He pointed out with convincing argument and copious illustration the incontrovertible but little understood fact that the future of the Church was bound up with the education of the children. Especially is this true in so-called Christendom. The mature adult in most cases has become crystallized, both in thought and practice. The conversion of such is becoming less and less frequent. The great multitudes of those who are being brought into fellowship with Christ and the Church are in some stage of adolescence. The corollary to all of this is the essential and necessary place of the Sunday School among the several agencies of our evangelistic propaganda; and it is but one step from this thought to that of the supreme importance of equipment in order to attain to the best possible results in this field. Chappell is a strong thinker, a keen observer, and is rich in a vocabulary of the choicest English. His lectures stimulated everyone who heard him with an increased desire for a more efficient service in this most promising field of religious endeavor.

Rev. F. S. Onderdonk, well known throughout the Church as one of the most able and successful apostles of Methodism in Mexico, having escaped from that wrangling republic in the observation department of a rented handcar, turned up at Georgetown in time to deliver us three splendid lectures upon Mexico and the Mexicans. "Old Donk," as he is affectionately called by his most familiar friends, is four-square on every proposition that confronts a Methodist preacher. He is physically and intellectually strong and is thoroughly consecrated to the work to which the Lord and the Church have called him. He possesses a powerful and pleasing personality, and it is both edifying and delightful to hear him on any subject he undertakes to discuss.

Rev. A. J. Weeks, pursuant to prior appointment, delivered a series of lectures upon "The Country Church." It goes without saying to all who know anything about Brother Weeks that as an entertainer he struck twelve

every time he came on to be heard. But he not only entertained his audience, but instructed and inspired them. As Assistant Secretary of Home Missions for the past two or three years, to say nothing of his experience as a former pastor in the country himself, he was in a position to study the subject in hand from an unusual number of angles; and it was the verdict of all who heard him that he had made the very best of his opportunities. Among the several conclusions reached in discussing remedies for the present situation, he pointed out the imperative need of congregational and Sunday School equipment. The Church as a social center in the ante-city, ante-railroad days must still be forced to hold that place. It must be a pleasant and delightful rallying point for all classes of our people. Added to this, emphasis must be placed upon common school equipment, so that the rush to the towns for the advantage of church and school facilities may reasonably be estopped. Space forbids anything further to be said about these lectures, but that Brother Weeks made good beyond the expectation of his most ardent admirers was the general verdict of all who heard him.

The Postgraduate Department had the largest attendance in its history. Standing room was at a premium. Kilgore, Boggs and Andrews all made good. The writer, as history lecturer, did the best he could. This department next year will be compelled to have new and larger quarters. Let the faculty of Southwestern University take due notice and govern themselves accordingly.

There was a large concourse of undergraduates and, with the exception of two or three, all the instructors were present. Nearly all the boys, as I understand it, "got by." It was a strenuous time from start to finish

for all, both teachers and pupils. I do not know just exactly what to suggest, but this strenuousness in some way ought to be modified. There ought to be longer periods between lectures, and more time should be given to the deliberations of the "Bonehead Society," the "Sacred Animals," and for the kangaroo courts, "Judge" Smith, "Perpetual Grand Snark" Alderson and "Reptile" Spragins should take this matter up with the University authorities. The entertainment at the Annex and Mood Hall was all that could be desired. Nice cool rooms, good beds and an abundance of well-prepared food—these things ought to satisfy most anybody. If the school continues to increase as it has during the past two or three sessions, I do not know what the newcomers are going to do. All the citizens of the town will have to open up their doors, or the faculty will have to provide cots, placed out on the campus. There is a head-on collision coming against a situation which is likely to bump us, unless somebody throws the switch. As far as the writer is concerned, he is snugly ensconced in Room 29 at the Annex. During the recent session his roommate was Dr. Jas. Kilgore, a learned and pleasant companion. In the language of the old song,

"We met, we loved, we parted,  
But we hope to meet again."

At a meeting of the faculty of the Summer School of Theology this writer was appointed to write up the session for the Texas Christian Advocate and was directed to insert the following paper prepared by Dr. W. L. Andrews and unanimously adopted by all the instructors present:

Resolutions of Thanks.

To the faculty of Southwestern University; Whereas, The Southwestern University has enjoyed a

Continued on Page 13



The above is a cut of the church and parsonage at Penelope. Both buildings are new. The Church has just been finished and it and the lot are valued at \$6000. The situation is a fine one and our people have shown liberality of spirit in its completion. It is modern and well adapted to purposes of worship. The parsonage is a beautiful cottage building on the same lot adjoining the church. It makes a delightful home for the pastor and his family. Rev. J. R. Kidwell is the pastor and he is wonderfully adapted to the needs of his charge.



# Epworth League Department

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Dallas, Texas.

Address all communications intended for this department to the League Editor.

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Next Place of Meeting—Greenville, June, 1914.

### CORRESPONDING SECRETARIES

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:  
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**TEXAS STATE EPWORTH LEAGUE ENCAMPMENT, EPWORTH-BY-THE-SEA, CORPUS CHRISTI, AUG. 6-17, 1913.**

### DALLAS UNION PICNIC.

On Friday evening, June 20, the regular date for the monthly meeting of the Dallas City Epworth League Union, a picnic was held at Glendale Park on the Dallas-Waxahachie Interurban, about five miles out from Dallas. The attendance reached five hundred. This is a very noble statement of a very auspicious affair. In the first instance it was accomplished in the face of very threatening weather, with rain actually falling in Dallas at the time set for the departure of the special cars, and many uncertainties as to the actual condition of the grounds. It seems, however, that Dallas Leaguers stand the rain test splendidly, for, like the occasion of the Coliseum meeting, the downpour of water did not dampen the ardor of their spirits, and when the conductor yelled, "All aboard!" the Leaguers quickly filled the cars and were off. A bountiful repast of edibles, usual to picnics, including fried chicken and cake, was spread soon after the arrival of the delegations, and this was followed by a more or less informal program arranged for the occasion. The usual count-on attendance was had and Oak Cliff League, of Oak Cliff, captured the silver loving cup.

At 9:30 a. m. the first break in the crowd occurred, when a car loaded to full capacity returned to the city. From this time until shortly after 10 o'clock, as rapidly as the cars could move, the Leaguers departed until all had returned home. The occasion was undoubtedly one of the most successful in the history of the union. President J. A. Rogers acted as master of ceremonies.

A more detailed report of the affair is given elsewhere in this issue. G. W. T.

### DALLAS LEAGUE NOTES.

The Dallas City Epworth League Union has inaugurated a monthly bulletin, styled "Epworth Doins." B. A. Phillips is editor, H. M. Faust, advertising manager and J. B. Davis, press reporter. The sheet is four pages, six inches in size and contains items of interest touching local affairs. We quote from the first issue the following statement of purpose, viz.:

"In presenting this little publication we do so with the hope that it will become the servant of the members of the Dallas City Epworth League Union in bringing them closer together, and in harmonizing and unifying the efforts of our organization. There are Leaguers in our Union which have attained a very high degree of efficiency in their work and they should be willing and anxious to give to all the other Leaguers the benefit of their experience, and explain thoroughly the methods which have brought them such good results; because there are probably some Leaguers in our Union which have not yet attained such a high degree of efficiency, and they are watching every day for someone to bring to them a better method than their present one.

Through the various committees of the Union and through the columns of "Epworth Doins," these unifying efforts can be most successfully applied, and we now extend to every League in the city an earnest invitation to send to us, at any time, any worthy Epworth League news or methods, that we may help disseminate them among the Leaguers of the Union."

### NOTES.

The following notes, taken from the initial issue, are of general interest. We congratulate the Union on this progressive move and predict for "Epworth Doins" a wide and useful career:

Mr. F. G. Tongue, President of Ervay Street League, left Wednesday evening for a six weeks' trip through old Mexico. We shall all miss Mr. Tongue very much, especially in Ervay Street League. Last Tuesday evening, at a monthly business meeting, seven new members were received into this League. A great social feature of the meeting was the rendition of "The Old District School." Ervay Street League is a "live wire." Moral—Go ye and do likewise.

Arrangements are now being made for the meeting of the Dallas District League Conference

which will be held on September 5, 6 and 7. Let every League be ready to attend.

Sunday, June 8, Grace Church Leaguers, under the leadership of Miss Evelyn Wynn, took charge of the City League Union regular monthly service at the City Hospital. Miss Wynn reports that no other Society is doing work there now, and that the Matron in Charge would be glad if some one would come every Sunday afternoon. Leaguers, this is a fine opportunity for the Second Departments.

J. Barney Davis, our Press Reporter, did not quite get married at Paris during the North Texas League Conference, but we are not so sure about Roscoe Golden and Walter M. Van Nort.

Without a doubt, the most noticeable feature of the North Texas League Conference recently held at Paris was the spirit of missionary activity which one encountered at every turn. And especially to be commended was the large subscription of something near two hundred dollars made by North Texas Leaguers to the Ruby Kendrick Memorial Fund. Special mention should be made of the \$1000 subscription made to this fund by the Leaguers of our own Trinity Church.

### LEAGUE PICNIC.

At the great Epworth League Banquet given during the recent visit of the General Boards in Dallas, a member of the General Epworth League Board, in the course of his remarks, said that it evidently takes something more than a downpour of rain to dampen the ardor of Dallas Epworth Leaguers when they undertake to have a picnic. He was referring to a picnic meeting held May 4, when over a thousand Epworth Leaguers participated in a great demonstration at the Coliseum, despite a torrential downpour of rain. This picnic was further substantiated on Friday evening, June 20, when between six and eight hundred Epworth Leaguers braved the lowering clouds and drizzling rain to attend the City League Union picnic at Glendale Park, a few miles out of Dallas. We are not sure whether it was the weatherproof enthusiasm of the Leaguers or the widely heralded fact that fried chicken and ice cream were on the menu that contributed toward the excellent attendance. At any rate seven special interurban cars, loaded to the steepest, carried a mighty hazy crowd of Epworthians who were entirely oblivious of the dripping rain. We do not recollect anything that was lacking in the picnic, in either variety or abundance. Each of the League Chapters in the Union was assigned a certain part of the menu. The following is the menu as served, viz.:

### Menu.

Fried Chicken, a la Grace, German pickles, "One of Noah's Sons" from Ervay Street, Oak Cliff Sandwiches, Potatoes au Forest, Salad, Trinity Dressing, First Church Ice Cream, Tyler Cakes, "The Gods" served after supper by Tabernacle, Cole Avenue and St. John Leagues.

Following lunch a short business session was held before the regular program. A careful count shows that Oak Cliff League, Oak Cliff, had captured the loving cup for the month. This League deserves considerable credit for its achievements, for the most accurate index to the enthusiasm of a Chapter is their standing in the percentage column of these monthly attendance contests. At W. M. Garrett and Miss Coleman are in a large measure responsible for its high standard of achievement. After the business session several games suitable to the occasion furnished the balance of the evening's entertainment. After a prayer by Rev. G. F. Sennsabaugh, and the singing of the ever popular song, "The Church in the Wilderness," the Grace Church Leaguers furnished a musical program for the edification and amusement of the crowd, the most notable feature of their musical ability being the entirety of its absence. Oak Cliff Church Leaguers were on the program for "A Difficult Time," which proved so difficult in execution that it was not attempted. A reading by Messrs. S. J. Ervay Street was well received. The Cole Avenue (formerly Fairland) Leaguers, long practice and intimate association, were particularly adept in the execution of their number, entitled "A Barnyard Melody." This League, by the way, was very much in evidence at the picnic, and if their efforts continue to measure up to the standard set at this meeting, they will fair to be a formidable contestant for the loving cup. The program was concluded with the silver loving number, "The His Way," by Mr. Burnett of Tyler Street League. Special mention should be made of Messrs. Faust and Thurmond of First Church, who superintended the arranging for the picnic grounds for the Leaguers, and to Cole Avenue, German Methodist and Forest Avenue Leagues for furnishing the Japanese hostess. The Union will meet next month with Oak Cliff Church, Oak Cliff.

J. BARNEY DAVIS,  
Press Reporter.

### FINANCIAL STATEMENT.

The following is a complete financial statement of the Ruby Kendrick Memorial Hall fund, which is directed by a committee appointed by the Texas State Epworth League. The object is to erect a memorial hall at Epworth in honor of Mrs. Ruby Kendrick, 1911.

RECEIPTS.	
Mar. 20—Transferred by former Chairman, Mrs. M. L. Cooley, nee Miss Mary Wolf	\$110.11
May 15—Narcissa Epworth League	8.75
South McKinney Epworth League	13.10
Gus W. Thomasson, Dallas	2.00
May 20—Hamlin Epworth League	10.15
Marje Epworth League	12.75
Oct. 20—By Mrs. Para E. Bowman, covering funds collected at 1911 Encampment, viz.:	
T. H. Rowland, Plano	\$10.00
Mrs. W. H. Caldwell, Gonzales	10.00
Chas. Hines, Tamayo, Mex.	10.00
Miss Hettie May, Bridgmont	1.00
Miss B. Malone, San Marcos	5.00
Mrs. G. W. Newberry	1.00
Oak Cliff Epworth, Dallas	10.00
Miss J. Perkins, Waxahachie	1.00
Rev. A. E. Rector	5.00
Rev. C. L. Smith and wife (nee Miss May Drel), Brazil	5.00
Mrs. J. T. Webster, Ennis	5.00
Incidental collection	9.40
Oct. 20—Rev. A. T. White, Calallen	\$ 5.00
Dec. 23—Miss M. Woolsey, Yoakum	5.00
1912	
Sept. 20—Graham Epworth League	6.75
D. A. Williams, Palacios	5.00
Oct. 28—Miss Josephine Yarborough, Ennis	2.00
Odem Epworth League	5.00
Nov. 20—By Mrs. Dora E. Bowman, Plano, covering funds collected at 1912 Encampment, viz.:	
Miss Hena McKinnon, San A.	\$5.00
Miss Daisy Simpson, Corpus C.	5.00
Mrs. W. W. Griffin, Henderson	5.00
Mr. and Mrs. R. H. Chapman	2.00
Mrs. Joe Cross, San Antonio	1.00

Mrs. W. E. Smith, San Antonio	1.00
Mrs. Mary Beadle, Corpus C.	1.00
Miss M. Webster, Ennis	1.00
Rev. L. S. Barton, Dallas	5.00
Mrs. Cherry, Tyler	1.00
F. Ring, Corpus Christi	10.00
Incidental collection	17.20
1913	53.20

May 27—Mrs. H. J. King, Lase City	1.00
Miss D. Stanfield, Sandia	5.00
Miss D. Stanfield, Sandia	5.00
R. P. Kidd, Loyal Valley	25.00
Mrs. M. J. Kidd, Loyal Valley	25.00
S. S. Class of Miss Rosa Kidd, of Loyal Valley	20.00
	8384.21

### PAID OUT.

Aug. 8, 1912—Printing pledge cards used at 1912 Encampment	9.00
Balance on hand, deposited in American Exchange National Bank, Dallas	\$375.21
GUS W. THOMASSON, Chairman.	
Dallas, May 28, 1913.	

### GREAT ATTRACTION.

Dr. W. W. Pinson, General Missionary Secretary of the M. E. Church, South, just back from a trip around the world, will divide time with our own Bishop Mouzon at the Epworth Encampment.

The first half of the program will have Dr. Pinson to speak daily on missions. He will also preach Sunday and Sunday night, August 10. Bishop Mouzon will speak daily the second half on Bible study, and preach twice Sunday, August 17.

### A. K. RAGSDALE ON HAND.

Though A. K. Ragsdale has retired of his own hardheadedness from the Presidency of the State League Conference, he is ever in touch with the interests of Epworth-by-the-Sea.

He proposed in last week's Advocate to arrange for a special rate to the coast for North Texas people during the Encampment. You want to be there this time. Ask your ticket agent about the cheap rate for trains getting to Epworth August 6 and 7.

### PLANS FOR EPWORTH.

Dr. J. E. Harrison, of San Antonio, President of the San Antonio Female College, and better known to Epworth Christians as chairman of the State Board of the State Epworth League, in charge of the Annual Epworth Encampments, was in the city yesterday. His trip here was in connection with arranging details for the approaching assembly of the Leaguers. The Epworth Encampment this year begins on August 6 and closes on August 17.

Concerning the prospects for a successful encampment, Dr. Harrison said:

"The ninth annual Encampment which begins this year on August 6, promises to be the most successful in the history of Texas Epworth League. People from all sections of the State are writing about the Encampment and are making reservations for both tents and rooms at the Inn B. M. Bascom that we will have a big crowd and our slogan for 1913 is: 'Three thousand Texas Leaguers at Epworth this year!'"

"The program will be one of the best in the history of the organization, and is rapidly being completed. The complete program will be announced within the next few weeks."

"Bishop E. D. Mouzon, of San Antonio, will lecture on the Bible and also will give another series of special lectures and sermons during the assembly. Dr. J. E. Harrison, president, elder of the Gainesville District, and his family will be here and Dr. Pierce will be one of the speakers during the Encampment. Those who have already advised that they will attend, are: Dr. D. E. Hawk of San Antonio, C. H. Booth, Rev. R. P. Scholer, W. F. Packard, Rev. Sam Hay, Rev. Jerome Duncan, Rev. Frank P. Caver, Rev. H. A. Boaz, and others.

"I am glad to state that the Corpus Christi Epworth Leaguers are taking a solid interest in the League and in the coming Encampment, and during the assembly one night will be set aside for the exercises of the Corpus Christi League. The local League is one that we are proud of."

This year Epworth will have a daily newspaper. Earl C. Bowen has already made arrangements for the publication of a newspaper each day during the Encampment, with the exception of Sundays.—Corpus Christi Caller.

### REV. C. T. COLLIER IN DALLAS.

Following the session of the North Texas Conference Epworth League, Rev. C. T. Collier, missionary to Korea, spent three days in Dallas, visiting several of the Methodist congregations and delivering, in all, five lectures on mission work in Korea. He spoke first before the City Epworth League Union, at the First Methodist Church, on Saturday night. The time was not conducive to a large crowd and only a small portion of the League membership in this city heard him at that time. Sunday morning he occupied the pulpit at Tyler Street Methodist Church, Oak Cliff, where he met one of the most active and aggressive Chapters of the League in the city. On Sunday afternoon, June 16, meeting with the City Union of Junior Epworth Leaguers and a splendid audience of the young element greeted him. His talk aroused much interest among the Juniors. At the evening hour he occupied the pulpit at Ervay Street Methodist Church, where, again, he met one of the active Chapters of the League. This made three engagements for him on Sunday and filled one of the busiest days he has had while in the United States.

Brother Collier filled his last engagement in Dallas on Monday evening, June 18, meeting with the Trinity Chapter and delivering his stereopticon lecture on the weird mannerisms and customs of Korea. We mention the date, June 16, specifically, for it marks his last regular scheduled appearance in this State and in this country prior to his departure for his home in Korea to resume his labors as our missionary there. Therefore the service was largely in the nature of a leave-taking and farewell occasion. A feature of the program was the sending of a message to Dr. Newton H. Bowman, Trinity's own missionary, stationed in the same district in Korea of which Brother Collier is the presiding elder. Tokens were also delivered to Brother Collier to be handed to little Miss Lila, daughter of Dr. Bowman, as remembrance from the homeland. Also a check for a substantial sum (\$25) was handed Brother Collier from Trinity League as a slight testimonial of the love and esteem in which he is held by the members of this chapter. The audience which greeted him numbered more than three hundred and was perhaps the largest which he addressed while in North Texas, with perhaps one occasion in Paris during the Annual Conference there.

The impress which Brother Collier left on



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The satisfying beverage—in field or forest; at home or in town. As pure and wholesome as it is temptingly good.

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Demand the Genuine—Refuse substitutes.

At Soda Fountains or Carbonated in Bottles.

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the Dallas Leaguers as a whole will be abiding. Undoubtedly the cause of missions has been wonderfully quickened and promoted and as a result we shall see increased support in a material way from this storm center of Epworth League activity. His visit to North Texas, at the Annual Conference and with the various League Chapters, has had the same stimulating effect, and will mark an epoch in the work of the League in this section of our Church territory. Leaving Dallas at 11 o'clock on Monday night, June 16, via Memphis for Nashville, there to meet formally with the Mission Board of our Church, thence to Virginia for his wife, Brother Collier will shortly sail for his field of labor, conscious of the fact that his coming has been a great inspiration to the young life of Methodism wherever he has come in contact with it during his sojourn in this country and nowhere in more pronounced degree than in the bounds of the League therein. He leaves us with the prayers of our five thousand and odd members that he may enjoy a safe journey home and continue to reap rich rewards in his labors in the foreign land. G. W. T.

### PETRIFIED ALGERIAN NIAGARA.

With all the beauty of a cataract of living water, there is in Algeria a remarkable petrified waterfall which recently has been engaging the attention of scientists. This is the Hammam-Meckhutun, which means "The Bath of the Damned," and is located sixty-two miles from Constantine, on the site of a calcaireous cascade is the production of calcareous deposits from sulphurous and ferruginous mineral springs, issuing from the depths of the earth at a temperature of 95 degrees centigrade. The ancient town of Cirta. This solid "The Bath of the Damned," even from a near viewpoint, looks for all the world like a great wall of water dashing into a swirling pool at its foot, yet its gleaming, graceful curves and the apparently swirling eddies at its base are as fixed and immovable as if carved from the face of a granite cliff.

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# The Pathfinders A Letter From Germany

Bishop Walter R. Lambuth having been appointed by the College of Bishops in charge of the mission to be opened in Central Africa, sailed from Antwerp, Belgium, October 14, 1911, accompanied by Prof. John W. Gilbert, of the C. M. E. Church. After an ocean voyage of twenty-one days and travel on the Congo, Kassal and Lulua Rivers for another three weeks they reached Luebo, the headquarters of the Southern Presbyterian Mission, thirteen hundred miles from the sea.

Nothing could exceed the hospitality of the Presbyterian missionaries, while and colored, who welcomed them to Luebo, and after a sojourn of a few days, provided the representatives of the two Methodisms with everything necessary for the equipment of a caravan for exploration in new and untried fields in the remote interior.

Three days before Christmas our pioneers started from Luebo upon a journey of exploration with sixty carriers who bore their tent, hammocks, provisions, cloth, salt, barter goods, medicine chest, etc. For nearly six weeks they traveled in an easterly direction through forests and jungles, through open veldts and across many streams. In one case a river was so swift and dangerous that the transfer from one side to the other was made over a bridge of vines. These were twisted together in three strong cables arranged in the shape of the letter V and smaller vines interlaced and woven with extraordinary skill.

While several cannibal tribes were encountered and the party was obliged to spend the night in the villages of some of these, as a rule, the leaders and their men had the hospitality of the villages extended to them by the chiefs, and in some cases, urgent invitations were given to remain for evangelistic work. Where evidences of hospitality were manifested, or unwillingness to receive any advances, a few lumps of salt to the warriors and a pound package to the chief settled the matter for the time being and enabled the travelers to go on their way.

The purpose held steadily in view from the beginning was the discovery of a tribe open to the gospel, and a location for a mission which might meet the requirements of food supply, accessibility and health. On February 1, 1912, after forty-one days marching on foot, they reached the village of the great chief Wembo Niama. The Batatela, over which he rules, is a vigorous tribe of warriors nearly half a million strong. At first the chief was suspicious and not inclined to accept advances. Suddenly his whole demeanor changed. He discovered a long lost friend in Mudimbi, the leading evangelist of the Presbyterian Church, who had volunteered to accept advances. Suddenly his whole demeanor changed. He discovered a long lost friend in Mudimbi, the leading evangelist of the Presbyterian Church, who had volunteered to accompany Bishop Lambuth and Prof. Gilbert. The house of Wembo Niama was placed at their disposal, the sixty carriers abundantly supplied with Indian corn, millet, rice, yams, beans, plantains and bananas, and every possible assistance rendered in the matter of searching for a favorable site near by for a mission compound. A Providence which is unmistakable guided those who have thus pioneered the way into the heart of the Dark Continent and at the same time prepared the heart of the great heathen chief for the reception of God's messengers.

The Belgian Government has granted a permanent concession of land at Milbangu, Wembo Niama's village, nine days journey from the Sankuru River by a more direct route, and three missionaries and their wives have been accepted for service. These are Rev. C. C. Bush, Dr. D. L. Mumpower and Mr. J. A. Stockwell. They will sail from Antwerp the first week in November in company with the Bishop upon his return from South America. The Church has nobly responded to the needs of this mission.

The only item unprovided for is the sum of \$3000 for the construction of the three missionary parsonages which should be built in January, 1914. This need was considered by the Board of Church Extension in annual session in Dallas, Texas, in May, as the following extract from the official minutes will show:

"On motion of Bishop W. R. Lambuth, the Corresponding Secretary was authorized to raise a special of \$3000 for the building of three parsonages in Africa, subject to the approval of the Board of Missions." The Board



THE PATHFINDERS.

Prof. John W. Gilbert and Bishop Walter R. Lambuth, D. D.



Suspension bridge of vines built by natives across the Luletu River, over which Bishop Lambuth and his caravan passed. Central Africa.

of Missions approved the action the following week.

I am sure there are hundreds of people in our Church who will count it a privilege to make a contribution towards housing our first missionaries in Africa. The entire amount of \$3000 should be in hand by the first of November, of which amount \$369.35 has already been received.

Under direction of the Executive and Finance Committee of the Board, I have had prepared a beautiful photograph of Bishop Lambuth and Prof. Gilbert, a small reproduction of which accompanies this article. This small picture gives no adequate conception of the large one which is suitable for framing and is 11x14 inches in size. The committee has instructed me to send a copy of this larger picture to every contributor as a souvenir of the part had in the erection of the first parsonages for our mission in Africa. Send a contribution without delay and receive by return mail our receipt and a copy of this beautiful picture entitled "The Pathfinders." This magnificent picture of our heroic and self-sacrificing Bishop as he appeared in the heart of Africa, will carry a blessing to every home it enters, and to every Sunday School class whose walls it adorns.

Bear in mind that Bishop Lambuth has raised the money with which to open the mission without cost to the Boards denying himself the comfort of home and rest since his return to do this, except the \$3000 needed to build the parsonages. We will not disappoint him in the matter of housing the three faithful men who go with him to the Dark Continent this fall. Send your contributions without delay. Address

W. F. McMURRY,  
Corresponding Secretary,  
1025 Brook Street, Louisville, Ky.

Lift a man up—don't drag him down.

Any man is pious enough to be a professor of religion.

Perhaps your German readers and the many Texas Methodists who are interested in work for the Germans will enjoy a short sketch of Methodism in the "Fatherland." Both here in Karlsruhe, where I am busy at the Technical College, and in Berlin, I have had opportunity to make some observations. I am living with my family in the home of an active Methodist, a tectotaler for twenty-seven years, and have talked with many people about Church work in general here.

First, we must acknowledge a few things about Germany: (1) Her history and destiny as a Protestant Nation; (2) her culture and educational prowess; (3) the capacity of her people for depth of feeling, and (4) her present marvelous industrial development, evolving her out of a narrow self-satisfaction into a yearning for world-wide influence. All this tells for Methodism—one of the world-wide faiths for those whom the truth of Christ has made free and kept loyal. Even now the whole German Nation is undertaking the collection of a great missionary fund upon the occasion of the Emperor's jubilee (twenty-fifth year of his reign), which shows the splendid attitude developing here.

In former days it was not so. In some of the German provinces, the State evangelical Church is yet unfriendly to Methodism and it is difficult for a citizen to withdraw from the Established Church. Here in Baden, it is merely necessary to file an application at the proper Government bureau and after two years one need pay no more taxes for the State Church. Even with this freedom, it is yet true that many Methodists maintain their affiliation with the establishment and thus hamper the preacher in his effort to build up the local congregation.

The pastors of the State Churches do not visit their parishioners, so I understand, except upon such stated occasions as marriage, birth and death, or where specially requested to do so, while the Methodist preacher, here as elsewhere, knows and cares for his flock as the true shepherd. As in all Churches maintained by or derived from a government, "confirmation" is made in Germany a great epoch in the young life, but personal salvation or conversion, as we Methodists understand the term, seems to be overlooked. Hence the need of our type

## THE CALLED OF GOD.

By Chas. H. Williams.

We read the editorial of May 9 on the Training of Our Future Ministry with much interest, but we looked in vain for some solution to be advanced. Now, we are not making an attack on the writer of this editorial, for without a doubt he is a wiser and more learned man than we, but where is the solution of the problem? What are we to do with our "Called-of-God Ministers?"

It is not a small matter that a man is called of God. I believe that God still calls his ministers as in the days when he called Paul, or when he called Luther or Wesley. Therefore, I say it is not a small matter when God calls a man in all his imperfections to be a minister for him.

But back to the question, What are we to do with the called-of-God ministers? The editorial mentioned sets forth very vividly the many advantages of an educational ministry and praises none too highly the great advances we have made in that line, but can we control our affairs so as to have only an educated ministry by the building of superior educational institutions alone?

Shall a minister of our Church say, that I shall not preach because I have no training for the work, regardless of my financial circumstances, or shall our Church provide means for my education?

Let those who are truly called of God to preach proclaim his Word abroad, and woe be unto any man who shall rebuke God's chosen, or shall cause him who has "set his hand to the plow" to look back.

Honey Grove, Texas.

## STRANGE PROPHEPIC MANIPULATION OF BIBLICAL NUMBERS.

Mankind is so often led astray through talented minds to look forward unto some special events that the pages of the Bible had outlined and could be proven by the numbers of prophecy from the Bible. The author of the Millennium Dawn, Pastor Russell, has made declarations in recent years that the year A. D. 1914, near the month of October, a great crisis would arise when Satan was to be bound for 1000 years.

In tracing up his foundation and seeking for such an event the human

of work and consequently its future great development in this country.

There are three German-speaking conferences, the Swiss, the North and the South German. The first has increased more rapidly because of the greater religious freedom, so that now Methodism is quite strong at the principal city, Zurich, whose forthcoming world's Sunday School Convention we expect to attend. In South Germany in 1894 there were 42 traveling preachers, 4920 members, 1215 probationers, and \$27,559 total collection; in 1912 these figures had enlarged to 116; 11,087; 1956, and \$93,591. In North Germany for 1894 the same statistics were 43; 4672; 1797, and \$26,674, and for 1912 the growth showed 95; 9530; 4333, and \$101,211. The year before the collections had been \$92,709, showing the usual annual increase. The number of local preachers in this last conference for 1912 was 55 and the charges 153. There are thus a great many small charges, which, as the history of Wesleyanism indicates, will eventually develop into strong centers of influence.

Germany is noted for its agnosticism, but the Spirit is moving upon the face of the waters for the healing of this ailment. The Y. M. C. A. seems to be everywhere and there are many other signs of greater religious and moral activity. "Alcohol-free" drinks are generally dispensed and the breweries are said to be awake to the serious outlook from their point of view. There is more cordiality than formerly among the various Churches, though there is yet room for great improvement. The Methodist preacher is here the same devout, unselfish, cheerful worker in the Lord's vineyard as elsewhere in the world. His people are full of religious fervor and loyalty, more so, I believe, than in the United States. I know of cases of separation of children from parents due to adherence to the circuit-riding's faith. Here in Karlsruhe, the Church and parsonage are spacious and convenient and the pastor, Rev. A. Scharpf, a noble type of the "Old Guard." While the three conferences are at present partly sustained by the Northern Church in America, they will eventually take an independent place in that galaxy of Wesleyan organizations, which we believe means so much for the future development of mankind. Yours cordially, A. M. MUCKENFUSS.

Carlsruhe, Baden, Germany, June 11, 1913.

family may feel assured that nothing of this kind will transpire from a Biblical standpoint.

The appearance of the prophet Daniel before the king, Belshazzar in Babylon, interpreting the handwriting on the wall; referring to the famous King Nebuchadnezzar being driven from men, eating grass as oxen, till seven times passed over him, as stated in Daniel 4:32, is taken for the basis of reckoning. The prophet said in the next verse that that was fulfilled in Nebuchadnezzar's time, pointing to a period of seven years. Pastor Russell said a time referred to one year, or 360 days; multiplying these days by seven we have in all 2520 years. Chronologists say that Daniel was taken into Babylon 606 years before the birth of Christ. This appears to be Russell's starting point, and adding to this number 1911 years of the Christian era would complete the number of 2520.

The prophetic declaration of Pastor Russell regarding the binding of Satan does not seem to be any better than the prediction of Rev. William Miller, looking to the year of A. D. 1843 as the ending of the Christian period of time.

We find in Daniel 8:9-14 that he foretold that the Grecian Empire would fall into four divisions after the he-goat, or Alexander's death, one little horn, or a temporal ruler and king would take away the daily sacrifice, saying in verse thirteen, "Then I heard one saint speaking and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under feet?"

The next verse gave the answer to this important question, as given in the old King James Version, to wit: And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed. The New Version as well as the German Bible, say these days to be reckoned by morning and evening; in harmony with the explanation given in this eighth chapter and twenty-sixth verse.

William Miller appeared to ignore the words concerning the daily sacrifice and took the number as meaning 2300 years. He took the number 457 years before Christ as the starting point when Bera went from Babylon to Jerusalem to cleanse and purify



IF ATLAS WERE ON EARTH HE WOULD RECOMMEND Dr. Pepper TRY IT. IT IS LIQUID SUNSHINE. IT IS WHAT YOU WANT TO PROMOTE STRENGTH. Dr. Pepper Co. Waco, Tex.

the condition of the Jews. Miller added 1843 to 457 to complete the number 2300. His reckoning proved to be a failure. History furnished a key of its fulfillment before Christ's time.

Antiochus Epiphanes, the king of Syria, destroyed the worship of the Jews in Palestine in the year 168 B. C. and took away the sacrifice of a lamb of morning and evening that they offered in the temple. He had possession of the city and temple for three years and ten days as given in the apocrypha of the Old Testament.

In reckoning 365 days to a year, we have in all 1195. The morning and evening sacrifice would have been in 2240; an extra sacrifice had to be given for 7 days during passover, or in 3 years, 21; also in the seventh month on the first day, the tenth and for 8 days for feast of tabernacles, 30; one extra for each month of the year, 36; for first fruits, one day each year, 3; the Jews were deprived of so many sacrifices, 2209. Many writers at the present time use the prophetic portion of the Bible as being gifted and endowed with more wisdom than God's own prophets were, in placing for the public mind isolated passages from any part and portion of the Bible, verses that range in harmony with the topics they have chosen for instructions. Prophecy was never designed to be given in such a detached manner.

BERNHARD EISENTRUET,  
Beaumont, Texas.

## CONSEQUENCES OF THE COMMA.

In his court King Charles was standing on his head a golden crown  
And his royal brow was wrinkled in a most portentous frown  
Fifty courtiers entered walking on their hands were jewels bright  
Set in rings of gold and silver what a rare and splendid sight  
Four and twenty noble ladies proud and fair and ten feet long  
Were their trains that flowed behind them borne by pages stout and strong  
In a bower of fragrant roses the musicians now compete  
Blowing trumpets with their noses they inhale the fragrance sweet  
See the queen how sad and tearful as the king cuts off her head  
One bright tress of hair at parting and she wishes she was dead.

—The Scrapbook.

The Children's Bureau of the Department of Labor has sent out a communication for health authorities in every community in the Nation, warning them that the great death rate of babies is due to diseases which are, to a large extent, preventable. This bulletin exhorts every locality to wage a summer campaign to save the babies' lives. In wards of such cities as New York and Philadelphia, where these campaigns have been undertaken the death rate has decreased between thirty five and forty per cent.

The plow is the taproot of civilization and agriculture is the father of science.

Accept conditions but do not be mastered by them.



# Woman's Department

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

## THE HOME GUARDS.

One of the most ideal letters that I have received since my election is from Mrs. W. B. Freeman, the President of the Trinity Auxiliary in Denison. She says:

Dear Mrs. Rudolph, We find we have many women on our Church roll who are not members of our Missionary Society, and as we want to interest these women in this great work, we believe it can be done through the Home Guards. So we write to you for any instruction, literature, etc., that you can give us, all of which will be thankfully received.

We hope to send in a large list of Home Guards when we report next quarter.

Notice, please, she is wide awake to the fact that every woman should and will, probably become interested in the great work that is being done by the active members. There is not a note of discouragement in this letter, not a hint that those who are not interested could never be made to understand the privileges and strength derived from the connection. No expressed desire to organize as "Aid Society" under the name of the Home Guards. I believe when she reports her list, it will be the names of those who would love to join the Missionary Society, but are prevented by health or business engagements from attending, yet who are willing to help with their money and would appreciate the contents of the "Missionary Voice," and the letters that should be carried to them regularly by the captain or her assistant. At first, because of lack of interest, they will soon become active members, which will not be a loss, but a great gain. There is but one answer to the question, "How may I arouse an interest in the Church?" If each woman in the Church felt down deep in her heart that she was needed, she would be a member of the Missionary Society, if she could possibly attend. If she could not, she would be a member of the Home Guards and do all she could and the Master promised no richer remuneration than "She hath done what she could." MRS. F. B. RUDOLPH, Conference Superintendent.

## HOME GUARD QUESTIONS AND ANSWERS.

What is meant by Home Guards?  
Ans.—They are the members of the Woman's Missionary Society who cannot attend the regular meetings of the Society, and yet love the work and wish not only to know about it, but to contribute to it.

How would you begin an organization of the Home Guards?  
Ans.—1st. Secure some good sympathetic woman and elect her as captain. 2d. Give her the name and address of every woman on the Church roll not an active member of the Society. 3d. Let her select a committee of visitors and divide out the names to them, if more than she can manage herself.

What are the duties of a visitor on a Home Guard committee?  
Ans.—1st. To secure members, furnishing each one with a membership card, and leader. 2d. The Home Guards of the Woman's Missionary Society. 3d. To visit each member monthly, taking missionary information and literature, securing reports of work done, and collecting dues and any other money the members visited may wish to pay. 4d. To report all names of members secured to the captain, whose duty it is to keep a roll of members, a record of visits made, and amount of work done and money collected.

May any one not a member of the Methodist Church belong to the Home Guards?  
Ans.—Yes, it is wherever will, men or women, Church member or not.  
What is required of a Home Guard member?  
To give regular, such service as may be possible, and to pay the regular dues of 10 cents a month to either or both departments.

## LETTER FROM MISS REED.

Miss Reed is stationed in Holston Institute, Songdo, Korea, and is supported by the West Texas Conference.

## The Widow's Mite.

One Sabbath morning in early springtime just as the bare, rugged mountains of the surrounding valley began to show first signs of approaching springtime, and little green spots of grass and flowers peeped in the sunlight, a little company of Christians had gathered together for worship in one of the largest cities in the land of the morning calm. The place of worship was an old Korean house with a few papers and pictures and a floor of grass and straw matted in the sunlight. A little company of Christians had gathered together for worship in one of the largest cities in the land of the morning calm. The place of worship was an old Korean house with a few papers and pictures and a floor of grass and straw matted in the sunlight. A little company of Christians had gathered together for worship in one of the largest cities in the land of the morning calm. The place of worship was an old Korean house with a few papers and pictures and a floor of grass and straw matted in the sunlight.

The exhorter was a man of middle age, with keen black eyes and a pockmarked face from the dead disease, smallpox. He was dressed in a long white coat and a black horse hair hat which is always worn indoors or out; his shoes had been deposited on the side with the shoes of all the others and he wore the usual white homemade domestic stockings. His text that morning was, "That Solomon purposed to build a temple for the Lord." For some time this little band of Christians had been contemplating the building of a new church, but they were few in numbers and poor in this world's goods.

Apart from the spotlessly clad women sat a poor blind beggar woman and one glance would have told you her whole story. She was clad in a dress that had once been white, but for four months it had served as her only protection from the severely cold winter and it was then more like dirt than anything else. On her back, wrapped in a small piece of a dirty quilt, lay a little child, a girl some two or three years old, and its soiled little face and tousled hair and unkempt appearance was pitiful, but its face was unusually bright and happy when awake. When it grew tired the mother tied the little one on her back and sat in a stooping posture so the little child could slumber more peacefully. Her husband, a very wicked man, had turned her and the little child out on the mercies of the world, and so all day long she begged from place to place and all her earthly care was a little basket in which she carried the food given her each day. Some time ago she believed and from that time until this day she is the most faithful attendant at all of the services, although she can see only enough to feel her way along the streets with a stick. For several Sabbaths the missionary or good teacher had been reading the Scriptures to her and talking to her and encouraging her to be faithful and trust the Lord. So on this particular Sabbath, while the exhorter was preaching, she felt her way and drew closer to the

missionary and said, "Are you the lady that responded in the affirmative, and then the old blind woman placed in her hand a small package of coins wrapped in a piece of paper and said, "Will you give these to the preacher for me and say that although I have no house in which to live, I want to help build a house for the Lord?" On opening the package there were coins to the value of one dollar and twenty cents, or about. This was given to the preacher and her words were soon known among all of the members. She has indeed given all that she had for the love of her Savior.

Today, on this same spot, a nice Korean church has been erected and it is as a light set on a hill, for it is in one of the thickest and best locations in that great, heartless city. Since I last wrote you the year before last in April and we had our commencement exercises and began the work of a new school year. I took advantage of our spring vacation and took a trip to the country. One of the Bible women and I went out about twenty miles from here and visited two churches and two girls' day schools and examined a number of women who are studying the Bible. We were gone four days in all, but it was long enough to get acquainted with life as an itinerant. The first place to which we went was Chong Dan, one of our girls had a nice school of twenty little girls. The women were so glad to see us. We had three meetings with them and it was a great pleasure to be with them and to see how well they had studied. They were examined on Mark and James and quite a number made one hundred on both books. Several of these were women forty or fifty years old. I did not take any copy along, but thought I would try sleeping on the floor, but it was anything but comfortable. After a full two days of work we went on to the next place. As no horse was available I deposited my boxes on top of an ox and rode on top of the pack. The teacher and little girls and several of the women met us several miles out from the next place. We had a night service with the women. So many unbelievers were there that night that we had prayer and songs, and then a short talk by the Bible woman, and three women stood up and said that they had decided to believe. This work is certainly one that needs to be done, but so far it has had to be largely neglected on account of the scarcity of workers. We secured a horse and came here, the last day out. We were tired and footsore and weary and home looked like a palace, and warm food, eaten off the table again, never tasted quite so good before.

I am teaching another class the Acts of the Apostles now, and another class James and First and Second Peter. It certainly is a great joy to be able to teach in their language, and the girls do excel in their work. We have just heard from the Council appointments and are indeed grateful that we are to have the Misses Hardy and Miss Graham. We have not heard any other news as yet. One of our greatest needs now on our work is the establishment of primary schools in the country and stations, and of itinerating in the country and holding classes with the women of the Church. This latter I should say is the most important. We close our school the last of June. Our primary day schools here in the city now number about one hundred and fifty little girls.

LILLIE M. REED.

## DISTRICT MEETING OF THE WOMAN'S MISSIONARY SOCIETY.

The district meeting of the Woman's Missionary Society met in Groesbeck the 17th and 18th of June, under the guidance and efficient leadership of our District Secretary, Mrs. A. C. Johnson. This was one of the very best district meetings we have had. The pleasure of attending, as all present will testify, each Scriptural lesson was given in a way to drive the truths deep into both mind and heart. In a few well chosen words Mrs. G. J. Bryan, of Groesbeck, welcomed the delegates and visitors, saying: "Our hearts are full of joy and gratitude for the privilege of entertaining the delegates from our sister auxiliaries." Mrs. A. C. Johnson responded to these words of welcome in her characteristic gracious manner that carried conviction to the hearts of our hostesses of sincere appreciation of being with them. As pastor of the entertaining Church, Brother Bryan told of his pleasure in looking into the faces of the representatives of the sister societies. These meetings are of much help to the societies in the district it is desirable that all be represented. Let me urge all societies to send delegates to these meetings. They go home with information and inspiration. Mrs. Johnson called attention to Corsicana District's standing in the conference, being first in many points, third in foreign work.

Mrs. George White, of Corsicana, representing the First Church, gave an interesting account of the building of a superannuate home in Corsicana and made a most eloquent plea for the building of more of these homes for our dear servants of the King, who have given their best days to his service. The auxiliaries brought in good reports and show the district to be live and progressive. Mrs. J. O. Gore of Cotton Gin gave an interesting report of the work being done by this energetic, consecrated and worthy group. They are taking light into the dark places. Brother Burton also brings a good report of the work being done in his district. He reported a society of nineteen members and twenty subscribers to the Missionary Voice. Brother Nelson stated that at the last conference a year ago, there was no organization, not even a Church at Purdon and referred to the work of Brother Burton, saying: "He has earned and taken the blue ribbon from everybody." He is an energetic pastor, and is doing his people much good. Brother Nelson was next introduced and gave a splendid talk on methods and plans and hopes for opening up the unexplored territory in Corsicana District. He insisted that the women help in the unoccupied fields.

Mrs. Downs in commenting on this being our work, to give of ourselves for others, told of the Fair Princess' visit to King Solomon, leaving with him a vase filled with a lotion for the cure of all and every disease, with instructions that he use this lotion. But King Solomon in the stress of attending to his own business does not take time to give to others any of this lotion for their ailments, but the time came when the King himself was stricken and found upon going to the vase for the cure that it was empty. Now let us apply the lesson to ourselves.

Mrs. I. D. Whitcomb read a paper from the W. C. T. U. making an urgent plea for more "emergency" work for the missionary women. It was announced that after adjournment the visitors and delegates would be welcomed at the parsonage for a social hour. These women are justly proud of their parsonage. The women were drawn by one of their members. Women constituted the building committee. In fact the building and furnishings are due to the women. At the night session Mrs. F. W. Downs, President of Central Texas Conference, gave a most interesting talk on our duty and relations to the foreigners in our midst as well

as across the waters. All who have seen of Mrs. Downs will readily agree she is one of our brightest and most consecrated women. She held us spellbound.

Mrs. John asked that full annual reports be made at the district meetings. Mrs. Downs suggested, for our study circle "The King's Business" and the "Church of the Open Country." Mrs. Downs explained the meaning of our pledges and how the money is disbursed. I do not think any who were at this meeting could be persuaded to withhold that sacred day's Nor five dollars! Positions are open and waiting for the graduates from the Sue Bennett Memorial School for all who graduate in the next four years. Two bachelors have given 5000 acres of land in Georgia, one brick building and \$50,000 if we will establish and sustain a vocational school. Does this appeal to you? Organize study classes and inform yourselves. Get in touch with the missionaries and deacons. Pray for them and grow in grace. Shall we pray?

Mrs. H. F. Marr read an interesting paper telling of the work that was done at the Summer Mission and Bible Training School at Denton. This is a new institution the Church has established at Denton to give our women an opportunity, a study course, bright and intelligent women gave us a vision of great things if our women will take advantage of their opportunities as presented by these efficient trainers. The cost is small. These instructors receive no compensation for their services. Workers conference was held in the afternoon, at which time a study of our work and needs brought forth many new and interesting ways of arousing interest in our work. Closed by singing "God Be With You Till We Meet Again." Brother Nelson said the benediction and closed the successful meeting. The delegates left on the afternoon train carrying with them many pleasant impressions and kindly feelings of the women of Groesbeck. A DELEGATE.

## HOME DEPARTMENT.

Mrs. W. D. Kirkland Called to Her Reward.

On May 24 Mrs. W. D. Kirkland died at the home of her daughter, Mrs. Margaret Ketchum. She was buried on Monday, May 26, at Spartanburg, S. C., by the side of her husband, Dr. Welburn Davis Kirkland. In 1896 Mrs. Kirkland became the General Treasurer of the Woman's Board of Home Missions. For thirteen years she was actively engaged. In 1910 she retired from the work because of ill health. Her interest, however, did not flag because of broken official connection. Those who worked by her side for so many years loved her because of her sincerity, her gentleness, her liberality of thought, and her high sense of justice. The collections increased from \$18,000, when she first took hold of the work, until the last year they amounted to \$182,569.87.

## Girls' Dormitory at Paine Annex.

The Girls' Dormitory at Paine College, for which we have been laboring for so many years, is now ready to receive its first class. It will mean very much to our negro work, because it will enable us to do our work better than it has been done in the past.

## Collections for the First Quarter of 1913.

The collections for the first quarter of 1913 were as follows: Conference Societies, \$32,723.96; from other sources, \$10,553.09. Total, \$43,277.05. The collections for 1912 for the first quarter were: Conference Societies, \$32,930.94; other sources, \$8,389.66. Total, \$41,320.60. This makes an increase over the same quarter of a year ago in Conference Collections, \$4,976.92; in other sources, \$2,563.43. Total increase, \$7,540.35.

## Some Facts About Social Work in San Francisco.

There are twelve settlement organizations of various kinds in San Francisco—one organic settlement, three Episcopalian, two Baptist, one Congregational, and five "subscription." In all of these, except the Congregational, we were told of dances; and in the five, Saturday night dances seem to be a prominent feature.

## Our Oakland Japanese Kindergarten.

The eighteen children in Oakland kindergarten gave their Japanese parents and friends a public meeting on June 6. It is the first time anything of this kind was attempted by the children alone. Eleven of the mothers and ten of the fathers were among those present, and the President and Secretary of the Oakland Japanese Association also. None of these are Christians, and there is not a child in the school from a Christian home. Both the officials mentioned made speeches at the time of the serving of refreshments after the children's program was concluded, in which they expressed their appreciation of what your Board was doing for them. In my response I took occasion to quote from a remark made by Rev. C. P. Moore, presiding elder of the Colusa District, "There is not a single element of Christianity in the alien land bill," and to assure them of our desire for fair play for the Japanese Christians. In my response I took occasion to quote from a remark made by Rev. C. P. Moore, presiding elder of the Colusa District, "There is not a single element of Christianity in the alien land bill," and to assure them of our desire for fair play for the Japanese Christians. In my response I took occasion to quote from a remark made by Rev. C. P. Moore, presiding elder of the Colusa District, "There is not a single element of Christianity in the alien land bill," and to assure them of our desire for fair play for the Japanese Christians.

## The Dendo-Dan.

The Dendo-Dan is an independent organization of Christian Japanese on the Pacific Coast. The Dendo-Dan believe that in a few years, again, the Japanese Christians will be able to carry on all the evangelistic work on this coast among their countrymen, without the aid of the Boards, provided the Boards now engaged in Japanese work will assist them at the present time. They contemplate the organization of a Japanese Christian Church in which all Christian Japanese will unite.

## FOREIGN DEPARTMENT.

A splendid Arkansas layman has given five hundred dollars toward the support of Miss Mary Culler White's work in Soochow.

The Christian agencies at work in China are the 11,671 leaders of the Chinese Church, the 278,623 members, and the 4,299 missionaries from Western lands.

The White River Conference has shown deep interest in the fine work of Miss Rogers at Kong Hong, Soochow, China, by pledging two hundred and fifty dollars to its support. Mohammedanism reports twenty-four organizations, with twelve hundred and eighty adherents, in this country, taught by trained leaders. There is also a revival of Parseism, with headquarters in Chicago. The old worship of Isis, so long neglected in Egypt, is finding a home in America.

Miss Layona Glenn, Secretary of the Brazil work, has recently visited Ribeirao Preto to study the situation and decide what is best to do about the building, which it seems a necessity to erect in that city. During the past year the school at this place, under the management of Miss Eunice Andrew, of the Tennessee Conference, received from the patrons the largest amount that came to any of our schools.

The conference to consider the needs of Latin-American fields was of great importance in view of the omission of Latin America from the consideration of the Edinburgh Conference, in view of the increasing attention which the building of the Panama Canal is drawing to South America, and in view, further, of the peculiar responsibility resting upon North American Churches with reference to our Latin-American neighbors. A meeting of secretaries of mission boards having work in China was held in New York the early part of last year to consider the policies to be pursued in this country in order to meet the great opportunities offered for Christian work in China. A similar meeting

was held in January of this year to study the situation in the Moslem world. A conference was held in March to consider the interests of Latin-American fields. All these were most important gatherings, and their deliberations and conclusions will help to solve some of the problems of these missions.

Several conferences have been held in Washington and New York in the interest of the conspiracy case in Korea. These meetings especially concerned our Church because of the unjust accusations against Baron Yum. At these conferences during the year prominent men were called into consultation—Senators from various States, Seth Lowe, John W. Foster, Hadley (of Yale), Eliot (formerly of Harvard), and others eminent for their knowledge of international law and diplomatic procedure, who were not connected officially with any mission boards, and who could view the situation in Korea from an independent position.

Huchow is located in the Chinkiang Province, with a district embracing three millions of people, wonderfully open to the gospel. Among them we have a Christian constituency of nearly five thousand brought into Christianity in the last ten years. To this Christian constituency Virginia School must be the hope of Christian education. All over this large district day schools are needed, as well as equipment for them. No phase of the work is claiming more attention just now than the day schools in both China and Korea. Who will help in this needed work? Who will give one hundred and fifty dollars for the support of one of these schools?

## THE PASSING DAY

Last week Judge Prendergrast of the Court of Criminal Appeals was elected Chief Justice of that court, vice Chief Justice Davidson. The latter had held the position fourteen years, but serious disagreements from time to time with his colleagues resulted in his displacement.

The lobby probe at Washington is getting deeper and deeper into the evils of this organization and sensational developments are promised. A number of leading men who have heretofore posed as the representatives of the people are being involved.

The new laws passed by the Legislature are now in effect. One of them closes saloons at 9:30 p. m. and opens them at 5 a. m. Another one makes it a felony for any one in a wet county or precinct to ship intoxicants into a dry county or dry precinct.

Several years ago Mason County voted in local option, but at the expiration of the first two years the anti brought on an election and won the county back to the wet column. After five years experience with the saloons the Pros brought on an election last Saturday and captured the county for local option. This makes 176 totally dry counties in Texas. On with the battle!

President Wilson has nominated Thomas Nelson Page, of Virginia, as Ambassador to Italy, the Rev. Henry Van Dyke as Minister to the Netherlands and Pleasant A. Stovall, of Georgia, as Minister to Switzerland.

Dr. Hudson Stuck, an Episcopal archdeacon, has announced that he, accompanied by two companions, reached the top of the south peak of Mount McKinley on June 7, and reports that his mercurial barometer indicated a height of 20,500 feet. He adds that he erected a six-foot cross at this, the highest point on the continent.

The twenty-fifth anniversary of Emperor William's reign was celebrated amid great festivities and popular enthusiasm at Berlin on June 16, and constituted a general holiday throughout Germany. As the head of the American peace delegation, Andrew Carnegie delivered an address to the Emperor. The jubilee came to an end on the night of June 17 with a brilliant state banquet.

According to figures just compiled under the auspices of the Chamber of Commerce of the United States, New York City is the world's greatest port, leading London last year by not quite \$2,000,000. New York's total of imports and exports was \$1,793,699,12. After London come, in order, the ports of Hamburg, Liverpool, Antwerp, Marseille, Havre, Bremen, Buenos Ayres and Calcutta. Fifty years ago the commerce of the entire country was less than a quarter of that of its great port now.

The wealth of Japan is a subject of increasing interest to the world. The rise of her new day and the financial responsibility it has incurred was sufficient to test the strength of the Nation. It is now reported that Japan has 500 millionaires, twenty-four of whom are worth more than \$5,000,000. One hundred and forty-eight gained their wealth through commerce.

The extraordinary growth of the United States is shown by the per capita figures for imports and exports. Half a century ago the imports were \$5.79 and the exports \$5.83 for each man, woman and child, whereas last year imports amounted to \$16.94 and exports to \$22.41 per capita. It is significant that exports

have increased far more largely than imports, though statistics show they were almost identical in 1862.

At London, on June 16th, a "hunger strike" once more brought about the release from jail of Mrs. Emmeline Pankhurst, militant suffragist leader. She was set free from jail, owing to ill health.

At Etampes, France, June 19, Sapper Dewever, a military aviator, was killed when making a flight. When at a height of 150 feet he was set to throw up his hands and a moment later his machine crushed to earth.

Cleveland society leaders have just heard that one of Ohio's wealthiest girls, Miss Mary Shillito, who is now in Paris, is soon to marry a Hindoo. Her family is strongly opposed to the match and every effort has been made to induce her to break off the engagement. Detective agencies have been employed to trace the Hindoo's history.

We agree with the Congregationalist: "With Collier's running almost weekly diatribes in paragraph and cartoon against the liquor traffic, the Hearst papers doing it more restricted against whisky, Jack London's 'John Barleycorn' serial in the Saturday Evening Post and the Cosmopolitan allowing Elbert Hubbard to follow the same path, we consider the campaign for federal prohibition well launched!"

According to the Federal Bureau of Labor at Washington, the cost of living in this country in 1912 was fifty-eight per cent higher than in 1905, twenty-two per cent higher than in 1907, and eight per cent higher than in 1911. And still the cause and the remedy baffle inquiry.

Vital statistics for the year 1912 in France report 750,650 births throughout the republic, as compared with 742,114 during the previous year. During 1912 there were 692,740 deaths. Dr. Jacques Bertillon, the vitality statistics expert, commenting on these figures, says: "This is the true cause of the three years' military service, which is the merest palliative. Soon four years will be necessary, then five, or, perhaps, six."

A medical authority has announced that the number of deaths per annum in the United States from cancer is approximately 75,000, and adds that "in 1910 there were 12,557 more deaths from cancer than from tuberculosis in the registration area." The declaration is made that the disease is steadily increasing and that women are more subject to it than men.

At a recent meeting of the book publishers and dealers in Chicago the announcement was made that for every volume of the "six best sellers" issued each year a carload of Bibles is manufactured. What a tribute to this ancient Book, which so many of us hold in sacred regard! The Bible in the markets of the world stands far to the front. Other books cannot keep in sight of it.

The Emperor, the largest ship in the world, measuring 919 feet in length over all, ninety-eight feet beam and having a gross tonnage of 50,000, arrived at New York on June 18, completing the trip from Cherbourg in six days, five hours and twelve minutes. The vessel's quadruple turbines developed 63,000 horsepower, which drove her great hull through the waters of the Atlantic at an average speed of twenty-two and a half knots an hour for a part of this, her maiden voyage. It is stated that the object of the Hamburg-American Line in building the Emperor was to give her sufficient speed to land her passengers in London or Paris on the sixth day and Hamburg and Berlin on the seventh day from New York.

France is now under the necessity of borrowing \$200,000,000 for twenty years to meet an increased military expense she has now under contemplation. The expenditure for armament, it is estimated, will be \$39,000,000 annually. This loan will enable the Nation to strengthen the military, but will also demand an increase of internal revenue. The new Minister of Finance proposes a number of increases in stamp, liquor and coal taxes and moving picture films. The demand seems so urgent that one would think France was on the verge of war with an enemy of formidable proportions.

The Koreans are leading the world in personal enthusiasm and self-sacrifice for the conversion of their people.

**DROPSY TREATED.** Give quick relief soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment free. Dr. GREEN'S SONS, Box P. Atlanta, Ga.



(Continued from page 9)

### A Suggestive and Helpful Letter From BISHOP HENDRIX

I am looking forward with pleasure to the next sessions of the patronizing conferences of the Central Methodist-Advocate where I hope to hear good reports from the "Junior Preacher," or "Best Steward," for such is the best name for the Church paper. The Bishops were so much impressed recently with the importance of a better circulation of our Church papers, for the best interests of both the family and the Church, that a special address was published by them on the subject. Recognizing that each paper must stand or fall on its own merits, we did not hesitate to urge the greater circulation of all that are recognized as conference organs.

A reading Church, acquainted with the growing work of the kingdom and the better methods of doing the Lord's work, is best prepared both to lead and to follow, making new suggestions and testing the best that are made. Missionary zeal is quickened and directed by missionary intelligence from "the firing line" as well as from "the home base." When the local Church feels itself an important part of the moving column, it stands ready to give the help that is needed, and to keep step with other Churches in the forward movement that is not to stop short of world-conquest. Our divine Lord and Leader makes us great by the tasks he gives us, and the noble and sublime orders he issues. An apostle was made such by the reach of his commission and the largeness of his faith. Many a Church in our day is apostolic in its holy zeal, but it is always an intelligent and a reading Church that is thus developed.

Now the Church paper is the "Junior Preacher" making a weekly call and becoming a guest of the home, to interest and instruct the whole family, giving the latest news of the Kingdom. He answers the questions of the children and interests them in the work of the Church. The parents learn through such a helpful visitor of the work of former pastors and how the work prospers in other charges. The great assemblies of the Church become known in every home with such an informed guest at hand. Better Christians are made by adding to their faith knowledge, and knowledge of the work of God in the world at the present time and of the great plans for the future. Perhaps no greater event has taken place in the last century than the new position of the Non-Conformist leaders as leaders of thought through both voice and pen. The whole Church needs to know the new religious leaders of our day and to be brought under their wholesome influence as when Mr. Wesley taught the world of his day the value of the printed page.

Now the "Best Steward" is not the one who expects to gather where he has not sown. A plentiful harvest comes after the wise and liberal use of the seed basket. To sow bountifully is to reap bountifully. Our inadequate support of the ministry and of the various benevolences of the Church can best be remedied by fuller acquaintance with the needs and of the growing work. The soil needs fertilizing and the quality of the seed needs improving for better returns. It is to the interest of every Official Board to put a copy of the Church paper into every home. If the family cannot pay for it let the cost be met out of the budget of expenses of the Church until the "Church paper habit" is formed and fixed. A faithful test will result in improved self-respect in the returns made from time to time. Such has been the result where the effort has been fully made. Perhaps some worthy saints who have long served the Lord should be permanently supplied with the Church paper as a means of grace alike to the giver and the recipient, if it could be quietly done. It will tell in the piety and liberality of the Church when it is liberally supplied with such good reading matter. Let pastor and stewards make the experiment and they will not need to say, "Four months and then cometh the harvest," for the fields will sooner be ready for the harvest. It will be a genuine joy for that pastor to make his report who has made such full proof of his ministry. Blessed is he whether he is his own successor or has prepared a place for another.

Affectionately,  
EUGENE R. HENDRIX,  
In Central Methodist-Advocate.

#### THE LOCAL PREACHERS' CLUB.

Say, I didn't think of doing such a big thing when I said what I did. Tell the boys to come on and let us boost the Advocate while we have time and opportunity. Brethren, let's get in our subscribers before the Annual Conferences. When I said local preachers I meant those in Texas who were not supplies, for they are pastors and it's their duty to look after their stewards and make a house to house campaign. Talk about stewards! I can't see how any man can be a steward and not take the conference organ, much less a local preacher. When I said what I did the thought to get 1000 new subs

from a source not yet spoken of, and being a steward and local preacher, I wanted to know if local preachers were like the stewards—did not take the Advocate. I have been steward for such men as I. M. Bryce, J. B. Turrentine. I remember baptizing for them the first year of their ministry. Then C. B. Garrett, A. A. Kidd, T. B. Vinson, God bless him, and C. J. Atkinson, A. Nolan, of sacred memory, and last of all J. T. Hooks. I have been a member of the M. E. Church, South, for fifty-eight years, steward forty-four, not successive; exhorter, local preacher forty-five years; now 75 years old, wanting to do something big. JOHN WESLEY BEWLEY.

year of signal prosperity; and Whereas, This fact is a cause for hearty rejoicing on the part of all Texas Methodism; and

Whereas, We find it in our hearts to felicitate and congratulate each other and the entire Church over this happy state of affairs; therefore, be it

Resolved, That we, the faculty of the Summer School of Theology, hereby extend our heartiest congratulations to the faculty and trustees of Southwestern University.

(Signed) W. F. ANDREWS, D. D., For the Faculty of the Summer School of Theology

At the same meeting a resolution was passed requesting all the presiding elders in Texas to so arrange the time of holding their several district conferences as not to conflict with the Summer School of Theology. It was resolved to have a uniform schedule of examinations so that all might remain to the close of the session and leave for home on the same day. Until that time, may the mercy of the Lord be with and upon all our dear brethren, their families and their charges. Amen.

#### WOMAN AND HER WORK.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand."

Greetings to Judge Geo. S. Perkins, Greenville, Texas; and incidentally to Dr. John M. Barcus and others like minded:

There have been other occasions when I have meditated on thanking Judge Perkins for his courage on the woman question. As to Dr. Barcus, he aired his views at the last General Conference, so we have known where to place him as well as the editor of the Advocate, without the notice in the last issue inviting other brethren of Dr. Barcus' opinion to contribute to the columns of the Advocate.

It never seems quite courteous to say sharp things to a person who makes you laugh; and, really, Dr. Barcus, in his excessive seriousness is very amusing. At a District Conference once I heard a heated argument as to allowing a woman to make a missionary report. It was decided in the negative, but a telling shot from an advocate of the women was, "This decision is more Pauline than Christ-like." Of course St. Paul had done his usual good service, perhaps being even more copiously quoted and extolled than in Dr. Barcus' article. Now, I have always wondered why these brethren who are so afraid of the women, do not search the Scriptures and give us some authority from Christ.

Needless to say, the women get their authority and the zeal that has made them so persistent and efficient in good works entirely from Christ. Only he could have sustained them under the burdens they have carried.

As to Lydia, she was a business woman, a seller of purple, showing that God may open the heart of a woman in trade, as well as engaged in household duties. It is very doubtful if worldly ambition of any sort leaves much room for sincere Christian work. I am sure that I have seen doctors of divinity whose lives and conversations would indicate quite a good deal of social and ecclesiastical ambition; yet they, even as the women so possessed, would only arrive at the point for which they were fitted. "To their own master they stand or fall."

I would like to protest against Dr. Barcus' views of man, such a poor, weak creature, only capable of carrying out a woman's plans! Truly a pitiable condition, when woman must stay at home and know only what she can learn in the intervals of caring for thirteen children. That mother certainly earned her bread by the sweat of her brow; and many a time when the bread was done she was, possibly, too tired to eat it. It does seem that it is time to stop that nonsense about men supporting women. The men who own women, as adjuncts to their pleasure or ambition, may support them, but the rank and file, plain Christian women, every one earns her living. Let one of them die and a man soon learns what her work was worth, even where she had servants and did no manual labor.

As to the chivalry and tender consideration that women receive from men in business relation, Dr. Barcus can very easily disabuse his mind on that subject by reading the reports of the Illinois vice investigation, where it was shown that girls living on a pittance, trying to be respectable, are trapped at every turn. Necessity drives them into business, and their longing for a husband and a home is

## 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, line 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.

1000 AGENTS WANTED to sell a self-heating sad-iron. Fuel and labor-saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Write IMPERIAL SAD-IRON CO., Fort Worth, Texas, Box 285.

#### DENTAL NOTICE.

I HAVE been practicing dentistry in Mount Vernon for eleven years, but owing to general health conditions I wish to change my location. I want a good Methodist town south of Waco and east of San Antonio. I can give the very best reference on all lines. W. J. BECK, Mount Vernon, Texas.

#### EVANGELISTIC SOLOIST.

EVANGELISTIC soloist and choir leader. I am open for a few engagements. Refer to Rev. I. D. Knickerbocker, Waco, Texas. Address: MISS ROSE BRACK, 101 Broad Avenue, San Antonio, Texas.

#### HELP WANTED.

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

the weapon that the "cadet" uses against them.

The woman who chooses to remain unmarried because she feels called to other service, or because she never meets the man who can fill her heart, is clearly within her rights. "To her own master she stands or falls." The law, both in Church and State, has not been such as to honor the wife and mother. The marriage vow of the Church service is one that no responsible person ought to be allowed to take, and one that no thoughtful person can take without a mental reservation. What a travesty the ceremony is when some foolish, loving girl marries a man to reform him! In a true marriage there is no question of obedience, but each strives to please the other and they take sweet counsel together. The idea in a man's mind that his wife owes him obedience, coupled with unjust property laws, makes an ideal foundation for marital trouble and divorce.

All of these questions about women are settling themselves so fast that even the next General Conference may be composed of men who are living in the present and catching a vision of the future. Otherwise, that conference may take such action as shall still further alienate the women of the Church, but it cannot impede the forward movement of the hosts of women whose hearts God has opened to the needs of humanity.

I do not presume to speak of God's thoughts and plans and oversights; but of one thing I do not fear to speak. In the heart of every woman the maternal instinct demands expression.

The little girl with her doll or kitten is an exponent of the woman heart at all ages. It drove Florence Nightingale, Clara Barton and others into the camps to care for sick and wounded soldiers. Frances Willard agonized over the men, women and children being destroyed by drink. Lucy Stone, Susan B. Anthony and others gave their great talents and endured ridicule and persecution to gain educational advantages for women. The women who are leading in the demand for laity rights in the Church are only asking that man-made laws shall no longer deprive the Church of the utmost utility of the talents and consecration which God has given to women.

If Dr. Buckley and his cohorts could not keep the M. E. Church from conferring laity rights on her women, Dr. Barcus and Dr. Rankin and George Stewart may well be marshaling their forces. Dr. Frank Richardson, of blessed memory, will not be there in person, but in some cultured, Christ-like younger man, his spirit will stand for the true honor and recognition of Christian womanhood.

#### MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, 1351 Market Building, Washington, D. C.

#### MISCELLANEOUS.

BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Molokai, Florida.

#### PROFESSIONAL NURSE.

I TAKE any case. Will go out of town. MRS. E. M. GARDNER, 1121 Royal Street, Dallas, Texas.

#### TENT WANTED.

WANTED—A tent 60x80 feet or larger. Meeting begins July 20. Write at once terms. REV. M. W. ROGERS, Rogers, Texas.

In Luke 11:46 the Savior says, "Woe unto you also, ye lawyers! for ye bade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Would it not be well if some of these men who lay such burdens of obedience and silence and self-abnegation on the women would try carrying such a load personally? After they tried it for a few hundred years, perhaps their opinions might change, or at least have more claim to consideration.  
MRS. L. H. HILL.

#### POSTOFFICE ADDRESS.

Rev. A. C. Sterling, Dallas, Texas, Route 3.

#### CHURCH EXTENSION.

To the brethren of the North-west Texas Conference: I wish to say that Dr. McKinney has indicated to me that the General Board would not be in condition to render much help during the coming year on account of large donations made this year. Therefore I suggest that it will be prudent not to project enterprises depending on the General Board, as it may result in embarrassment to you. Let us work to take care of the enterprises already on hand.  
I. H. CHAMBLISS.

#### McKinney District—Third Round.

Princeton and Wilson Chapel, July 5, 6, 7.  
Allen and South McKinney, at A., July 6, 7.  
Anna, at C., July 12, 13.  
McKinney, 8:30 p. m., July 13.  
Prosper, at L. E., July 19, 20.  
Fresno, July 20, 21.  
Weston, at M., July 26, 27.  
Richardson and Vickery, at Compell, Aug. 2, 3.  
Lewisville, Aug. 3, 4.  
Renner, at L., Aug. 9, 10.  
Plano, 8:30 p. m., Aug. 10.  
Blue Ridge, at Verona, Aug. 16, 17.  
McKinney, 8:30 p. m., Aug. 17.  
Celina, Aug. 23, 24.  
Wylie, at P. V., Aug. 30, 31.  
Nevada, Sept. 6, 7.  
Plano, 8:30 p. m., Sept. 7.  
Josephine, at H., Sept. 13, 14.  
Farmersville, Sept. 14, 15.  
McKinney and E. B., at F. B., Sept. 20, 21.  
McKinney Cir., Sept. 27, 28.  
CHAS. A. SPRAGINS, P. E.

#### A CORRECTION.

In my written in last week's Advocate you make me say, "immersion" for "baptismality." That would make even a Baptist or Campbellite laugh. Who ever heard of such a thing as a crowd of Methodist preachers shouting over a sermon on immersion? If you had said "immigration" it would have read better, and that is what Brother Treadwell would like to have the young people do this fall with the A. C. I. School. He did say something about death, the grave and the resurrection, but no reference to water. C. H. ADAMS, Daingerfield, Texas.

#### ATTENTION, CLEBURNE DISTRICT.

As I am to be out of the State July 4-24 all my appointments during that period are cancelled and the Quarterly Conferences will be held as follows:  
George's Creek, July 31.  
Glen Rose, Aug. 1.  
Granbury Cir., Aug. 2.  
Granbury Sta., Aug. 3, 4.  
Cresson, Aug. 5.  
Blum, Aug. 9, 10.  
W. W. MOSS, P. E.

## SUMMER TOURISTS

WILL END THE SERVICE OF THE

Summer Tourist Tickets on Sale June 1 to September 30, Limit October 31.



Stopovers permitted at all intermediate points.

SUPERIOR TO ALL OTHERS Through Electric Lighted Sleeping Car Service Daily to St. Louis and Chicago  
D. J. PRICE, Gen'l Pass. & Ticket Agent, HOUSTON, TEXAS.



Obituaries

The space allowed obituaries is twenty to twenty-five lines or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

MARTIN—On June 18, 1913, while Mr. Robert and Mrs. Ola Martin were in the heat of work their home caught fire and its contents, with their three small children, were burned. The oldest child, Elmer Lee, was nearly five years old. The next, Rully, was three years old, and the youngest, Minnie M., was four months old. It appeared that the oldest child was trying to rescue his mother, as their cries and screams were heard together near the south door, which was open. The hearts of the parents are torn and bleeding because of the loss of the dear little ones. Nothing can supply their place in the hearts of the parents. It is only the grace of God that can sustain a time like this. Though the little bodies have been consumed by the flames, their spirits have returned to God who gave them, and they will never know the grief and the anxiety of those who are bereaved. Let from the arms of Jesus, love, trust and obey him, and some day you may form an unbroken family where flame does not devour and where sadness and separation never come. C. ELLIS.

KNIGHT—Mrs. Georgina Knight, wife of W. H. Knight, was born July 25, 1827; died June 23, 1913. She leaves a husband and six children, a devoted mother, one brother and a host of dear and true friends to mourn her loss. Mrs. Knight possessed faith in Christ when very young. She was a devoted member of the M. E. Church, South. Her greatest delight was to do right and serve God at all times. In her death not only her own precious family and friends, but the church sustains a great loss, but we know that our loss will be heaven's gain. So we can say, Good-bye, but not forever. My heart's desire and prayer for thee is that thou mayest rest in peace. May the angels of heaven be ever at thy side, and may the good name and pure life of thy sainted mother. May the giver of every good and perfect gift ever keep and bestow his great grace upon the bereaved loved ones, in the prayer of their friends and pastor. E. D. DAVIS.

ALLEN—On June 3, 1913, J. E. Allen passed to his eternal reward. Born in Chambers County, Alabama, November 22, 1836. Married Ann Marie Feltner December 22, 1856. In this union were born eight children, five girls and three boys. He professed religion in 1859, united with the M. E. Church, South, in 1872, moved to Texas, and settled at New York, Missouri, Kansas and identified himself with the Church at that place. Brother Allen was a man of generous nature and a deep and unflinching faith in the promises of God. To say he was faithful would be to say he was not human, for he was who he was and he was not human. But he was true to his Church and loyal to her doctrines and loved her communion. He was a friend to his pastor at all times. We shall miss his presence in the Church and in the community, but our loss is a victory's gain. May the blessing of our Heavenly Father rest upon the bereaved ones and his grace be sufficient for their consolation in his dispensation of his divine providence. May his Spirit guide and bring on all to the haven of eternal rest, where we shall meet with those who have gone on before, and are waiting and watching for our arrival. Sleep on, dear brother, rest from your labors, for your life work is done. His pastor, A. E. BLOUNT.

CORB—W. F. Corb was born January 15, 1827, in Robinson County, Tennessee; died at his home, Reeves, Texas, at the age of eighty-six years. In early manhood he was married to Susan M. Darden. In the fall of 1849, starting across the country for Texas, but being unable to cross the streams did not reach Texas until the interior of this great State. His union were born six children, seven of whom lived to maturity and five survive him—the wife and four passing away soon after the War between the States. A second wife preceded him to the great beyond six years ago. He was born of long-lived ancestry, of a family of eleven, eight of whom five years ago were still living, though only the two youngest remain. When he came to Texas he had all kinds of game were plentiful and he was a successful hunter. He was a very successful farmer, in the vicinity of Reeves, Texas. He was a subscriber to the Atlanta Citizen's Journal and the Jeffersonian, since their existence. Less than a year ago he was stricken with paralysis which rendered him almost helpless, though he was cheerful and joyous as long as he lived. He was a philosophical man of mind, made the best of everything, realizing God's goodness and mercy to him, and was willing and ready to depart. Ever "blessed are they which die in the Lord, from henceforth, Yea, with the Spirit, that they may rest from their labors." His youngest child, MRS. J. K. BYVINS.

REAGAN—Sister Alabama Harrison Reagan was born in West Arkansas, November 16, 1840; departed this life to be forever with God, which is far better, May 31, 1913, at her home near Okaville, Texas. She moved to Okaville, Texas, when she was about twenty years of age and has resided at Okaville, Texas, about forty years of her life. She was married at the age of eighteen to Dr. G. P. Reagan, who preceded her to glory in 1892. Of this union were born eight children, four boys and four girls, five of the children and eight grand children, and a host of friends are left with broken hearts, for she in life was one who loved all mankind. About the age of fourteen she was converted and joined the Methodist Episcopal Church, South, and ever remained in that Church to her death. She has for the most part five or forty years been a constant sufferer, but now she will suffer no more. So great was her personality that she left an impress for good on all who came in contact with her life. She was a very devoted and loving mother and in all her suffering she showed a spirit of forbearance that marked her as a disciple of Jesus Christ. Yes, we will miss her cheerful smile and glad handshakes, but we will have her in our hearts. Her funeral services were conducted June 1, by Rev. Hanson, of the Presbyterian Church of Breville, who was a very close friend of the family, assisted by Rev. Morton, one of her former pastors, and her present pastor. She loved the Lord Jesus, and ever remained in her great suffering was heard to quote it. She also loved the old songs of the character of "Pass Me Not, O Gentle Saviour." She has passed onto the larger life of glory and glory to forever be with her loved ones. A. L. ALKIRE, P. C.



REV. B. R. GOODWIN.

Rev. B. R. Goodwin was born in Tennessee, March 10, 1837; died at Lindale, Texas, June 14, 1913. During his boyhood he moved with his parents to Mississippi. Here he grew into manhood. In 1861 he entered the Confederate Army. He was twice a prisoner of war and finally surrendered when the cause went down. He returned home and became one of the South's rebuilders in the trust sense. He believed that physical prosperity, political integrity and religious life should march hand in hand, and he stood for the best in every department of life. At Water Valley, Mississippi, he was married to Mrs. Penelope Barton, on December 3, 1867. To them were born eight children, of whom J. W. Goodwin, of the Texas Conference, and three sisters, are living. He was justly proud of his children, and they are and will be an honor to his memory. They have six grandchildren, one of whom, Royce Brown, was reared by them. Brother Goodwin moved to Texas in 1872, and soon after settled in Willis Point where he was an honored citizen for twenty-five years. Here he served as Justice of the Peace for many years, and was Willis Point's first Mayor, and the town is better because of his life. He loved the Methodist Church, of which he was a devout member and local preacher. He believed the local preacher had a real work to do and did it. He was always ready to answer the call of his Church, and in answer to this call he served as supply for two years each on the following circuits: Geneva, Shelbyville, Henderson and Mt. Sycamore. These were years of faithful and successful work, and he did untold good. About five years ago he settled in Lindale, Texas, and has been very beloved to the Church there. He was always glad to preach when he was physically able. He has left his faithful wife in great sorrow, but she knows where to find him. His children miss him, but they sorrow not as others who have no hope. E. L. INGRAM.

SAWYERS—The Rev. Gus McKinley Sawyers was born in Tennessee, December 29, 1871. He professed religion and joined the Brushy Prairie Methodist Church, August 13, 1893. On September 17, 1893, he was united in marriage to Miss Janie French, daughter of W. D. and Anna Sarah French. He was licensed to preach July 12, 1898; licensed to preach June 18, 1901; ordained deacon November, 1905. While ministering to the wants of his dear companion, who was very weak with consumption, on March 21, 1913, he dropped dead by her bedside from heart failure and was buried next day at Brushy Prairie Cemetery, surrounded by hundreds of sympathizing friends. The service was conducted by his pastor and brother, Rev. Sam R. Sawyers, of Ellis County. Rev. Gus Sawyers shared the love and confidence of all who knew him. His consecration and consistency was without doubt. He served as supply, acceptably and with marked success, Kean Mission, 1901-2; Richland Mission, 1902-3; Mingo Mission, 1903-4. His home and wife moved to Raleigh, Texas, and remained there until his call came on March 21, 1913. Brother Sawyers will be missed here. We know where to find him. His wife died nineteen days later. Good-bye, dear Gus, your sufferings are over, and your life is won. Will try to meet you by and bye. J. F. TYSON, Pastor.

SAWYERS—Mrs. Janie Sawyers (nee French) was born June 2, 1873; died June 17, 1913, and joined the Brushy Prairie Methodist Church, Dawson Circuit, now Harmony Circuit. She was united in marriage to Rev. G. M. Sawyers September 17, 1893. After an illness of twelve months or more, she yielded to that dread disease, consumption, April 9, 1913. Sister Janie was a devout Christian, a true helpmeet and a coworker with her husband in his labor of love, who preceded her to the better world only nineteen days. When her companion's services were over, he was in his sick-room, the writer feared that the strain would prove fatal. When her brother, Claib French, lifted her from her bed in his arms and carried her to her husband's casket to say her last good-bye to her silent companion, she knew no words. The scene was intensely sad; nineteen days later she joined Brother Gus in the better world. Their toils are ended, their sufferings are passed, their crown of eternal life was begun. She was patient, kind, faithful and true. We shall see her again. J. F. TYSON, Pastor.

HARVEY—Leonard Tennie Harvey was born in Krum, Texas, November 4, 1911; departed this life May 28, 1913, at Krum. Like tearing the heart-strings was the going of this cherub child. He suffered much, but Christ said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." He was the much loved child of both families, grandparents, as well as the other relatives, loved him much. In his suffering often he pointed to heaven trying to show that he was akin to heaven. His parents, Tennie B. and Wright E. Harvey, are heart-broken. Yet they feel that great hope to meet their child soon. May they understand their duty to God more. Then who knowest best how to sympathize, give thy comforting influence to this family. L. D. SHAWVER.

RATLIFF—John George Ratliff was born in Denton County, Texas, February 24, 1859; married Martha Gibbs thirty-three years ago, near Pike Point, Texas. For several years Brother Ratliff has been in bad health. He departed this life June 13, 1913. He lived a Christian life for thirty-five years. Many times did he say, "I am ready to go." He leaves a broken-hearted wife and eight children, and other relatives and many friends to mourn his loss. May his children, without fail, prepare to meet him. May the God who knows just how to sympathize extend his pity and mercy to the bereaved family. Let us be up and about our Master's business. Maysfield, Texas. L. D. SHAWVER.

WEATHERLY—As the glory of the morning began to appear in the eastern sky, when darkness was about to be dispelled by the beams of the morning sun, the happy and buoyant spirit of Brother P. S. Weatherly winged its flight home to God and eternal glory. Uncle Fannie, as he was mostly spoken of, was born November 10, 1831. When a small boy his parents moved from Georgia, the land of his nativity, to some place, Texas, where he was reared and married and spent the greater part of his earthly pilgrimage. He was among the first who heard his country's call for volunteers to fill the ranks at the battle front, to face the cannon and give their lives, if necessary, for their country's cause. He was married to Frances J. Rawley at the age of thirty years and for more than a half century they have walked together down life's pathway, facing the problems of life that come to us all. At thirty-one years of age he gave his heart to God and his name to the Methodist Church, of which his good wife was then a member, and until death came to him has proven a workman that need not be ashamed of his life's work. His entire Christian life was a private in the Confederate Army and School superintendent. Though their lives were not blessed with happy children, their home was the home of two boys that were reared from childhood to manhood under the kindly influence of their lives. While he was a private in the Confederate Army his story told true to the flag he was a General in the ranks of Prince Emmanuel and led his class and school on to victory by his untiring and consecrated efforts for God's kingdom. His Christian zeal and love for his people would manifest itself in his noble aspirations and truly we can say of him that he bore fruit in old age and his works do follow him. 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**CRANFILL VS RANKIN.**

I note the fact that Dr. Cranfill criticises D. Rankin's reply to Dr. Gambrel, as it appeared in the Advocate a few weeks ago. The criticism appears in the Western Evangelist of May 28, from which I make the following quotation: "Every Greek lexicon, every Greek scholar, every Greek citizen has held from the time of Christ until this good day that the word baptizo in the New Testament means immerse and means nothing else."

With all this broad assertion the Doctor does not give a single name of lexicon or man to whom we might go for proof. The Doctor will please excuse us for not taking his assertion, as long as he fails to bring the proof.

I have Liddell and Scott. After giving two sections of definition, he has "III. To baptize. N. T." Groves has as a part of the definition of baptizo "to baptize." I have a Greek-English New Testament with lexicon. It says "to administer the rite of baptism, to baptize."

Young's Analytical Concordance has "to consecrate by pouring out on, or putting into." In all the above definitions it is certain reference is made to the New Testament use of the Word. Webster in his definition of baptism concludes with these words, "This is performed by immersion, sprinkling or pouring." So much for definitions. Now in the light of the foregoing, I challenge the Doctor to give us just one lexicon of accepted standing that will make such a distinction of the meaning of this word in the New Testament as that it means immerse only.

Dr. Cranfill indicates that it is a waste of paper for Dr. Rankin to write in favor of anything else but immersion. Who uses more paper than our Baptist brethren? Their papers are filled continually with just such assertions as Dr. Cranfill makes in the article referred to. In all my observations I do not find any Church that seems to need so much boosting. So I am sure that Dr. Cranfill and his brethren waste a great deal more paper in the effort to sustain their doctrines than the Methodists do. And I am sure the Methodists do not resort to the methods of some writers on that question. I don't believe Dr. Cranfill himself would endorse the method of one writer, who was a Baptist, in his efforts to bring the Methodist Church into reproach. I have reference to Mr. Doyle, of Arkansas. However honest Mr. Doyle might have been in what he wrote, he certainly has fallen into some serious blunders and misrepresentations of Methodism. I will mention only one here. He represents Wesley as leaving Georgia at night in order to get away from a trial in court; whereas, Wesley told the court that he was not coming to court any more and that he would not give bail. He made the matter public that he was going away, and nobody hindered him. He left in the night because the tide favored the boat's departure. This is only one of many such instances found in this book. Such methods do the Baptists more harm than good, and I am glad that I have never found another book that goes to the extremes that this one does.

Immersionists have resorted to many methods in trying to sustain their doctrine of immersion, even translating the New Testament, using immerse for baptize. But they fail even in this, as the following instances show: Alexander Campbell in Luke 11:39 uses the word "washing." In Mark 10:38, 39 he uses the word "undergo" four times. In the parallel case, Matt. 20:23, he cuts it out six times. The American Bible Union translation uses the word "endure," where Alexander Campbell uses "undergo;" and also omits the same six places that he does. So we have some Greek scholars who were immersionists who show by their own writings that they do not believe that the Greek word should always be understood to mean immerse, even in the New Testament; and they show it by their own translations of the words used in the places mentioned using "under-

go" and "endure" instead of immerse. What a waste of paper in writing and printing this gigantic effort to sustain Dr. Cranfill's position that the word in the New Testament means immerse only, and then so signally fail. If the Doctor is so anxious to save paper that is being wasted to no purpose, let him turn loose his batteries on the ranks of the immersionists. J. H. CHAMBLISS.

**THE SEARCY-PIRTLE DEBATE.**

Elder Geo. T. Searcy Coalgate, Okla., vs. Rev. H. M. Pirtle, Trenton, Tex.

The Campbellites of the Aroh (Oklahoma) neighborhood, in the bounds of Rev. W. D. Philpott's charge, have been browbeating the Methodists and the Methodist Church so long that Brother Philpott finally decided to send for Rev. H. M. Pirtle, of Trenton, Texas, to come and give them enough of their own "medicine," which he did to the entire satisfaction of all except the Campbellites themselves.

So the time was set to begin the debate on Saturday night, June 9, 1913, but Brother Pirtle missed train connection, so was one train late getting there, but came in on the evening train, and the debate began at 3 o'clock Sunday afternoon.

The subjects to be discussed were: I. Infant baptism is authorized by the Word of God. Pirtle affirmed, Searcy denied.

II. The kingdom, or Church, was established on the Day of Pentecost. Searcy affirmed, Pirtle denied.

III. The same gospel by which we are saved now was preached in the Old Testament; the New Testament has no new gospel. Pirtle affirmed, Searcy denied.

IV. Dipping or immersion in water was the act commanded by Christ and preached by the apostles for baptism. Searcy affirmed, Pirtle denied.

V. In conviction and conversion, the Holy Spirit sometimes operates on the sinner's heart independently of the written Bible. Pirtle affirmed, Searcy denied.

VI. Baptism to the penitent believer is for, or in order to, the remission of sins. Searcy affirmed, Pirtle denied.

The fact that Brother Pirtle missed the train, and failing to be on time, Brother Searcy took advantage of this and preached on the "Setting Up of the Kingdom" on Sunday at the 11 o'clock hour; so when Brother Pirtle came and was ready to begin with the first proposition, Brother Searcy refused, because, he said Pirtle "ought to have been there on time." This to begin with, showed that Searcy was afraid to meet Pirtle on either of the first propositions.

But the debate began with the third proposition, and Searcy soon found that Pirtle was a "real live-wire." He at once resorted to "mud slinging and bulldozing," which is contrary to all rules of debate, but inasmuch as Searcy had no argument or Scriptures to meet Pirtle's array of Scriptures, he was compelled to do this, or do worse.

Searcy acknowledged that Pirtle could quote more Scripture than any man he had ever met in debate, but of course he said that Pirtle misapplied them, which was, said he, "the unpardonable sin, and Pirtle was as sure for hell as 'a dime is for a ginger cake.'"

I have heard many definitions of the unpardonable sin, but I never heard it said a misquotation of the Scripture was it—the unpardonable sin—before. So I learned this much, at least.

As a general rule I do not believe in debates, but sometimes it seems as if it is absolutely necessary.

It is our duty to drive away all strange and erroneous doctrines, and if this cannot be done without a debate, then let the debate come for all it is worth, but let it be done in decency and in order. Brother Pirtle manifested the Christian spirit all the way through, slinging mud but once or twice, and then in self-defense. Some ten years ago the Campbellites in the bounds of my own charge (Oakland, Oklahoma,) became so meddlesome and quarrelsome that I wrote to Brother Pirtle—they having challenged us—to come to Oakland, and come "loaded for bear," for we were about to "match a debate." He came, but they—the Campbellites' man—failed to show up; so Pirtle preached several strong doctrinal sermons.

Pirtle is a fearless defender of the doctrines of the Bible as believed and taught by the Methodists, and any one desiring the doctrines of the Bible and Methodism preached need have no fears in committing them to H. M. Pirtle.

In the debate referred to above, some of the leading Campbellites told the writer that they were very much displeased with their man Searcy, in the way he conducted himself, and the debate, and would have him no more to debate under any circumstances. This showed they were beaten, and beaten badly, too.

J. D. ROGERS, One of the Moderators.

**MISSOURI LETTER.**

The Preachers' Institute of the Missouri and Southwest Missouri Conference was held at Fayette, June 9-13. We had with us Dr. Charles S. McFarland, of New York City, Secretary of the Federal Council, who is a Congregationalist; Dr. Shailer Mathews, of the Chicago University, who is a Baptist, and Dr. William Adams Brown, of Union Theological Seminary, New York City, who is a Presbyterian. Dr. McFarland discussed "The Two-Fold Missions of the Church—Spiritual Culture and Social Service." Dr. Shailer Mathews gave five expository lectures on "The Fourth Gospel," while Dr. Brown's theme was "Modern Theology." I have not attended all the institutes held at Fayette, but the program this year was unsurpassed, if not unequaled, so far as my knowledge goes. I have never known anything which was a better exemplification of the unity of the faith among the Protestant Churches of our land. A Congregationalist, a Baptist and a Presbyterian gave fifteen lectures to Methodists, and all could see eye to eye on all the great themes which they presented. We loved them for their personal worth and they helped us to clearer thinking concerning the faith once for all delivered unto the saints.

We have to vote this year on Dr. DuBose's plan for a change of name. The almost unanimous vote given against it by the Baltimore Conference sounds its death knell. I voted for the same measure in 1885, but without enthusiasm. I object to changing a long name for one a little longer. Had the advocates of change been able to agree upon the shorter name which was submitted by the General Conference of 1866 and received almost the required three-fourths majority they might succeed. But they object that Episcopal Methodist puts the emphasis on the wrong word, and so I suppose we will carry our suffix indefinitely. Well, I have worked under the old name nearly forty-three years and can stand it a few years longer.

The Conference Missionary Society at its last meeting passed resolutions asking for the "Rights of the Laity" for women. The issue will be before the next General Conference. As I have transferred from the conference which elected me four times a delegate to the General Conference, I do not expect to be a member of the next one. Last week a preacher remarked in my hearing that he would vote for no man who was not in favor of the measure, and then asked me how I stood. I replied that I was not a candidate. I do not care to discuss the measure here, but wish to suggest a few things which seem to be overlooked. In our Church women have about as large voting privileges as the men. In the Church Conference the women have the same right to vote with the men. Very few men have the chance to vote anywhere else, for only a few laymen have membership in other conferences. But the women have control of their own societies. In all my experience as a pastor since the Woman's Foreign Missionary Society was organized, the number of women who were voters in any other body than the Church Conference was several times the number of men who had any vote in Church affairs. There is a Wesley House in St. Joseph upon which several thousand dollars are expended every year. The only right mere man has is to pay his money. The logic of the situation will drive us to absolute equality. Let us put the services on the same footing everywhere if we propose to settle this matter by logic. It is absurd to ask that the women have the same rights with the men in all matters and special privileges in certain other spheres. In the last General Conference which has granted laity rights to women there were 799 men, 7 women from foreign fields, 5 colored women and 12 white women of the nearly two million white women in that Church in this country.

C. H. BRIGGS.

410 S. 15th, St. Joseph, Mo.

**\$100,000 FOR WESLEY COLLEGE.**

On last Saturday, June 21, the preachers and a few of the laymen of the Greenville District met in the chapel of Wesley College at the call of the presiding elder, Rev. C. M. Harless.

After devotion Brother Harless made a brief statement of the plan adopted by the Board of Trustees of Wesley College to raise \$100,000 for the purpose of erecting an administration building and endowment. Dr. Aston went thoroughly into the details of the past year's work and the needs of the institution. Men of experience in Junior College work, such as Revs. J. Sam Barcus and E. L. Spurlock, were present to give some advice and propose sound principles of procedure.

A thorough canvass of the situation

was made and by a unanimous vote the following resolutions signed by Dr. Aston and E. L. Spurlock were adopted:

1. That every charge in the district be requested to endorse the action of the Board of Trustees of Wesley College in undertaking to raise \$100,000 at once and that every charge commit itself to the plan.

2. That the pastor and one layman from each charge be appointed to cooperate with the management of this campaign and assist in the organization of the forces of their individual charge.

3. That the different pastors and charges agree to let the presiding elder of the district work in this campaign as the management may wish, agreeing to the filling of his appointments with the various pastors of the district.

4. That each pastor agrees to give at least a part of his time as the management may need him.

Finally, that this body request all the charges of the conference to endorse the action of the Board of Trustees as we have done.

It appears to us that as educational interests are in the air and the crop outlook is good that we ought to begin action on this matter at once.

R. N. HUCKABEE, Sec. Caddo Mills, Texas.

**MARRIED.**

Bell-Graham.—At the residence of bride's mother, Mrs. G. W. Newberry, Alice, Texas, Mr. Henry Bell and Miss Altha Graham, Rev. C. W. Graham officiating. The bride is the daughter of Rev. J. T. Graham, late of the West Texas Conference.

Pate-Kelley.—On June 18, 1913, at the home of the bride's parents, Huntsville, Texas, Mr. J. E. Pate, editor and proprietor of Wallis Star, and son of Rev. W. L. Pate, of the Texas Conference, to Miss Kate Kelley, Rev. J. W. Johnson officiating.

Muirhead-Long.—At the residence of the bride's parents, Mason, Texas, June 17, 1913, Mrs. A. R. Muirhead, of Mineral Wells, Texas, and Miss Gertrude Long, Rev. H. Bascom Owens officiating.

Ferrell-Daniels.—Mr. R. E. Ferrell and Miss Ada Daniels were married May 15, 1913 in Beaumont, Texas, Rev. I. B. Manly officiating.

Richardson-Freiser.—Mr. Jno. H. Richardson and Miss Gertrude Freiser were married June 11, 1913, in the Methodist Church, Silsbee, Texas, Rev. I. B. Manly officiating.

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Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President FRANK REEDY, Bursar EDITORS

One Million Dollar Endowment Campaign Is Now On

Report of the President of the Southern Methodist University

Having reached a distinct and even epochal period in the founding of Southern Methodist University it is fitting that a formal report be made of the results achieved up to the present date.

A BRIEF SUMMARY OF THIS CAMPAIGN IS AS FOLLOWS:

In November, 1911, the General Board of Education of New York, founded by Mr. Rockefeller, was formally requested to aid in the establishment of the University. In response to this request the Board, for the first time in its history, made a contribution for the establishment of a new university and granted to an embryonic institution as large a sum as its liberal conditions as it has ever granted to the oldest and most important universities of the land.

Dr. H. A. Boaz, Vice-President of the University, has led this movement. He has been most ably assisted by Commissioners, Revs. L. S. Barton, J. T. McClure, J. D. Young and W. W. Watts.

A full detailed report of all collections and subscriptions has been prepared by the Bursar, Mr. Reedy. It covers many pages and is too long for presentation at this time. The substance of the report is that, after paying all expenses of a protracted and vigorous campaign, the University is in possession of subscriptions which fully meet the conditions laid down by the General Board as to the liberality that must be manifested by the Methodists of Texas in the founding of their University.

It is impossible to give credit to each individual who has had an important part in this work. The Trustees, by formal action some months since, expressed their appreciation of the invaluable service rendered by the Dallas News and the Texas Christian Advocate.

The contributions secured have amounted to considerably more than the \$500,000 necessary to meet the conditional gift of \$200,000 from the General Board. The Bursar has on hand notes with past due payments amounting to about \$53,500. The real value of these cannot be approximated; many of them are known to be good.

Devoutly grateful for what has been accomplished, the officers and friends of the University must not at the same time fail to realize that this is but a good beginning. Public expectation as to what the University is to become is daily shown in the letters that are received by the executive officers.

To be classed as a university by the Board of Education of the Methodist Church, an institution must have at least \$1,000,000 of productive endowment. This is by no means an unreasonable demand for the statistics of universities show that such a sum is necessary to provide for 500 students.

KNICKERBOCKER SPECIALETTES.

Am writing this on Saturday. Have just completed the list of 100 for my club. I'm hoping that at least ten more will get aboard, because we need an extra coach load for Methodist immortals.

The traveling passenger agents have done a big part of the work in getting up my metaphysical excursion and deserve a big part of the credit. "There's glory enough for all," and joy amongst us all, not about any particular credit to be given to this one or that one but in the all-inclusive glory that the

deed is done, the greatest achievement of Texas Methodist history is a fact.

'Tis done, the great transaction's done; 'Tis done, 'tis ours and God's as well. He drew us and we followed on 'Till now one golden heights we dwell.

The train will make one more stop. In next week's Advocate we hope to publish the names of at least a coachload of ten who made up their minds at the last minute to travel with us. We would like to have at least a hundred and ten names to inscribe on that great bronze tablet that we are going to put up in the administration building to the honor of my club. That would be a Methodist hundred—a hundred, "heaped up, pressed down and running over."

The Turtle and the Rabbit.

It looks now like the Turtle and Rabbit will go under the wire together. Those

"animules" make a drawing team. We'll put 'em up and save 'em to pull the next load. Or maybe we'll let 'em retire on a pension. I've got an eagle I'd like to hitch to the next star that needs hauling into the Texas firmament, and Reedy will get something—with wings—a king bird or a dodo or an ichthyosaurus—but whatever it is he will make it fly. So note it be.

The Knickerbocker Special, or the Immortal 100.

- 1. Dr. M. L. Graves, Galveston, Texas.
2. Hon. L. L. Jester, Dallas.
3. S. J. Adams, Hearne.
4. J. S. Means, Andrews.
5. M. Hutchinson, Houston.
6. Hon. Geo. T. Jester, Corsicana.
7. Judge M. M. Brooks, Dallas.
8. W. T. Twyman, Marshall.
9. E. L. Hallett, Corsicana.
10. J. A. Thompson, Corsicana.

- 11. Hon. Jno. W. Robbins, Austin, Texas.
12. R. H. Kirby, Austin.
13. Mrs. Lula B. Wilson, Austin.
14. J. Scott, Houston.
15. Rev. W. F. Bryan, Paris.
16. Wm. Nacker, Edinburg.
17. L. B. Truelove, Alvarado.
18. Weibrecht & Powell, Dallas.
19. Rev. C. B. Garrett, Center.
20. W. A. King, Jr., Center.

- 21. E. W. Grogan, Byers, Texas.
22. Mrs. Dora Roberts, Big Spring.
23. Hon. Thos. H. Ball, Houston.
24. Clarence Hocker, Clarksville.
25. J. C. Kimmell, Abilene.
26. J. A. Friend, San Angelo.
27. Rev. W. A. Thomas and wife, Sanget.
28. Hon. R. M. Kelley, Longview.
29. J. P. Sebastian, Valley View.
30. Mrs. W. B. Chew, Houston.

- 31. Mrs. Annie L. Lewis, Houston, Texas.
32. Dr. J. E. Harrison, San Antonio.
33. R. L. Ball, San Antonio.
34. J. O. Terrell, San Antonio.
35. H. C. Carter, San Antonio.
36. Ed. Kraml, San Antonio.
37. A. L. E. Leonard, Temple.
38. F. F. Downs, Temple.
39. W. M. and T. B. Bond, Hillsboro.
40. R. S. Lazendy, Waco.

- 41. J. E. Fielder, Venus, Texas.
42. J. R. Milam, Waco.
43. Rev. J. G. Miller, Vernon.
44. M. K. Graham, Graham.
45. Mrs. W. H. Rivers, Elgin.
46. Dr. J. E. Brown, McGregor.
47. Rev. W. C. House, Nashville, Tenn.
48. T. C. W. Gardner, Marlin.
49. Mrs. B. C. Nettles, Marlin.
50. Rev. H. D. Knickerbocker, Waco.

- 51. Rev. L. S. Barton, Dallas, Texas.
52. J. A. Friend, Corsicana.
53. Rev. C. N. Ferguson, Abilene.
54. W. H. McCullough, Waco.
55. Mr. and Mrs. W. H. Maloney, Waco.
56. Jno. Williams, Williamsburg.
57. Rev. A. T. Cooke, President City.
58. Dr. K. Traylor, Abilene.
59. Mrs. W. D. Haynie, Rice.
60. Mrs. Manie B. Hagelstein, San Angelo.

- 61. H. A. Boaz, Dallas, Texas.
62. W. A. Wood, Highland.
63. L. L. Lewis, Hillsboro.
64. H. H. Simmons, Hillsboro.
65. Jno. C. Kelley, Pharr.
66. Rev. Jno. M. Moore, Nashville, Tenn.
67. T. T. McCummon, Flatonia.
68. Miss Jennie Tapp, New Boston.
69. J. C. W. Gardner, Corsicana.
70. Young Barber, Honey Grove.

- 71. J. G. Childers (for his mother), Temple, Texas.
72. W. G. Seaman, Abilene.
73. Judge A. W. Walker, Dallas.
74. A. E. Nibbling, Bolton.
75. Capt. O. C. Conner, Paris.
76. Rev. W. H. Vaughan, Georgetown.
77. N. C. Ferguson, Belts.
78. Dr. R. R. LeMaster, Goddard.
79. Rev. Jno. A. Wallace, Canyon.
80. Taylor Whiteman, Caro.

- 81. R. P. Etter, Lone Oak, Texas.
82. W. T. Sears, Whitesburg.
83. E. E. Light, Flat Point.
84. Mrs. Mary E. Boyd, McKinney.
85. J. N. Newton, Yancey.
86. Jesse Jones, Houston.
87. Jno. H. Kirby, Houston.
88. H. C. Barton, Malakoff.
89. S. S. Garrison, Tompson.
90. Rev. L. Adair, Dallas.

- 91. Rev. Finn, Bryan, Texas.
92. J. K. Parr, Hillsboro.
93. A. C. Buchanan, Temple.
94. C. A. Milam, Glen Rose.
95. W. E. Berry, Hubbard.
96. O. B. Carver, Hamlin.
97. J. C. Whaley, Gainesville.
98. W. H. Cardwell, Gonzales.
99. Jno. S. Smith, Paduca.
100. Mrs. W. D. Felder, Dallas.

OBSERVATION CAR.

- 101. Mrs. Abbie Allen, Frisco, Texas.
102. K. G. Andrews, Wimsboro.
103. Trinity Epworth League, Dallas.
104. J. H. Morgan, Hebron.

ONE MORE PASSENGER ON KNICKERBOCKER SPECIAL.

Mr. J. H. Kurth of Keltz, Texas, pledges \$1000. Brother Watts gives this information just as we go to press. This makes 105 passengers.

HONOR TO WHOM HONOR IS DUE.

By the time this paper reaches the Advocate office the campaign for Southern Methodist University will have reached the five hundred thousand-dollar mark. Rev. J. W. Hunt, District Commissioner, and the pastors have done a remarkable work. Brother Hunt has met with the success of an old warrior that never loses a battle.

THE GREAT GIFT IS WON.

Texas Methodists, by their generosity, by their perseverance and by their faith in their great Church, have won a great victory. Two years ago when the campaign for the endowment of Southern Methodist University was inaugurated there were many who doubted the wisdom of such a campaign and were filled with misgivings concerning its outcome.

TRINITY EPWORTH LEAGUE.

The honor of occupying the last seat on the Knickerbocker Special belongs to Trinity Epworth League of Dallas. These enterprising young people, led by Mr. Geo. W. Thomason, on last Sunday raised their subscription from \$340 to \$1040. This amount is in good notes signed by the individual members of the League.

"SUMMER THEOLOGY," GEORGE-TOWN, SAN AUGUSTINE, ETC.

This scribe has just returned from Theology at Georgetown, and while my impressions as to the value of this school may not carry convictions to the minds of any reader (should this be fortunate enough to leave the sanction of the editor) yet the insistence of Gulliver, the irrefragable, prompts me to write a few things that a wiser man possibly should write—but may not. One thing above all others stands out prominently in my mind, which seems to constitute the real value of this school, to-wit: That the undergraduates of the different conferences find here the place where sure enough work can be done, under the competent direction of an instructor (at least these are supposed to be competent), and where any knotty problem which may present itself in the study of any book can be solved.

ADDITIONS TO 100% LIST.

- Bellevue Station—Rev. F. A. Crutchfield.
Kerrville—Rev. S. J. Drake.
Brook—Rev. B. R. Wagner.
Red Oak—Rev. Josephus Lee.
Italy—Rev. H. L. Munger.
Berhel Station—Rev. S. B. Sawyers.
Total—167.

Presiding elders are telling us that they have more charges on our 100 per cent list than appear in our printed list. We would be glad to have the pastors of those charges write us at once. We want the name of every charge which belongs in this list, for the credit of the charge and the district, and for the good of the cause.

Rev. L. B. Sawyers sends a Baptist brother as a subscriber. And yet there are Methodists who do not take their Church paper. Even some stewards let this good Baptist brother beat them in appreciating a good paper.

Rev. A. Y. Old has added eleven new subscribers to Manchaca Circuit this year, and is also on the 100 per cent roll. We expect soon to enroll him in the 20 Club. Bro. Old is always to be counted on in any good work.

China has 350,000,000 inhabitants and 241 medical missionaries. Japan has 42,000,000 inhabitants and 15 medical missionaries.

AMOUNTS RECEIVED BY DISTRICTS.

Table with columns: District, Since April 30, During entire campaign. Rows include Central Tex. Conf., West Tex. Conf., North Tex. Conf., Texas Conference, N. W. Tex. Conf., and Total.



FOUND WITHIN THE VOLUME IN QUESTION.

Another thing brought out in the meetings of the faculty of the Summer School of Theology is the apparent fact that all the books in the course of study are not of equal difficulty in their mastering—so the discussion was spiced and learned among the instructors, whether or not more emphasis should be placed in the work of instruction on those books which are knotty; also more time given to them, while those which are easily mastered, and may be classed as light reading, speaking comparatively, should occupy a background, so to speak, but no definite conclusions were formed by the men having the matter in charge. But the truth revealed by the discussion itself is that the spirit of helpfulness is abroad in the land, and the disdain that older men sometimes form for the poor "prep," ecclesiastically speaking, is fast becoming a matter of history, if it ever really existed, except in the mind of some arrogant "scribe."

Another thing which fastens itself upon the mind of the visitor to the city of Georgetown is the charming simplicity and hospitality of its citizenship. Wherever you go and whomsoever you may meet upon the streets there is the same cheery "good morning" or "good evening," whether the person accosted is a total stranger, or an old-time friend, and an atmosphere of this nature is quite an asset to any town, and is not always found in our educational centers. The young people who form a valuable adjunct to the social life of Georgetown have caught the spirit of their "sires" and are open-hearted and frank, and have no semblance of the silly notion sometimes expressed in contenance and general demeanor that they are far superior to their ancestors.

Dr. Bishop is proving himself an ideal host to the preachers of the State in that he knows so well how to minister to the interior man. The viands which grace his table are fit for an epicure, and his genial countenance encourages one to great gastronomical stunts, which are sometimes disastrous to the poor victim. But I leave Dr. Alderson and J. W. Hill to tell this story, as they are well qualified to speak authoritatively on the subject.

Let I weary your patience I shall not speak of the public lectures this year, and some one else may feel called upon to enlarge.

Our District Conference held at this place left us in good spirits and proved a blessing to the town. Our new church has been provided with new pews, fit for any church in the Connection, while our new floor adds materially to the beauty of the structure.

H. B. SMITH. San Augustine, Texas.