

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR.

Volume LX

Dallas, Texas, Thursday, August 21, 1913

Number 2

The Church's Attitude in the Future Toward Social Questions

WHAT shall be the attitude of the Church of the future to popular evils and social sins? is a question which to conscientious pastors, like Banquo's ghost, will not down. It must not. God have mercy on us when we come to be mere time servants, looking to present needs and passing pleasures only, and forget that we hold in our grasp the issues for weal or woe, of the unborn ages of the kingdom of God.

If we will but think for a moment and come to realize the marvelous transition through which the whole world is passing, and see what consequences hang upon the Church's attitude of today, it is enough to take one's very breath. How rapidly the wheels of progress have rolled us on into an atmosphere of opulence and power! In our Southland the farm products alone have risen from \$600,000,000 in 1880 to \$2,225,000,000 by the last census. The search light of truth has flashed in upon us from every quarter, and is destined to shine as the noonday sun everywhere. We were so poor in 1880 that the pitiful sum of \$7,000,000 counted all that was given to education in the South. Today the figures run up in the neighborhood of seventy millions. This is but a breath that hints at the marvelous prosperity which is fast flooding our Southland in material things. But, what are we doing in matters religious? In the face of all this seawell of prosperity are we maintaining our spiritual integrity, and transmitting to posterity soul-mantles unsoiled by the sins of the day?

Poverty is often a blessing in that it limits the possibility of indulgence and leaves appetite undeveloped, while wealth is often a terrible snare because it opens the doorway to untold temptations from which the many are unable to resist. If Mr. Wesley were alive today and still held to his belief that "wealth would be the ruin of Methodism," surely his head would rest upon an uneasy pillow; for are we not growing rich in an unprecedented manner, all over our country? Doubtless it can be safely said that we who are called Methodists possess today more wealth than the the entire South did just

at the close of the Civil War. But, as we are growing wealthy are we at the same time holding on to our old-time simplicity of soul and personal piety? Are we not just a little inclined to substitute respectability for genuine godliness, and to think that "the drawing of a bank check" will suffice for soul-loyalty in the sight of God? We hail with peculiar delight the erection of every splendid house of worship, every great educational institution and every cultured and well-equipped home; but we do not forget that all these things are the direct product of that integrity and frugality of our fathers which were taught them by the good old Methodism of their day. But for this many of them would have remained in log cabins of poverty and their children today would be walking in their footsteps.

But, since our religion has made us respectable and prosperous, what shall we do with our religion now that we are in the enjoyment of its fruitage? Cast it overboard and repudiate it as an annoying and useless tax upon our time, while the "bridge" table takes the place of the family altar, and the waxed floor finds no bending knee upon it? Shall the thrill and exhilaration of the automobile ride rob the house of God of all its heaven-born charms, or the frills and flashing diamonds of high society life rob God of his place in the soul, while Mammon reigns supreme? These are questions, not accusations; but they are strong currents in the life of today, and are most portentous of the future.

The battle wages hottest often where the voice of the Church is heard pleading most clearly. When she lifts her words of warning, and calls to clean living and consecration, the less opulent, who have been accustomed to having their wants limited and know how to practice self-denial, are most ready to yield sweetly their hearts to the will of the blessed Master. To them it is both a privilege and a pleasure to do so. But, with those who have never wanted for anything which money could buy, and have been accustomed to give command in matters social, whose every whim is a law unto itself and whose words and customs give pres-

tige to the society all about them, how different is the matter of becoming "subject to the Discipline of the Church" which they deem old-fogy and narrow, and which dares to set a limit to some of the practices of the pleasure seekers of the day. We are speaking of Church members exclusively, and ask what shall be the attitude of the Church in such matters?

To no life does this question come with more point than to that of womanhood of today, and with her it must be largely solved. The very loveliness and charm of woman constitute the most alarming peril of modern Christianity. The social customs of society are mostly the inventions of women who stand high in the estimation of the world. The sins of the idle rich are the sins of women. Their love of display, their fondness for extravagance, their sharp competition among themselves, all these furnish opportunity for ridiculing their religious professions. Men have sins enough to answer for, but they are openly recognized as inconsistent with Christianity. With women the card table, the wine cup, the gayeties of dress, and frivolities of popular amusements are not looked upon as sin as the world knows sin. To live above the breath of scandal seems sufficient; so worldliness becomes the greatest peril to our women, and to the Church today. What a hurt a great and splendid woman can make herself to the Church if she will, by her Christless glitter of gay social functions and parlor gambling! What a priceless boon she may become if she will but lay her life at her Master's feet to be used of him in healing aching hearts, and bringing gladness and joy to a sin-cursed and dreary world. Shall the Church of the future plead for this latter, and frown down the former; or shall the two be confused and the Church lapse into social snobbery and spiritual compromise and death?

But we are persuaded that the Church is not yet ready to surrender her God-given prerogative and go into a state of desuetude in matters of soul-life. There still burns upon the altars of God holy fire enough to set the whole world ablaze with the light of salvation. There are still he-

roes of the cross who will not muffle the voice of God under any circumstance, nor let the foolish pass on and be punished, if by sounding the tocsin with no uncertain blast they can save souls from death. The issue may be sharply joined and most difficult, but God's grace has never yet failed, and in the future it will be found sufficient. To be forewarned is to be forearmed.

Since holiness of life and conduct has ever been our watch-word and battle-cry, and by living our creed and "professing a good profession," we have won the fight thus far. Why should we change our battle front in the future? Hitherto we have met the enemy in an open fight and have carried the day. Our war songs have gone ringing around the world and saved souls in every land and tongues have taken them up in glad refrain. Now it is too late for us at home to be dreaming of a compromise, or of going over to the camp of the enemy. And we will not. Ours is the religion which suits a poor, needy, sinful race, and for which the truly repentant soul prays. Needy, helpless souls tell us everywhere that such is the kind of religion they want.

If the Church of the future is to assume the attitude of a compromise with sin, and become colorblind in matters of social turpitude so as to fail to see that "winning a five dollar bill in a gambling hell, and receiving a five dollar cut-glass vessel as a prize at a bridge whist parlor game are both of the same cloth," she will have to grow a different race of men from those who man her walls today. Seeing the sword come they cry aloud, lest the blood of the slain should be upon their hands. They will not hand down to the generations following a feeble and defunct Christianity that has sold out to the world for pleasures or social preferences. They will not play truant to their trusts, and let our beloved Methodism grow nerveless and shrink from the heroism of the cross, but, by the grace of God will do their best to steer the ark of God aright so long as the responsibility of her safety is in their hands. The world still needs her doctrines, her consecration, and her clean, holy living and joy.

THERE is naturally a strong bond of brotherhood existing between ministers of the Gospel. They all profess conversion, they are followers of Jesus Christ and they are enlisted in a common cause. Therefore, they ought to love one another and give to one another the strongest confidence and cooperation. The world, the flesh and the devil are not always friendly with the devout and aggressive preacher; but every child of God ought to love him and give to him his confidence. And as a rule this is done unreservedly. As a result, when

The Ministerial Brotherhood

we attend our annual gatherings it is like a reunion; we meet, clasp hands and greet each other joyfully. It is like a delightful home-coming. We have had experiences in common and we have much to tell each other in the way of story, humor and sweet commingling. If one has sorrow all the rest feel a brotherly sympathy; if one has had misfortune we cast in our mite and help in an emergency.

Then, we ought to see the necessity of dealing with each other frankly and broth-

erly. If we see anything in the conduct of the other just a trifle off color, it is our duty not to whisper it about as a piece of idle gossip repeated in confidence; but it is our duty to go to such a brother and, in the spirit of such, talk to him face to face in kindness and point out, not critically, but lovingly that which we regard as improper. In this way we can always do every brother full justice and an act of fraternal kindness. Unwittingly, we sometimes pursue the other course and,

without intending it, do an irreparable injury. The great law of our brotherhood ought to make this point clear and strong to us.

It is a common fault, though not always willful, with preachers when they get together in common fellowship to discuss their brethren. They indulge in remarks of a desultory character, with no thought of doing anybody an injustice; yet if some of the remarks made are repeated, which is often the case, some man will be wounded and his heart made sad. Little estrangements often occur right at this

(CONTINUED ON PAGE FOUR.)

"NO HERO FUND FOR HIM"

By C. H. McCrea

Some day a millionaire may establish a "hero fund" for country ministers who spend their lives in the service of the community, not only ministering weekly to their congregations, but marrying the young people, visiting the sick, burying the dead, and being always ready to respond to the call of need of any kind. Not the least part of their heroism consists in their willingness to serve for the pitiful salaries paid in some small towns, salaries smaller than the wages of a carpenter or a blacksmith, and less than a day-laborer gets in cities. Indeed, some city scrubwomen earn more than is paid to many a country preacher. The preacher protests now and then, but he continues to preach.—Youth's Companion.

Youth's fire had faded from his face,
And Time had wrinkles sent him.
The crown of age, the hoary head,
The other world has lent him.
His step is slow, his eye is dim;
There is no hero fund for him.

When first he heard the trumpet call
To preach the glad evangel,
His heart responsive said, "I will,"
As might a strong archangel.
He preached that mighty word with vim,
But there's no hero fund for him.
He never served cathedral crowds
With anecdotes so graphic,
Nor soothed to slumber silk-lined
saints,
With eloquence seraphic.
No essayist precise and prim,
But there's no hero fund for him.

By day and night, through flood and fire,
O'er dying sinners yearning;
He pulled the sinking from the tide,
The brands from out the burning;
Desire is dying now, and dim
The hope of hero fund for him.

He never sought the praise of men
Nor preached to praise the people;
He'd rather point the skyward path
Than pierce it with a steeple.
He could not lie, he could not trim,
There is no hero fund for him.

He didn't throw a sinking soul
A sermonette on Browning,
He flung the Gospel cable straight
To every sinner drowning;
Or plunged right in, for he could swim,
Still there is no hero fund for him.

The meanness of the narrow souls
Who starved him in the service,
Is fearful now, when health is gone,
That wealth might make him nervous.
The claimants dole is spare and slim,
There is no hero fund for him.

Starvation, savage, grim and gaunt—
The last dread fear of mortals—
The hollow, hungry wolf of want
Is howling at the portals.
His sorrow cup o'erflows the brim,
There is no hero fund for him.

But O, the chariots of God,
Are ready to move straightway,
To bear the conquering hero home,
Whene'er he sights the gateway.
'Tis sunset o'er the world's red rim,
But soon a hero fund for him.

Earth's sordid soil is vanishing,
The city's crystal cleanness
Blots out at once the hunger pang,
The miser member's meanness.
With shining ranks of seraphim,
The hero fund is full for him.

CONFERENCE COMMITTEE'S REPORT ON EVANGELISM

By Rev. John M. Moore, Ph. D.

Number Two

Its Duties.

The Conference Committee on Evangelism is appointed for the following purposes: To promote revival work; to conduct evangelistic campaigns through single meetings, or district, city, county, or Conference simultaneous meetings; to bring about and establish sane, intelligent, valid, and effective evangelism, based upon Bible truth and accomplished by the Holy Spirit without undue emotionalism, sensationalism, and uncontrollable commotion; to encourage, and so far as possible to restore, where neglected, the evangelistic note in the regular pastoral preaching; to develop by exercise the evangelistic and revivalistic powers in all our preachers; to enlist our leading pastors for a definite time which they will designate for evangelistic campaigns in towns, cities, or rural sections, and to place them, or assist in doing so, at the call of Churches, counties or districts; to create an evangelistic fund with which to employ Conference and Missionary Evangelists, by contributions made at all meetings that are conducted by pastoral as well as Conference and Missionary Evangelists; to enlist all the pastors and presiding elders of the Conference in a great, comprehensive revival campaign that will leave no community untouched; to co-operate with the Committee on Evangelism and the Secretary of the Home Department of the Board of Missions in promoting revival work throughout the Church.

How Discharge This Responsibility.

1. Create Conference System. The first task of the Conference Committee on Evangelism is to create or arouse Conference interest in revivals and Conference concern for the type of these revivals and for the character and qualifications of the men who conduct them. It must also make for itself a place in the really progressive work of the Conference. It must develop the loyalty of the members of the Conference to its leadership in revival and evangelistic work. There is still doubt in some sections as to whether or not a Conference Board of Missions is able to that can command the confidence and that can command the confidence and

loyal support of the pastors and presiding elders in any great plans for promoting and conducting revivals. That doubt must be dispelled. For all these years revivals have been individualistic matters and pastors have chosen their evangelistic assistants with a view to getting immediate results in their own charge, and not infrequently men have been brought who had no interest in the development of the Conference or its communities. With a Conference spirit, a Conference program for revivals, a Conference leadership in revival campaigns, the call of the chief leaders of the Church to revival efforts would not go without gratifying results. Official evangelism and Conference-wide revivals will be possible only through loyalty of a Conference to its Committee on Evangelism and through co-operation with the General Committee on Evangelism of the Church.

2. Conference Evangelists. An important factor in promoting revival work in a Conference is a carefully chosen, level-headed, well-trained, competent evangelist. No man should be appointed to this position simply because he wants to be Conference Evangelist, but because the pastors of the Conference want him and will use him. If he is as capable as he should be, he will not only conduct successful revivals, but he will be a valuable agent of the committee in promoting revival campaigns. The only effective way of guarding the evangelistic office is to fill it with proper men and every Annual Conference, unless it is very small, should be able to find among its own members competent men of sufficient number to meet their needs for evangelistic service. The Conference Evangelist should not only be designated by the Conference Committee, but he should be supported, directed, and placed by the Committee. His engagements should be arranged through the Conference Committee or its administrative member. The Committee by private correspondence should see that his dates are all taken. If the Conference pastors will not use him, then his employment should be discontinued by the Committee. If the pastors require the services of more than one man, then other men should be engaged. Conference Evangelism should be the business of the Committee on

Evangelism. If one plan or method of using a Conference Evangelist fails, then try another, for the evangelistic force of a Conference is as essential to denomination and Christian success as the educational, pastoral, supervising eldership force, and the evangelistic specialist is well-nigh a necessity in many towns, cities, and rural sections.

3. Missionary Evangelists. The distinctive work of Conference Evangelists is conducting revival campaigns and assisting in evangelistic services within the territory of their Conferences, except when in the service of the General Committee on Evangelism, whose administrative officer is the Secretary of the Home Department of the Board of Missions. Missionary Evangelists are described by the terms that designate them. They are to do the work of a missionary, and employ, when conditions require, the methods of the evangelist. They are to assist the circuit preacher as specialists in bringing up certain churches and in organizing new societies. Not only should they conduct revivals in needy places, but organize and establish Sunday Schools, distribute literature, and inaugurate plans for giving the Gospel to people who have been neglected. They should conduct, with the pastor in charge, surveys of communities, counties, circuits, and even districts, and get for the pastors data as to the Church membership of the people, the Church letters unused, the number of children of school age, the number in Sunday School, the Church facilities of the communities, the social and intellectual conditions and advantages of the people, and such information as the Conference Committee on Evangelism should desire for its own use, and the use of the presiding elder and the pastors. The Missionary Evangelist should labor under the direction of the presiding elder of the district in which he may at any time be working. Mission funds could not be spent to better advantage than in helping to maintain Missionary Evangelists, or what might be called district missionaries, whether they labor in the town, the city, or the country.

4. Pastoral Evangelists. The greatest work of the Conference Committee on Evangelism is in organizing a thoroughly competent and adequate pastoral evangelistic force for the Conference. Pastors of the leading Churches who are genuine evangelists cannot be outranked as helpers in revivals. They have the pastors' viewpoint, the viewpoint of the best congregations, the literary, philosophical, theological equipment necessary to the best pastoral instruction, and their appeals to the intellect, the will, as well as the feelings, produce lasting results and seldom drive truth-seeking and hungering, sin-burdened souls from the Church. Such pastors should be enlisted in a Conference effort to promote sane, sound, and effective revival work in all the charges irrespective of location or condition. The Conference Committee on Evangelism should be the medium, the clearing house, by which these men could be most effectively used, and by which pastors needing assistance could be aided in engaging proper men. Not only so, but these men could be-

come a tremendous missionary force in neglected communities if placed and directed by the committee after proper preparations for their coming had been made. Of course, the presiding elder and the pastor in charge are not to be overridden, set aside, or disregarded in any of this work, but on the other hand they are to lead in the plans and invite the assistance which the committee will have at its disposal. When these pastors are used as evangelists, the amount which would be paid usually to a regular evangelist should be collected; but it should not be paid to the assisting pastor, except a sufficient amount to meet his expenses, as he received a salary from his charge even during his absence. The collection should go to the Committee on Evangelism to be used as an evangelistic fund in employing missionary evangelists and student helpers. When pastors are used through the Conference Committee, they contribute their service to the committee and not to the charge in which they render service. Pastors who want remuneration for their service will arrange privately with brother pastors regarding the matter and take engagements through the Conference Committee for just the amount of service which they contribute.

The Final Word.

The Conference Committee on Evangelism will need a Chairman, a

Secretary, and a Treasurer. One of these should be the administrative officer. Its funds should be kept by its own Treasurer. Plans for the Conference should be carefully worked out and presented to the Conference Board of Missions for discussion and adoption. If possible, the presentation of the plans to the Conference should be made the order of the day for a designated hour in the Conference session. The Conference will have no more important business than this will be. The plans should be presented in ringing addresses from chosen men who have prepared stirring messages. A pledge of loyal co-operation of the pastors should be secured and the Conference should not only ratify the plans, but enter into them enthusiastically as its own methods of procedure. Do not wait until the meeting of the Conference to mature plans. Discuss and agree upon men and measures some weeks before the Conference session. List the pastors whose services are to be requested. Select the Conference Evangelist and the Missionary Evangelist beforehand, or else decide not to have any. Enlist the sympathy and the support of the conference leaders through a frank and intelligent presentation to them of the plans of the Committee. Forget not that it is the King's business. Take time for Him to be heard through His Spirit and His Word upon the great plans of Conference revival work.

EZEKIEL'S PROPHECY OF THE MAN OF LINEN

The important period of Christ's advent in the world, causing the removal of God's Covenant from the Most Holy Place in the Temple of Jerusalem, changing the law of the Old Testament into the New Testament, was figuratively illustrated in the tenth chapter of Ezekiel and the first seven verses. The prophet described the scene in these verses as being the voice of the Almighty God, speaking to the man of linen to enter the inner court and to change the cherubims and take them out.

Verse 8.—"And there appeared in the cherubims the form of a man's hand under their wings." Ezekiel saw a Divine power transforming the four wings of the two cherubims into four wheels—introducing, thus, the New Testament with its four writers, Matthew, Mark, Luke and John, recording the foundation of faith through Christ.

Verse 9.—"And when I looked, behold, the four wheels by the cherubims, one wheel by one cherubim and another wheel by another cherubim; and the appearance of the wheels was as the color of a beryl stone."

Verse 10.—"And as for their appearance the four had one likeness, as if a wheel had been in the midst of a wheel."

The prophet saw a new relationship established between God and mankind, in seeing each wing of the two cherubims that had been for cen-

turies stretched over and above the ark of the covenant, each forming a new cherub, described as a wheel; all four having a like appearance and to remain together as one body for the protection of God's Word, or the New Testament.

Verse 11.—"When they went, they went upon their four sides; they turned not as they went, but to the place whether the head looked they followed it; they turned not as they went."

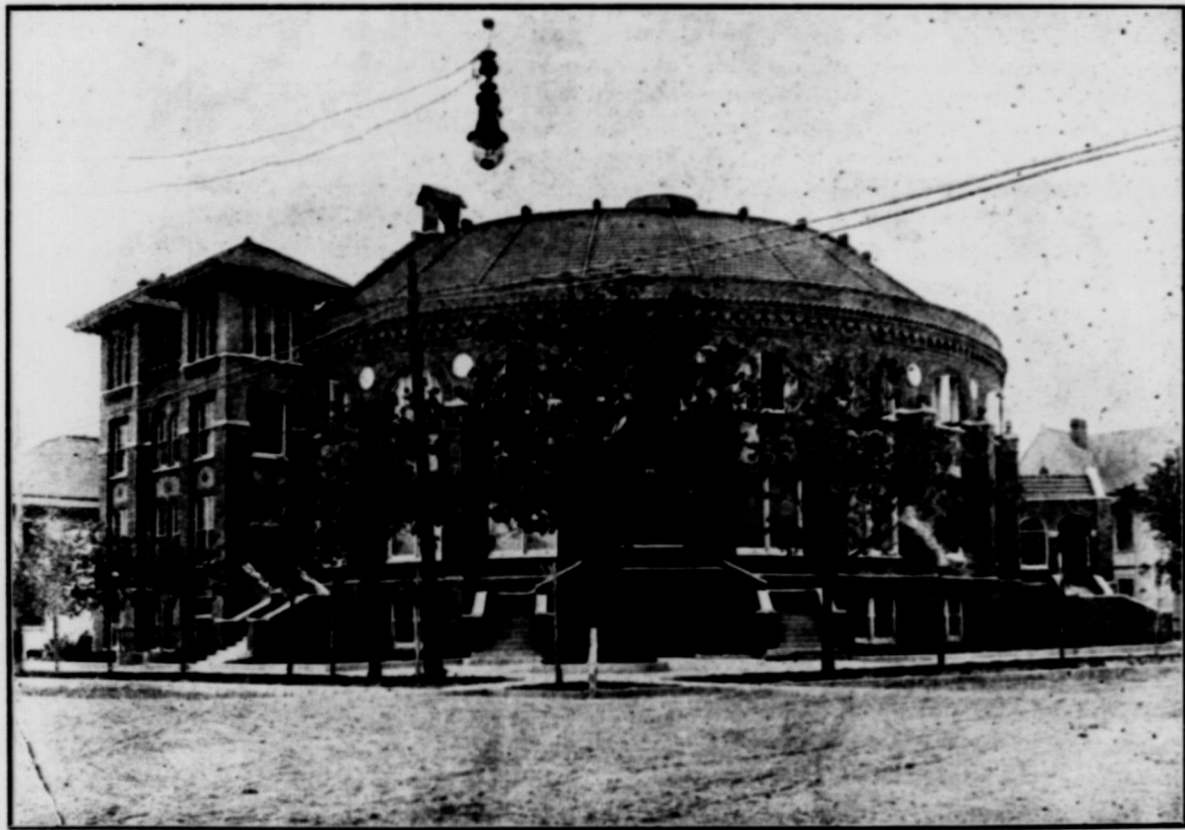
Verse 12.—"And their whole body, their wings, and the wheels were full and their backs and their hands, and of eyes round about, even the wheels that they four had."

The ark of the covenant was in the wanderings of the Jews on their journey from Mount Sinai to the Land of Canaan was carried by the Levites from place to place, but the prophet saw that a mysterious power directed its movements from this time on, in a straight forward movement. The contents of the four Evangelists, the prophet described as being full of light and wisdom to the human family and that either one of them was as important as the others.

Verse 13.—"As for the wheels, it was cried unto them, in my hearing, O wheel."

Verse 14.—"And every one had four faces: the first face was the face of a cherub, and the second face the face of a man, and the third face the face of a lion, and the fourth the face of an eagle."

The illustration of Ezekiel, portraying the different and distinctive characters of Matthew, Mark, Luke and John may be looked upon as a whole, giving a representation of the



FIRST METHODIST EPISCOPAL CHURCH, SOUTH TEMPLE, TEXAS, REV. E. A. SMITH, Pastor.

Mr. A. F. Bentley, Chairman Building Committee, sends us the photograph of the new M. E. Church, South Temple, and says it is one of the most unique and beautiful church buildings in the State, and that it will be complete and ready for the Annual Conference of the Central Texas Conference which will be held in it, beginning November 12, 1913.



WOMAN'S MISSIONARY SOCIETY, NORMANGEE, TEXAS.

Child in front—Wilbur Palmer.

Reading from left to right—
 Front Row: 1. Mrs. Eugenia Swanger; 2. Miss Ettie Yeager; 3. Mrs. Mary E. Brady; 4. Mrs. F. M. Wilson; 5. Miss Pearl Brady; 6. Miss Elma Orr; 7. Mrs. Willie Hunt; 8. Mrs. Marvin Hunt.
 Second Row: 1. Mrs. Maggie Martin; 2. Mrs. Clara Bell; 3. Mrs. Rmie Heath; 4. Miss Emma Orr; 5. Mrs. Chas. Claydon; 6. Mrs. R. H. Lewelling; 7. Mrs. Mary Orr; 8. Mrs. Edna Palmer; 9. Miss Elmira Riley.
 Back Row: 1. Mrs. Mattie Woolley; 2. Mrs. Bettie Hollis and William Charles Hollis; 3. Mrs. Quirk Yeager; 4. Mrs. Dr. Connor; 5. Mrs. Eula Whitesides.

Their pastor, Rev. R. H. Lewelling, furnishes the photo with this statement: "You have requested my picture to be published in the Advocate. I do not feel that I deserve this honor, for I have done no more than was my bounden duty. I have worked for the Advocate because I know that it helps the people and promotes the cause of Christ. I expect to work for the paper as long as it is my conference organ. Now, as I feel unworthy of the honor that you have bestowed on me and feel that my Missionary Society deserves all honor, I want you to publish their picture. They are making it possible to bring the things to pass that are being done here. They are felt all over this town as a spiritual force. They are the social center around which the fabric of the Church is builded. And from a financial standpoint they are par excellence. They uphold the hands of the pastor and the battle goes well for Christ and Methodism. These ladies have raised and expended \$419 in the last nine months." All honor to these good women and to the pastor who appreciates their work.

of Christ, as the man of linen, the High Priest, Redeemer and Saviour of the Christian people, showing His majesty and power through the ages of time.

The Revelation of St. John gave a similar description of these four writers of the New Testament in the fourth chapter and sixth and seventh verses.

Verse 15.—"And the cherubims were lifted up. This is the living creature that I saw by the river Chebar."

The prophet was informed that the New Covenant was making its forward movements through a spiritual power, as we find stated in verse 17, of the tenth chapter. The first chapter of Ezekiel contains also a strange illustration of the foundation of the New Testament, saying in the first verse, "I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God."

He said in verses 3 and 4: "The hand of the Lord was there upon him. And I looked and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire."

This prophecy gave a representation of the Day of Pentecost, when the Apostles were all with one accord in one place. And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost. The prophet Ezekiel saw that after such events of time, that the New Testament would be given to mankind through four writers, as given in his own words in verse 5, saying, "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the appearance of a man."

All of these predictions of prophecy pointed to the Son of God whose biography, life and mission the Evangelists were to give; each one in their own manner of writing.

Different passages are given by Ezekiel to show that Matthew, Mark, Luke and John were directed from God's throne to write the four Gospels. We read in Ezekiel 1:8, "And they had the hands of a man under their wings on their four sides, and they four had their faces and wings." Again in Ezekiel 10:8, "And there appeared in the cherubims the form of a man's hand under their wings." Also Ezekiel 10:21, "Everyone had four faces apiece, and everyone four wings; and the likeness of the hands of a man was under their wings." Ezekiel was to lie on his left side for the iniquity of the house of Israel, or Kingdom of Israel, for 390 days, each day for a year (Ezek. 4:4-6), giving an indication of the years that had passed from the time they had separated from God's Temple about 975 years before the birth of Christ until the days of Ezekiel. He was to lie on his right side for the iniquity

of the House of Judah forty days; each day representing a year. These forty years corroborate with the years of the time that Christ made known his messiahship to the Jews about the year A. D. 30, and the destruction of the Temple in Jerusalem in the year A. D. 70.

BERNHARDT EISENTRUT.
 Beaumont, Texas.

REASONS GIVEN FOR LEAVING THE MORMONS.

Under the above heading in Advocate of July 17th, Bro. O. H. Brewer, of Kirkland, Texas, makes some statements in regard to the system of the tithe, which I think, to say the least of it, are misleading. I do not wish to say anything to discourage Brother Brewer in his new-found faith, and would pass his statement by unnoticed were it not for the fact that I have just launched an educational campaign in my charge on the subject of the tithe, many of my members read the Advocate, and for fear that they may be adversely influenced by this article I am prompted to make these friendly criticisms.

Brother Brewer says, in giving one of his reasons for leaving the Mormons, "I found the Church cold commercialism, pure and simple." And seems to think the cause of their "cold commercialism" was their system of tithing. And for this reason he does not only leave the Mormons, but refuses to be subject to the law of the tithe in the Methodist Church, intimating that the authorities in the Methodist Church would misapply the tithes of its members just as the Mormons have theirs. Brother Brewer is a very young member to be making such broad intimations.

He says, "I think the plan under which the Methodist Church has grown to be the strongest Church in the Nation, viz: The free-will offering of the people is good enough for me." The only wonder to me is that it has existed at all under such a system. It surely cannot be urged that its great growth and strength is a direct result of its plan of "free-will offering of the people." If it had followed God's plan as laid down in His Word it would be today ten times stronger than it is. It is out of the mercy of God that it is what it is and not its merits along this line, for it has been robbing God all the while.

Now, in regard to his Scripture quotations he was very unfortunate. He says, "There have been men in many generations since the days of Christ who like the Adventist and Mormons have tried to 'saddle on the people some of the law of Moses, claiming direct revelation from the Lord so to do, and especially this is true of tithing." Now in the first place of he knows any Methodist preachers who are trying to "saddle on the people some of the law of Moses claiming direct revelation from the Lord so to do," let him name them. There ought to be an investigation. In the second place it devolves upon him to prove that the tithe is the law of Moses. He just assumes that it is without an investigation. The fact

about it is that the law of the tithe does not depend upon a Jewish statute, but was practiced thousands of years before the father of the Jewish race was born and hundreds of years before there was a Jewish statute. Gen. 14:20 and 28:20-22.

Brother Brewer goes further and says, "I am firmly of the opinion of Paul, that it is unprofitable for us, that it is a burden that we nor our fathers were able to bear; therefore, Christ took it out of the way, nailing it to the cross, and I am glad that the Methodist Discipline says, 'it does not bind Christians.'" If Brother Brewer had not said that he was of the "opinion of Paul," we would not have known it. I was unable to find the place where Paul said the tithe was "unprofitable for us." The fact of the business is he never said it. The literal quotation he uses attributing it to Paul, was not an expression of Paul at all but a statement of Peter, which he tries to quote, "Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Acts 15:10. In this statement Peter makes no reference whatever to the tithe even though you could establish the claim that it was a law of Moses. Why not make it apply to the law of the Sabbath and the whole decalogue? If Brother Brewer wants to know Paul's opinion in regard to this matter he can find it in 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gathering when I come." That is the system of the tithe: first, regularly; second, proportionally; third, a command from Paul.

Again he says that, "Christ took it out of the way, nailing it to the cross." That sounds like a Campbellite to me. It is a fine thing to have a cross handy to nail things to. Until Brother Brewer gives us chapter and verse for this statement he will excuse us for not believing it.

He makes out the tithe a burden. God by the mouth of his prophet makes it a means to temporal blessings. Mal. 3:8-12.

He says Christ took it away and nailed it to the cross. Christ himself told the old hypocritical Jews that they ought to practice it. Matt. 23:23.

Now in regard to his quotation from the Methodist Discipline, it is found in the sixth article of the Articles of Religion, a little closer study of this article will prove beneficial to Brother Brewer.

In conclusion let me say that the same authority which said "Remember the Sabbath day to keep it holy;" also said, "the tithe is the Lord's, it is holy unto the Lord." Lev. 27:30-33. And I believe when we lay our hands upon the tithe we are laying them upon that which is holy, and God will likely ask us some searching questions concerning it some day. T. C. WILLETT.
 Turkey, Texas.

IF THE BABY IS CUTTING TEETH
 Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for child teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. (Advertisement.)

THE ORPHANAGE.

As fall is coming on and the matter of fall and winter clothing must be thought of, I want to say a few things regarding the clothing of our children at the Orphanage.

I want to thank the good people who have done so much during the year in this matter. Each child in the Home has been cared for by some individual or Sunday School class, Epworth League or Missionary Society, and these all have clothed the children so well that it has been remarked often by people who have been here that the children are better clothed than they have ever been. That is just as it should be. Why should we not put as good clothes on these orphan children as the average parent puts on his children? The truth is you can't make men and women out of the orphan children by giving them the castaway garments that can't be used by other children, nor can you maintain the individuality of the child by giving it something that no one else wishes to wear. As it is, each child in the Home has its own clothes and they are proud of them and take care of them.

Now, if you have a child in your charge to clothe, and you feel like you can't longer continue the work, please let me know as soon as possible, so we can arrange with someone else. I feel sure, however, that the people who have these charges will not want to give them up, as it is such a beautiful work, and the reflex influence is so great that the party doing the work gets great good out of it. We send the measure and the clothes are made just to fit, and sent direct to the child for whom intended, in care of the Methodist Orphanage. We have new children coming into the Home, and we would be glad to provide for their clothes as fast as they come in, so we keep letters on file waiting for some child. So if you want to do this kind of good work just write to me for the measure of some child of the Home, and we will be glad to give you the measure of the child or tell you just what it will cost to clothe a child for a year.

Now let me ask all Churches and individuals, who may think of sending anything in the way of clothing, please don't send a promiscuous box of laid-aside clothing. I have just gotten rid of old garments that have accumulated for the last several years, and I don't want to receive that kind of boxes any more, for we have no use for them. If you want to send anything send us unmade goods, bed linen, towels, table cloths and things of that kind. We need and can use them in great numbers.

Our Home is in fine shape now, and when all the work we have laid off is completed we will have a Home that will not be surpassed by any in the State. We need money and must have it to do this work, and I am asking the friends of the Home to send me any amount, and it will be greatly appreciated.

Pray for us and come to see us when in the city of Waco.

R. A. BURROUGHS, Manager.
 Waco, Texas.

TO THE LOCAL PREACHERS OF TEXAS.

I want to exhort you just a little in regard to attending the Summer School of Theology at Georgetown next June.

I was permitted to attend this year and I want to tell you brethren there is nothing like it in Southern Methodism. There were about eight lectures each day on Bible subjects by some of the ablest ministers we have; such as Dr. Hill, Dr. Anderson, Dr. Boggs and Dr. Godby and others, all of whom were very helpful. To my knowledge, there were only three local preachers present and one of these was a supply.

There are four books for the post-graduate course for next year. We should get them and read them.

The expenses are about like this: Railroad fare; \$5 for tuition; \$7.50 for board and lodging, and they furnish good meals and beds to sleep on.

Now, my dear brethren, we know everything is forging to the front and as local preachers we must try an in-form and prepare ourselves as best we can. I am sure our pastors sympathize with us and are sorry they cannot use us more than they do.

Brethren, it remains for us to be or not to be, just as we wish. So let's be at the Summer School of Theology next year and get up a notch or so.

I spoke to the President of the School about writing you brethren to come and he said, "Alright, we would be glad to have them come." Now think of it! Out of two hundred preachers that attended, only three locals were there; if you will come you will never regret it. What you say, let's have one hundred local preachers there next June. I love my local brethren and want to help, and write this for your special benefit.

There is plenty for us to do in our zone—God's Church—if we will only prepare ourselves for the work as best we can.

May God bless each one of you.
 W. A. SCOTT, I. E.
 Stophs, Texas.

TO INCREASE YOUR FAITH.

By Clint C. Reynolds.

In a revival meeting a few years ago a man, about thirty-eight years of age, was a penitent. Days and nights, he prayed and wrestled. One day two of his neighbors, in whom he had confidence, shook his hand and told him they were going to pray that morning for God to pardon him, and the three agreed to pray at a certain time.

The man came back to the services and testified that when he fell down to pray, as he had promised his two loving neighbors, his sin and burden rolled away and he became conscious of a spiritual change! His life since then has been consistent and happy. There was no "excitement" about this case—just real, deliberate repentance, exercise of faith, and determination, or intelligent faith and importunity. The two neighbors had the answer, also, before they saw him again. They met, all smiles and "knowing!"

This development of the Calvinistic theory in the schools of their theology and the development on the minds of the common people in the public schools is forming a breach between the ministry and the laity that is calling forth an extreme effort to re-establish in the minds of the people a theory that is passing away.

In the little publication entitled "The Fundamentals," Volume 10, Mr. Lasher makes a futile attempt to establish the Calvinistic theory that all men are born children of the devil, declaring that "the Fatherhood of God," "the Heavenly Father" and "the Divine Fatherhood," and other such phrases with which we are surfeited in these modern days are false according to the Scriptures. He says again that "Nothing is farther from truth and nothing is more dangerous and seductive than that the children of Adam are by nature God's children." In this statement he would mislead the minds of the readers to believe that the Arminian doctrine made Adam's nature our redemption. Arminianism claims nothing in Adam but a propensity of the flesh (and I doubt that it is any stronger in us than it was in Adam before the fall), through which we are tempted, and that the spirit must subdue the flesh by the being "Led by the Spirit to mortify the deeds of the flesh." But the question may be asked, how, then, do men become the children of the devil? I would answer, by apostasy! Then do I believe that all men are born children of God? Most assuredly. As judgment came upon all men to condemnation by one man's offense (or as condemnation came upon all men by one's offense), even so by the righteousness of one the free gift came upon all men to justification of life (or justification of life came upon all men by the righteousness of one). As in Adam all die even so in Christ shall all be made alive (the shall is not future tense). Then at some time all men are children of God. If this state is at death then all are saved and the Universalist is correct. But Arminianism believes that it is at birth, and all children dying in infancy are saved by the substitutionary death of Christ, and that if they never commit sin they shall be ultimately saved. We are not responsible for Adam's sin since Christ died for that. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." "When the righteous turneth away from his righteousness and committeth iniquity * * * in his trespass * * * and in his sin * * * shall he die * * * all the righteousness that he hath done shall not be mentioned."

Then in closing I would say that the Arminian doctrine makes the extent of the atonement commensurate with sin; more than commensurate. "Where sin abounded grace did much more abound." Men can never go to hell except as apostates. The effects of the cross must be overcome by sin before men can be lost. It is a lost sheep, a lost piece of money, a prodigal son that is lost. This leads me to ask the question: When does regeneration take place? Will some theologian answer this question?

That soul is strong that is true and the simple goodness of today will prove the glory of tomorrow.

A strong desire for praise deserves blame and he who is over-anxious to be well spoken of deserves to be ill thought of.

As the Scriptures make the unforgiving soul an unforgiven soul, he is unprepared for heaven who is incapable of forgiving the worst offense that man can commit.

CONTINUED FROM PAGE ONE

point, and we are always surprised when we hear of such things. Nobody thought of doing anyone else the slightest harm, and if what you said had been spoken by yourself to the brother, nothing would have been thought of it. In its repetition it gets distorted. The better plan is for brethren to discuss methods, events, principles and things, and not individuals. If we cannot say something good and commendable about each other, it is best to say nothing.

Sometimes we inadvertently fall into little dislikes, not hatreds or malice, but little jealousies and fault-finders. It rarely ever occurs to us that we are doing anything unkind or hurtful; but, when we come to think about it, there is no

good in such feelings. Evil may come of them. Christ discouraged all such when he saw it brewing in his disciples. There is no place in the heart of any minister of the gospel for such thoughts or inclinations.

Once in awhile we find certain ministers combining their influence, without realizing it, for the accomplishment of certain ends; and generally those ends are not unmixed with selfishness and personal aggrandizement. Some brother seems to stand in their way and he must be checkmated. They do not mean to injure him, but it is not best for him to have so much influence and popular standing and he becomes the victim of trivial schemes. He must drop down a few notches and others must be pushed beyond him. It is for the good of the cause, they imagine.

In order to strengthen and build up the spirit of our brotherhood, it is far better to avoid these little bickerings and undertone talks. We be brethren and each ought to treat the other as such. And it ought to be conscientiously and persistently done. In other words, if every brother can get the consent of his mind to take no part in anything except that which will promote the principles of our brotherhood, how many misunderstandings would be averted and peace and fellowship perpetuated. Except where some brother needs our sympathy and counsel, how much better it is for every one to attend to his own business, look after his own appointed duties, and keep his tongue off his brother workers. No man has any time to try to manage the affairs of others, to be looking after matters outside of his

own sphere and planning to accomplish certain results on the quiet. Every man has his hands, his head and his heart full looking after his lines of specific duty, and the time which he takes looking after the affairs of others and trying to plan certain ends is just that much time wasted to no good purpose. It is not always brotherly, it is not always wise, it is not always Christlike. "A new command I give unto you, that ye love one another."

Christ loved all men, but he stood closer to some than to others; and he knew those upon whom he could always depend. Even he had those who were in closer touch and sympathy than the great generality of mankind. When we come to think about it, we can hardly improve upon Christ's methods.

Notes From the Field

Nolanville Charge.

We have just closed a big meeting at the old Nolanville Methodist campground, where we had twenty-seven camps which looked just like old times. Rev. T. N. Lowrey, an able evangelist, did the preaching and there were fifty conversions and reclamations, and fifteen additions to the Church. People were aroused to their duty to the Church and their God. It was not a card-signing meeting, but a real Holy Ghost revival where men were made to come to the altar and cry out for mercy. The people rewarded Brother Lowrey for his labor by giving him \$83. All enjoyed the meeting and feel helped by it.—L. E. Hill.

Penelope.

The revival season has past, but we pray the revival will continue. All of our meetings were good, a substantial increase at every point. One hundred and twenty members received into the church this year. Finances well up. One new church completed, another on foot. I am praying and working for one special blessing and that is, we might have conversions at our regular services the year round. I believe we can; God is willing I am sure. I want to note the fact that in our revivals on this charge that Bro. Henry Daily, a local preacher from the Waco District, helped me. He sang, preached, helped in every capacity. Two young men to surrender to the call to preach during the year.—J. R. Kidwell.

Howe.

Our meeting at Gunter was under difficulties. A free minstrel show advertising patent medicine had the crowd. Brother Mood did the best of preaching, and there were two conversions and accessions. The people manifested their appreciation of pastor and elder by paying salary in full, and sending Madam Elder a coop of nice frying chickens. At Pleasant Valley we had a fine meeting. Ten valuable accessions at this place, and more to follow. Judge Adamson, County Judge of Grayson County, and Brothers Bradley and Doty rendered valuable assistance and were it not so distasteful to these brethren I would say much of them, but good servants require but little praise. To God be all the glory.—D. F. Fuller.

Cuthbert.

The greatest revival meeting we have had since the erection of our church closed August 6. Brother Carmack, our pastor, did some great preaching. He was assisted four days by Bro. W. C. Hart, of Gail. We had thirty conversions, seven reclamations and four additions to the Church by faith and letter. Denominational lines were laid aside. Methodists, Baptists, Christians and other denominations made a common war on Satan and his hosts. It was an old-time revival. The Holy Spirit was present in converting power. Old and young alike surrendered their lives to God. Hardened sinners were made to rejoice in a Savior's love.—G. W. Womack.

Asherton.

A gracious revival of religion has visited Asherton. Certainly no place was ever more in need of a divine visitation than this little city. A kind and generous people had reached the confines of despair through successive financial reverses. The things of God had become dim and doubtful, faith giving place to a querulous temper and a growing distrust in the precepts and promises of the Bible to those who ever trusted in God and delighted in prayer. Now all is changed; the

promises glow with positive assurance and answers to prayer have vanquished unbelief. Brother W. G. Callihan, of Moore Circuit, rendered most efficient service and was manifestly God's chosen instrument in achieving a glorious victory. In all there were thirty-four conversions and reclamations. Twenty-five additions to the Methodist Church; two to the Presbyterians and one or more to the Baptist. The influence of the meeting was deep and far-reaching and the harvest has not ended. To God be all the glory! Amen.—T. G. Woods.

Glen Rose.

On last Sunday night we closed a fine meeting at Buck Creek, the best the place has had in years, if not in its history. There was the old-time fire and the old-time shout of victory. Backsliders were reclaimed, and the Church was much built up. There were more than thirty conversions and twelve additions by ritual. Ten of these were husbands and wives. There are more to follow. Brother T. D. Ellis, a local preacher of Glen Rose, preached several times for us, and with many others, did fine personal work. We organized a Sunday School of good promise. Buck Creek is now on a footing where she can do something for the Lord that will be worth while. She has a fine building and a grand opportunity.—J. M. McCarter.

Lakeview.

Have just closed a weeks' meeting at this place. Results: thirty-nine conversions and nineteen accessions to the Church. Preached death, hell and the judgment every service. If you want results, don't try to evade the stern aspects of the Gospel. Our meeting was good from beginning to end. If we could have run another week we would have had fifty or sixty conversions. To God be all the glory. At the close of the meeting I went away with some more money. A nice suit of clothes to follow. This was presented by four young men converts. One Firm Foundation Campbellite was converted after having sneered at the preacher and the meeting, and everything else, and she got it down on her knees at the mourner's bench.—A. D. Jameson, Brownfield, Texas.

Denison.

After a month's absence in Oklahoma, I am again back at Denison. While in Oklahoma I touched four presiding elder's districts; viz., Holdenville, Oklahoma City, Chickasha and Ardmore and found all the preachers busy and presiding elders all popular for their work's sake. J. M. Peterson, the Texas boy, is making things hum in his territory. Stopped off at Gainesville on my return and found J. E. Roach out of the city helping a brother in a meeting, and learned that Brother Pierce had like engagements. Returning to Denison, found E. A. Maness out of town helping circuit preacher, all of which makes me glad. When our station preachers can find time to get out of town and help the brethren on hard country charges it will largely solve the evangelist question. Since my return I have heard Mood, the boy evangelist presiding elder, preach. He seems to be giving special emphasis to the outside and hardest charges, and there is no grass growing under his feet. He is not only taking every cent that is coming and being satisfied, but is going down in his pocket and helping the stewards pay their preachers. I must tell one more story and close. Denison has just begun what bids fair to be the best revival ever had in Denison. It is

being held under the auspices of the Y. M. C. A. with one of their representatives at the helm. All the pastors dismissed their congregations last night and all, with their people, came to the big tent. Maness, and Egger were very visible with their hearty amens. Let all pastors and people pray for Denison, and God speed the day when the yell of the baseball player shall not be heard in Denison on our blessed Sabbath day.—J. M. Holt.

Clarksville.

Rev. M. L. Hamilton, of Centenary Church, Paris, did most of the preaching in our meeting six miles southeast of Clarksville, and it was well done. We had fifteen conversions and six accessions. A subscription was raised to build a church on a two-acre lot which we had procured a short time before. This subscription soon reached \$1250. A contract has been let to build a church 32x48 feet. The lumber is on the ground and the work will begin soon. A week after our meeting closed, Brother James, an Oklahoma pastor of the M. E. Church, was visiting his parents and held a successful revival near by. As they have no church in these parts, I asked him as I could not be there to represent me. He received sixteen in the Church. At Bethel, three miles south of Clarksville, we had twenty-five conversions and nineteen accessions.—L. L. Naugle.

Pandora Circuit.

We have finished our revival campaign for this year. It has been the greatest year I ever saw. God has wonderfully blessed us, for which we are thankful to him. We have had since conference 102 conversions and 105 additions, and are expecting more. We have received at Pandora thirty-four, Dewville seventeen, Union twenty-six, Caddo eleven, and at Gillett seventeen; this includes all who have joined since conference. We are on higher grounds in every respect. I never saw the moral tone of a community change, as has that around Pandora this year. To begin with, we got rid of our rum shops, and then we had comparatively easy sailing. By the way, when you hear a man say that saloons have nothing to do in interfering with Church work, just tell him he does not know what he is talking about. They are a greater drawback than I ever dreamed; but this was my first experience in a saloon town, and I have learned many things. We hope to report everything in full at San Antonio in October.—J. P. Chambers.

Azle.

We have not written much to the Advocate this year, but this does not mean that we have been idle by any means. Early in the year the good women of Azle began to make further improvements on the parsonage, finishing the canvassing and papering of one room, making it very attractive and comfortable. We raised \$500 in subscriptions for the Southern Methodist University, and during the year have secured twenty-eight new subscribers to the Advocate, including all official members. Our three meetings have all been held, and resulted in great good to the Churches and communities. Our people enjoyed gracious spiritual blessings, and I believe they are in better spiritual condition than they have been in many years. I never saw Christians volunteer any more freely to work in a meeting than these did. There were about thirty conversions and reclamations during the campaign, with one young man answering God's call to preach. We have received something over twenty members into the Church. But this is not all. We want to say that it is no longer in order to wait until cold weather to have a pounding. These August poundings are also fashion-

able. Just at the close of our Silver Creek meeting, the good people of that community loaded up their buggies and wagons with all kinds of good things to eat and drove to the parsonage. They brought flour, lard, sugar, coffee, meat, canned fruits, chickens in the coop, etc., etc. We are now hustling for our collections and hope to report everything in full.—J. M. Bond, Jr., P. C.

Blanket.

We have just closed one of the most successful meetings ever held in this town. Rev. J. H. Stewart, presiding elder, preached for us the first Sunday and the Spirit of the Lord was manifested from the first. Dr. John M. Barcus preached through the remainder of the meeting. He is too well known to need a word from me. His strong sermons and sweet spirit had a large place in the meeting. Rev. Ed. G. Phillips from Siloam Springs, Ark., led the singing and did personal work. Phillips is a power and will ever be remembered here by us. After his sermon to men over two hundred witnessed his brother's conversion for whom he had been praying for years. As a result the town was greatly revived. Over 100 professed and thirty-seven joined our Church, besides about ten joined other Churches. At Plainview, a near-by schoolhouse, we had seven conversions in a meeting and five additions to the Church, thus making sixty-five additions to a membership of less than 200 on this charge.—W. T. Jones, P. C.

Grandview.

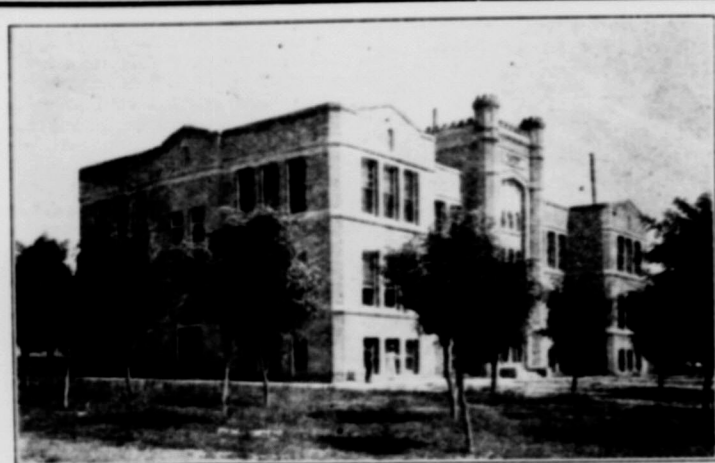
We closed on the night of August 10 a splendid revival meeting. About forty conversions and reclamations, and will receive twenty-five members, but perhaps the richest thing of all was the general revival in the Church. We are profoundly grateful to the Lord for His gracious blessings on us

in this meeting. We had planned to have with us Bro. John S. Huckabee and his son, Ira Huckabee, but they were unable to get to us; and the writer had to do the preaching for the most part in a two weeks' meeting. Bro. H. F. Brooks, of Anglin Street, Cleburne, came and preached for us five times, and gave us splendid help, and we regretted very much indeed that on the account of his throat, and previous engagement, he could not be with us longer. Brother Brooks is a very efficient man in the work of the Lord, and we are grateful to him. While the work of the meeting was largely done by homefolks, it was a great meeting. Our choir under the leadership of one of our splendid laymen, Bro. John Ingall, with Miss Jennie Ross at the piano, was great indeed. It was a religious choir; the only one in the choir that was not religious came to God in the meeting. It was beautiful to see the promptness, harmony and good feeling that prevailed in the choir. The Church for the most part threw itself into the meeting—the spirit of testimony was great in the Church. While the writer was straining his very life in the service it was a glorious happy time, as we labored together with our own people, and some of them kinfolks, for

EDUCATIONAL

Randolph-Macon Woman's College One of the LEADING colleges for women in the U. S., offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, observatory, gymnasium, swimming pool, athletic grounds, large campus. Endowment reduces cost to \$300. Catalogue, R. A. PATTERSON, Ph. D., Dean, Box 25, Lynchburg, Va.

Metropolitan BUSINESS COLLEGE
DALLAS, TEXAS.
"THE SCHOOL WITH A REPUTATION"
FOUNDED IN 1887
The most THOROUGH and SUCCESSFUL
business college in Texas. Catalogue free.



CLARENDON COLLEGE, CLARENDON, TEXAS.

The School That Sets the Pace for the Rest.

The leading co-educational institution between Fort Worth and Denver. A standard Junior College taught by college and university men and women. Work accepted by Vanderbilt and Chicago Universities. Certificates to teach granted on the same plan as standard colleges.

CONSERVATORY work unexcelled, unequaled for the price, taught by Americans with American and European training.

ALL SPECIAL work of high order. Courses in Domestic Science and Bookkeeping. PURPOSE—Develop cultured Christian character.

DISCIPLINE—Wholesome and judiciously executed. Proper attention given to wholesome, clean athletics.

DORMITORIES for boys and girls under careful management. Over \$80,000 spent on material equipment in six years.

EXPENSE reasonable for the service rendered.

SESSION OPENS September 2.

Address

REV. GEO. S. SLOVER, M. A., President.



New Methodist Episcopal Church, South, at Hempstead, built at a cost of \$6000, and was recently dedicated by Dr. G. C. Rankin, Rev. J. E. Buttrill, pastor.

this is home to this preacher. The gospel had again the sweet charm of childhood days, felt again mother's hand mother's prayers and father's godly talk, though long ago they had gone to be with the angels. This has been a happy year at Grandview. We have received such kind consideration from all the people regardless of denominational lines, for they knew us better here than anywhere else, for this is home. We have a splendidly equipped Church because of the faithful pastors who have gone before; and recently the parsonage has been made beautiful, clean and white by paint. Our Sunday School under the management of that true, honest and efficient layman, C. C. Hayden, is a great institution. Our woman's work is organized and moving along harmoniously. All of the organizations of the Church are cared for. In fact, Grandview is a very delightful charge. It was with reluctance that we closed the meeting as people were coming to the Lord in the last service, but I promised Brother Nevill to come to his help at Walnut Springs, and I am now with him, with good prospects for a good meeting.—W. J. Hearon.

Goree.

On Saturday evening, August 9, the inmates of the Methodist parsonage in Goree were winding up the affairs of the day preparatory to an early visit to the land of nod, so as to be in good shape for the duties of the Sabbath. A nice pounding had been sent in, being the second one during the year. But this was not all. Soon twenty-five or thirty people entered the parsonage and proceeded to serve delightful refreshments. A good time was inaugurated and everybody happy. The inmates of the parsonage are wide-awake and no thought of sleep. This festive condition continued till about eleven o'clock, when the crowd took its departure. About this time the writer got home from a meeting in the country, and was surprised to find a light in the house and the folks still up. So he hastened in to see what was the matter. Why this is our wedding anniversary and our friends have been helping to celebrate it. Somehow they found it out and this was the result. So we appreciate the pounding. Surely, were the refreshments delightful? The very best. But best of all is the kindly appreciation of our friends, manifested in this delightful visit and their presents, a substantial token of their regards for us. May God bless them abundantly.—J. H. Chambliss.

Dunn Circuit.

We closed out a good meeting at Winston on the 10th inst. Brother Jackson, my local preacher, did the most of the preaching. He is "making good." He preaches well for one of his experience, and is full of faith and zeal. The revival was thorough. Three were added to the Church and one infant baptized. The people presented Brother Jackson with a nice suit of clothes and a hat. Yesterday 17th, we closed at Dunn a ten days' meeting. Bro. J. T. Bloodworth and his faithful wife were with us. The folks had made all necessary preparations for the meeting, and they came in throngs. Bro. Isalah Walton, from the Hermleigh Charge, and our own Carl Allis led the music, and did it to the satisfaction of all. Brother Blood-

worth does not mince things. His gospel is plain and practical. He is no doubt called of God to this work, and he is making full proof of his ministry. He is not sensational. He sees and strikes at existing evils, and salvation is in the present tense. He makes no compromise with sin. And why should he? "For it is not ye that speak, but the Spirit of your Father which speaketh in you." And what shall we say of Sister Bloodworth? Words utterly fail us. She is truly his companion in all his labors. She is the best helper in revival meetings I ever knew. She can lead the music, conduct altar exercises, slip through the congregation and lead folks to Christ. She is an interesting worker and an organizer of unquestioned ability, and is "full of faith and of the Holy Spirit." There was no effort made to keep a list of the converts; but there were doubtless not less than fifty including reclamations. A Woman's Missionary Society and a Young People's Missionary Society were organized with thirty and forty members respectively, and plans perfected to organize the children. The installation of all the officers conducted by Sister Bloodworth was beautiful and impressive. As the officers stood before the altar with bowed heads each offered in turn a sentence

"We never saw it on this style?" God bless this faithful pair whom the Spirit has called to this work. And God bless the faithful men and women who so nobly stand by the Lord's servants.—W. E. Caperton.

Ovilla Circuit.

Our first meeting began with our Quarterly Conference at Long Branch the fifth Sunday in June. Our presiding elder, Brother Whitehurst, preached two splendid sermons which started the meeting off on a high pitch. We continued the meeting one week and had ten conversions and reclamations. The Church was greatly revived, old differences were settled, four infants were baptized. This appointment has been gaining and building up all the year. We went from Long Branch to Sterrett the first Sunday in July. Here we had a good meeting. We had Rev. Josephus Lee preach one very fine helpful sermon. We also had Rev. Humphrey Lee with us one day and he gave us two splendid sermons. We had in this meeting twelve conversions and reclamations, four joined the Church; the most of converts were of Baptist families and will join the Baptist Church. We next held at Onward. Here we had a great victory.



REV. J. E. BUTTRILL.

which emanated from his heart. Dunn is a great community; and great things are expected of them. They don't forget their pastor and his family. Brother and Sister Bloodworth, and visiting brethren, were altogether ample and satisfactory. Brother and Sister Bloodworth frequently said,

ing. Sixty-five were converted and reclaimed, thirty-eight were added to the Church, four infants were baptized. We had in this meeting first and last several ministers. Bro. J. M. Edmondson of near Venus, led the singing and he did it with great success. He led after the old-fashion way and the old-fashion songs. The people shouted and praised God. We had in the first part of the meeting Rev. E. D. L. Timms, of Mansfield. He did some good work and good preaching. He also knows how to run a revival. We also had one sermon each from the following brethren, and they were all of a high type and rung out with evangelical fervor and power: Rev. Bearden, local preacher of Maypearl Charge. Rev. Josephus Lee, of Red Oak Charge. Rev. Humphrey Lee, Rev. Lyle, of Weatherford, a member of the North Texas Conference, and Rev. John Curtis, local elder of Ovilla Charge. We are greatly indebted to these brethren for their services. The choir from Waxahachie came out two nights and gave great help in the singing. We wish to thank them for their splendid service. We have received to date 102 members, baptized fifteen infants. Our Onward people are about ready to begin work on a splendid new church, which when complete will cost about \$2000. We have had a hard year's work so far with our campmeeting yet to hold at Sardis. We begin there next Saturday night. We are hopeful and happy, and expect a great meeting there. We have sent in thirty-six new subscriptions to the Advocate.—I. E. Hightower.

Jasper Mission.

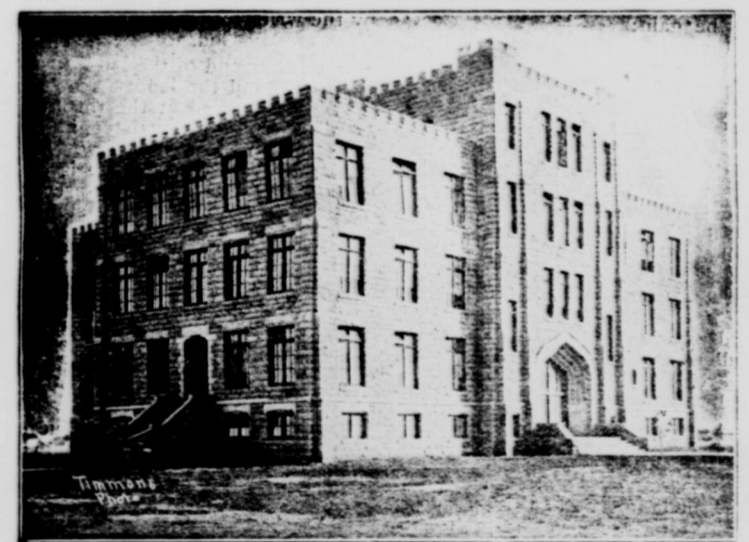
We have just closed our third quarterly meeting at Homer Church and we believe the mission is moving up along all lines. We had all the officials present save one and the finance was the best in two years, aside from

the fact that this is the hardest part of the year for this part of the work. Then, at the close of these services, the pastor took in five subscriptions for the Advocate in five minutes and more subscriptions to follow soon. The spiritual interest was likewise good. Now, to account for all this, we wish to say that in the person of E. W. Solomon, the presiding elder, we have one who knows how to do things. He inspires the people by his preaching; then he appeals to them to take the Advocate and get busy in the doing of the work of the Church, and they are moving some.—J. A. Henderson, Pastor.

Winnboro Circuit.

We are in our revival campaign. Our first meeting was held the second week in July at Maple Springs. We held our third Quarterly Conference in connection with the meeting. Rev. Jesse Lee, of Pittsburg, came to us Monday and preached for us two most excellent sermons, Monday at eleven and at 8:30, which gave us a fine start. Then Tuesday morning Rev. J. C. Calhoun, of Tyler, Texas, came to us and did the preaching the balance of the time and it was well done. We had three professions or reclamations. We have had eight accessions to our Church at this place; the Church is greatly revived. All in all this was a great meeting. Our second meeting at Shady Grove, the fourth Sunday in July, and the week following. Here the Holy Ghost fell on us in great power; forty conversions and thirty-six accessions to our Church, one infant baptized, seven new subscribers to the Texas Christian Advocate, and our collections for benevolent purposes all secured by cash and subscriptions, and six dollars over. The Rev. W. W. Gollbough, of Marshall, Texas, did the preaching after Monday; came to us Monday (Continued on Page 13.)

EDUCATIONAL



Stamford College

STAMFORD, TEXAS

A JUNIOR COLLEGE WITH AN EQUIPMENT EQUAL TO THE BEST.
A TEACHING FORCE UNEXCELLED.
CLIMATIC CONDITIONS WELL-NIGH PERFECT.

Courses offered in Departments of Literature, Fine Arts, Domestic Science and Business.

Our graduates enter the Junior year of any college.

The Music Director is the equal of any in the South—American and European trained.

Athletics, clean and strong, under Coach Elmer Simpson, formerly of Howard Payne College.

Careful supervision of students, wholesome influence, thorough and standard work.

We offer FREE TUITION to High School graduates holding Scholarships from State or Southwestern Universities.

Prospects good. Write for catalogue and engage room. Terms reasonable. Next term opens September 2.

Rev. J. B. McCarley,
Business Manager.

Rev. W. K. Strother,
PRESIDENT.

Wesley College

FOR BOYS AND GIRLS

Located at Greenville, Texas, the most enterprising and the best moral town of North Texas.

New, up-to-date, and well equipped buildings, none better.

Literary, classical and scientific courses; Music, Art and Expression.

Rates reasonable, work thorough. A strong faculty of university trained teachers.

Opens September 2, 1913.

For particulars, address,

DAVID H. ASTON, President.

GREENVILLE, TEXAS.

Devotional--Spiritual

THE LAND OF BEGINNING AGAIN.

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor selfish grief,
Could be dropped, like a shabby coat
at the door,
And never put on again.

I wish we could come on it all unaware,
Like the hunter who finds a lost trail;

And I wish that the one whom our blindness had done
The greatest injustice of all,
Could be at the gates, like an old friend
that waits

For the comrade he's gladdest to hail.
We would find all the things we intended to do,
But forgot and remembered—too late,
Little praises unspoken, little promises broken,
And all the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged and the ones whom we grudged
Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a thing that will not take wing
When we've faced it and laughed it away;

And I think that the laughter is most what we're after
In the Land of Beginning Again!

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief,
Could be dropped, like a shabby old coat,
at the door,
And never put on again.

—Selected.

NEARER, MY GOD, TO THEE.

We doubt not that this hymn is sung by nearly every caravan of pilgrims from Christian lands when in making the tour of Palestine they camp at Bethel. Is it not a sweet immortality for this Christian poetess, Mrs. Sarah Flower Adams, that her song should linger about the Holy Land, the stories of which were so dear to her, and continue to interpret the worshipful thoughts of Christian travelers long after she has ceased to sing on earth? We do not wonder that our martyred President McKinley, and so many before him and since, loved and do love this beautiful hymn. But we shall ever count it a high privilege that so many of us were permitted to sing it together there on the sacred site of Bethel itself.

The place is now known as Beitin, and consists of a collection of miserable hovels occupying a southern slope near the summit of a very rocky hill. The present inhabitants are estimated at about 400, and they dwell in poor houses mostly built of material from the ruins of ancient and much better buildings. We were besieged here by beggars of the worst type. From the roof of the sheik's house we had a very extensive view, the outlines of Jerusalem and the buildings on the Mount of Olives being in plain sight. To the northwest we visited the ruins of a crusaders' church, and at the foot of the hill a remarkable reservoir. It is now dry, but has a fine spring at one side enclosed in a circular basin. The reservoir, or artificial pond, is 315 feet long and 216 wide. The southern and eastern walls are still standing, the pool being partially cut in the solid rock and with the rock bottom exposed in a portion of its area. The reservoir was evidently about twelve feet deep, and was certainly capable of containing an immense quantity of water.

As we have said, it was here at Bethel Jacob had his remarkable dream: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven."

Jacob had grossly deceived his old father Isaac, and defrauded Esau, and

now must flee for his life. He came to Bethel, which was called Luz at the first. Out under the skies, on the barren hillside, he laid him down to sleep, taking of the stones that lie so plentifully about for a pillow. He was a fugitive man, unattended by servant or camel. He was a weary man, for he had traveled fifty long miles that day. He was a guilty man, conscious of having wronged another. Is it any wonder, then, that his was restless slumber? "And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven."

The thing that made Jacob so deeply anxious was the thought of guilt, and therefore of alienation from God. The heathen uniformly think of placating their gods. We all retain a hope of in some way regaining God's favor. It is said that we dream of what we were last thinking of before we go to sleep. What Jacob wanted was communion with God, and so he dreams of an open way to it. This is the main meaning of the latter symbol. It was a symbol of communication between earth and heaven. In it Christ was prefigured. Here is the Gospel of the Old Testament. Here is the parable of the prodigal son foreshadowed. Here is revealed God's saving love. For a ladder is a symbol of possible salvation. A ladder suggests use in a perilous emergency. Here is a sinking ship; from the side a ladder is thrown to reach the lifeboat. Here is a burning house, up the side a ladder run for the rescue of souls. A ladder is intended for immediate use. Here, then, is the Gospel "Now" back in the Old Testament. Here to Jacob was the way of communication with heaven. Here was nearness to God. Here was opportunity for intimate converse with the spiritual. This is the thought caught by the writer of that wonderful hymn, "Nearer, My God, to Thee."

The lower end of the ladder was on the earth, and the ladder reached to heaven. It ended at the throne. So the Christian is always stepping away from the old up to the new. He is mounting toward God. He is climbing the ascent to God. Our ascent, of course, is gradual—step by step. "Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."

Let us think also of the value of a vision of God. Looking up at the sun and then down to the earth we see the sun everywhere. We cannot look into the face of God and then forget it. Jacob never got away from this ladder vision. Thirty years after he came back and built an altar on this spot.

The recollection stayed with him. So it is with us when once we have had a higher vision of God. We carry it with us through a lifelong journey, and it influences our every act.

There is suggestion in this vision also of the value of spiritual dreaming. A higher ideal once presented to us continues to be a help toward a higher life. This was a time of spiritual exaltation to Jacob. God showed him wonderful possibilities for future pure and holy living, coupled with his aspirations heavenward. He felt the influence of this dream throughout his life. So God gives us spiritual dreams, times when he shows us high ideals for our lives, and then, as in the case of Moses, he says to us: "See that thou make it in all things after the pattern shown thee in the mount." Let us try to make our lives come up to our best dreams.

A man asleep and dreaming—that may be a great day in any man's life.—By Rev. G. B. F. Hallock, D. D.

CHARACTER-BUILDING THROUGH SERVICE.

The experience of all believers bears testimony to the unflinching faithfulness with which Jehovah fills his promises to all who put their trust in him. Not one afflicted believer has ever in the dark hour of sorrow and calamity gone to him for supporting grace and been disappointed.

The deepest happiness is felt not by those who have never suffered, but by those who have passed through the experience of sorrow and have been comforted. Someone has said: "The human heart does not yield its grandest music in the summer days of joy, but in the wintertime of trial." It is true that the sweetest songs of earth have been sung in sorrow, perhaps from breaking hearts; and in like manner it is true that the richest,

rarest characters have been born through pain and suffering.

Contrast the storms in nature. The May clouds bring rain, flashing of lightnings, crashing of thunders, and fury of winds. Let the rains cease, the fury of winds change to gentle breezes, and the sun come forth—all is bright, fresh and sweet, the purified air a life-giving refreshment. In November, instead of brightening and refreshing, the rain and wind sweep bare and leave no life. Nature is cold and still. Such may be the difference when affliction falls on hearts without the true faith in God. For the eyes that weep God reserves a blessing. The darkest night must end at sunrise. Icy barriers of winter melt in the warm summer sunlight.

To keep hold on God, come what may, is the command. When our hold on God is gone all is gone. The most fatal wreck that can overtake us in sorrow is the wreck of faith. If in the very darkest hour we trust God, though he slay, and firmly believe that he "chastens for profit," the anchor is held to the throne of love.

Working is better than weeping. Relieve the suffering heart by turning the flood of grief upon some work of practical usefulness. In that light we will read the meaning of many of the sorrows. Brooding over sorrows will deepen the darkness, change strength to weakness. Turning from the gloom and taking up the tasks of comforting and helping others will bring light to grow and be strong. "When hope is gone it is well that the hands keep toiling on for others."

When God sees best to take our loved ones, our friends, our all, it is not a call to bitter weeping, but to a new duty. Perhaps it may bid us to do the work they laid down, or take up the song where they broke off the strain. Blessed indeed that person who learns to make the joy of others cure his own heartache. Characters thus builded have been and will be a mighty power in serving mankind for his sake.—Evangelical Messenger.

A TRANQUIL LIFE.

We have heard much in recent years about the "strenuous life." We know that most people in these days live a busy life. The fact that this is an age of unrest has been dinned in men's ears with such insistence that it had not before existed. There is an immense, if not an unusual, amount of weariness in the lives of men and women as we know them today. But this weariness manifests itself, not in languor, but in feverish anxiety and impatience with the appeal to higher and better things. Only occasionally do we come across an individual who is living a peaceful, undisturbed life; such a person is commonly looked upon as a "rare avis," if not as "peculiar."

Yet St. Paul, who took so intense an interest in all that pertains to human welfare, exhorted, "first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all in authority; that we may lead a quiet and peaceable life in all godliness and honesty." He evidently had in mind, not simply that tranquil life which the exceptional individual sometimes leads in spite of the storm about him, but the life of the community, the social as well as the personal life. That "we may lead a tranquil and quiet life." The prayer, moreover, is for "all men," but especially for those "in authority," upon whom the kind of a life men lead so much depends. It is perfectly plain that Paul's ideal life for the individual and for society is a tranquil life. Not, of course, a stagnant life, for it is to be attained through vital and persistent faith in the God who is the source of peace and order, and is to be lived "in godliness and honesty"—two very active virtues.

THE MAN WHO WINS.

The man who wins is an average man. Not built on any particular plan. Not blessed with any particular luck; Just steady and earnest and full of pluck.

When asked a question he does not "guess."

He knows the answers "No" or "Yes." When set to a task the rest can't do. He buckles down till he's put it through.

Three things he knows that the man who tries

Finds favor in his employer's eyes: That it pays to know more than one thing well:

That it doesn't pay all he knows to tell.

For the man who wins is the man who works,

Who neither labor nor trouble shirks, Who uses his hands, his head, his eyes;

The man who wins is the man who tries.

—Mrs. Maude B. Little, League Editor, in Florida Christian Advocate.

EDUCATIONAL

MEDICAL AND PHARMACEUTICAL DEPARTMENTS OF

Southern Methodist University

ELEVENTH ANNUAL SESSION

Opens Oct. 1, 1913, and continues eight mos. Full time, instructors for all laboratory branches. Large laboratories and ample clinical facilities. For catalogue and complete information address FRANK REEDY, Bureau, 1308 Commerce Street, Dallas, Texas.

ALEXANDER COLLEGIATE INSTITUTE



Co-Educational Junior College of the Texas Conference.

The School That Does Things

M. L. LEFLER, President, JACKSONVILLE, TEXAS

North Texas Female College

"KIDD-KEY CONSERVATORY"

Hans Richard, - - - Director

Classical, Scientific and Literary Courses :: Music, Art and Expression

The Leading College for Ladies of the South-east: In patronage, in enrollment, in the fine arts, in location.

For Catalogue, address the President

MRS. L. A. KIDD-KEY, President. L. A. HANSON, Business Manager SHERMAN, : : TEXAS



21 YEARS SUCCESSFUL HISTORY.

The Polytechnic College

FORT WORTH, TEXAS

Owned and controlled by the five Annual Conferences of Texas Methodism. Remains co-educational until the opening of Southern Methodist University. It then becomes THE WOMAN'S COLLEGE OF TEXAS METHODISM.

Distinctly Christian but non-sectarian. Modern equipment and methods.

Unusual advantages offered in all departments, The College, Preparatory School, Fine Arts School and City Conservatory.

Alumni admitted to graduate courses in Eastern Universities. Fine Arts Faculty trained under masters of Europe.

The well-disciplined Preparatory School fits for College entrance.

Comfortable buildings, steam heat, electric light, pure air, artesian water and wholesome environment.

Expenses moderate. Fall term opens September 8th. Write for catalog. O. W. PETERSON, Registrar. H. A. ROAZ, M. A., D. D., President.

Southwestern University

Charles McTyre Bishop, A. M., D. D., President

The property of the M. E. Church South in Texas. Located in a clean, healthful and moral town. The ideal place for the college life of Methodist young men and women.

Dormitory facilities are the best. Mood Hall for College men only. Special dormitories for Fitting School students. The Woman's Building for women, modern and complete in every respect.

Faculty composed of cultured Christian gentlemen who know personally and associate with students.

For catalog and all information address, REGISTRAR, Southwestern University, Georgetown, Texas.

SWITZER SCHOOL OF MUSIC AND EX-PRESSION

Opens September 1 with enlarged faculty and full courses in Piano, Voice, Violin, Mandolin, Guitar, History of Music, Harmony and Classic Literature. A few boarders taken. Apply at once for Catalog, 800 N. Lancaster, Station A, Dallas, Texas, or phone Chff 1209.

DAVID S. SWITZER, M. A., President. MRS. REBECCA S. SWITZER, Director.

THE SUNDAY SCHOOL

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

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

EDITORIAL NOTES.

For the first time since he has had charge of this department the editor failed to furnish any matter for last week's issue of the Advocate.

"Has Children's Day been observed?" This question is in the order of business for the Quarterly Conference, to be asked at the third quarter, and to comply with the law must receive an affirmative answer.

Further, most of the Sunday School Boards of our Conferences in Texas furnish free programs to those who will observe Children's Day.

Once more we beg incredulous readers to believe us when we say that hundreds of dollars of the Children's Day collection fail annually to reach the hands of the Sunday School Boards.

KEEP UP WITH YOUR SCHOLARS.

Recently, during the recitation period of a certain Sunday School, we saw fifteen or twenty boys and girls of the intermediate age congregated

in front of the church, laughing and talking and playing. Their parents had sent them to Sunday School, and they had gone to Sunday School, but how much good did it do them?

Parents in the Sunday School. The last paragraph above suggests one strong reason why parents should be in the Sunday School. The father who is in the school himself knows whether or not his child is there.

Careless Teachers. In the case above mentioned, we took the liberty of asking the bright-faced boys and girls why they were not in class, and they replied that their teachers were not present, that the Superintendent had to find anyone he could to take their places.

"THEY SAY AND DO NOT."

This saying marks the attitude of not a few Superintendents and teachers. Suggest an improvement to them, and they at once agree that you are right and promise to adopt your suggestion.

borrow or buy it, but it lies undamaged, save by dust and shelfwear, ever after. One pastor wants to know what to do with such people.

VOCATION DAY INDORSED.

Dr. Chappell, the Sunday School Editor, and Dr. Rawlings, the Educational Secretary of the Board of Missions, have kindly agreed to set apart the fourth Sunday in September as Vocation Day.

For Old and Young

GOD OF THE OPEN AIR.

These are the gifts I ask Of thee, Spirit serene; Strength for the daily task, Courage to face the road.

These are the things I prize And hold of dearest worth; Light of the sapphire skies, Peace of the silent hills,

So let me keep These treasures of the humble heart In true possession, owning them by love.

HER LETTER OF RECOMMENDATION.

"Oh, dear! another hook off!" Gertrude gave the waist of her dress a yank, as she spoke, lapped one side of the yoke over the other, and secured it with a pin.

"There goes a shoe string! It's lucky that it's long enough to tie together," she ejaculated, as she jerked the knot into place, and then proceeded to tie her shoe as best she could.

She fished her letter of recommendation from the bottom of her bag, and, with it in her hand to insure prompt attention, she was well on her way before her mother appeared upon the scene to look her over, as she always liked to do.

Meanwhile the girl passed swiftly along the street, her sole intent being, if possible to arrive at her destination ahead of all other applicants.

This she said aloud the while she hurried the precious letter back into its envelope as she proceeded to mount the long flight of stairs that led to the office of "Bacon & Sargent, Attorneys-at-law."

shown, the important reasons for the observance of such a day are: (1) The need for an increase of Christian workers, both lay and clerical, for both the home and foreign field; and (2) the very great need to lay skillful hands upon our prospective Christian workers while they are yet in their youth.

For Old and Young

again!" she exploded. She stooped and rescued the dangling end and dropped it into her bag, saying, with a backward glance: "There comes May Edwards. I can't stop to tie it on now, for I know May is on the same errand that I am."

With a jerk at her neck-tie she managed partially to conceal the untidy appearance of her neck and opened the door.

A smile lit up her face when she discovered that to all appearances she was the first applicant. She walked confidently up to the pleasant faced man who was the sole occupant of the office, and with a bow and a smile presented to him Mr. Parson's letter.

"The man read it carefully, and then, still holding it in his hand, turned his keen eyes upon Gertrude. Instantly upon the girl's mental vision were photographed her one-sided collar, her trailing shoe-string, her disordered hair, and the poorly concealed safety-pin.

"A good presence is a letter of recommendation. I think I want you for my stenographer."

"The right sort of a letter of recommendation, after all, seems to be one's personal appearance. At any rate that is the kind I shall take with me the next time I apply for a clerkship," she soliloquized, with a tightening of her lips.

CHRIST A BURDEN-EASER.

One stormy night a little child knocked at the door of Christopher, a very strong man whose business it was to carry people across a river on his back, and asked to be taken to the farther bank.

Master, for I am sinking." So Christ picked up the giant and carried him back to his hut, and thereafter the kind ferryman was called St. Christopher.

A legend, but it points anew the sustaining thought of Christ as a burden-easer. Last summer a call was made on the fifth floor of an East Side tenement in a large city.

Christ the burden-easer! How He does lift the strain and steady the purpose of those who call upon Him! To every child of God who, through the years, has tested the promises He has vouchsafed, there is the reassuring knowledge of an ever-present help in time of trouble.

Christ the burden-easer! How He does lift the strain and steady the purpose of those who call upon Him! To every child of God who, through the years, has tested the promises He has vouchsafed, there is the reassuring knowledge of an ever-present help in time of trouble.

EDUCATIONAL

See the dollars in a course of the famous Byrne shorthand and book-keeping or telegraphy. We hold the world's record for speed and accuracy in a given time.

Study Dentistry AT The State Dental College DALLAS, TEXAS

Vanderbilt University 1046 STUDENTS 125 TEACHERS CAMPUS OF 70 ACRES, also special campus for depts of Medicine and Dentistry.

Marshall Training School A good school for boys. Prepares for college and for life. For catalogue, write MARSHALL TRAINING SCHOOL San Antonio, Texas

Jefferson Military College WASHINGTON, MISS. 113th year. Endowed. Surroundings beautiful, healthful, refined, and historic.

Vertical text on the left margin: nory, plete, rax., E, or, gs, it., e, sion, in, ager, e, then, school, and, ty, out, ul and, omen, d dor, n and, l asso, is.



G. C. RANKIN, D. D. Editor

Office of Publication—1894-1898 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

BLAYLOCK PUB. CO. Publishers

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2 00
SIX MONTHS 1 00
THREE MONTHS 50
TO PREACHERS (Half Price) 1 00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent. Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or by registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES

Bishop Atkins, Presiding.
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, Presiding.
Texas, Nacogdoches Nov. 26
North Texas, Clarksville Dec. 3
Bishop Kilgo, Presiding.
German Mission, Castell Oct. 16

EXPERIENCES AND OBSERVATIONS AT EPWORTH.

One week at Epworth was a delight to me, and it is about the only vacation I have had during a long period of active life with the Advocate. So I determined to throw off all restraint and have a good old time. I reached there on Saturday, the 9th instant, and remained until Saturday, the 16th instant. The Encampment is located about two miles from the center of Corpus Christi, but the town, during the past few years, has grown out to the limits of Epworth. This shows what Epworth has done for Corpus. Ten years ago Corpus did not amount to much in population, and but little attention was turned in that direction. But the moment that Epworth was located there it came into prominence. And since then it has been the best advertised town and section along the coast. The Advocate has been full of it, and the secular papers, in their accounts of Epworth, have kept it before the people. Now it is known everywhere. People have poured into it and it has had phenomenal growth. And its growth has crept up the Bay until a great hotel and residences are right up to the border of the Encampment. Before the Encampment began land was worth twenty-five dollars per acre and that was considered a good price. Now the eighteen acres held by the Encampment is valued at a minimum price of \$50,000. If that is not going some in values I am not acquainted with the laws of progress.

The location is one of the most desirable on the coast. True, there are no shade trees but the eye of man never looked upon a finer beach. The surf is as attractive as though the waves were rolling out of the Gulf and the bottom is like velvet. There is no undertow and no danger to bathers. There has never been an accident in those waters. The fishing is something royal, and the breeze is laden with the health of the ocean. To sleep in it is to luxuriate in delight. No one takes cold, however stiff the wind.

The facilities for caring for the crowd are good. Of course, it is camp life, with some of the inconveniences that go with that mode of

living, but they are reduced to a minimum. There are a great many comfortable cottages and tents innumerable. There is a large hotel, well furnished and facing the Bay, and we have not sat down to more satisfactory fare. The good lady who had charge this season, met all reasonable expectations and her tables were laden with an abundance of well-prepared food. It was delicious and I really enjoyed every meal. Also there was a splendid restaurant near by and meals at this resort were good and appetizing. There is a well-regulated postoffice, a cold drink stand, and a store with groceries and fruits. Also a railway station, express office and telegraph office. It is a little municipality all to itself.

The crowd was not a jam; it has been larger on some former occasions, but it was large enough and very select. It was also representative. Nearly all parts of the State were represented. Quite a good number of preachers were on hand, but the young Leaguers predominated in numbers. They were an intelligent and a splendid set of young people. They were orderly, religious and devoted to the Church. Occasionally some unworthy person will insinuate himself or herself into the Encampment for evil purposes, but this is very exceptional. It is a well-regulated place. President Beall of the Encampment and President Harrison of the Board of Trustees did everything possible to make the Encampment all that it should be, and their efforts, with the co-operation of others, succeeded.

The Advocate quarters were in a comfortable two-room cottage, with good cots and furniture. The name of the Advocate was emblazoned on its front and gave to it a conspicuous position. It was in a prominent place and soon became the headquarters of the preachers and the Leaguers generally. It was a popular resort and thrown open by its occupant to all comers. The Advocate is popular with the Leaguers. Brother Thomasson at one of the services asked all present who were subscribers to and readers of the Advocate to hold up their hands, and the scene looked like a forest of hands. And they cheered lustily. I was, therefore, given a hearty welcome and received every token of appreciation. The cottage was given to me free of charge and my meals were served at the hotel on the same terms. Nothing was left undone to make my stay delightful. I was really the honor guest of that gathering. And it was all because I am Editor of the Advocate. The Advocate is somewhat among the young people of Texas, as well as among the older ones.

The social part of the gathering was immense. It was like one great big family reunion. Everybody was glad to see everybody else and the greeting was mutual and general on all hands. They were dear old friends at a homecoming. Everybody was in a good humor and in a religious state of mind. It was a time of hand-shaking and happy greeting. It made me think of the better world where love is the dominant motive. The Encampment is worth its cost if for no other reason than its social clement connectionalizes the Texas young people. It is worth a trip down there to see them enjoy themselves. But this is only one of its many advantages. The others are too numerous to mention.

The program was a good one throughout. The only criticism, if there is even that, is the program was almost perpetual. One service, like Gulliver's articles, followed after another. There were usually five services a day, beginning at nine in the morning and ending at ten at night, with short intervals. But there was variety in the program. It was neither dull nor stupid. It was instinct with life. There were a few numbers under the same speaker from the beginning to the close. Dr.

Parker had one hour each morning in which to hold a League Institute. These were interesting and helpful to the young people. He is an expert in League work. Rev. J. W. Hill had one hour following Dr. Parker each morning devoted to the doctrines and polity of the Church. It is useless to say that they were rare and racy productions and Gulliverian. They were historical, poetical, humorous and witty. They held the attention of the throng from the time he opened his capacious mouth until he closed it. It was a rare treat to the young people and the old ones too. Brother Hill is one of our most gifted men in the pulpit and on the platform. And he is one to himself. There is no duplicate. Following him Bishop Mouzon gave an hour each morning to an exposition of the Sermon on the Mount. These were lectures of a very high order. He is a master of exposition, has read all the best books on the New Testament and also given to the subject a great deal of original research and investigation. It was like taking a Normal course in New Testament teaching. And they were not simply learned expositions, but they had life and power in them, and they were received with enthusiasm by the audiences. Rev. R. P. Shuler had charge of the vesper hour and his sermons were deeply spiritual and evangelical. They were revival efforts. And it is not going too far to say that they were in many respects the most popular services on the ground. They were held in the open air in front of the hotel, and all the people attended them. Brother Shuler is a steam engine of energy and power. He speaks like a man set on fire with his theme, and every muscle and fibre of his body is in motion as his thoughts stream forth. Often there were old-time conversions. In my judgment he is the most efficient evangelical preacher in Texas.

Interspersed between the morning and the closing services at night, leading men were thrown in. Among them was Dr. W. W. Pinson, fresh from the mission fields of the Orient, and he delivered several of the most pungent and instructive sermons on missions I have ever heard. They were an uplift to the throng and gave them a new insight into this department of our work. Frank Reedy gave some fine illustrated talks on Sunday School work. Dr. George Sexton preached one inspiring sermon and delivered a most captivating lecture on his travels around the world. Whenever he appeared on the platform there was more than ordinary interest manifested. He has been connected with Epworth from the beginning and had much to do with inaugurating it. He was given a cordial welcome. Rev. Frank Onderdonk was a conspicuous character on the platform and the Encampment. He has spent his ministry in Mexico, but never fails to attend this gathering. He towers up like Saul among his brethren and he is one of the most interesting men on the grounds. Jackson B. Cox, also of Mexico, was present and given a warm greeting by all. Rev. Cullen Booth, Rev. Emory Hawk and others too numerous to mention preached some excellent sermons. The Epworth League, under Mrs. Sessions, gave an evening of rare entertainment, and so did the University Glee Club. The singing was led mostly by Prof. James Roach, of Polytechnic College, and he proved a most successful and popular leader. I am doubtless omitting a number of equally popular men who figured on the program and whose work added much to the success of the occasion. But I have not room for them all in this writeup. The Editor of the Epworth League Department in the Advocate will doubtless do justice to them all. Mine is only a scattering shot at the bunch.

In company with a large number I enjoyed a delightful trip on the "Japonicon" to Rockport, a town forty miles up the Bay. It was a

most enjoyable excursion. At the pier a band met us and escorted us to the hotel and we were complimented with a delicious dinner. After that autos were at our disposal and we were shown over the town. My old friend, Col. J. H. Traylor, formerly Mayor of Dallas, now living at Rockport, had me and Bro. V. M. West in charge, and his company was exceedingly pleasant. But the Epworth League Editor will tell the object of this excursion, and he will also tell all that needs to be written on the contemplated sale of Epworth-by-the-Sea.

Bishop Mouzon and I were delightfully entertained at the Nueces Hotel at dinner by Brother Sessions. He also showed us over his brand-new church. It is a beauty. It will cost a trifle less than \$40,000, and for commodiousness, completeness and convenience I have not seen its equal. In its architecture it is superb. It would grace a city of one hundred thousand people. And he and his valiant hand built it under great difficulty. It required ability, skill and consummate leadership to accomplish such a result. And permit me to say that the work of Brother Thomas, the pastor who preceded the present administration, did much in his day to help to the same end. Corpus Christi Methodism is to the front in those parts.

President Beall retired after a year of strenuous work at the head of the State Epworth League. His duties as presiding elder of the Uvalde District require all his time. But when he went out the Leaguers remembered him with a handsome traveling bag, through a former efficient President, Allan Ragsdale. Gus Thomasson goes back into harness as President of the State League. They would not let him off. They simply laid hands upon him and forced him into service. He stands forth as one of the most dominant spirits in the League work of Texas.

There are many other things that I would like to say, but time and space forbid. I would love to speak of the work of the good women in connection with the Encampment and numerous laymen who are devoted to it, but I am forced to leave these matters to the League Editor. Yes, the Encampment is a glorious place, and my experience down there is a tonic that will last me many days to come. May the Good Lord bless and prosper the State Epworth League!

A FEW EPWORTH NOTES.

Rev. S. H. C. Burgin, of the San Antonio District, is passing through the waters. His good wife is quite ill, suffering from an incurable cancer, and her days for this world are but few at most. But with all his affliction he is not only giving his attention to the sick chamber, but to the District also. He is one of the liveliest men in the State and one of the most successful workers. He is held in high esteem throughout his Conference.

Bro. V. M. West is a landmark in West Texas. No Methodist gathering would be complete without him. He is eminently a good and true man, the friend of all the preachers and devoted to every interest of the Church. At Epworth last week he was prominent in all the services, and the young people feel as tenderly toward him as toward a father. For years and years, he has been identified with every department of Church work in the Conference.

Rev. Rex Wilkes, of Plano, was on his native heath down there, as he served in the West Texas Conference for some time. He was greeted by numerous old friends. But we like him up this way as well as his old associates do down there.

Dr. J. E. Harrison is one of the busy men of West Texas. He is at the head of the San Antonio Female

College, and he takes time also to help the brethren in all their work. He is not only an able preacher, but he has a business head upon him, and this makes him a wise counsellor when matters of this sort are on hand. He is greatly interested in Epworth-by-the-Sea.

Rev. S. C. Riddle, of the Decatur District, is a loyal Epworth Leaguer, and for years has been identified with the State movement. He is a member of the Board at Epworth and always attends its annual meetings. He was present at the Encampment this time and rendered valuable services by his counsel and active co-operation. We found pleasure in his fellowship during our stay on the grounds.

Rev. F. P. Culver, D. D., was a useful member of the program staff. He delivered a splendidly eloquent sermon, and his popular lecture on "The Supremacy of Character" was heard profitably by a large audience. He is a master in the pulpit and on the platform, and when he speaks he has a prepared message for his hearers. And with it all he is brotherly and companionable, and the Leaguers and all others love him.

Rev. Nat B. Read was present during the whole of the Epworth proceedings and his presence was pleasing to all. He is at home down that way and such is his genial nature that he is always welcomed to the Methodist circle. His fellowship was enjoyed by all; and by the way, he has his Church going in the right direction in San Antonio.

Rev. Franklin Moore was present at the beginning and remained until the close. He has all the appearance of a prosperous preacher. He was very much at home down there, for he spent a season as pastor in that Conference, and many of his old parishioners were there to greet him.

Rev. L. E. Booth, of West End, made himself most useful. He is connected with the business office at Epworth and also with its police regulations. He is young and vigorous and, like his brother, was brought up in a parsonage.

Rev. G. W. Godwin was present and took in all the proceedings. He is one of the most active members of the West Texas Conference, and he enjoys the associations and communion of Epworth. We saw much of him while there and had good communion with him.

Rev. F. M. Jackson, one of the San Antonio brethren, was greeted by us all. He is one of the live men of his Conference and his work is in good case. He is a man of good parts and has a future.

Rev. T. S. Armstrong, presiding elder of the Georgetown District, was a popular visitor and rendered good service in various ways. He and his family are spending a few days down there resting up from the weariness of the heated term.

Rev. S. B. Johnston, of McKinney Avenue, San Antonio, is one of the strong and successful men of that section. He is doing a great work in his charge and has things going his way. He enjoyed the Epworth Encampment.

Rev. Sterling Fisher took in the Encampment and did some good work for Coronal Institute. For years he has been a conspicuous figure in the work of the Church down that way. His school is prospering.

Rev. Bob Adams, next to Gulliver, was about the most attractive visitor in the social circle of Epworth. He is a good conversationalist, bright, witty and humorous, and very original viewed from every standpoint.

And he is devoted to the interests of the Church. We have known him for more than twenty years and have always found him true and dependable.

Rev. A. J. Weeks and Rev. F. B. Buchanan, with venerable and shining pates, were greatly missed at Epworth. They have been familiar characters there so long that their absence was perceptible. But they are so far removed from Epworth this year that they did not venture to make the trip. We hear frequent inquiry about them.

Bro. W. N. Hagy, of San Antonio, was one of the most useful laymen on the grounds. He had charge of the business office and right well did he do his work. He is greatly interested in the League work.

Rev. W. J. Johnson, of Beaumont, is a member of the Board, and was present and contributed much to the success of the gathering. He is a dominant factor in the Texas Conference and is leading the hosts in Beaumont with success.

The Boy Scouts did valiant service on the grounds. They were efficient and useful. One night they found a very ill man on the beach, suffering from tuberculosis, a stranger down that way looking for health. They brought him to their tent and cared for him. Dr. James Roach rendered the poor fellow all the attention he needed. He was a Methodist, and died praying blessings upon the Leaguers for their kindness to a suffering stranger. I did not learn his name.

Rev. W. F. Davis, of Athens, enjoyed the associations of the Leaguers, and it was also our privilege to see much of him.

Rev. J. F. Pierce and family, of Gainesville, are spending a little rest spell at Epworth. Brother Pierce has been very busy on his district and needs the recuperation. He is very fond of fishing and he has a wide opportunity for that sort of sport.

A SUNDAY IN AUSTIN.

On my way back from Epworth I stopped over and spent Sunday in the city of Austin. It has been a good while since I had a Sunday in the capital city. I have a son living there, but the object of my visit was to fill an engagement made for me by Dr. W. D. Bradfield, pastor of Tenth Street Church. He and his co-pastors of all the Protestant congregations are in a war on the social vices of the city, and since all the people of Texas are interested in a clean moral sentiment in Austin, because of the fact that they send their boys and girls there by the hundreds to attend the University, it was thought well to have a word from an outside man on "What Has Texas a Right to Expect of Austin?" And I was extensively advertised accordingly. But University Church laid violent hands upon me and had me to preach there at the morning service. Dr. Whaling had charge of the congregation in the absence of Pastor Shuler and he gave me a cordial welcome. His health is now measurably good and he preaches acceptably. I had an attentive hearing. It rained all the afternoon mostly, but the advertised services took place at an immense Airdome and there were from twelve hundred to fifteen hundred people present. It was a union service, and despite the inclement weather it was a great audience. I spoke for an hour guardedly and I trust wisely upon this very delicate subject. I was given a most undivided hearing by the great throng.

The Methodists of Texas send seven hundred boys and girls to the State University and the combined Church people send fifteen hundred there. I spoke for them. There is great interest on the matter of eliminating public vice. While all the pastors are taking part in it, Dr.

Bradfield is leading the hosts. And it is the consensus of opinion that he is delivering a series of the wisest and most timely sermons ever heard in that city touching the subject. He has great crowds at his services and he is a dominant spirit in the moral and religious work of the city. Also, Rev. R. P. Shuler is in the front of the fight and making himself felt as a factor for righteous work in Austin. He is in command of the situation at University Church. His services are crowded all the time and he has a wonderful hold on the young life of the city. His people are giving to him strong support. Our other preachers there are busy with their work and doing their part in the uplift of the community. Rev. W. A. Godbey was present at the evening services. I heard fine reports of his work on the District. He is a man of influence, ability and power. Austin and the District are well manned for their work.

PERSONALS

Rev. J. R. Redmon, of Sterling City, called to see us recently.

Bro. A. Visor, one of our good laymen at Madisonville, dropped in to see us recently.

Rev. J. H. Bowman, of Graham, was a pleasant visitor at this office the other day on his way from Epworth.

Bro. J. J. Moore, of Osceola, lay leader for the Hillsboro District, gave us the benefit of a pleasant visit the past week.

Dr. J. B. Curry, of San Antonio, dropped in to see us this week on his way back from a visit to Montague. We also saw him at Epworth last week.

Rev. Theo Copeland, of St. Louis, is at Big Spring aiding Rev. C. W. Hearon in a revival service, and the meeting is gaining much headway. The outlook is for a great revival.

Rev. C. L. Farrington, of Huntsville, gave us the benefit of a brotherly visit recently. He is a veteran member of the Texas Conference.

Rev. W. H. Crum, of Mineola, was a pleasant caller at our office the past week. He had been assisting Rev. W. A. Clarke in a meeting at Carlton. He reports a good meeting.

Rev. D. F. Fuller is a busy man. He not only keeps his own work going at Howe, but he helped his brethren in meetings. He is now engaged in a meeting up in Oklahoma.

Rev. W. J. Bludworth has a new church just about ready to dedicate at Roxton. He and his people are doing a good work. We hope to be with them when they have that dedication service.

Rev. J. M. Shuford, of Colorado, Texas, has issued invitations to the marriage of his daughter, Miss Alice, to Mr. Reinhard Schuhmann, and the happy event comes August 25th, 1913.

Bro. C. B. Moore, of Lovelady, a staunch Methodist and long-time friend of the Advocate, was in Dallas the past week and called on the Advocate. He was accompanied by another good Methodist—Brother Watts, of Palestine.

Dr. H. A. Boaz, in passing through the city Saturday on his way from Stamford, Texas, to take up the work in connection with the Alexander Collegiate Institute campaign stated that he is in fine health, weighs more than ever, and is particularly cheerful with refer-

THE 100 PER CENT LIST.

In spite of the hot weather and vacations the 100 per cent list grows. It now numbers 228. Since last issue the following have been added: Petrolia—Rev. J. D. Thomas. South Austin—Rev. P. B. Summers. Dilley and Millett—Rev. J. E. Morgan. Cooleidge—Rev. C. W. Macune. Mansfield—Rev. S. A. Ashburn. Brookshire and Patterson—Rev. T. S. Williford. Kellyville—Rev. L. H. Mathison. Winstboro Cir.—Rev. J. H. Westmoreland.

ence to prospects for Polytechnic College. He says the tide is rapidly changing, and that the friends of the College are rallying without solicitation. He has had something over \$12,000 subscribed within the last few days, and he has not yet started his regular campaign.

Rev. T. C. Whitten was to see us this week. He has just returned from Cold Springs, where he aided Rev. W. T. Ayers in a successful revival service. Brother Whitten is at home in a revival meeting and he is very successful in such work.

Rev. W. W. Watts was called to Salt Lake City to the sick bed of his son, who had just undergone an operation for appendicitis. The brethren will remember Brother Watts in his affliction, and may the Good Father deal kindly with that sick boy.

The Passing Day

The Texas Legislature has adjourned. It had much wrangling with the Governor, but in the windup did some efficient work. The Appropriation Bill went through, and the expenses of the Government cared for. The Allison Liquor Bill was amended and also a bill making the Webb Congressional Law effective in our dry territory.

Harry K. Thaw, the rich young reprobate who slew Stanford White in New York City and was adjudged insane and put in an asylum for the criminal insane, where he has been confined for years, made his escape last Sunday morning and the papers have been full of the episode. At this writing he has not been captured.

Provincial President Huerta of Mexico has turned down the overtures of President Wilson to aid in bringing about peace in the Republic and demands immediate recognition. His attitude is threatening and just what the outcome will be does not appear at this writing. The relation between the two countries is more restrained than ever.

Congress will likely stay in session until the regular session opens next winter. The Republicans insist upon debating every feature of the proposed tariff law, and there is no limit to impose upon them. Then, too, the Currency Bill is to come before the body.

Governor Sulzer, of New York, is in great distress. He has been impeached by the Legislature on the charge of applying campaign funds contributed toward his election to his private use and devoting them to stock gambling in Wall Street. Thus he stands suspended from office until the trial is had. This is a humiliating spectacle.

United State Senator Johnson, of Alabama, died recently and the Governor of the State has appointed Representative Clayton to fill out the unexpired term. But it is held by many Senators and eminent lawyers that the amendment recently adopted to the United States Constitution, giving the people the right to elect Senators, has taken this appointing power out of the hands of Governors and thus a contest is on for settlement.

The Fort Worth authorities have arrested several men and charged them with burning the First Baptist Church two or three years ago, and also for attempting at the same time to burn the parsonage. It will be remembered that the grand jury indicted Rev. J. Frank Norris for these offenses, but dismissed the case a while back. Now they think they have the right parties in custody.

Two hundred camels are soon to be brought from the Far East and placed on the deserts of Arizona, New Mexico and Texas. It is the opinion of ranchmen in the West that camel culture can be made to be profitable. This is not the first time, however, that this experiment has been proposed. Hon. Jefferson Davis, President of the Southern Con-

federacy, when he was Secretary of War during the Pierce Administration, led in a similar movement, which proved to be a failure.

John D. Rockefeller, Jr., has subscribed \$42,000 for the repairing of Y. M. C. A. buildings destroyed by the floods in Dayton, Hamilton and Marietta, Ohio. The contribution is conditional upon the association raising \$43,150.

In 1912 the United States spent more for intoxicating drinks than was disbursed for all Government expenditures and employed as capital in all the National banks combined. The enormous sum of \$1,750,000,000 went into the coffers of the liquor trade.

During the year ending June 30, 1912, there were in the United States 596,198,453 undergraduates and graduates, and 63,815 preparatory students. The property owned by these institutions is valued at \$409,000,000, an increase of \$42,000,000 in a single year. The endowment funds of these colleges and universities is more than \$350,000,000.

The United States Commissioner of Education is authority for the statement that during the last school year there was an apparent decrease in the average salary of public school teachers in this country. Low salaries have already driven many of our best teachers out of the business, and we hope that the reported decrease is not a fact.

Sir Robert Perks, the prominent English Wesleyan, has presented to the new Westminster Central Hall in London—the great center of Wesleyan Methodism—a full-length oil portrait of King George the Fifth. It is proposed to adorn the walls with portraits of prominent representatives of Methodism in all lands; among them will be Presidents Grant and McKinley.

All foreign trade records were broken during the fiscal year ending June 30, 1913. The total trade of the United States with other countries exceeded \$4,275,000,000, surpassing the total trade of the former year by \$421,000,000. The balance of trade between the exports and the imports is over \$652,900,000 in favor of the United States. Great Britain maintains its position as this country's best customer, with Canada second, Germany third and France fourth.

President Wilson has appointed Preston McGoodwin of Oklahoma, to be Minister to Venezuela, and William J. Price, of Danville, Kentucky, to be Minister to Panama. Mr. McGoodwin, who will undertake to settle the very critical situation which has developed in Venezuela, is managing editor of a daily newspaper in Oklahoma City.

A recent report, after a minute spectrum examination, is to the effect that light passing through red glass exercises a neutralizing effect upon the lactic microbe that is responsible for the souring of milk. It is therefore concluded that milk kept in red bottles will remain sweet a much longer time than that kept in clear or other colored bottles.

Eight women took oath as police officers in Chicago last week. Two others had been chosen for the position, but withdrew at the last moment. The chief work of these women officers, for the present at least, will be to protect women and girls at the bathing beaches and other public resorts.

Salvador was the first Nation to accept the peace proposal recently issued by the State Department, whereby any difficulties that may arise between that Nation and the United States will be submitted to arbitration before war is actually declared. Salvador has a population of 1,800,000 and a territory of about 8,000 square miles.

According to the latest reports, the Panama Canal will be in condition to allow of its use by shallow draft ships early in December. No official date, however, has yet been fixed for the actual opening of the canal.

At a meeting of the Trustees of the Macon-Randolph System of Schools and Colleges, held last week in Richmond, Virginia, Dr. William A. Webb, of Missouri, was chosen to succeed the late Dr. W. W. Smith. Dr. Webb is a layman and has for the past six years been President of Central College, at Fayette, Missouri. He was born in Durham, North Carolina, July 30, 1867, and comes of a family of distinguished educators.

In order to meet the large demand for ready money in moving crops of the West and South, the \$50,000,000 fund to be deposited in banks of

those sections of the country will be increased, if necessary, to \$150,000,000. This is the announcement made by the Treasury Department.

A telegram from the University of Pennsylvania says that Prof. Arno Poebel, of the museum, has translated a tablet 4000 years old, "the oldest record yet found," which goes over the history of the creation.

A TEST CASE.

Some one who has the means should make a test case against a saloon that is selling intoxicating liquors under the cover of a so-called license, and if need be, should carry the case to the Supreme Court of the United States. Let the plea be that such sales is a hurtful nuisance without the protection of the Constitution.

Judge Samuel R. Artman, of the Boone Circuit Court of Indiana, is reported to have said: "When measured by the common law the saloon business is unlawful, and, therefore, without a legal existence." This is not a case of snap judgment. He holds that "the sale of intoxicating liquors is detrimental to society and dangerous to public and private morals, and for that reason is unlawful at common law." Therefore, "the business which is the source of a greater amount of crime and misery in every State than any other cause, is the most immoral and the most unlawful business in any State." So the Judge concludes: "The State cannot, for a license fee, give the saloon business a legal standing."

A further ruling is cited by Colonel Eli F. Ritter, the distinguished attorney, in his excellent work, Moral Law and Civil Law, page 118. The national Supreme Court has a similar ruling, Crowley vs. Christensen, 137, United States, 86.

The saloon is the paramount question in town, city, county, State and Nation. It is evil, and only evil, everywhere and everywhen. Let it be killed by the greatest Court in all the world. J. H. BRUNNER.

A NOTE CONCERNING THE EDUCATIONAL SITUATION.

This note is written in order to express my hearty approval of the appeal which Dr. Bishop recently made for the Southwestern University, and my appreciation of the excellent letter of Bishop Mouzon concerning the forward movement. The Commissioners have expressed their approval of the resolutions passed by the Board of Trustees of Southwestern University, in which a call is made for \$300,000 for buildings and endowment. The way is now open for a forward movement for Southwestern, and delay is inexcusable and dangerous. There were given to the S. M. U. who declared that they were willing to aid Southwestern University, and this is the time to give them the opportunity to do so. Bishop Atkins is now engaged in helping Stamford College, and some of the Commissioners are helping also. It seems to me that the leaders in the campaign for the S. M. U. have begun to fulfill all their pledges, and all who have questioned the fact that they would do so should now go to work and endeavor to pay off the debts of all our schools and co-operate in the effort to make a great educational system in this State which will be worthy of our great Church. I shall aid the representatives of Southwestern University as far as possible, and my district is wide open to them. Let a plan of campaign be arranged at once, and let the work begin.

V. A. GODBEY.

Austin, Texas.

The number of charges in Texas in which every official is a subscriber to the Texas Advocate has grown to be 175 and is rapidly growing.—Baltimore-Richmond Christian Advocate.

The list is growing so rapidly that by the time our confrere printed the above the list had reached 220.

Power is born of purpose and enterprise from independence springs.

Friendship never yet survived the death of love, for though friendship may turn to love, love turns to friendship never.

TEXAS CHILDREN'S HOME SOCIETY

Supported by voluntary donations. OBJECT, to provide homes in good Christian families for orphan and dependent children.

If you know of a child needing a home or of a home needing a child write F. G. McPeak, pres., or Rev. I. Z. T. Morris, Supt., Fort Worth, Texas.

NOTES FROM THE FIELD.

(Continued from Page 5.)

evening and stayed seven days, preaching twice a day. The meeting grew in interest from start to finish. The people say it is the best they have had for several years. I wish to say of Brother Gollighugh that he is an evangelist that gives the pastor good service on all lines of work. I think he'll make a presiding elder some day. The meeting was indeed a great success. To God be all the glory.—J. H. Westmoreland, P. C.

Detroit.

Closed a ten days' revival last night at Red Oak. Had about forty conversions and reclamations, and thirty-one additions to the Methodist Church. Rev. T. R. Huffstutler, of Woodland, did the preaching. He did it well. The local Church worked faithfully. The power of God was with us. To the Lord be the praise. Red Oak community begins in the next few days the erection of a tabernacle.—T. W. Lovell.

Midland.

Doctor Theodore Copeland, of St. Louis, is again in Texas, holding a revival meeting at Big Spring, with Brother Hearon. Our people and this pastor became so attached to him while here in our meeting the first of June that we could not resist the temptation to avail ourselves of the opportunity to visit him, and attend the meeting for a few days. Brother Copeland is preaching great sermons to great audiences, and the indications are that there will be a great revival. At the close of the first week there had been between twenty-five and thirty additions to the Church. In all my acquaintance I know of no preacher who has the talent, which he possesses in so eminent degree, of reaching all classes of people. He seems to be a fit anywhere. His preaching reaches the head and heart of the ignorant, the learned, the rich, the poor, the young and the old alike. Our Church work prospers here. Since the meeting others have joined with us. Our congregations are better than at other times during the summer. While many of our people have gone to the ranch since school closed yet the Sunday School is holding up remarkably well. Brother Buchanan, the presiding elder, is visiting his father in Philadelphia, Pennsylvania, and in other parts of the North and East.—J. S. Bowles.

Anderson.

We closed a meeting at Bedias on the 6th. I began it on the fourth Sunday in July and ran on until Wednesday night when Brother J. E. Matlock, of Hutto, came to my assistance. The interest began to increase from the first. We had to move out of the church into a tent. The people say it was the best meeting that they have had in years. There were some thirty or more conversions and twenty accessions on profession of faith, and one by certificate. There were eight family altars erected. On the first Sunday, we took our collection for the conference claims and secured in good subscription more than enough to meet our assessments. We are planning to put new pews in the church. On the 9th, I began a meeting at Steel's Chapel five miles from Anderson. We closed last night. The Church was revived and we took in three members on profession of faith. In this meeting I had no outside help. I did all the preaching. We have not had a Sabbath School at this place for years. We are preparing to put in nice new pews. We will begin a meeting at Richards tomorrow. We have no Church at that place. We expect to organize one next week. We expect to build a church there soon. We will have to hold the meeting under a brush arbor. Up to date, we have taken in thirty-seven members on profession of faith and ten by certificate. I have nearly all my conference claims in sight.—Robert O. Wier, August 16.

Evergreen.

Having promised Rev. W. T. Ayers some months ago to assist him in one of his meetings on Cold Springs Circuit, I reached New Waverly on the morning of August 9, where I was met by young Marvin Ellison and conveyed to Evergreen—where we met a large and attentive congregation. It is practically a country Church and people. Our congregations and interest both increased to the last. The people came persistently for seven and eight miles around—night and day. Cold Springs, seven and one-half miles distance, was well represented every night the last half of the week. On the last Sunday a score or more were in attendance. Among them was that splendid Christian, Judge Love, born and reared in the county. He has the ready confidence of the people who

gladly honor him with their suffrage. The meeting only lasted nine days, but was most intense from start to finish. The pastor, Brother Ayers, says it was the hardest fought battle he had ever witnessed. But the victory was most pronounced for God and righteousness. Under proper conditions this would become almost an ideal community. It is made up of the children and grandchildren of old settlers. We found Brother Ayers to be a most companionable and agreeable co-laborer, with the uniform confidence of his people. He is a highly spiritual man and loves his work. The belief was almost unanimously expressed that the Church would, in the future, take on and maintain a broader vision of her obligations and possibilities. We secured five new subscribers to the (old reliable) Advocate. Its editor was frequently spoken of with the warmest admiration.—Thos. G. Whitten.

Purdon.

Closed my third and possibly last meeting on my work Sunday night, August 10. We have had the best attendance this year ever known at Dresden. In particular, had twenty-six conversions at that point; most of them joined our Church. Have had a good year for adults. A great per cent of the fifty-seven conversions on my work this summer have been adults. W. T. Kinslow, of West Station, helped me at Purdon. He did some of the best kind of preaching and made a host of friends here, and our Church has been spiritually builded up by his coming here. And I must not forget to say Brother J. S. Goodman, of Lott, has been very helpful on my work this summer. He is one of the most faithful workers I ever knew. God has been real good to us this year, and we expect to continue this revival work. Will likely hold one more meeting before conference. Despite, our numbers have not reached as high as we desire, our people say this brought the greatest harvest of any year.—T. H. Burton.

Lockhart.

I write to tell you of our great revival at Lockhart, led by Ham and Ramsey. Brother Ham is a Baptist preacher; he is an all-around evangelist, a regular John the Baptist as a denouncer of sin in high and low places. He preaches a full Gospel, broad-minded toward all denominations. His work is as thorough as any evangelist I have ever observed. He is thoroughly capable of running a successful revival in large towns and cities. We had 465 conversions; 164 gave their names to the Methodist Church. We received 116 to date and about ten to follow. The others will go to different Methodist Churches in the country and neighboring towns. Some will go to Houston and Fort Worth. The other participating Churches got their proportion of increase. This was the widest meeting in its reach I have ever attended. The people came from ten to fifteen miles around. The night congregations were estimated all the way from one to three thousand people. The last two Sunday nights were estimated at from 2500 to 3000, according to men's estimates. No one that I heard put them under 2500. The needs of our Sunday School and congregation have grown clear beyond the capacity of our church. The Senior Baraca Class, with a membership of over forty young men, is meeting in the City Hall, and we organized a Junior Baraca Class Sunday morning, which meets in the same hall. The necessity for building a new church is on us. The Epworth League and prayer meeting have taken on new life.—Theophilus Lee.

WILL YOU SELL?

In your issue of August 8 is set out some of the remarkable peregrinations of the fertile, if not flawless brain of the Hon. George S. Perkins anent the Vanderbilt University troubles. His Neroistic witticisms, it appears, are untimely. He laughs and fiddles while Rome is burning. He sees much merriment in the possible slipping of the Church's cable tow from the university. It is possible that the Judge believes with Chancellor Kirkland that "The best friend a university can have is gold." In the hour of trial, when the Church is putting forth every effort to reclaim her child, whom she took in its swaddling clothes during the dark days of Southern prostration, nourishing and protecting it, watched it grow until as a young giant it was holding up a beacon light of encouragement to our youth, when it heard the fall of the golden apple of Atlanta and turned away to listen to the seductive voices of its enemies and when the Church says, "Stay with me, my child," does the Judge encourage it to say, "No, mother, the Iron Monger's endowment will give me a larger field of usefulness and your ownership restricts my de-

velopment." Does the Judge's veiled criticisms of the actions of the College of Bishops mean that? Oh, for an open foe and a fair field. "He that is not with me is against me."

The Judge is a mighty man in Israel and I may invite my holocaust to tilt a spear with him, but his omnibus indictment of the preachers wherein he insists that when the Bishops take snuff all the preachers sneeze cannot be passed by without notice.

He forgets that for over thirty years the rank and file of our ministry have fought the battles of the university and this commenced long before the great heart of the Iron Monger was burdened for the future of Vanderbilt.

From the circuit rider on the firing line of civilization to the "city preacher," Vanderbilt, the Church school, was the apple of the eye, and now the Judge laughs to see them fighting to preserve this school untainted and un-sullied to educate the future generations of Southern youth.

May we ask the Judge why the Board of Trustees is resisting the control of the Church? Does he mean to tell us that they have an eye single for the welfare of the Church and that this chastisement is for our good? Can man blow hot and cold at the same breath? Or is it true that they are drawing upon their superior stock of wisdom and giving this castigation to the Church which they deem necessary to its growth in grace, just as you would discipline a naughty child. The Judge should know that if the Trustees win their contention that the Board is self-perpetuating. Then no rule or law of the Church will be binding upon them. He, as a lawyer, will not tell us that if the Trustees win the suit the institution will still be ours, for he well knows that it will pass forever beyond the pale of Methodism, for if the Board is self-perpetuating it means complete divorce from the Church.

Yea, it means more—we have been sold out. The school is on the block. Chancellor Kirkland is the auctioneer, and if they carry out their present program it goes to the highest bidder for cash. We ask the Judge, will he be accessory to the sale? We put it to him frankly—is he in favor of it?

The Judge, I believe, claims to be a Southern man; if so, it appears indeed strange that he has such fulsome praise for the man who said, "I have forgiven General Lee for his blunder, but I do not like to see his statue in the Hall of Fame," and now when a million dollars is in sight the Judge rushes to the defense of this man like a plumed knight with his lance at rest and visor down and challenges the Southern Church to combat. It seems to be a case where the

"Jingle of the guinea Heals the hurt that honor feels."

He begs the question entirely in his reference to the editorial of the Catholic Register. The religious world, and I do not use the term in a restrictive sense, realizes the concerted movement of Carnegie and his ilk to separate the school of America from Church ownership and Christian influence, and it is an open and avowed principal of Mr. Carnegie to oppose Church schools, and to that extent he is an ideal iconoclast, and he is hoping to control the future of Vanderbilt. He knows no more of the conception of Christian education held by our Church than does a common house painter understand and appreciate the genius of Michael Angelo.

But the most unfortunate statement made by the Judge is that "The question of Christian education is not involved in the difference between the College of Bishops and the Trustees of Vanderbilt." Now, Judge, take the Methodists of Texas into your confidence and tell them where you get that. It sounds like it came from the Carnegie Corporation, of New York. It is passing strange that when the school swings out into semi-infidelity, headed by the Steel King and his crew, that the question of Christian education will not be "involved." No, we believe you are right, Judge, when that happens (God save the mark) there won't be any Christian education to "involve." As the Germans say, by that time it will have gone "kap-poot."

He speaks of the "loyalty" of the Trustees! Does the Judge hold a brief in their defense? If so, perhaps he can get us the facts upon which he bases that assertion; it is not apparent to the ordinary mortal.

"Loyalty" is a good word. We also invoke it, and if we dare we would direct your Trustees, if they wished exemplars of Church devotion, to the records of Holland N. McTyrie, John B. McFerrin and that galaxy of worthies who made the school possible, and if there be loyalty to Church interest in the lives of these men we hope the Trustees will profit by their example. Many a stiletto stab has been given under the guise of "loyalty." Let us set a peg here and allow us to call your attention to an historical fact, that while he was perfecting his plans to desert his flag and go over

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 10 cents. Cash must accompany all orders. In figuring cost of advertisement each initial sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

AGENTS—\$40 a week should be made. Write at once, learn our extraordinary offer giving absolutely free our reliable 8-piece kitchen set with every order for 6 Rogers Southern Rose pattern teaspoons, fully guaranteed. You should be able to make 10 to 20 sales a day offering the 8-piece kitchen set free. \$7 to \$10 a day can be made. Everybody needs teaspoons. Every woman will buy. One of our agents sold 7 sets in less than 2 hours. Customers delighted. Remember we give a kitchen set with six Rogers teaspoons at our own expense to help our agents to quickly introduce this Rose Pattern. Write today for terms and free outfit to workers. THE McADAMS Co., 803 First Ave., Dallas, Texas.

1000 Agents Wanted at Once, to sell a self heating sad iron. Fuel and labor saver. Pay salary or commission. Agents make from \$15 to \$20 per day. Ladies make good representatives. IMPERIAL SAD IRON CO., Fort Worth, Texas, Box 285.

EVANGELISTIC.

WE CLOSED our meeting at Keisler, Texas, Aug. 17, and if you need me phone or write me at my home, Glen Rose, Texas. F. M. WINBURNE.

FOR SALE.

I MUST SELL three beautiful lots, each 50x150, in an addition to Washington, D. C. \$120 takes the three. Easy payments. Wonderful bargain. Address W. J. INGOLD, 521 Fulton Building, Pittsburgh, Pa.

GEORGETOWN HOME FOR SALE—Six rooms, bath, large halls and porches, 3 fireplaces with cabinet mantels, electric lights. House and fences newly painted. Cement walks and concrete cellar. Corner lot 120x150. Located in 3 blocks of city school and business district. Georgetown is the best home and school town in the State. Address H. A. HODGES, Georgetown, Texas.

to the enemy no man professed greater loyalty to his government than did Benedict Arnold. "If this be treason make the most of it." The Church in travail and sorrow calls for the support of her loyal sons to save its school from dishonor. Will the sage of Greenville answer "Here?" I hope so. JAMES A. KING, Floresville, Texas.

Dublin District—Fourth Round.

- Dublin, Sept. 7, 8.
Harbin, and Green's Creek, at H., Sept. 11.
Comanche Cir., at Indian C., Sept. 13, 14.
Comanche Sta., Sept. 14, 15.
Harmony Mis., at —, Sept. 16.
Gustine and Energy, Sept. 17.
Stephenville Cir., at Sylvan, Sept. 20, 21.
Stephenville Sta., Sept. 21, 22.
De Leon Cir., at New Hope, Sept. 27, 28.
Huckabay Cir., at —, Oct. 4, 5.
Bunyan, at Lingleville, Oct. 5, 6.
Duffau, at Duffau, Oct. 11, 12.
Iredell, at Iredell, Oct. 12, 13.
Hico, Sept. 14.
Carlton, at Carlton, Oct. 18, 19.
Proctor, at Edna Hill, Oct. 19, 20.
Bluffdale, at Bluffdale, Oct. 25, 26.
Tolar and Lipan, at Tolar, Oct. 26, 27.
M. K. LITTLE, P. E.

Beaumont District—Fourth Round.

- Roberts Avenue, Sept. 7, 11 a. m.
Port Arthur, Sept. 7, 8 p. m.
Orange, Sept. 14, 11 a. m.
First Church, Sept. 14, 8 p. m.
Kountze Mis., at Fuqua, Sept. 20, 21.
Liberty, Sept. 27, 28.
Dayton, Sept. 28, 29.
Burkeville, Oct. 4, 5.
Newton, Oct. 5, 6.
Jasper Cir., Oct. 11, 12.

26th ANNUAL MEETING OF

STATE FAIR OF TEXAS

AT DALLAS

16 Days | October 18 to November 2 | 16 Days

\$75,000 in New Buildings

\$75,000 in Premiums and Purses

Modern Livestock Barns

Mammoth Automobile Building

Superb Park Improvements

Agricultural and Livestock Interests of Southwest Exemplified

Greatest Racing Program in History

State Fish Hatcheries

Splendid Band and Other Entertainment

Auto Polo, World's Most Sensational Sport

POPULAR RAILROAD RATES

J. J. ECKFORD, President

W. C. McKAMY, Secretary

