

# EDUCATIONAL NUMBER



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## OUR EDUCATIONAL NUMBER.

**O**UR readers only need to glance at the columns of the Advocate this week to realize that this is our educational edition. We bring one out each year and this one is in keeping with our custom. The importance of the subject is such that we need not explain why we thus emphasize it. We are now living in an age when intelligence is absolutely essential to character and good citizenship. There is no longer any plausible excuse for ignorance. The State and Church are bending every energy and investing large and liberal means for the purpose of creating facilities for the education of the rising generation. The doors of the schoolhouse are now thrown open to all and to neglect the opportunity is well-nigh criminal.

It will be noticed from the contributions and the advertisements in this issue that the Advocate is broad and liberal in its presentation of this subject. We do not submit it merely as a Church matter, but place it on its broadest basis. Hence, you will find contributions from the pens of the wisest and best men and women in all departments of educational work. Those who foster the schools of the Church, those who control the schools of the State and those in charge of private schools give us the best at their command; and these Church, State and private schools have liberal advertisements in that department of the paper. Read these communications and glance at these advertisements and you will gain an accurate idea of the work being done for the youth of our country.

Education is a growing subject. It has made wonderful progress in the past years, but it is only beginning to take on growth and expansion. There never was a time when such widespread attention was being given to the schoolhouse and the best and most improved methods for imparting instruction and for the training and culture of the young mind and heart. Experts are devoting their time and talent to this line of work and the results are most encouraging. Old and obsolete processes of education are passing away and in their stead better and more modern ones are coming to the front. We are learning from experience that the old method of generalizing in the education of boys and girls is not the most efficient and successful. We are now beginning to specialize. This is an age of specials in all lines of business and in all lines of professional life. No man can now undertake to learn everything. A broad and liberal foundation must be laid and then upon that proceed to build or to grow personality for some special line as the boy or the girl may have gifts and aptitudes.

And we are learning that there is a good deal in the way of education not

found in the text books. A little literature, a little science, a little art, and a little mathematics are not sufficient to fit a boy or a girl for the actual experiences of life. They may be educated in these departments and then not be worth much to the home, the field or the business house. Something else is necessary. In this intensely practical age the boy wants to be trained in some special line of service. It is not always necessary to train him away from the farm and force him into the stores, the office or the profession. The educated farmer is one of the needs of the day. And our schools are beginning to recognize this necessity.

The time was when, if we could put our girls into colleges where they could learn a little literature, a little in modern languages, something of music, a smattering of art, and thus become prepared for modern society, we imagined that they were educated. We now are learning that this is only a small part of their education. They need to know something of the actual work of life, so that when they marry and settle down in homes of their own they will know how to conduct that home in such way as to make it a place of happiness and useful living. Every girl ought to be taught scientifically how to cut and make her own clothing, cook her own meals, train her own children and to conduct her domestic duties in such way as to make her a wife and mother in reality rather than in mere name. If she

## THE CENTRAL CHURCH AND THE SMALL CHURCHES.

**I**T often happens that in our large towns and cities that we have one large central Church and several smaller congregations. The central congregation has an elegant building, a large organ, a paid choir, a congested membership and a popular preacher. Such a Church is to be congratulated, and we have nothing but words of commendation for such advantages. The center of every large town and city needs to be strengthened and from it go out a commanding influence. That denomination that thus strengthens its center and gives to the community a strong organization and a dominant ministry is usually the leading and influential Church in that locality. Now having said this much we want to say something else.

It sometimes happens that the central congregation wants to monopolize and hold to its organization the strength of the community, and it objects seriously to giving out any special help to its weaker and struggling organizations in the same community. It not only wants to hold all it has, but it reaches out to take in whatever it can get in order to make itself ever stronger. Sometimes such a Church has twelve or fourteen hundred members—at

never needs to follow these duties, she is none the worse for having learned how; but if she does have to assume these burdens, and she ought to do it, then she is prepared to be her own mistress and to manage successfully her own household affairs. Such a young woman is worth something to the home and to the wifehood and motherhood of the land.

In addition to these qualifications that come to the boy and the girl through modern education, and which must come more and more to them as we progress along practical lines, they ought to be taught the deepest principles of morality and religion. Character without these controlling principles is radically defective and out of joint. A well trained body, a highly cultured mind and well-rounded character in morals and religion make the sort of education needed by this age and generation. Then, with some special adaptation to practical usefulness, the boy and the girl are prepared for the actual experiences of life. We have not yet reached this ideal method of education, but we are approaching it and by and by it is bound to come. Therefore, the Advocate is doing its best to promote these great school enterprises in behalf of the present and future generations. We are only one of the factors in this sort of work and while our progress is slow, nevertheless it is sure. Our motto is—Give every boy and every girl a chance to be somebody in some department of life.

least it has a thousand or more. Not more than half of this number is of any special service to the Church in the way of finances or spiritual work. A large per cent of them are deadheads, for no pastor can find work for such a vast number of people, and that part of them that renders no special service is not worth much to the organization.

Why not be willing then to give off some of these who live near to the other congregations where they are really needed and where they can be developed as real factors in the life of the Church? Why keep them in the large congregation simply for the sake of building up strong numbers? Were they to enter the smaller Church where the pastor can put them to work and make something out of them, they will become a blessing to that Church and a blessing to themselves. No one pastor can handle successfully more than eight hundred or a thousand members to save his life. Six hundred well organized and wisely directed members are of much more service to the Church than a thousand or twelve hundred where not more than half of them do any real paying or render any real service to the Church. What is the wisdom of padding the Church rolls with these surplus numbers when only half of them are any account to the pastor or his plans? True,

it helps him to make a good showing at conference, but he does it at the expense of the weaker organizations in his community. Why is it thus?

Well, there is often just a little Church pride in the arrangement. It makes the work of the pastor in the central Church stand out a trifle more conspicuously as a man of leadership and prominence, and he is not to be censured for this view of the situation. Then, too, members coming into the town or city sometimes for business and social considerations prefer to be connected with the big Church, though they may locate and live very much more conveniently to the smaller Church. We are not criticising such people for their estimate of these advantages, but merely calling attention to a condition and not a theory that exists.

And sometimes it so happens that the central pastor not only holds on to all he has and tries in every reasonable way to add to his strength; but he does not always take it in the best of spirit if he finds his brother in the weaker Church using his influence to get contiguous members of the big Church to come into his membership and help him out where they are really needed. And we have known jealousies and envious bickerings to develop between pastors and congregations on account of these things. And this, too, where both pastors and people belong to the same denomination.

Now it seems to us that the view to take of this matter ought to be one of unselfishness. The only question involved ought to be what is the best for the denomination and for the kingdom of God? Is centralizing best adapted to the promotion of the gospel? Does Christ want everybody as far as possible in the big downtown Church at the expense of the struggling Church in the suburbs? Is it better to give large and vigorous support to the central pastor and his central congregation and pinch and starve the pastor and the people of the smaller Church? Would it not be better for the strong to help the weak, for the wealthy to aid the poor, for the central Church to divide with the Church in the suburb? There is such a thing as multiplying by dividing, increasing by giving out; and it ought to be the rule for our central congregations in our cities and large towns to advise some of their people living near the suburban Church to enter it and go to work for its development and growth. In other words the strong Church ought not to strive to monopolize everything in sight when such a tendency is to hurt and cripple the work as a whole in the community. While it is not right to deplete and enervate the center, yet it is not right to keep the suburban Church in a weak and struggling condition to its detriment and discouragement. As Methodists, we want our work to flourish all along the line.

# OUR EDUCATIONAL SYMPOSIUM

## THE RIGHTS OF A CHILD.

By BISHOP EDWIN D. MOUZON, D. D.  
San Antonio, Texas.

We have heard much of the rights of men ever since the days of King John and the Great Charter. And nowadays, since the feminist movement has become a atmosphere, we are hearing a great deal about the rights of women. But has a child any rights? Jesus seemed to think so. "Whoso shall cause one of these little ones



that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

A child has a right to be well born.—I mean a child has a right to come into the world a good, clean, healthy animal. That was a startling question which the disciples put to Jesus: "Who did sin, this man or his parents, that he was born blind?" Alas for the children who have had visited upon them the sins of their parents! And their name is legion. Many foolish things are said and done in the name of "eugenics." But "eugenics" stands for the first right a child has—the right to be well born. To this end we must teach the girls who are to be the mothers of the next generation, and to this end we must instruct our sons. "Eugenics" can never take the place of regeneration; but a good heredity is God's best gift to men.

A child has a right to a welcome when he comes.—Pitiful to think of a baby coming unwelcomed and by accident into a home! Pitiful, did I say? It is more than pitiful; it is the supreme tragedy of modern society. Once when a young mother said to me that she was going to be under the necessity of getting a new boarding place, and I replied that she ought to get a home for her husband and baby, this was her reply: "I haven't time. I have been elected president of my club for the next year." Why, there is nothing in the world like a baby. The baby is the great civilizer; he is the great unifier; he is the great Christianizer. When he comes welcomed into a home he brings with him a new heaven and he makes a new earth.

A child has a right to a Christian home.—And a home is never "home" in the full sense of that word unless it is Christian. The home exists primarily for the child. To bring up our children Christians is our first duty. Life has become very complex in our time. Business duties and social duties are very exacting. There is little time left for the really important things. We are so busy getting ready to live and working for a living that we have no time to live. Secondary things are made first, and first things are forgotten. We must make a good showing. We must, by all means, seem to be; and so it comes to pass that we overlook the importance of actually being. The child, I say, has a right to a Christian home where the parents lead in family worship. An honored friend of mine used to tell how the first night he was in a home of his own with his young wife, she brought to him the Bible and said: "Now have family prayer." And that meant as much to him, possibly, as to the children that came to them. Wherever Abraham journeyed he erected an altar. Thus he became the father of the faithful. I plead for the restoration of the family altar with the reading of the Bible and prayer to God to its central place in the life of the home. The home is the fundamental social institution. Save the home, and thus save

the children, and the Church, and the Nation.

Sometime since Zion's Herald told the story of two unfortunate little people, a boy and a girl, who live in an elegant home with only their grandfather and a governess for company. Strict orders have been issued that the children on no account are to be taught religion. But somehow the little boy became conscious that he was being defrauded of his natural rights; and having been specially impressed by the recent death of his grandmother, came innocently and pleadingly the other day and demanded of his governess, "Miss—, when are you going to tell me about God?" A child has right to that knowledge. A home may have culture and luxury, but if it is not a Christian home the child is being defrauded of that which is his right, and the absence of which will make him poor indeed.

A child has a right to a religious education.—His education ought to be religious all the way from the home through the public school and the college to the university. We take pardonable pride in our public schools. They have not failed; they have succeeded splendidly. But eternal vigilance is the price of liberty. And we must always be on the watch against the secret slipping in of evil. That is a strange story which comes to us from a Northern city—the story of a group of boys and girls in the eighth grade who refused in the morning exercises of their schoolroom to sing any songs which referred to God. And the startling thing is, that these young atheists had their way and the school authorities dropped all songs that had in them any religious suggestion! That is religious liberty with a vengeance. Christianity is the common law of this land; and to deny the Bible and religion to our school children is to cheat them out of their birthright.

In this connection there is another matter that ought to be mentioned. This age has gone dance-mad. What has become of religious liberty when the Bible is shut out of the public schools and dancing is taught in most of our city schools, and boys and girls in the high school are ostracized socially when they refuse to take part in the high school dances? As the father of a family, I protest against the intolerable ignorance and narrowness and fanaticism which brings in the dance and drives out the Bible!

But there is much to encourage us. The mere fact that we are talking so much about these things is hopeful. The prophet Malachi lived in the midst of unsettled times. The old was gone; the new had not yet come. The fathers had not properly instructed their children. The younger generation was taking up the thought and customs of the times in which they lived—Greek thought, Greek customs, and Greek immorality. A great prophet reformer was needed, or chaos was at hand. Therefore Coes Malachi write: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah, the prophet, before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse." Just this is what encourages us most of all; a great reform movement is already afoot. As never in the history of the world, the heart and thought of men and women are being turned toward the proper education of children. As yet we seem to be "in the midst of the years"—a great past behind us, a great future before us, but we in dull and commonplace times. But it is not so. The very air about us is electric. These changes which disturb so many are pregnant with glorious possibilities. God will not "smite the earth with a curse;" for already he is "turning the heart of the fathers to the children, and the heart of the children to the fathers."

## THE PLACE OF THE COLLEGE IN OUR EDUCATIONAL SYSTEM.

By REV. C. M. BISHOP, D. D.  
President Southwestern University,  
Georgetown, Texas.

The college is the one distinct American type among our educational institutions. On the continent of Europe there is nothing which exactly corresponds to it either in plan or ideal. And in England the "college" is a member of a group of institutions located at the same place and doing practically the same work, all together constituting a "university."

In America the college is a separate and distinct institution which offers to youth during the period of adolescence the opportunities of the largest possible liberal culture. This is conceived as furnishing the basis for the further activities of life whether or not the college course of study is followed by the special work of technical or professional training.

Elementary and preparatory schools are supposed to utilize the latter part of the period of childhood for such training as is required for the practical duties of the average member of society. Technical and professional and so-called graduate schools are intended to equip men and women for skill and mastery in the specialized forms of human activity by which the individual student proposes to make his living, or reach his particular individual aims, or serve society. And, in America, the "university," as far as it has developed a distinct character, is a combination, at some special center, of professional and technical and graduate schools usually attached to an institution doing the work of the ordinary college course but so affecting its ideals and its social life as to differentiate it sharply from the true college.

Of course it is inevitable that the college should have been influenced in its work and in its spirit by the methods and aims of the preparatory schools on the one hand and those of the professional schools and universities on the other. But amid all changes, and notwithstanding the pressure put upon it from above and beneath, the college still stands in a unique way for two distinct ideas which it is to be hoped will never be lost sight of in our American life. One of these is that the adolescent period (between the ages of fourteen and twenty-one) properly belongs within the term of formal preparation and training for life. And the other is that for the normal human, under the conditions of civilization, this period is best spent in pursuit of general or "liberal" culture.

The place of the college in the educational system may therefore be indicated by the following comparisons and distinctions:

The aim of the elementary and secondary schools (or, of our American public school system) is the equipping of the prospective citizen for the practical life of the average man.

The distinctive aim of the university is the special training of men and women for technical or professional life, or for research in some special field of learning.

The aim of the college is the making of men and women; the complete development of all intellectual and spiritual powers and qualities, and, in connection therewith, the laying of the broadest possible foundation for the specialized activities of adult life.

Again the lower schools (elementary and secondary) have to do in the main with instruction in the rudiments of that conventional learning which life in society necessitates—the elements of spoken and written language, numbers and so forth. It is education in only one aspect of it with which they are chiefly concerned. This grows out of the necessities of the case. The child lives at home during this period, and is dependent upon the parent and the family for training in the more intimate phases of life, manners, morals, personal habits and religious principles and conduct. (It seems, however to be coming to pass in America that the schools must assume a responsibility in these matters which properly belong to the home).

The university, on the other hand, deals with the more specialized forms

of knowledge required in the training of men for vocational or professional life.

The college has to do with the subjects of general learning. It offers the student an introduction to the realm of universal knowledge, adjusting its discipline to the psychological requirements of the growing youth, with a view to creating at last the best possible individual and the most useful and serviceable member of society.

The college takes over the student not only from the high school but from the home. It receives him just at the age when the earlier relations of the child to the family are relaxing and the youth is connecting himself with larger social circles. But it does not turn him loose in premature and unguarded independence to adventure life and character in a swarming society of similarly unprotected novitiates. It is organized so as to provide for the special needs of the student in this new period and under these changed conditions. And the responsibility which has previously been divided between parents and teachers is now assumed by watchful men and women who are conscious of their obligation not only to instruct the mind but to train and discipline the whole personality for all the needs and tests and possibilities of life.

The distinctions and relations between the various classes of educational institutions thus illustrated throw light upon certain matters which are of interest to all those who are connected with the work of Christian education. For one thing it is easy to see that religion has a natural and

proper place in the plans and purposes and in the actual work of the college. The public schools have a limited responsibility. They are designed to furnish instruction, of a certain grade and kind only, to the children of the whole community. On the other hand the technical and professional schools can only be expected to furnish special instruction for special ends. In either case religion as a formal subject of study or as a controlling force in life can, so far as the institution is concerned, only come in incidentally or be dragged in intrusively. But in the college where the aim is the making of men and women, where the curriculum itself is planned for general culture, where the social life is under observation and to some extent under control, where the student-body is under the influence of one faculty and to a large extent pursuing the same studies, the religious aspects of life are an important and inevitable element in the general situation and the opportunities for religious culture stand open on every hand.

Again the college as an instrument of the higher civilization has some distinct points of superiority. The course of study is intentionally broad. Literature and language, science and art, history and philosophy are all included in its curriculum, and with certain variations are required of all students. The aim, which is that of liberal culture—the making of stronger, wiser, broader-minded men and women—is such as comports with the higher and more spiritual ideals of life. Self-interest is not the chief motive. Materialistic views are not encouraged or nourished. The narrowness of specialization which is so likely to work tragic injury to mind and soul is avoided and averted. To say the least of it the college offers to the Church its best opportunity to promote those views of life and those standards of character of which Christianity is the inspirer and which it is the purpose of the Kingdom of God to create and establish among men.

## FROM A CO-ED TO A WOMAN'S COLLEGE WHAT IT MEANS.

By REV. H. A. BOAZ, M. A., D. D.  
President Texas Woman's College,  
Fort Worth, Texas.

For twenty-three years Polytechnic College was operated as a co-educational institution. It had a brief but brilliant existence. Its beginning was humble and for a few years its future doubtful. Buildings were inadequate, facilities limited and attendance uncertain. In the midst of many difficulties such men as



W. F. Lloyd, R. B. McSwain, G. J. Nunn and others labored in laying the foundations of the institution. Their work was not in vain. A strong faculty of consecrated men and women has blessed the institution with their presence and labors from the beginning.

It was my good fortune in the providence of God to come to the institution at a most auspicious time. Fort Worth was in the midst of a great building boom and Texas Methodism was beginning to awake to great educational interest. A forward movement was launched for the school and much enthusiasm was stirred in the city and throughout the old Northwest Texas Conference. By constant and persistent efforts the cause of Polytechnic College was presented to our people. Year after year new buildings were erected, the curriculum raised, the faculty strengthened and the student body increased until the institution was recognized as one of the leading colleges of the State. Six large brick or stone buildings, heated by steam and lighted by electricity, graced the twenty-five acre campus overlooking the beautiful city of Fort Worth. The plant was valued at \$325,000. With such men as Geo. Mulkey, W. J. Boaz, O. F. Sensabaugh, R. C. Armstrong, W. E. Williams, Ocie Speer, Judge T. H. Conner and many others behind the enterprise it could not fail.

When Southern Methodist University was located in Dallas the Educational Commission decided to make Polytechnic into the Woman's College of Texas Methodism. The resolution

read: "It shall become the Woman's College for Texas Methodism." It should be borne in mind that it was not to become "one of the colleges for Women in Texas Methodism," but "THE Woman's College for Texas Methodism." The Commission intended that it should be owned and controlled by the several Annual Conferences of Texas Methodism. Just as Southern Methodist University and Southwestern University are the joint property for all the Texas Conferences, so was it designed that Texas Woman's College should be the joint property for all the conferences.

The need of a great Woman's College and Conservatory was apparent to the Commissioners as no such institution was in the State under the control of our Church. While there were several academies for women, there was no Class A College exclusively for women in our Church in the State. Many parents desire to patronize such an institution and to meet this demand the Woman's College for Texas Methodism was planned. Hundreds of young women are leaving Texas every year for Eastern schools. Our Commissioners have planned a great college that ought to meet the requirements of many of these seeking higher education in an exclusive college for women. Accordingly it was determined that the college should be opened and maintained as a Class A College for Women and that it should offer the very best of advantages to the young women of Texas who really cared for a thorough education in an exclusive college for women.

When this decision was reached the attendance of the Polytechnic was somewhat affected. But few young men cared to graduate from a school whose identity was to be lost. Many young women were of the same mind. Consequently the attendance for the three years past was not so good as before and college spirit was not so strong. Only the most loyal ones were in attendance in the upper classes. The period of transition was a most trying one.

For this reason Trustees and Commissioners were unanimous in their purpose to end the days of transition for Polytechnic and open Texas Woman's College at once. Accordingly it was ordered that on June

1 Polytechnic should cease to be and Texas Woman's College should begin preparations to open in September, 1914.

Everywhere Texas Woman's College has been greeted with enthusiasm. It is meeting a long felt want—a Class A Woman's College and Conservatory. It is the only Methodist Woman's College west of the Mississippi River, meeting all the requirements of a Class A College.

The prospects for a large attendance are very encouraging. Many of our best rooms have already been reserved by the payment of a deposit fee. From many sources we hear of others who are coming in September and the outlook is most hopeful.

In establishing at Fort Worth a great College and Conservatory for Women the Trustees are in harmony with the general plans of the Church in Texas.

been a part of the plan and nobody doubts the wisdom of the plan. With our various junior colleges over Texas, our co-educational college at Georgetown, our Woman's College at Fort Worth and our great University at Dallas, we are to have the best educational system of any denomination in any Southern State in the Union.

In establishing Texas Woman's College we are in keeping with the spirit of the times. The tendency of the day is away from co-educational schools. The pendulum is beginning to swing back. In many Eastern cities they are now segregating the sexes in the high schools. Separate buildings and separate faculties are being maintained.

CHRISTIAN EDUCATION.

By REV. J. E. HARRISON, D. D. President San Antonio Female College. San Antonio, Texas.

If Christian education means education under Christian influences then very few of our public schools fail to give Christian education, because the great majority of our public school superintendents and teachers are devout Christians and, therefore, the predominant influence in our State schools is Christian.



definition. To me it means intellectual culture under the influence of the Bible as the inspired Word of God, which involves faith in all matters concerning which the Holy Scriptures make a plain and unmistakable statement.

No established fact in nature has ever been found to be contrary to the statements of the Bible. Galileo found a physical fact contrary to a Church tenet, but not to a Bible statement.

The theory of evolution, which is as old as Christianity, should not be allowed to intervene between education and the Bible, because it remains today as it was two thousand years ago—a theory only.

of our State universities. If Christian education means education under Church influences, then the Catholic Church meets, in the highest sense, the demands for Christian education because in all their schools the doctrines, polity and worship of Catholicism pervade the entire atmosphere of school life.

Christian education needs a definite

The place where Christian education, as I define it above, is liable to fail in this day and time, is the Biblical, theological or divinity school, because some instructors in divinity insist more strenuously than do instructors in physics, that the Bible account of the creation of man is a myth. Wherever there be such instruction, young preachers are denied the privilege of true Christian education, because the whole plan of redemption, including the call of men to preach the gospel, rests upon Adam's creation in the image of God and his subsequent fall.

SCIENCE IN THE CHURCH COLLEGE.

By PROFESSOR J. H. REEDY. Georgetown, Texas.

Should Church schools include in their curricula through courses in the biological and physical sciences? "Why, certainly!" is the prompt answer of most people, but not of everybody.

There is a small group—and it has considerable influence, too—who favor relegating the teaching of the sciences to those technical schools and State institutions which are blessed with larger endowments than are the rule with Church colleges, because science work is so expensive. It may be news to many that the sciences (if they are well taught) are taught at a financial loss.

that he is not able to handle as many students as does the instructor in the purely literary courses.

The force of this argument can not be denied. Every one who is familiar with the problem feels it. Then why not, it is insisted, in a school with a limited budget, omit the science departments, or at least include only one or two of the less expensive ones?

In the first place, students at such colleges would be denied the culture which comes with broad, scientific training. It is truly remarkable how the scientific method has revolutionized the college instruction of today. Modern mathematics teachers use experimental methods in their teaching in the form of models, graphs, and so forth. A department of psychology is not complete without its laboratory.

So much for the educational value of the sciences. Now for the practical side.

A school must offer good scientific courses if it expects to draw its quota

of students. Define a college any way you will, but the real prerequisite after all is students; without them what would be its use anyway? Now the modern young men and young women are going, as a rule, to those institutions where, along with other things, the best scientific advantages are offered, and we must not blame them for it. Their secondary school training is an impetus in this direction. Sciences occupy a large part of the high school course, and are intended not only to foster an interest in them, but to serve as a foundation upon which to build a more extensive structure of scientific work in a college or university.

There is one attitude towards this problem that is altogether too frequent, and for that reason, all the more to be regretted. This is the temporizing policy of telling the science teacher in the small college to go ahead with his limited facilities and time, and "do the best he can."

Again, there is a group—only a small group—of tremulous souls who are afraid of scientific training for the young on the ground that it unsettles their religious convictions. For this reason they would rather see at least certain of the sciences omitted from the curricula of Church schools. They forget the only way to lay a spook is to face it.

WHY GIRLS SHOULD GO TO COLLEGE.

By MISS MARY NORMAN MOORE. President Athens Female College, Athens, Alabama.

Few writers upon educational subjects of today waste time in argument or discussion as to the intellectual superiority of the sexes. The proof of a girl's ability to take as strong an education as a boy has been demonstrated. The points of discussion to which I shall limit myself in this paper are the reasons that appear to be most convincing for a college education for girls.

Reason I. If a girl goes to college, she will not be likely to marry before she is physically and mentally mature.

My reason for favoring a college education for girls on account of its restraining them from very early marriage is due to a recognition of the necessity, first, of physical and, secondly, of mental maturity for the girl before she enters into matrimony. The countenancing by modern society of the marriage of very young girls is a blot upon our civilization. A father who would mock at the suggestion of the marriage of his eighteen-year-old son smiles benignly upon the preparation and bustle attendant upon the approaching wedding of his eighteen-year-old daughter.

Our grandmothers married early

scientific and spiritual truth. The danger lies in letting the immature student think that there is. Right here is an urgent reason why scientific instruction should be given as much as possible in a religious, rather than a secular atmosphere. It is true that occasionally students meet scientific opinions that shock their religious preconceptions, and make them think that there is really a conflict. In some cases the equilibrium of their faith is overturned. In secular schools the teacher does not dare to correlate scientific and religious teachings. Some fanatic would immediately raise a protest against "religious bias" in the interest of "free thought."

By way of summary and conclusion, I would say that all of the important sciences should be taught in the Church college, provided they can be taught well. It would be better to give thorough elementary training in several of them, rather than try to give a series of university courses in one or two to the complete neglect of others. In every case insist on intensity, rather than quantity, so that when a student transfers to one of the Northern or Eastern universities his work will not be discounted, but accepted at face value.

Women in pioneer countries always marry early. Grim hardships force the young folks to swarm and to make hives of their own. Girls of the farm with few diversions and the daughters of the poor of the cities all marry early; and while early marriages populate the country more rapidly, it is more desirable to improve the mental and physical characteristics of a people than to multiply an inferior type merely in order to maintain a numerical strength. A French writer, a visitor to this country about the time of the Revolution, said of our women that at sixteen they were charming, at twenty-five they began to fade, and at thirty-five they were withered hags.

Reason II. A college education is a form of insurance against future dependence by giving a girl a wide range of occupational choice. Back behind the heterogeneous jumble of occupations that attract men and women lies the great law of necessity, which forces humanity to work in order to satisfy humanity's ever-increasing wants. The power of occupational selection is almost a necessity to humanity's happiness in labor. Thousands and millions of groaning, struggling, suffering men

Reason III. A college education makes a woman mistress of herself by training her in self-control. It lifts her above those petty frivolities commonly considered a mark of femininity.

Modern education outside of college rarely tends to teach girls self-control. Feeling and emotion are stressed more than reason. The social life entered into by young girls of high school age is not calculated to calm the pulses of excitable youth. The vanity of parents seeks gratification in the excessive adornment of their young daughters. The love of dress is sometimes a passion even with very young girls. The speech of the young girls of today betrays their excitable temperament. Their sentences are overloaded with adjectives, and their descriptions abound in hyperbole. Emotionally excited girls are easy to lose poise; temper flashes and reason cannot do its work until after the emotion is spent.

and women are unhappy in their work because harsh necessity forces them to labor at uncongenial tasks. They are square pegs in round holes. Occasionally a fortuitous circumstance sweeps a child of the poverty-circumscribed classes into surroundings favorable to the development of talent, and another child of the poor has his name added to the catalogue of earth's great ones. The reason that so few names of women appear in the lists of the great may be explained by the fact that until the last century the higher education of women received so little encouragement. Just how much richer in great thought the world might have been had woman in the past enjoyed equal educational advantages with man may only be surmised by what she has achieved in bringing about reforms in education, in the professions, and in science since her mental development has been receiving greater consideration. Like the children of the poor, the girl of the past who developed her gifts, did so because of circumstances more fortuitous than were common to the lot of the rest of her sex.

All students of current events realize the large place woman fills in industry. To the woman with meager education there is practically no opening save the work of the factory, shop, farm or domestic service. The high school graduate has rather greater latitude, in that she may seek employment in certain forms of office work, in teaching (usually of an elementary order), or in some semi-industrial art. The college-trained girl may choose from the field of industry, bringing to bear upon her work superior judgment and a greater chance for success, or she may elect to enter any of the professions, the arts, or the sciences, or she may do as her less well-educated sisters will undoubtedly do much earlier in life—marry. And here, again, her chances for success are better. All of the strong women's colleges are affording their students special opportunity for pursuing thorough courses in home economics. College women make good housekeepers. They know from scientific study what constitutes a good meal, how babies should be clothed and fed, and they are not ignorant of how to apply their knowledge. Necessity need not drive the college girl into an uncongenial occupation, nor does she have to marry to escape the heart-rending toil of the industrial worker. She can calmly consider where she will cast her life, and after the decision is reached she has the same freedom in working out her own success. Women should have the liberty of choosing their own occupations even more than men, because of the necessity for their physical protection. There are too many girls behind counters during the long hours of department store trade; too many sewing machines running in poorly ventilated city sweat shops; too many overtaxed farmers' wives and daughters; too many unprotected girls filling positions in homes as domestic servants, no one caring for their bodies or for their souls. This is bad for the future generations. For the sake of motherhood and the little ones to be born it might be much better for us to have more women physicians, architects, lawyers, college professors, artists, journalists, and musicians. The college is the friendliest road that leads to these great goals.

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# Notes from The Field

## Aquilla.

The union revival meeting, which has been in progress here for the last twelve days under the leadership of Rev. J. T. Bloodworth, of Waco, is proving a real blessing and a genuine revival of religion to the town. Brother Bloodworth is a whole-souled preacher of the Gospel, with a passion for souls of lost men and with a heart full of sympathy for unfortunate victims of wickedness. No one could have the confidence of the people more fully than has Brother Bloodworth in Aquilla at this time, because of his honest, nonassuming earnestness. Quite a large number of reclamations and conversions have been made as a result of this spiritual awakening. Almost every service has witnessed the conversion of some lost soul or the redemption of some backslider's life to God. The preacher's themes have been suitably selected, based on such Scripture stories as "The Lame Man Healed by Peter and John at the Temple Gates," "Nehemiah's Persistence in Building the Walls of Jerusalem in the Face of Opposition," etc. "Saved From Sin and to Service" was the theme of a most impressive sermon, from Acts 16:30, in which it was pointed out that in order for a man to know what he must do to be saved it must first be ascertained what he has already done or left undone. Under the efficient leadership of Mr. Green, the choir has been making some fine music, which has inspired the meeting with zeal.—Aquilla Times.

## Putnam and Moran.

Our last Annual Conference, which convened at Vernon, returned us to this charge for our second year. A few days after our return from conference we were the recipients of one of the most severe poundings of our ministerial experience. One thing connected with this pounding that touched us deeply was the fact that it was not the action of our Church people alone, but the participants were representatives of all the Churches in our town and including among others a number of people who make no religious claims or professions. Soon after our Putnam pounding we were again the happy victims of a royal pounding by the people of Moran, under the auspices of the Woman's Mission Society. These experiences helped us to settle down to another year of pastoral labor and we have made some progress. Our Sunday Schools at Putnam and Moran are doing good work; our Woman's Missionary Society at Putnam helped us to install gas in our church and parsonage at a considerable expense. We are planning for considerable improvements at both towns in the near future and are looking forward to a general advance movement on all lines. We have had one revival only as yet. This meeting was held at Moran. Rev. A. D. Jameson, of Avalo, did most of the preaching. Brother Jameson was strong and uncompromising in his denunciation of sin and unrighteous living and labored with great zeal and energy in the meeting, and while our conversions were not many, yet we believe that seed was sown that will bring a great harvest in the future. Our meeting at Putnam will begin July 25. Rev. W. M. Marrell, of Seymour, is to assist in this meeting. We have just returned from assisting Brother Jameson, of the Avalo charge, in a meeting at Jim Ned Tabernacle. We had seventeen conversions, eight additions to the Church with probably others to follow. Brother Jameson is a strong pastor and is in good favor with his people. Our presiding elder, Rev. C. N. N. Ferguson, has been a tower of strength to us as we have tried to labor under some of the greatest handicaps of our ministry. The town of Putnam is a well known health resort and Moran has become noted as an oil and gas town and we may add incidentally as a saloon town. Each of these places are important as a field of labor and call for heroic effort and a consecrated ministry. Our country appointments are of the usual kind and have their possibilities for future development.

We are burdened for the work and for this people that we have come to know and have learned to love and we are looking to God and to the noble, Christian men and women of the charge who have never failed us to help bring a mighty revival of Holy Ghost religion to the Putnam and Moran charge. Beloved, you who toil for the Master, remember us when you pray.—J. W. Cadwell.

## Brandon.

We are having a fine revival in Brandon—about thirty professions, with overflow congregations. Politics hot, but not in our way. Rev. E. V. Cox is doing fine preaching in our union meeting. About twenty accessions to our Church.—J. F. Tyson.

## Tira.

I began a meeting here the 19th inst. with the pastor, Bro. C. W. Glanville. It's a pull, but have several professions, some shouting and fine singing and praying. Awful hot, dry weather. Big crowds, especially at night. We expect victory in his name.—F. M. Winburne.

## Aquilla.

Sunday night, July 19, we closed a good meeting at Aquilla. It was a union meeting, Presbyterian and Methodist, and led by Evangelist J. T. Bloodworth. Bloodworth is a dandy. He is an Irishman, and is not responsible for being one, either. His preaching is not only full of Irish wit and spice, but it is full of meat also—meat for the grown-ups. There were about thirty conversions and reclamations, mostly the latter. We feel that the Church is on a higher plane, and society, as a whole is leavened by his having come this way. He has a strong grip on this town and community. The town was a seething political mass. Had we had better conditions, no telling what might have been accomplished. Could Bro. Bloodworth come this way again he would do a much greater work, under God, than he did at this time. We are now in our Lebanon meeting, and Rev. W. W. Edgar of Meridian is doing the preaching.—W. H. Keener, P. C.

## Crosbyton.

After a long, steady pull we have our new Methodist church about finished in Crosbyton. We held our first services in the new building two weeks ago. It was a glad day for our Methodism in this place. We had been without a church home so long it was good to get home again. Our church is a beautiful bungalow—the only one of the kind in this part of the State. It will cost, finished and furnished, \$2500 or \$3000, and we are paying as we go. Brother L. B. Culwell and others have made it possible for us to possess such an attractive church home, and we certainly appreciate all they have done. The thing we need most now in our town and community is a genuine revival. We are hoping and praying for a great awakening during the year. We began our meeting at home next Sunday and are asking prayers that we may have a great meeting over there. We need a shaking up throughout the charge. So far everything is going fairly well on the Crosbyton charge.—C. E. Lynn, P. C.

## Scurry.

We began our meeting at Warsaw the second Sunday in this month at 11 o'clock and had a father to come forward for prayer at the first service. The writer did the preaching until Tuesday morning, when Brother Lewis Stuckey came and did the balance of the preaching until the following Wednesday night week, when the meeting closed. We had thirty-four conversions, besides reclamations, and they were in the old-time Methodist way. They came to the altar and cried to God for forgiveness and

many of them shouted God's praise when God, for Christ's sake, forgave their sins. There were conversions at nearly every service. Shouts of praise were often heard in the camp of Israel when some soul emerged from nature's darkness into "the marvelous light and liberty of the children of God." We won the victory, "for the people had a mind to work." Brother Stuckey is the best revivalist of his age and experience we ever saw. No clap-trap methods, no graveyard stories, but a plain, forceful presentation of the Gospel. He emphasizes the fact of sin, depicts its ruinousness, declares the necessity of repentance toward God and faith in our Lord Jesus Christ; and then pictures the glories of the experience when the blood is applied and the sinner made whole. May God bless him! On the second Sunday of the meeting we received twenty-eight into the Church, fifteen of them by baptism. Monday night we received seven more, then the night we closed we received three more, making thirty-eight in all. We just doubled the membership of the Church. We raised \$50 for Brother Stuckey at the close. The meeting was the greatest in the history of the community. A great uplift to the Church. Men and women past middle life, who never did before, prayed and shouted God's praise. To God be all the praise and honor. More afterwards concerning our other meetings. Pray for us.—H. B. Chambers.

## Winnaboro Circuit.

It was the great, big, good fortune of mine to be with Brother Jodie H. Westmoreland during the first part of his meeting at Morris Chapel on this circuit. Beginning last Sunday at 11 and up to the Wednesday morning service proved that pastor and people had been at the feet of the Master and the services one by one were all that could be asked to prove that Morris Chapel would have one great meeting. Brother Gollighugh got here Monday night, and the man who has never seen Gollighugh break in on a new crowd would be well paid to look up this opportunity. The older Morris sits on the preacher's right hand, his good wife on the left, at the beautiful church, and with a host of other devoted men and women to help they will have a big time. Brother Jodie will report a great year's work for the Winnaboro Circuit. His wife on the bed of affliction as she bids him bye-bye and prays the blessings of God, as he goes out to do duty for the Master, is beautiful indeed. You will hear more from this place.—R. C. Boulware, Winnaboro, July 23, 1914.

## Dunlap.

After one week of faithful work our meeting at Dunlap closed Friday night, July 24. Brother J. W. Martin did the preaching and the people at Dunlap think he knows how to run a revival. He did excellent preaching and that with power and effect. We had about twenty-five conversions and reclamations, with seven accessions to the Church by vows and baptism. Many that had grown cold were warmed up again. We had an old-time shouting Methodist revival. The people of Dunlap say that there has never been any to equal it at that place. In fact Dunlap is coming to the front. The pastor found seventeen faithful followers of the Lord in the M. E. Church, South, in January, and now we have thirty-eight and expect to increase this before the year closes. The Lord has wonderfully blessed us and our united prayers go up to him for his goodness.—T. H. Yarbrough, P. C.

## Comanche Station.

We are in the midst of a great co-operative meeting, under the leadership of Revs. C. R. Handerschild and Owen F. Pugh, of California. I have been associated with many evangelists, but I have never witnessed more thorough work than is being done by these men. For one week now Handerschild has been laying a deep foundation. He sounds no uncertain note. His sermons are deeply spiritual and practical. His methods are void of sensationalism. A man of prayer and faith, he appeals to the mind and heart of men. His sermons are attracting the people not

only of the town but surrounding country. He is ably supported by his singer, O. F. Pugh, a master of the large chorus choir and a most effective soloist. The large tabernacle, seating 1800 people, is filled to overflowing. We are now entering the second week of the meeting and the political campaign over, we are expecting greater results this week. We will give a fuller report later. Brethren, we can most cordially recommend Handerschild and Pugh as strong, safe men who will do you good.—C. L. Cartwright.

## Mangum, Oklahoma.

We closed a revival meeting here last night of more than usual interest and success. It ran for three weeks and the interest was reassuring from the first service. It was one of the best meetings for the Church I ever witnessed, and there were many conversions. Fifty-two members were received into the Church, all of these but six by ritual. I have the names of some six or more to be received yet. There are some others who say they will join next Sunday; among these will be two of the most prominent men of the town and their families. For the first ten days I did the preaching and then Rev. Cullon H. Booth, from San Antonio, Texas, came and preached the following thirteen days. Rev. J. H. Bridges, from Blair, Ok., was with me from the beginning, leading in the singing. He is a very fine young man and is at home in this kind of work. He will be before the conference this fall for admission on trial. Brother Booth gave the best all round satisfaction of any preacher I have yet had in a meeting. He is a scholarly and deeply consecrated man and at ease in a revival. The meeting is considered the best meeting ever held in the Methodist Church of this place. This is very encouraging to the pastor. In fact, no pastor has ever had more whole-hearted support than the Church gave me. I have never seen so much interest shown as by the men of the Church here. My women also were self-sacrificing and at their post to do all they could, and that was much, and give encouragement to the men and preachers. The presiding elder was in attendance at every service when in town, and pronounced the meeting one of the best he ever attended. The other Churches gave unusual co-operation, the Presbyterian and the Baptist pastors each preaching one sermon for me before Bro. Booth came. I have received seventy-seven members since conference, making 275 members received so far during the three years of my present pastorate here, or four months less than three years. I hope to run the number to 300 before conference. Mangum Church still holds the leadership when it comes to good Church, good people and good organization.—J. W. Sims, Pastor.

## Lake Creek.

I have not written to the Advocate for some time, but have been quite busy. I am now at Lake Creek conducting a union meeting for the Churches here. The outlook is fine. Had a fine day yesterday. I am now beginning my thirteenth meeting for this year. I have seen several hundred professions so far and am hoping for hundreds more. I have heard many old-time shouts go up to God from hearts made too glad to keep quiet. I am kept busy all the time. I will say to my brethren who have and are writing me, to help them. I am now engaged for all my time until fall. I regret very much, indeed, that I can not help you, but am doing my best. I pray the Lord's richest blessings upon every one of you. Wish I could come to you. Hoping the editor will soon be well again. I am as ever, yours happy in Jesus.—W. H. Brown, Dallas, Texas, July 27.

## Maysfield.

On the night of July 23 the greatest meeting ever held at Maysfield closed. It was a union meeting with Rev. James L. Bowling, Presbyterian evangelist, in charge of the preaching, and Rev. S. R. Coburn, of Bonham, in charge of the singing. The preaching was highly spiritual from the beginning. Coburn certainly knows how to get the folks

to sing. He is also not to be turned down as a soloist. We had 124 conversions, and forty-two reclamations. We Methodists received fifty-two members as a result of the meeting. Our Church has taken on new life. We see a better day in the future. Rev. I. E. Thomas was with us at Ben Arnold and did some fine preaching. We received sixteen members there, seven of which came on profession of faith. Brethren, pray for us that we may have good revivals at the other Churches on our work.—S. A. Weimer, P. C., Maysfield Circuit.

## Yowell.

Closed fine meeting at Yowell last Sunday, week, Rev. E. S. Henry and wife in the lead; thirty-one conversions and reclamations; twenty additions to the Church. Now in fine revival at Pecan, conducted by this writer. The Lord is wonderfully blessing us, for which we give him all the praise. Go next to Moss' Chapel. Pray for us.—S. L. Habern.

## Vera Charge.

To date we held two meetings and both were considered a success. The first one was at Benjamin in which I did my own preaching. The Church was revived and some eight or ten converted. The people longed for the meeting to continue, but it was impossible. They gave the pastor a most excellent pounding at the close of the meeting and with the pounding a splendid hat and a pound of silver dollars, all of which was thankfully received. These kindnesses will not soon be forgotten. On Sunday eve, July 12, we preached the first sermon in our meeting at Vera; on Monday eve, Brother A. W. Waddill, of Baird, reached us and followed with a series of as fine revival sermons as I ever listened to. My, how he preached! All were delighted and souls were saved at almost every service. The altar was used and but few came that were not converted. Only four or five were saved in the congregation and there were fifty or more saved during the meeting. The Church was revived and people of all denominations worked and prayed for the salvation of souls. After a great sermon Sunday, in which Brother Waddill pictured the power of the Gospel and its heralds at home and in the lands beyond the sea, the pastor gave the people a chance to subscribe to our conference collections and a great collection followed in which the people surpassed the high water mark. Two hundred and thirty-three dollars were subscribed in less than twenty minutes. We have had to date sixty conversions and reclamations and forty have joined the Church. The people of Vera added to the Benjamin pounding all the chickens that the visiting pastor could devour with the aid of the pastor and family, and a goodly number still remain to cheer the inmates of the parsonage. The W. H. M. Society continue their good work. They have just put linoleum in the kitchen and dining room. All these kindnesses are appreciated very highly and will always be remembered. May God abundantly bless the good people of this charge. I have two more meetings to hold, and I am praying that the revival fires may spread over the entire charge.—C. D. Pipkin, Pastor, July 25.

## Thrifty.

For the past three weeks we have been engaged in our revival meetings; have held two, first one at Thrifty, my home church, Brother Henry Francis, of Bluff Dale, came to us July 3. We began under the most adverse circumstances—our people the worst behind with their work that I think I ever saw them. A part of the time there were three threshers in reach of us, but in spite of this our people fought on, Brother Francis doing as good preaching as I ever heard; not flowery, eloquent language, but plain, everyday language. We had only a small number of conversions in comparison with our expectations. Three boys and two young ladies were taken into the Church and our people at large were wonderfully built up in deed. If there had been no new converts it would have been a great meeting, because of the grade of work done among our Church folk. The second meeting was at Echo, a small rural place having one store, blacksmith shop and gin. Brother C. W. McNeely, of Brownwood, helped us at this place. On Tuesday our elder, Brother Stewart, came to us, held our Quarterly Conference, preached three great sermons and went his way. At this place we again came in contact with the thresher, but a truer, nobler band of young people never stood behind a pastor and helper. Brother McNeely proved a great help for everybody loved him. Here we had some half dozen converts, and launched a church proposition, raising almost money enough to build a new church at this place. Will finish in August. We have four societies in this work with two houses and now have nearly money enough on hand to build two more. We are very proud of these facts. Our district is going to be the banner district in Central Texas Conference this fall. I believe we will report more new churches than anybody else.—T. D. Ellis, P. C.

## THE DODSON-NICHOLS DEBATE.

The Dodson-Nichols debate, held at Fluvanna, Texas, July 21-24, was, from the Methodist standpoint, a triumph for the truth. Four subjects were discussed: The Direct Operation of the Holy Spirit in the Salvation of the Sinner; Justification by Faith Only Necessary to Penitent Sinner; The Mode of Water Baptism, and Infant Baptism. The first of these subjects only would Elder Nichols affirm, thus giving him the advantage of the closing rejoinder in the three last subjects. The two first subjects were ably defended by our representative, giving proofs unanswerable and maintaining them fully to the

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The above is a facsimile of a check received Monday by Dr. R. S. Hyer, President of the Southern Methodist University, from the General Education Board of the Rockefeller Foundation. An agreement was consummated with the board by the Southern Methodist University some time ago for receiving this amount, it being agreed that the University was to receive \$1 for every \$4 collected on a general endowment fund of \$800,000. Over \$400,000 has now been collected by the University. The University is to receive over \$200,000 in all from the Foundation.

end. On the subject of baptism, subjects an mode, Dodson is simply immense. Such an array of authorities I have never seen, and I think some Elder Nichols never saw before. He simply could not answer Dodson's argument nor meet his authorities. Brother Dodson challenged him to produce a single Greek scholar of renown who would give immersion as the only definition of the word baptism. Nichols tried to produce one, namely, Thuer, but Dodson proved that Thuer rendered it to wash, to perform the sacred rite of ablution, as well as to dip, etc. Neither could Nichols give any great Bible dictionary or encyclopedia that would sustain him. He met Dodson's arguments and authorities with sophistry and by-plays and sarcasm. Dodson was equally at home in his arguments on infant baptism, and Nichols failed utterly to meet them. Dodson made him admit the perpetuity of the Abrahamic covenant, proved that the Church was a continuation of the Jewish Church by the olive tree, and proved by the best authorities and scholars that the Church Jesus said he would found on a rock meant he would rebuild, perpetuate, etc. Our Methodist people who heard the discussion are very much pleased with the results. Brother Young, our pastor, and his people at Fluvanna are much stronger and believe Methodism will be respected there as never before, and as his moderator through the three and a half days' discussion, hearing every word, I want to say Dodson can deliver the goods on the distinctive doctrines of Methodism, and we battle the man who misquotes any standard authority. He simply knows them by heart. He is as cool as a composed under the most scathing retorts and unjust flings from his opponent as an old veteran, never suffering himself to become agitated or drawn aside from his position. He is the very soul of firmness and honor and so impressed the people and winning victory from this standpoint, his opponent's followers being the judges. J. E. STEPHENS, Snyder, Texas.

INFANT BAPTISM.

In response to a very urgent request, Rev. Josephus Lee, the pastor of Ferris Church, consented to come to India Sunday, 3:30 p. m., and preach a sermon on "Infant Baptism." It was the consensus of opinion that it was the greatest sermon on that subject to which we had ever listened. It was Biblical, scholarly and spiritual. There was not a word against any other Church or preacher. We had heard of the ability of Brother Lee as a preacher, but like the report of Solomon, which had reached the ears of the Queen of Sheba, "the half has not been told." If any of our pastors have doubting Thomases in their flock, all they need is a sermon from Brother Lee, and things will turn in the right direction. C. R. DANIEL.

THROUGH DEEP WATERS.

It will soon be twelve months since wife took her bed and is still confined to her room all the time and her bed most of the time, and suffers all the time without a minute's ease. The book of Job used to seem strange to us and so we often wondered about it. Now we see through the book more clearly. We are ready to state affliction is necessary to understand the book. During the last two years our troubles have been so severe that often the thought has passed through our minds: "Though he slay me yet will I trust him." So you see I am confined very close at home without the privilege of going to church. May the good Lord by his might and power lift us up out of this continued sickness and trials and permit us to return to our wonted health. Our faith is stronger than ever before. I begin to realize what it is to stand still and see the salvation of the Lord. It requires faith to suffer the will of the Lord as well as do his will. We are writing this sketch not to be merely posing, but that you will pray with faith asking our Heavenly Father to lift us out of this continued sickness and trouble, not to make us young again, but to help us in our old age. Our God doeth all things well. J. D. BURKE, Burke, Texas, July 28.

A FEW FISH FIGURES.

Besides the activities of the United States Government the exploits of the hardest fisherman pale into insignificance. From Washington comes the news that there were 3,863,593,282 fish eggs and fish of all species distributed during 1913 by the bureau of fisheries. Of this number 5,610,000 were sent to foreign countries. The bureau's output of fish and eggs increased over that of the previous year by 175,672,225, or 4.76 per cent. in spite of the fact that the number of eggs collected exceeded by only 54,543,843, or one per cent. the collection of 1912. The immensity of these figures makes them impossible of comprehension, but one thing seems certain, and that is, that as long as the Government keeps this up it will be hard for a trust or combination to boost the price of the poor man's fish dinner.—Exchange.

It is work that keeps faith sweet and strong. And though we leave the Mount of Vision we do not leave the Lord. He is with us in the shop, the office and the place of toil. The only way to lose the Lord would be to refuse to leave the holy mount. If Peter had stayed on the hill he would have found himself alone.—J. D. Jones.

THE PASSING DAY

The debt of the National Government is a greater financial weight upon the people of each State, except Arizona and Massachusetts, than the obligations of the State in which they live, according to statistics issued by the Census Bureau. The figures showed that on June 30, 1913, the per capita debt for the forty-eight States amounted to \$15.57, while the total debt of the State Government that date was \$422,796,525. An offsetting that of the National Government was \$10,597,000, which was \$76,989,570 in sinking fund assets. The National Government had a total debt at the end of June last year amounting to \$2,916,204,914.

The body of Miss Elvira Davis, private secretary to Col. G. W. Brackenridge, the San Antonio capitalist, was found on the beach at Galveston last week. A bullet hole in the head showed the cause of death. Her friends hold to the theory of suicide, but Galveston officers are strongly of the opinion the young woman was murdered and her body taken to the beach. The body was turned over to relatives and taken to San Antonio for interment.

On application of Lloyd X. Nash, petitioning as a stockholder and creditor of the Dallas Motor Bus Company, a receiver has been appointed for the company and its affairs will be managed by the Dallas Motor Bus Company, a corporation with capital of \$25,000, has been operating in Dallas several months.

The temporary receivers for the H. B. Clavin Company, New York, declared in a preliminary report that the total assets of the bankrupt dry goods firm, exclusive of notes undiscounted, were \$52,876,354 and total liabilities, exclusive of notes undiscounted, of capital stock \$44,842,254. The report showed an excess of assets over liabilities of \$8,034,100. The receivers' report was presented at a meeting of creditors called to receive this information and to perfect an organization for protection of their interests.

Advices from Hammondport, New York, where the America is undergoing her trials, indicated that every obstacle had been overcome; that the airboat would be shipped to St. Johns Aug. 1 and that Lieutenant Porte, who is to pilot the America, will start for the Azores about Aug. 15. A point near Cape thirty-three miles south of St. Johns, Newfoundland, has been selected as the starting place of the America in her trans-Atlantic flight.

J. H. Lambert, wife and 2-year-old baby, of Dallas, had a close call from death near Nevada, Iowa, last week. Mr. Lambert, who was driving his auto from Dallas to Toledo, Ohio, went into a ditch in an effort to turn out of the way of a passing train. The machine turned over and Mrs. Lambert and the baby were pinned under the car. They were both cut and bruised. Mr. Lambert received some slight bruises.

As the result of a conference at New York, five Protestant denominations have entered an agreement to combine under the name of The Evangelical Church. Work in Mexico that heretofore has been carried on independently by the Methodist, Episcopal, Baptist, Presbyterian, Disciples and Congregational mission boards. The plans include the establishment of a great co-educational university, the opening of at least one high school for each sex in every missionary territory, the consolidation of schools of higher grade and the establishment of elementary schools for teaching domestic and manual arts in connection with all organized congregations.

Louis E. Ferguson, captain of station No. 10, of the Fort Worth Fire Department, was thrown from his auto fire engine while going to a fire at Fort Worth last week and so seriously injured that he died in a few hours. Captain Ferguson was 43 years of age and had been connected with the fire department nine years.

President Wilson is preparing to take an active part in the fall campaign. Candidates in several States have urged the President to help them, and, while he has given no definite replies, they are counting on him to make several speeches.

Heroic work of Engineer J. C. Herron saved seventy passengers from injury and possible death when the engine of a west bound passenger train on the Southern Pacific plunged through a burning bridge a mile east of Spofford Junction Sunday afternoon. Herron saw the danger, applied the brakes, cut off the oil tank, ordered his fireman to jump and then leaped into the air as the engine went headlong into the creek thirty feet below. The steel mail car was hanging half way over the end of the break when the train stopped. Herron suffered internal injuries, both arms and left leg being fractured. He may recover.

The first vote in the Senate on the trust bills was taken Monday when an amendment to the trade commission bill was adopted, providing that no orders of the commission could be used as evidence in any subsequent proceeding under the Sherman law. The vote was forty to thirteen.

Dropping his pretense of insanity, Hans Schmidt, the priest who cut up the body of Anna Amueller and threw it into the Hudson, through his attorney, made a plea for a new trial. Schmidt claims that the girl was not murdered, but died as the result of an illegal operation. He asserts he cut up the body in order to protect the physician who performed the operation.

While engaged in painting the tower at the waterworks plant, which is 167 feet high, at Royce City, Carson Templeton and "Steeplejack" Parker fell a distance of ninety feet from the tower and sustained injuries which will probably prove fatal.

Mrs. Sarah A. Harwood, aged eighty-one years, died at the home of her daughter, Mrs. J. J. Collins, Sunday morning. Mrs. Harwood was probably the oldest settler in Dallas. She was born in Kentucky in 1833 and came to Dallas in 1852 with her father, Jefferson Peak, who took an active part in the early development of the city. In Octo-

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

PLANS FOR THE MUSIC DEPARTMENT.

Southwestern University will have the most efficient, and the best equipped Department of Music in the South when the new Fine Arts Building is erected. According to the plans of Prof. A. L. Manchester, Director of Music at Southwestern University, which are being worked out by the architect, the building will be modern in every respect, with fifty teaching and practice rooms; an auditorium with a seating capacity of 1500 and a stage to accommodate a chorus of 300 with an orchestra of fifty. The floor will be amphitheater style in sections, with a deep balcony. Special attention is being paid to the entrances and lighting. Exits will be so constructed that the hall can be completely emptied in a little more than five minutes, and the lights will be so arranged that they will not shine in the eyes of the audience.

With such splendid equipment and under the direction of Prof. Manchester, the student of music at Southwestern will have the most thorough training under ideal conditions and the opportunity to pursue his studies to a degree not heretofore offered by any school in the State. There are other attractions besides efficient teaching of music and splendid equipment that will be offered to the students of music at Southwestern. One will be the opportunity to hear the greatest artists in the world in their concerts. Prof. Manchester in the following article describes the Artist Concert Series, which closes with a great music festival, of which the crowning event will be the concerts by the New York Symphony Orchestra with Walter Damrosch as conductor.

SOUTHWESTERN UNIVERSITY ARTIST CONCERT SERIES.

Prof. Manchester says: "In the development of plans for the musical efficiency of the work done at Southwestern University a series of concerts by world-renowned artists has been arranged. The power of en-

vironment is acknowledged and to learn to appreciate and enjoy music fully one must be surrounded by a musical atmosphere. The frequent hearing of good music given by experienced artists is one of the most fruitful means of education available. To furnish this opportunity to the students who come to Southwestern this series of concerts by artists whose names are of international recognition has been provided. And it is certain that those who attend the concerts will derive great educational benefit, as well as great pleasure.

Three concerts are proposed in this course, with a concluding festival of two concerts by the New York Symphony Orchestra of fifty men with Walter Damrosch as conductor. It is also intended to have a chorus of 200 or 300 voices take part in this festival, singing with orchestral accompaniment.

MISS MAGGIE TEYTE.

The first concert will be a song recital, given by Miss Maggie Teyte, who is spoken of by the European press as "Marvelous Maggie Teyte." Miss Teyte has won pre-eminence as an operatic prima donna and has also made a most remarkable success on the concert stage, both in this country and abroad. At twenty years of age she was occupying a prominent position as a soprano at the celebrated Metropolitan Opera House in New York. This early success was won because of the magnificence of her voice and her remarkable power in its use.

MISS CHRISTINE MILLER.

The second of the series will present an American singer who has also gained a foremost place among the great artists of the day, Miss Christine Miller has made for herself, by sheer merit a place beside the greatest of all American contraltos, Mme. Louise Homer. Her programs are most interesting and she possesses an unusually interesting personality, as well as a contralto voice of exceptional richness and beauty.

ber of the same year she married Captain Alexander Harwood, who was for many years a prominent county official. He was also an assistant of Hon. John H. Reagan as Postmaster General of the Southern Confederacy. She is survived by a sister, three brothers, June, Worth and G. V. Peak, her daughter, Mrs. Collins and one son, R. D. Harwood. There are also ten grandchildren and three great grandchildren.

A wall of water ten feet high, originating in a cloudburst, descended through Cornet Canyon, broke the dam and flooded the town of Telluride, Colorado, Monday. Two women were drowned and fifty families were rendered homeless. One hundred buildings were partially wrecked. The damage is estimated at \$150,000. The town is partially inundated, but there is little danger of a further rise.

Because of the big decrease in lost, misdirected or unsigned pieces of mail because letters addressed to persons who can not be found are more speedily disposed of by opening machine and quick clerk, the "Dead Letter" office is no more. The Postoffice Department at Washington has so ordered and the last annual sale of old letters and parcels has been held. By the sale \$4500 was realized to the Government. Eighty employees were discharged or transferred to other departments.

It is not yet known whether or not Paul M. Warburg, the New York banker, will go before the Senate Banking Committee to discuss his financial affiliations, in view of his nomination to the Federal Reserve Board. At the time House it was reported nothing had been heard from Mr. Warburg, and there was renewal of reports that the President was considering A. Barton Hepburn of the Chase National Bank for appointment in his place.

There is little comfort to the friends of submission in the returns from the Democratic primary election in Texas last Saturday. Submission was defeated by over 20,000 votes and James E. Ferguson, the anti candidate for Governor won over Thomas H. Ball, the submission candidate, by between forty and fifty thousand votes. Others elected are as follows: Lieutenant Governor, W. P. Hobby; Attorney General, R. F. Looney; State Treasurer, J. M. Edwards; Court of Criminal Appeals, W. L. Davidson; Associate Justice Supreme Court, W. F. Hawkins; Commissioner of Agriculture, F. W. Davis; Railroad Commissioner, E. B. Mayfield; Superintendent of Public Instruction, W. F. Donahy; Land Commissioner, J. T. Robinson; Comptroller, H. B. Terrell. Congressmen-at-Large, Jeff Mc- Lemore and J. H. (Cyclone) Davis. Hattin W. Sumners was elected from the Sixth Congressional District to succeed Jack Beall who did not run for re-election, and Eugene Black

was elected in the First Congressional District, defeating Horace W. Vaughan for re-election. With the above two exceptions there is no change in the personnel of the Texas contingent in Congress. The following were elected to the Courts of Civil Appeals. All who were re-elected designated by (R.): District No. 1, Chief Justice, R. A. Pleasants, Houston (R); District No. 2, Associate Justice, R. H. Buck, Fort Worth; District No. 3, Associate Justice, Charles H. Jenkins, Brownwood (R); District No. 4, Associate Justice, J. E. Carr, San Antonio (R); District No. 5, Associate Justice, J. M. Talbot, Dallas (R); District No. 6, Chief Justice, Sam P. Willson, Texas (R); District No. 7, Associate Justice, R. Walker Hall, Amarillo (R); District No. 8, Associate Justice, A. M. Waldhill, El Paso.

Secretary Bryan has appealed to General Carranza to call a halt on Villa, who is reported to be making wholesale demands for horses upon ranch owners in the State of Chihuahua. Consular advice to the State Department also declared the Northern General was smuggling quantities of arms across the border. There was no doubt in the mind of the people of Chihuahua as to the meaning of Villa's activity, the dispatch to the department added.

John Edward Reissner, 69 years old, a banker in Galveston practically all of his life, died in that city at his home, after an illness of six months. Owing to his advanced years and his ill health recently, death was not unexpected by his relatives. Many of them were about him when he died.

The thirteenth human and nineteenth rodent victim to bubonic plague has developed in New Orleans since the discovery of the first case several weeks since. The situation is well in hand and in charge of Dr. W. C. Rucker, Assistant Surgeon-General. The United States tug Neptune, fitted with a fumigating apparatus, Tuesday began its part of the work in the fight against bubonic plague. The tug arrived Monday night and began fumigating the steamship Parismina, a vessel in the tropical fair trade.

The Circuit Court grand jury at Greenwood, Ark., has completed its investigation of the mine riots at Prairie Creek, in which the surface work of five mines were destroyed and two men killed. After examining nearly 300 witnesses, the jury returned a large number of indictments for persons not yet under arrest.

Efforts to avert war between Austria-Hungary and Serbia have failed. The edict has gone forth in the brief but emphatic declaration issued Tuesday by Austria-Hungary against Serbia. Germany paved the way for this declaration by announcing her rejection of the British proposal to bring four Powers

MR. DAVID MANNES.

"The third of the series presents one of the most remarkable personalities now before the American public. Mr. David Mannes is a violinist of the highest type of artistic power. For many years he was concert master of the New York Symphony Orchestra and a soloist greatly sought by those who were interested in hearing the best music for the violin played by a master. Mr. Mannes has chosen to limit his concert appearance to devote himself to the work of spreading music among those who need it most, the residents of the poor East Side of New York City. Through his endeavors a music settlement has been established in one of the poorest streets of the East Side, where those whose lives are a continual round of monotonous grind in the effort to secure a bare living can study music in its various forms and become familiar with its beauties and experience the uplifting influence it can exert on the lives of those who become familiar with it. Mr. Mannes and Mrs. Mannes will give a recital which will appeal to all who love music."

THE FESTIVAL.

"To crown the year's artistic offerings the Festival, with two concerts by the Damrosch Orchestra, soloists and chorus, will be an achievement of which Southwestern University and its patrons may well be proud. This festival will afford an opportunity to hear one of the greatest, permanent, endowed orchestras in America. Its educational value can hardly be estimated and the pleasure will be equally great. This will make five concerts of highest type of excellence that will be open to the students of the University and to others who may wish to avail themselves of them. The inspiration which will come to the students of music, the development of musical interest that will result in the community will well repay the efforts required to bring these artists to Georgetown."

Secretary Bryan's new peace treaty has been sent by President Wilson to the Senate for ratification. The treaties with twenty Nations provides for investigation of dispute in all cases where diplomacy has failed. They are the treaties the President wants ratified before Congress adjourns. Whether they can be pushed through is considered doubtful. The treaties are with Salvador, Guatemala, Panama, Honduras, Nicaragua, The Netherlands, Bolivia, Portugal, Peru, Denmark, Switzerland, Costa Rica Dominican Republic, Venezuela, Italy, Norway, Peru, Argentina, Brazil and Chile. The three latter have been signed. Similar conventions with Great Britain and France have not yet been signed.

National banks in the following cities indicated their desire for crop moving deposits and Government funds will be deposited with them aggregating approximately \$34,000,000: Birmingham, Montgomery and Selma, Ala.; Little Rock, Ark.; Pensacola, Fla.; Atlanta, Macon and Savannah, Ga.; Lexington and Louisville, Ky.; New Orleans and Natchez, La.; Baltimore, Md.; Jackson, Meridian and Vicksburg, Miss.; Charlotte, Greensboro and Wilmington, N. C.; Charleston, Columbia, Greenville and Spartanburg, S. C.; Chattanooga, Knoxville, Memphis and Nashville, Tenn.; Dallas, Fort Worth, Galveston, San Antonio and Houston, Tex.; Lynchburg, Roanoke Norfolk and Richmond, Va.; Chicago, Ill.; Evansville and Fort Wayne, Ind.; Des Moines and Sioux City, Iowa; Kansas City (also Kansas City, Kan.), St. Louis and St. Joseph, Mo.; Omaha and Lincoln, Neb.; Muskogee and Oklahoma City, Ok.; Seattle and Spokane, Wash.

An attempt was made Friday night to dynamite the home of Walter Checks, Superintendent of the Benoit Lumber Company at Cheniere, La. A bomb was thrown through a window of the house, but impact with the window extinguished the fuse. No motive is known for the attempt on Checks' life.

The anticipated movement of wheat into Galveston from the grain belt of Kansas and Oklahoma, estimated early in the season, as being 30,000,000 bushels promises at this date to be well realized. The record of receipts as recorded by the Galveston Cotton Exchange and the Board of Trade from July 1, the time the new crop movement began, up to Saturday July 25, amounted to 6110 cars. (Continued on Page 12)

WHY GIRLS SHOULD GO TO COLLEGE. (Continued from page 3)

of the opposite sex. The college girl is nearly always highly social, is more amiable toward the minor faults of people, and worries less over trivialities. In this last respect she differs from almost every other class of her sex. The college-trained girl enjoys the fellowship of her own kind, and is almost boyishly loyal to her friends, her class, or her sorority.

Reason IV.

A college education makes a girl more conscientious as to the disposition she shall make of her life. It develops her sense of personal responsibility.

The greatest obligation upon an individual is not to the work she may elect to perform in life. There is nothing great in any work per se; work is great only in its reflex action on individual character. In the right type of college the girl is taught to answer the proposition, not so much as to what she will do with the work assigned or elected by her, but "What will this elected or assigned work do with me?" She faces the proposition of life in the same fashion; and if the ideals of the college in which she is studying are on a par with those which have typed the American college girl for us, she will "dream dreams and see visions." Hence we find our strongest settlement workers, most successful reformers, and our most consecrated missionaries coming from our colleges. The atmosphere of the true woman's college is hospitable to the entertainment of the noblest conceptions and the most unselfish enthusiasms. While the

college girl loses none of the spiritual exaltation of great motherhood, she is fired by a humanitarian recognition of the claims of the motherless. We find the college girl studying the child labor laws, the questions of the juvenile courts, the pure milk problem, and the condition of the city and country waifs. She is the best social service worker, the happiest and the wisest wife and mother, and the finest type of womanly physical development.

I believe there are many side lines of discussion that might be brought in to show why a girl should go to college; but the lines followed have had, for the most part, a stronger bearing upon the girl in her relation to society than as an individual. I have sought to show not only why the girl herself should seek a college education, but why society should seek to give it to her and to encourage her in securing it. College life, while encouraging marriage and the preservation of the home life of the nation, restrains the girl from entering into the relationship at too early an age. The college arouses interest in the physical development of women, thus saving the individual girl to a happier maturity and guaranteeing a better type in the second generation. Society is benefited by the college girl's enrichment of thought, and by the expansion of her occupational choice, thus reducing the intense competition among women in the industrial field. The college trains the girl in self-control lifts her above petty frivolities, makes her more conscientious as to the use she makes of her life, and assists her in coming to a richer self-realization than she is otherwise likely to attain.

that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne and shall worship him," is that every fresh discovery of science ought to be ground for praise on the part of the Church. Whether the interpretation be sound or otherwise it justly characterizes the true attitude of the Church toward every department of human knowledge.

Whatever is of real value in explicating "the faith once delivered to the saints" ought to have its place in the studies of a minister. Especially ought this to be true in the twentieth century which promises to be one of large theological enrichment. It is not unlikely that before this century has run its course theology will recover its former place and prestige as "the queen of the sciences." We see it already in the changing of the title of the most important professorial chairs from that of systematic to Christian theology. This does not signify that systematic theology is dead. In the long run it is the most valuable of a minister's studies, but in the wider outlook it must become subordinate to the conception of a theology embracing and dominating every department of knowledge.

Therefore an ideal course for ministers in a university ought to constitute an introduction to a knowledge of the world as the creation and manifestation of a redeeming God. Its fundamental aim must be the setting forth of the redemptive aspects of the cosmic order. For the minister of redemption ought to be fully equipped for every saving office and work. With such an end in view the following course has been outlined. It is based on the fact that the majority of the men called to preach are usually limited in financial resources, and as their time is limited the question of academic degrees must give way to the matter of thorough and effective preparation for their tremendous life task. Any licentiate who has sufficient education to enter upon the course ought to be allowed to do so. The Church which trains the largest number of effective men for service will command the attention of the people.

As will be noted the course is not elective but selective. It ramifies through certain departments of the university and then crowns itself in Biblical studies proper. It is unnecessary to emphasize the immense advantage to the young minister of pursuing studies along with men looking to other callings. He gets their point of view and they get his to a certain extent at least. One year each ought to be given to the following studies: Psychology (including physiological psychology and morbid psychology), logic (inductive and deductive), introduction to philosophy, ethics, biology, anthropology and general sociology. Two years ought to be given to natural philosophy (physics, chemistry, geology, astronomy), English literature, Latin, Greek, or German in place of Latin. After this course of two years is successfully completed the theological course proper commences. This should be for three years, leading to the degree of Bachelor of Divinity, which should be conferred on all students who make the required grades. The studies might be divided into five departments, viz., History, Christian theology, Biblical introduction and exegesis, pastoral theology, and homiletics. The course in history ought to embrace the history of religions, Biblical history and the history of the Church, especially in its modern phases. The course in Christian theology ought to be strong in systematic theology, the philosophy of religion, and apologetics. The course in Biblical introduction and exegesis ought to provide full instruction in Hebrew, New Testament Greek, and hermeneutics. Pastoral theology ought to cover the entire work of the minister as pastor, beginning with a brief study of ecclesiology, and laying special emphasis on religious pedagogy.

(Continued on page 10)

HOW SHOULD COLLEGE GRADUATES CONDUCT THEMSELVES TOWARD THE LESS FORTUNATE?

By S. P. BROOKS, LL. D. President Baylor University, Waco, Texas.

A college diploma does not unsex or unman one. It does not unchristianize one. It does not scramble good brains.

Fools sometimes break into college. They even sometimes break out of college with diplomas. Some such have a sort of mechanical mind that acquires knowledge which they can not use. They strut about



to the disgust of all normal-minded people and to the shame of the college that gave the diploma. There is no help for this kind of man. He was born crippled under the hat and the affliction is incurable.

There is but one answer to the question you put to me and that is that college graduates should conduct themselves like folks, civilized folks, toward the world of all mankind. A college education refines, ennobles. Any collegian whose conduct is the opposite of this is not educated, though he may have a diploma. There is no place in the world where the democracy of merit counts so much as in the class room.

AN IDEAL COURSE FOR MINISTERS IN A UNIVERSITY.

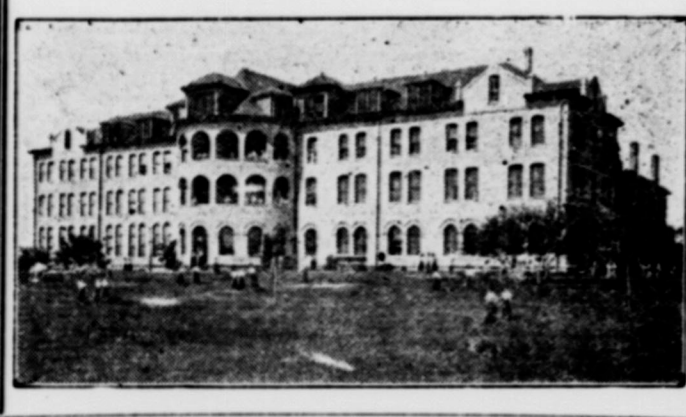
By REV. FRANK M. THOMAS, D. D. Louisville, Kentucky

Some sixty years ago the Catholics in Great Britain determined to found a university, which should be to them what Cambridge, Oxford and Dublin had been to the Protestants of the British Isles. The brilliant John Henry Newman lifted up his voice in behalf of this enterprise in a series of lectures, which despite their Romanist leanings, still remain the ablest presentation in the English tongue of the Christian idea of a university. The keynote of these lectures is to be found in one pregnant sentence: "The Divine voice has spoken once for all, and the only question is about its meaning." Every true scheme of studies for ministers in a university must be based on the truth set forth in this statement. The finality of the Christian religion must be recognized and admitted by every curriculum which professes to train men for service in the Church of Christ. The divinity of our Lord and Savior Jesus Christ, his unique relation to God the Father, the sufficiency for human need of his revelation of truth, must shine upon every part of a true theological course.



quently lands them in a subtle agnosticism which enervates every remnant of faith and paralyzes the will for service. Now it is sinful to close any true door of knowledge, and the men who are preparing to be ministers of redemption should be beyond all others fully orientated men. But their training should be so wisely and skilfully directed that every fresh adventure into the vast regions of knowledge should confirm their faith in Jesus Christ. One of the ablest of living Biblical scholars has suggested that one meaning of the sublime passage in the fourth chapter of Revelation, "When the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him

EDUCATIONAL

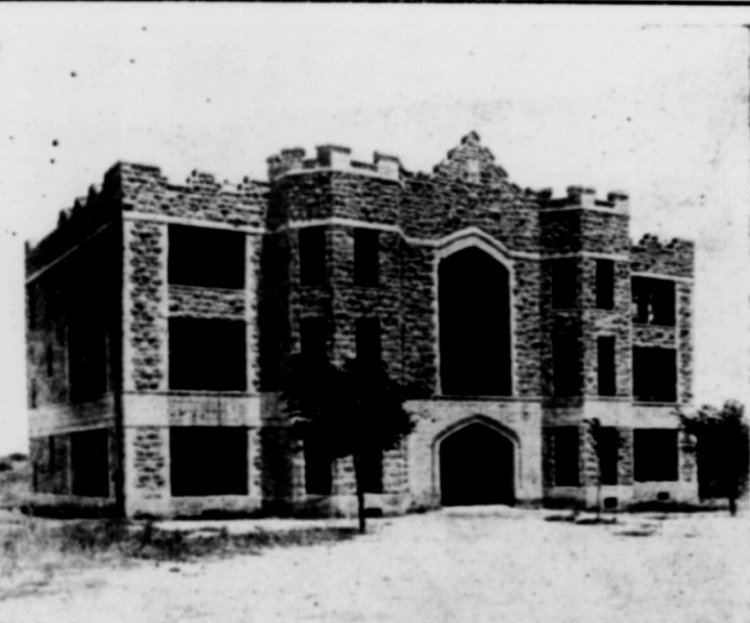


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BACK NUMBERS--Subscriptions may begin at any time, but we cannot undertake furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time he saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

OUR ANNUAL CONFERENCES.

- Bishop R. G. Waterhouse, German Mission, San Antonio, Oct. 1
- Bishop H. C. Morrison, New Mexico, Pecos, Oct. 14
- Bishop J. H. McCoy, West Texas, Austin, Oct. 21
- Central Texas, Hillsboro, Nov. 11
- Texas, Bay City, Nov. 18
- North Texas, Denison, Dec. 2
- Northwest Texas, Sweetwater, Dec. 9

OUR DISTRICT CONFERENCES.

- Hillsboro, at Mertens, Aug. 26
- Gatesville, at Killen, Aug. 28

The presiding elders of Texas will meet in Dallas, at First Methodist Church, 10 a. m., Wednesday, September 9, 1914.

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication of the Texas Christian Advocate will meet in Dallas, Tuesday, October 6, 1914, at 10 a. m.

T. S. ARMSTRONG, Pres.

BISHOP MOUZON OFF FOR CALIFORNIA.

In a private note from Bishop Mouzon he tells us that he is now off for California to camp for some weeks in his conference territory. During August, September and October his address will be San Francisco, care of the Pacific Methodist Advocate, 915 Pacific Building. Those desiring to have communication with him during these three months will address him accordingly, and he will receive the same. A while back his little daughter, Julia, had to go to the sanitarium for an operation for appendicitis, and we are glad to report that the operation was an entire success and she is now at home and doing well. We wish for Bishop Mouzon a happy and a successful experience in that far-off section of the Church, and we are sure that his labors among those brethren will be of great service to them. He is one of our ablest Bishops and one of our most brilliant preachers of the Gospel.

Just a Few Things Here and There

The election is over and the Pro cause went down in defeat. Ferguson was elected by about forty thousand and submission failed by about twenty thousand. The pro side gave to the people a splendid man to lead us and a fine platform of principles, but they listened to strange voices and turned away from the right path. We did our duty and our conscience is clear.

Mr. Ferguson was elated the night of the election and in a speech to his fellow townsmen hurled defiance at those who opposed him. He called them ugly names and denounced them. So that we presume we are to have another factional Governor, not one who will try to conciliate or unify the people, but make permanent the lines of demarkation. He is in the saddle and will ride roughly over those whom he hates. All right. We have no quarters to ask at the hand of the elated victor.

Jake Wolters and the barrooms and the breweries are in control of the State administration for two years. The people have decided that they are competent to take charge of our governmental affairs and into their hands they have placed the reins. Then let them drive to their satisfaction while they are in power. If the people want them they are entitled to their choice, and now that they have called this faction into power let them control.

How did it happen? Very easy explained. The liquor forces, through a few designing politicians assuming the name of business men, brought about a coalition between the numerous corporations and the saloon business and gave to their movement a solidarity that was indissoluble. Having elected this organization, then they proceeded to organize a movement among the farming classes, through certain officials of that organization, and by the use of unlimited money sent out to them tons of literature, calculated to mislead them and to prejudice them. When the campaign came on they pitched their battle in the black land prohibition rural sections, and pretended to offer the tenant farmer relief from the politicians.

They knew that South and Southwest Texas would go solid for their candidate on the anti-prohibition score, and all they had to do was to win enough of votes from prohibition sources to give them a majority. Hence all their campaigning was done among the rural pros of North and Northwest Texas and a good deal of it in East Texas. They attacked and slandered the pro candidate, they abused the preachers and the Church forces, keeping the rural classes as far from prohibition as possible, and with their slush fund they reached every country voter far and near with their vicious literature.

Their plan worked and they defeated us by capturing multiplied thousands of our own voters--people who are prohibitionists. These big black land pros, whose votes by large majorities have given us prohibition in all this section, in many instances went against us and other big counties of them only gave us meager majorities. We were defeated in the house of our friends; and the defeat was administered on false issues from start to finish. The pros of the State are responsible for the result. They ignorantly or foolishly played into the hands of the anti leaders.

What are we going to do? Fall down and whine? Never! Right is sometimes temporarily obstructed, once in a while it is turned aside from its course by designing foes, but it is never permanently defeated. No question is settled until it is settled right. Right embodies the element of immortality and often in its apparent defeat are created these conditions out of which its most triumphant victories are later won. For more than forty years many of us have been in this fight, and we bear the scars of battle. A trifling defeat like this will neither daunt nor cool our ardor. We fight under a black flag. We have no compromises to make with wrong. The

war will continue until right triumphs. The whiskey evil is the enemy of God and man and its overthrow is only a question of time.

Christ has been battling for supremacy for two thousand years, and his kingdom has not yet overcome the world. But it has made progress. Often it has suffered setbacks by its foes and by the compromises of its so-called friends; but that kingdom has never fallen down in the face of its enemies. It has steadily gone forward and will go forward until victory has been won. So with this battle in which we are engaged. It is Christ's battle and we are his soldiers. We will follow his lead until his banner floats over the subdued world. Our war cry will ever be, "On with the battle!" G. C. R.

BISHOP MCCOY'S ENDORSEMENT.

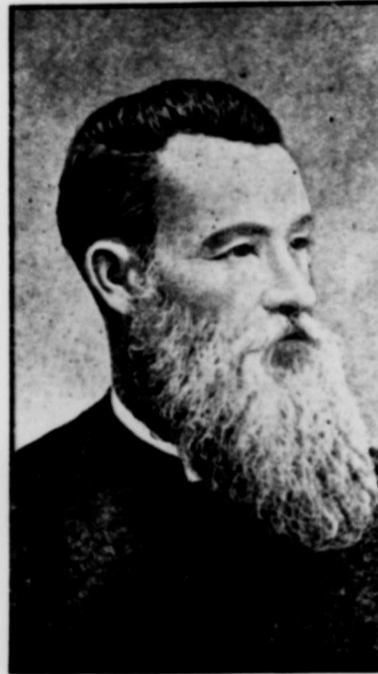
Did you read Bishop McCoy's endorsement of the Advocate in last week's issue? If not, turn to your files and get last week's issue and read what he says. The Bishop was once an editor and knows what it takes to make a great Church paper. He says its "mailing list ought to have fifty thousand." As a Bishop in the Church he sees and appreciates the influence of their paper and he ascribes the unity and compactness of Texas Methodism to the work of this paper. His words are wise words and ought to command a close reading. We are glad that he comes to all five of our conferences this fall, and we are sure that the importance of the Advocate in the home will receive additional emphasis from him at the sessions of these conferences. And we are sure that the preachers and the people will be delighted with his fellowship, his pulpit ministrations and his executive work. The Advocate is looking forward to his work in behalf of the circulation of the paper with more than ordinary interest. Brethren, you have been so faithful to your Church paper. Is it asking too much of you to take on a little more enterprise in this matter and get your people all to reading its columns? We sincerely thank you for the work you have always done and are now doing, but let us follow the suggestions of our Bishop and put the Advocate far on its road to a circulation of fifty thousand.

EPWORTH-BY-THE-SEA.

The Leaguers have just closed one of their most successful and satisfactory encampments down at Epworth-by-the-Sea. The attendance was large and enthusiastic and a fine program was carried out to the delight of all. Corpus Christi has become so impressed with the importance of the encampment that the Rotary Club of that city held a reception and invited to it the representatives of the gathering, and they discussed the destiny of the encampment. The result is that the club pledged itself to aid in helping to raise \$10,000 with which to help liquidate the debt on the property and to make the encampment one of the permanent enterprises of the city. They want the question of selling the property and the removal of the encampment to be forever put to rest, and the leaders of the encampment seem to have met the proposition favorably according to the local press. There is no doubt that Corpus Christi affords one of the best locations for such an encampment anywhere along the coast, and now that Corpus wants it to remain there and will aid in lifting the burden of debt off of it, this will go a long way in solving the problem of Epworth-by-the-Sea.

The Leaguers elected Rev. T. S. Sessions, of Corpus Christi, State President of the League, and the selection is a most wise one. Brother Sessions is one of the leading ministers in our Texas Methodism, strong in mind, ardent in temperament, and wise in leadership. He has done a monumental work in Corpus Christi, and we predict for him a successful handling of the State League. We congratulate our Leaguers on their recent encampment. Gus Thomason, the retiring president, did most efficient work in that capacity during the past year.

In our issue of July 23, on page 5, Brother John E. Roach had an interesting article on Southwestern's Building and Endowment Campaign. In the third paragraph our types got it \$200, when it should have been \$2000. This inadvertence is noted in justice to the giver of such splendid gift and also to Brother Roach who reported it.



DEATH OF REV. G. V. RIDLEY.

The above announcement will be sad intelligence to members of the Texas Conference and to hundreds of Methodists throughout the State. His end came last Wednesday, the 22nd, at his home in Rosenberg, from heart failure. Like a true soldier he fell at his post and with his harness on.

Rev. G. V. Ridley was born in Maury County, Tennessee, March 21, 1842; was converted near Kerrville, Texas, September, 1856, under the ministry of Rev. J. W. DeVilbiss, and joined the Church at Center Point in the following October. He was licensed to preach on the Kerrville Circuit, Rev. O. Adams, preacher in charge, and Rev. I. H. Cox, presiding elder. In December, 1863, at Columbus he was admitted on trial in the Texas Conference, Rev. Robert Alexander presiding. The Civil War then burst upon the country and Brother Ridley entered the service. He was soon restricted to the duties of the chaplaincy and the hospital, but in an engagement he was severely wounded in 1863 and returned home. In course of time he recovered, and in 1864 he re-entered the pastorate, and until 1872 he filled various appointments in the conference. During this time he had had about 500 conversions. In 1872 he located and entered the drug business at Hempstead. In 1879 he re-entered the conference and did good work for two or three years, when failing health caused him to study medicine and dentistry, and he practiced these professions for a season. In course of time his health was in a measure restored and he again took up the pastorate and followed it to the end of his faithful pilgrimage. We have not any late data of his labors, but his life has been an open book for all these long years and his record is known to his brethren. He was never in any other than the Texas Conference, and gave his life to its service. He filled appointments in all sections of his conference territory and his friends are numbered by the thousands.

He was one of the most genial and brotherly of men. He had no enemies for everybody loved and trusted him. His was a sunny face and a better heart never throbbled in a human bosom. He was optimistic and looked on the bright side of all questions.

As a preacher, Brother Ridley was above the ordinary. He was a man of books, a student of the best literature. He loved poetry and possessed a remarkable vocabulary. He made the Bible his chief book and he was familiar with its doctrines, its precepts and its promises. He always had a message of good cheer and brotherliness when he entered the pulpit. He was a faithful pastor and his influence in the home was like morning dew and the evening sunshine. He was a man of deep conviction, and you could always locate him on the right side of all great questions. He was a courageous man and never feared to speak the truth as he understood it. And he was deeply evangelical and people were converted soundly under his ministry. No man in that conference has a better record in the spiritual work of the Church than Brother Ridley.

But his earthly work is done and he has entered the Church Triumphant. His going leaves a vacancy, but behind him will ever abide the perfume of a consecrated life. He did not live in vain. His influence has interlaced itself with the lives of thousands, and today they rise up and call him blessed. Personally, we are glad that we knew him and numbered

him among our warmest of friends. To have known such a man is a privilege not to be lightly esteemed. Peace be to his translated spirit and mercy and grace upon his family who are left to mourn his departure.

DEATH OF G. V. RIDLEY.

Our friend and brother, Rev. G. V. Ridley, M. D., pastor of our Church at Rosenberg, entered triumphantly into eternal rest July 21, 1914, at 7:15 p. m. His illness was of short duration, being confined to his bed less than a week. His health had been bad for more than three months, but he only failed to meet two or three appointments. This devoted pastor and faithful preacher will be sorely missed by the Texas Conference. He had reached a great age. Notwithstanding the fact that he was eighty-three years old, he was buoyant and hopeful, and was ever an inspiration alike to old and young.

The funeral service, conducted in the church at Rosenberg by the writer, assisted by Rev. C. F. Smith, W. F. Davis and W. W. Horner, was largely attended. The remains were carried to Beaumont for interment and the last obsequies were held in the First Methodist Church, the writer assisted by Revs. O. T. Hotchkiss, A. S. Whitehurst and I. B. Manly.

With Masonic honors his tired body was laid to rest in the beautiful Magnolia Cemetery at Beaumont to await the resurrection of the just. Our deepest sympathy goes out to Sister Ridley and her precious children in this hour of sorrow. Obituary will follow.

Respectfully,  
S. W. THOMAS.

DEATH OF MRS. S. H. CHILES.

Mrs. Sallie Chiles, of this city, and wife of S. H. Chiles, died Tuesday, July 28 at her home in Oak Cliff after a few months of illness. For years she had been identified with this community and from her childhood a most devoted member of our Church. She was in the forefront in every good work and she was loved by a wide circle of relatives and friends. She was prominently connected, and her husband is one of the leading business men of the city. Rev. M. L. Hamilton, former pastor, and Rev. Ed Barcus, present pastor at Oak Cliff Church, attended her funeral. The departure of this good woman leaves a vacancy in the community and in the Church in Oak Cliff.

THEOLOGICAL FACULTY APPOINTED.

Bishop Candler, Chancellor of the new University at Atlanta, Ga., has appointed the following members of the theological faculty and they will begin their work this fall. They will have temporary quarters until the University building is erected: Dr. W. J. Young, Richmond, Va.; Dr. H. P. Durham, Charlotte, N. C.; Dr. H. C. Howard, Tuscaloosa, Ala.; Dr. W. A. Shelton, Oklahoma City, Okla.; Dr. Andrew Sleded, Greensboro, Ala.; Prof. W. A. Smart, Charlotte, N. C. The inauguration of this enterprise will fill up the gap made by the withdrawal of the Vanderbilt from the Church, and instead of there being a break the theological school of the Church will go immediately forward.

THE ENTERPRISE OF THE EVENING HERALD.

The Dallas Times Herald has made marked improvement in its mechanical makeup and moral tone within the past year or two. It is becoming a paper for the use of the family and it is a fine news medium also. Mr. Ed Keist is the son of an old devout German Methodist minister and a man of temperate habits and open life. We always read the Herald with pleasure these days. The Herald kept open house and gave the people the results of the campaign as they came into the office. More than twenty thousand people gathered up and down the street near the Herald office and stood for hours gazing at the display of the election news.

PERSONALS

Rev. B. E. Kimbrow, of Chatfield, made us a helpful visit recently.

Rev. J. F. Sherwood, of Terrell, was a pleasant and brotherly visitor to this office recently. He is now retired, but in his active days he was a faithful and an efficient worker.

In a private letter from Mrs. M. H. Williams, of Phoenix, Ariz., she tells us that her aged father, Rev. Thomas R. Stewart, now in his ninety-fifth year, is in good health and takes great interest in the Church. Recent-



by the Church out there celebrated his birthday and gave the grand old man a great time. He will be remembered by many of the older Texans. May heaven's blessings rest upon this splendid old veteran of the cross.

Rev. C. L. Cartwright, of Comanche, is in the midst of a gracious revival. He is being assisted by Rev. C. R. Handenschild and O. F. Pugh, of California. The attendance is large and the results fine.

Our young friend, Brother Wilbur Wright, Registrar of Southwestern University, was a pleasant visitor to this office this week. He is a son of Rev. C. R. Wright of Central Church, Fort Worth, and a young man of fine parts.

Rev. H. W. Knickerbocker, of First Church, Temple, is making full proof of his eloquent and effective ministry and he is wisely directing the affairs of that progressive charge. He is one of our most accomplished pulpit men.

Rev. T. S. Armstrong, of the Georgetown District, is putting in good time and good service in all parts of his territory. He has called a meeting of the Joint Board of Publication for the Advocate for October 6.

Rev. John Moore, a superannuate of the North Texas Conference, was a pleasant visitor to this office last week. He is now a probation officer in Grayson County, and he is rendering that community a fine service in his efforts to enforce the law against social vice.

Rev. R. J. Harp, one of the oldest members of the Louisiana Conference, died recently at Shreveport. At one time he was a prominent minister in that State and was publisher of the New Orleans Christian Advocate. He was in his eighty-fifth year.

Mrs. Edward Morgan, wife of our devoted pastor at Deming, N. M., recently underwent a serious surgical operation, and we are glad to say that she is doing well and bids fair to be completely restored to health.

We note with interest the illness of Mrs. G. W. Ivey, mother of Dr. T. N. Ivey, of the Nashville Christian Advocate, at Statesville, N. C. She is far advanced in life and ripe for the kingdom of heaven.

Rev. Lovick Law, recently stationed at Portland, Ore., writes us a brotherly letter and incidentally tells us that his work is in good condition. He has been cordially received by those Western people and we predict for him a successful career.

Rev. D. K. Porter, of Travis Street Church, Sherman, has been granted a vacation by his people and is now taking a needed rest. He is a strenuous worker and giving great satisfaction to that important congregation.

Rev. J. L. Massey, of Navasota, is now in fine health and in fine favor with his people. Not a great while ago he was thought to be an invalid, but there are no indications now of bodily infirmity. He is one of our liveliest and most successful men.

Rev. R. F. Bryant and his people at Commerce recently enjoyed a very fine revival service with many conversions and accessions to the Church. About one hundred and fifty new members have been added to the Church since conference.

The widow of the late Bishop W. W. Duncan died July 12 at the age of seventy-five years. She was a devoted wife and mother and a great inspiration to her husband during his whole life. Her end was one of peace and triumph.

Rev. D. H. Aston, of Wesley College, recently made a visit to Marianna, Ark., and while there aided our people in a fine revival service with most excellent results. We have no more devout and spiritual preacher than Brother Aston.

Rev. C. S. Cameron is aiding the pastor and his people at Harrold in a revival service and the outlook is fine for a good meeting.

Rev. I. F. Betts, one of the most wide-awake presiding elders in the State, is closing out a successful quadrennium on the Marlin District. No man is more constantly on his job and the impress of his work is every-

where visible. So far his preachers report 836 additions to the Church since conference. He will spend the rest of the summer and the fall at Nubia and his correspondents will take notice of this fact.

Rev. W. H. Hughes, "Uncle Buck," is still active and alert, notwithstanding his long years of service. He is doing some very able writing for this paper these times. He frequently brightens this office with his helpful visits.

Rev. Franklin Moore, of Granger, is doing some of the best work of his life, and he has that charge in good shape and in excellent working order. He is a man of good preaching ability and possessed of the pastoral instinct.

Rev. W. F. Clark, one of our devoted superannuates in the North Texas Conference, made this office a pleasant visit this week. He is now rather feeble in health, but rich in a Christian experience and as brotherly and devout as of old. Things go well with him religiously.

Rev. John Granbery, of Southwestern University, has about fully recovered from his recent operation for appendicitis and at work again. He is one of our most scholarly and expert men. But being the son of Bishop Granbery, how could he be otherwise?

Rev. S. W. Thomas, of the Brenham District, is proving himself a worthy worker in that important field and the work is going forward under his wise leadership. He is one of our strongest, sanest and most persistent ministers and he and his co-workers are one in mind, in spirit and in enterprise.

Rev. J. W. Mayne, of Dalhart, was in Waco recently, and while there preached for the pastor and people at Morrow Street Church; and the Waco Morning News gave an extended notice of the sermon. The subject was, "The Crystal Christ," and it was a sermon of thought and broad comprehension.

Rev. James Kilgore, of the Houston District, is pushing all the interests of the Church in that developing field of Methodism. From every source down that way we learn of his acceptability and of the good results of his work. He is strong intellectually and has a firm grasp on his work and workers.

Dr. R. S. Hyer is back from his visit to Atlanta, Ga., where he represented Southern Methodist University before the Commission. He has moved his office from the Publishing House to the office of the Administration Building, and the affairs of that enterprise are now carried on from the institution itself. The Doctor is doing strenuous work these hot days.

Rev. John R. Nelson, the efficient presiding elder of Fort Worth District, writes from New Mexico: "Such a habit of mine to push the Advocate here I am over in New Mexico taking a subscriber."

Miss Ethel Cameron, daughter of Rev. and Mrs. C. S. Cameron, of Paducah Station, was married the 25th of July at the home of her parents to Mr. A. C. Dulaney, clerk of the county court of Cottle County. We extend congratulations to the young people.

**AN ANNOUNCEMENT CONCERNING THE SCHOOL OF THEOLOGY.**

The faculty for the theological school of our University, which has been located at Atlanta, is as follows: Rev. W. J. Young, D. D., of the Virginia Conference, Professor of Homiletics and Pastoral Theology.

Rev. Plato T. Durham, D. D., of the Western North Carolina Conference, Professor of Church History.

Rev. H. C. Howard, D. D., of the North Alabama Conference, Professor of Systematic Theology.

Rev. Andrew Sledd, D. D., LL.D., of the Alabama Conference, Professor of Greek and New Testament Literature.

Rev. W. A. Shelton, D. D., of the West Oklahoma Conference, Professor of Hebrew and Old Testament Literature.

Rev. W. A. Smart, A. B., B. D., of the Virginia Conference, Professor of Biblical Theology.

It is expected that several assistants also will be engaged later.

The members of the faculty are able, scholarly, consecrated men, who are well known to the Church and

who, from the first announcement, will command, as they deserve, the confidence of our people as men well qualified for the work assigned them. Scholarships ranging from \$50 to \$100 will be given to worthy young ministers who may need such assistance in order to pursue their studies in the School of Theology.

The school will be opened in September, the exact date to be announced soon.

It will be opened in the Wesley Memorial building, an imposing and commodious structure, which is well adapted to the purposes of a school of theology.

In the building is a valuable library consisting of about 2500 volumes. In the library are many rare books bearing upon the history of Methodism and a number of autograph letters and manuscripts of the Wesleys and their contemporaries.

WARREN A. CANDLER, Atlanta, Ga.

**AN OMISSION.**

By an omission in copying or printing the statement issued by the Educational Commission, the name of Rev. A. J. Lamar, D. D., did not appear among the signers to that statement. He is in thorough accord with the statement, and that no one misunderstand the failure of his name to appear, I write this notice.

No man on the Commission has rendered more earnest, wise and effective service than Dr. Lamar.

W. A. CANDLER, Chairman.

**INDIAN RAID ON MEDINA IN 1860.**

H. G. H.

Jack Sowell writes for the San Antonio Light stirring account of a big Indian raid on the Medina in 1860. The present writer was there and took part in those lively events, though he did not have a good chance to assist in sending any of the red brothers to the "happy hunting grounds." The Indians chased him about eight miles, but his horse was fleet, his blood up, and his scalp remains intact. Four or five men were killed in this raid.

All those Rangers mentioned by Sowell were personal friends of this writer, Clabe Davenport and Emory Givens were stewards in his Church. Both lived on Comanche Creek. They were dead shots. Emory was a shouting Methodist, but he would stop shouting any moment to get a deadly aim on an approaching Indian. It did not concern him as to whether the Indian was ready to "shuffle off this mortal coil" or not. Emory failed to report himself as ready to die—not he, Emory died in San Antonio about two years ago, and a son died at Hondo three weeks ago. This son was born near the scene of many a bloody Indian fight.

Not far from the place of the last fight with this band of Comanches stands Leakey, now a county seat, then the Wall settlement, where I had a monthly appointment for preaching. I always passed up through the beautiful Frio canyon. In that canyon I made two narrow escapes from the Indians, passing one dead man on the road whom the Indians had killed less than an hour before. Just above this village, in a beautiful valley, rests the body of old Capt. John Tom, San Jacinto veteran, wounded in that battle, and who carried his crooked leg to the grave. Some distance to the right, in the Sabinal mountains, is the last resting place of old Capt. Highsmith, whom Col. Wm. D. Travis sent out of the Alamo in 1836 to Sam Houston for reinforcements. Are the graves of these two heroes unmarked? In this romantic valley the crack of Andrew Jackson Potter's rifle has been heard as he ran out the Indians that he might preach the Gospel to a few lonely frontier families.

I note the death of Rev. Geo. V. Ridley. In my next I will speak of my first meeting with him near Camp Verde, in Kerr County, in 1859.

**IMMORTALITY.**

To my mind this is the great proof of immortality: The fact that it is written in human nature; written there so plain that the rudest nations have not failed to find it, to know it; written just as much as form is written on the circle, and extension on matter in general. It comes to our consciousness as naturally as the notions of time and space. We feel it as a desire; we feel it as a fact. What is thus in man is writ there of God, who writes no lies. To suppose that this universal desire has no corresponding gratification is to represent Him not as the Father of all, but as only a deceiver. I feel the longing after immortality, a desire essential to

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Those who place money in an annuity of the American Bible Society have an investment that does not require a change every few years, of which the income does not shrink, and of which the capital cannot burn up. Money given to the American Bible Society on condition of receiving a fixed annuity for life is kept apart and specially invested throughout the lifetime of the donor. It is as safe as human wisdom can make it.

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Ask details of this safe method of investment from

REV. J. J. MORGAN, Secretary,  
Southwestern Agency American Bible Society,  
DALLAS, TEXAS.

my nature, deep as the foundation of my being; I find the same desire in all men. I feel conscious of immortality; that I am not to die; no, never to die, though often to change. I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me. I know God is my Father, and the Father of the nations. Can the Almighty deceive his children? For my own part, I can conceive of nothing which shall make me more certain of my immortality. I ask no argument from learned lips. No miracle could make me more sure; no, not if the sheeted dead burst cerement and shroud, and rising forth from their honored tombs, stood here before me, the disenchanting dust once more enchanted with that fiery life; no, not if all the souls of my sires since time began come thronging round, and with miraculous speech told me they lived and I should also live, I could say, "I knew all this before, why waste your heavenly speech?" I have now indubita-

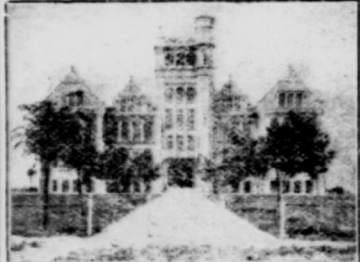
ble certainty of eternal life. Death, removing me to the next state, can give me infallible certainty.—Theodore Parker.

**SYMBOLS OF A HOLY LIFE.**

A holy life is made of a number of small things—little works, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, making up the true Christian life. The little constant sunbeams, not the lightning; the waters of Sion, "that flow softly in the meek mission of refreshment," not "water of the river, great and many, rushing down in noisy torrents," are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little indulgences of the flesh—the avoidance of little things, as these go far to make up at least the beauty of a holy life.—Christian Statesmen.

EDUCATIONAL

TRINITY UNIVERSITY-- WAXAHACHIE TEXAS



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**SEPTEMBER 15, 1914**  
 Twenty-five teachers. Seven buildings, four brick, three cottages. Campus and athletic field containing 33 acres. Co-educational; maintains college, preparatory, music, oratory and fine arts departments. College courses in education entitling to teachers' certificates. Christian influences, healthful location, modern buildings. Separate boarding hall for men and women, also co-operative boarding hall for men. Physical director. Drane Hall for women, a fireproof structure, the most up-to-date dormitory in Texas. Increase in attendance during last six years 85%. Expenses moderate. For particulars, address

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Texas Woman's College and Conservatory

(Successors to the Polytechnic College.)  
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**EDUCATE TEXAS GIRLS IN TEXAS.**  
 THE ONLY METHODIST WOMAN'S COLLEGE IN TEXAS MEETING "CLASS A" REQUIREMENTS.  
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ATHENS COLLEGE, Athens, Ala. GOVERNMENT FOR WOMEN

Recognized by General Board of Education as an A-Grade College on a non-sectarian basis. In foothills of North Alabama, between 800 and 1,000 feet above sea level. Pure freestone water. On main line of L. & N. R. R. Academy (A-Grade) correlated. Twenty-eight in faculty. Beautiful new School of Music, Art, Domestic Science, Resident Graduate Nurse. Health Certificate required of all students. Rates moderate; not cheap, but thorough. Apply now. Seventy-first session begins September 16, 1914. MARY NORMAN MOORE, President. References: Our patrons and the people of the State of Alabama.

HENDERSON-BROWN COLLEGE ARKADDELPHIA, ARKANSAS

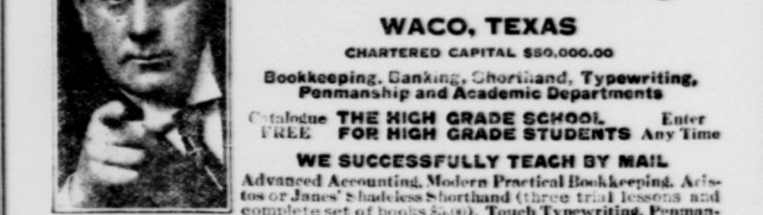
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CINCINNATI CONSERVATORY OF MUSIC.  
 After the many excellent talents which have come to us from Whitworth College, during the past ten years, I feel impelled to write you of their superior studentship and splendid preparation, not only technically but musically which has been on a par with the best schools of this country. I congratulate you upon your splendid music department, and its high standard; in such case students from Whitworth College have been able to take their places in the front rank. It is always my pleasure to endorse Whitworth College. Faithfully yours, BERTHA BAUR.  
 I am very much pleased to say that the work of examination for Professional License by students of Whitworth shows that their training has been thorough, accurate and broad. Most of your girls have submitted excellent papers—and several, very excellent. I am gratified, really proud, that our Church schools are doing such fine work, and most heartily congratulate you for the part you have in it. Sincerely and truly your friend,  
 G. W. HUDDLESTON,  
 Pres. State Board Examiners.  
 Send for Catalogue.

There never was a predicament so dreadful but what faith could bring victory. The greatest test of character is to be found in what is common rather than what is extraordinary.—Norman

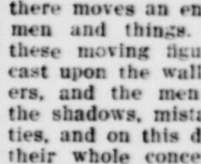
AN IDEAL COURSE FOR MINISTERS IN A UNIVERSITY.

(Continued from page 6)  
 gogy and applied sociology. The course in homiletics ought to embrace the science and art of sermonic expression, studying not only sacred but secular masterpieces. In keeping with this course the University ought to provide for special sermons by the foremost leaders of the pulpit. Those students who had the privilege of hearing that almost flawless preacher, Bishop Coke Smith, when he was a professor at Vanderbilt, can never forget their large debt of suggestion and inspiration. In every Christian university there ought to be a beautiful chapel redolent with the memories of great preaching. Where the university is near a city such relations ought to be maintained with the ecclesiastical authorities as will give ministerial students an opportunity to exercise their gifts in preaching and such social work as will not impede but accelerate their devotion to their studies.  
 We believe that the Spirit of the living God would inform such a course and breathe his quickening breath on all who approached it and continued therein on bended knee. Whenever our Church is willing to make large sacrifices for such ministerial training and equipment it will not be difficult to forecast the golden harvest that will come to her in the enlarging and deepening life of the thousands who shall be won to her by the radiant lives of such truly illumined preachers of the Gospel of Jesus Christ, the Son of God.

THE PROVINCE AND THE PREROGATIVE OF THE CHRISTIAN SCHOOL.

By REV. ROBERT E. GOODRICH,  
 Pastor St. Luke's Church,  
 Oklahoma City, Oklahoma.

In his "Republic" Plato has a chapter on "Shadows and Realities in Education." He likens humanity unto men chained in a cave with their backs to the light, and with their faces rigidly set towards the innermost wall. At a distance behind the prisoners, there burns a blazing fire, and between the fire and the backs of the cave-dwellers there moves an endless procession of men and things. The shadows of these moving figures are, therefore, cast upon the wall before the prisoners, and the men in chains, seeing the shadows, mistake them for realities, and on this delusion they frame their whole conception of life. Occasionally some of these prisoners manage to free themselves from their chains, and turning their faces to the light, climb the wearisome slope to where they see men and things as they are, and judge no longer of their natures by the shadow-dances on the wall. These escaped prisoners, in Plato's figure, are the educated souls of the race.



This was a noble conception for a man in the great philosopher's far-off day, and it is a figure that serves well to define the process and the scope of secular education in this present time. But it is one step short of that for which Christian education stands, and that step is an all-important one. The aim of the education which the Church gives is not only to release us from the chains of ignorance and lead us away from the shadow-dances of unreality, upward in the souls search after truth until we see men and things as they are—but it takes us one step further and teaches us the significance of men and things in the related universe of God. It is one thing to see in reality, for instance, the letters that form a symbol of speech, but it is another and far more important thing to understand the idea or thought contained in that symbol. To open the soul's eyes, in this latter sense, is the province and prerogative of religious institutions.

"Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign virtue." If Tennyson will allow us to interpret his use of the word "self" to mean the related self, we shall accept his lines. Otherwise, they are not true. Any contemplation that reveres self as apart from its relation to God is an inadequate and false reverence. It ignores causality, lingering over the effect and forgetting the Cause; it is a worship of the creature and not the Creator. It is to contradict the truth that "the things which are seen are temporal, but the things which are not seen are eternal." Paul likens our bodies—our unrelated selves—to "earthen vessels," but the knowledge of God, the idea of the related self, he proclaims to be a golden "treasure." "All matter is essentially evil," said the ancient philosopher. "Whoso layeth his hand on a human body, toucheth heaven," says the modern sage. The difference between them was the cross of Calvary. And true self-respect is not a reverence for what we are, but for what, under our kinship to God, we may become.

Likewise, any knowledge of self that does not comprehend the self's relation to God is a tragically imperfect knowledge. Laboratories can resolve these bodies back into their primal elements, and tell us what per cent of these forms is oxygen and nitrogen and sodium and potassium, but that is not giving us any knowledge of the true self. That process is sufficient for clod and rock and beast and flower, but it staggers to failure before the problem of man. For a comprehensive knowledge of the true self, we must look elsewhere than in the testing tube, being mindful of the word that the Lord God "breathed into man's nostrils the breath of life and man became a living soul." Looking into the fires of our great sun, the spectrum revealed an element which men called helium. Long years afterwards scientists found a strange element in certain minerals of the earth, but not knowing what it was, and being unable to classify it, it was subjected to the spectrum. Then it was found to be identical with the element helium, long known yonder in the sun, and thus its true nature and relation to the universe became known. It is not otherwise that we discover the full scope of man's meaning and privilege. We must compare him to other than earthly standards. We must think of him as related to other and higher destinies, and we must study him in those relationships, which, after all, is a religious problem, placing the case beyond the pales of secular education.  
 Furthermore, any control that does not bring the self into harmony with God's will is sadly superficial. If we destroy or ignore the postulate of God, we lose, inevitably of course, the sense of amenability to Him for our conduct. This leaves us to look for sanctions in our actions, either to custom, or utility, or conscience, or reason. But no one of these is constant or universal, custom varying with every clime and age, while the idea of utility, the constraint of conscience and the light of reason would vary with almost every individual. Self-control, therefore, apart from the self's relation to God, can be nothing more than a Stoical obedience to an impersonal and capricious law, or, at best, it is simply a Pharisaical adherence to empty ceremonials mechanically performed. David had the high and true vision when he prayed: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer;" and likewise Paul when he said to the Corinthians: "But I buffet my body, and bring it into bondage: lest by any means after that I have preached to others, I myself should be rejected;" and to the Roman Christians, when he pleaded, "But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness."  
 In this sense of related "self-reverence, self-knowledge and self-control," we receive the words of the great laureate, and complete the figure of the ancient Greek. And in this highest idea of an education that deals with life in the light of its significance and correlations, we find the ground and authority for the Christian school. Under God, its mission is to unfetter the minds of our young men and women, leading them away from shadows to realities, and then, to take that further step whither State education can never lead—to teach them the significance of these realities, which can be done only in the revelation of the true relationships of these realities. And this scope and process, to say the final word, is to bring the soul face to face with the Lord of life, where, looking full on His perfect character, all rational hearts are constrained to cry—

"Thou seemest human and divine,  
 The highest, holiest manhood, thou:  
 Our wills are ours, we know not how;  
 Our wills are ours, to make them thine."  
 They who seek the happiness of others will soon find happiness themselves.

THE CHURCH AND EDUCATION. (By The Bishops.)

Culture, no less than commerce, waits on Christianity, and the Church has an educational as well as an evangelic function. She can not be warned away from the field of education as an inexperienced and incompetent novice, exercising herself in great matters beyond her sphere and intermeddling with things too high for her. From the very beginning of her history the Church has founded and fostered schools. From the Reformation the suggestion of the common school was derived, and by the hands of the Church were laid the foundations of the great universities in which literature and art, science and religion, have, side by side, found for centuries their safe and enduring home. Volumes would be required to tell all that the Church has done and is doing for liberal culture and classic scholarship, for philosophy and ethics, for law and medicine, for art and science, if from the work of education, by which modern life has been enlightened and elevated, the contributions made directly and indirectly by the Church were subtracted, the remainder would be an inconsiderable residuum.

What would be the condition of our country today if the colleges and universities which the Churches have founded had never been opened? What would be the effect on our civilization tomorrow if the educational establishments of the Churches were closed? In asserting and exercising their educational functions the Churches have not undertaken needless tasks nor rendered worthless services to the Nation. The influence of their institutions has extended to schools other than their own and imparted by the constraining power of their example a spiritual quality to education in the United States which has been as staying salt and which would quickly disappear if the Churches abandoned their educational enterprise. Truly the Churches have been about their Master's business when engaged in educational work.

THE SEVENTH ABOMINATION.

Do you ever spread harmful and slanderous gossip? Are you ever the cause of separating friends by misrepresentations, cruel insinuations or twisted truths—which are the same as falsehoods? Yet you would not lie deliberately, would you? You would not shed innocent blood. But did you ever think that you may belong in the same class with those who do such outrageous things? Go read in the sixth chapter of Proverbs: "Six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." It is possible to escape six and yet be the seventh abomination.—Presbyterian Advance.

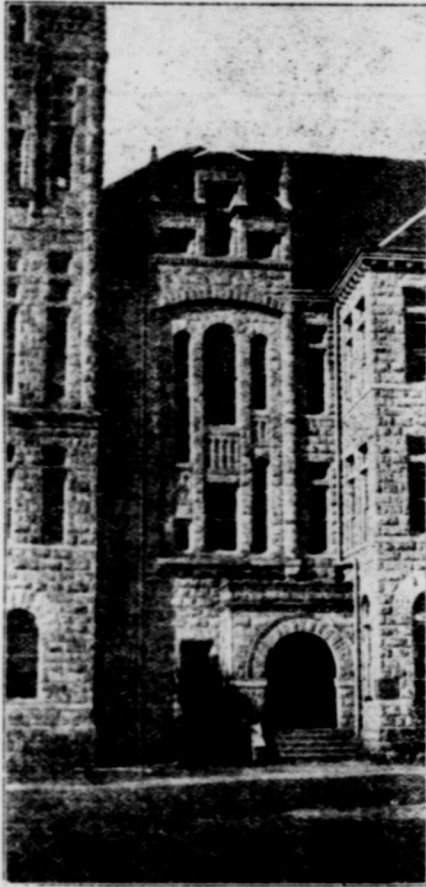
We never know for what God is preparing us in his schools—for what work on earth, for work in the hereafter. Our business is to do our work well in the present place whatever that may be.—Dr. Lyman Abbott.

PRIZE FOOD

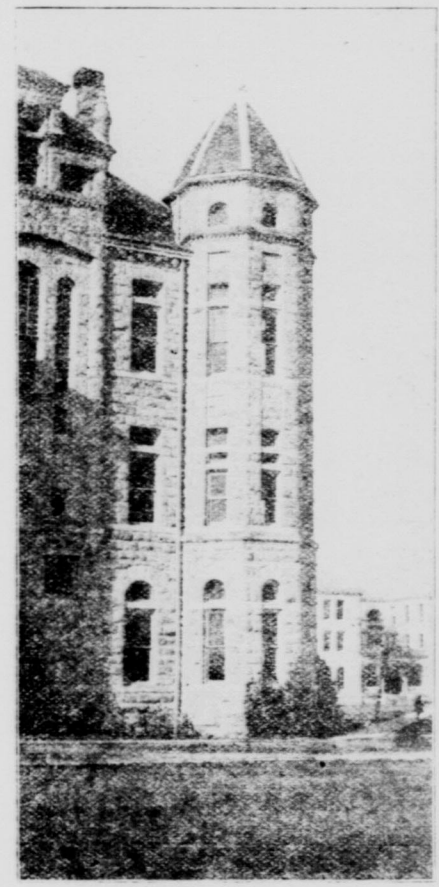
Palatable, Economical, Nourishing.  
 A Nebr. woman has outlined the prize food in a few words, and that from personal experience. She writes: "After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years.  
 "We sometimes tried other advertised breakfast foods but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all.  
 "When I quit tea and coffee and began to use Postum and Grape-Nuts, I was almost a nervous wreck. I was so irritable I could not sleep nights, had no interest in life.  
 "After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day.  
 "They are pictures of health and have never had the least symptom of stomach trouble, even through the most severe siege of whooping cough they could retain Grape-Nuts when all else failed.  
 "Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for us."  
 Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."  
 Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest. (Adver.)

# Southwestern University

GEORGETOWN, TEXAS



"THE OPEN DOOR."



"JUST AROUND THE CORNER TO MOOD HALL."

A monument to the consecration, loyalty and liberal support of the preachers and laymen of Texas Methodism.

For nearly half a century the largest, strongest, best equipped and only "Class A" institution of learning of the Methodist Church in Texas.

The session of 1914-1915 opens September 27, 1914, and promises to be one of the greatest sessions in the history of the institution. The years have brought to Southwestern a wealth of helpful traditions and a host of loyal friends and ex-students. The Academic Department, with its faculty, now one of the strongest in the South, has builded a record for upholding the highest standards of scholarship. And the ideal location of the school, in a beautiful old college town away from the vices and temptations of the city, helps to make Southwestern the ideal place for the college course of any young man or young woman.

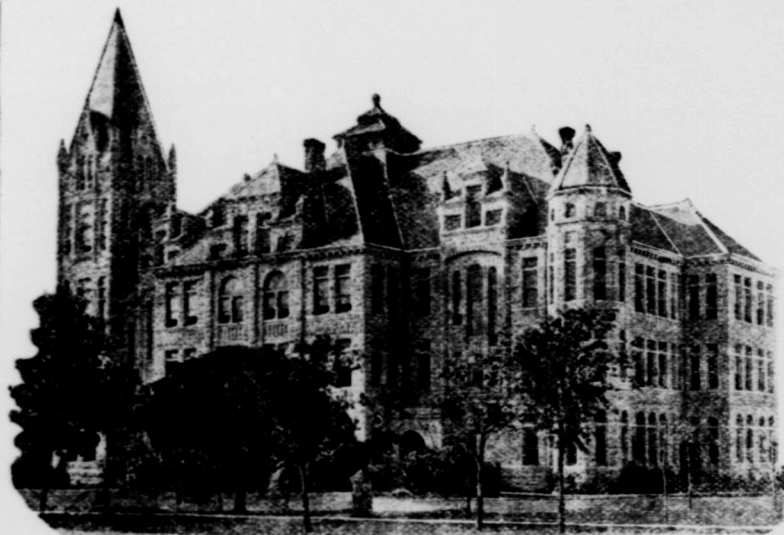
Macaulay in his essay on Bacon says, "Nine-tenths of the calamities which befall the human race have had no other origin than the union of high intelligence with low desires." The best education is that which is connected with the fullest development of the spiritual as well as intellectual life. SOUTHWESTERN UNIVERSITY STANDS FOR RELIGIOUS EDUCATION. To this end it was projected over forty years ago and to this end has it been fostered. The buildings, the grounds and endowment is the crystallization of this idea in a material way. It was the compelling thought that religion is to be a vital force in Southwestern University which has induced a host of friends to invest more than \$800,000 in this institution and encourages the hope that this amount will be more than \$1,000,000 before the close of the present campaign.

## DEPARTMENTS OF EDUCATION, SOCIOLOGY AND ECONOMICS.

These two departments are of special interest to students preparing for professional or commercial fields.

State First Grade and Permanent certificates are granted by the State of Texas to those students of Southwestern who complete the required courses in the college and in the Department of Education. A Teachers' Bureau helps students to secure positions. Southwestern University trained teachers are in demand; in fact for the past two years the demand for teachers has been greater than the supply. Practice teaching, required of graduates of this department, gives actual teaching experience under careful supervision and direction.

The Department of Sociology and Economics offers opportunity for study of Social and Economic questions. Problems of the day and the special problems and interests of this State are attractive fields for original study and thought.



ADMINISTRATION BUILDING

## THE FITTING SCHOOL.

Where a student has not the required entrance credits complete he can take the required entrance work in the Fitting School. This department has its own building, faculty, campus, etc., but at the same time its students have access to the College library, lectures, entertainments and other culture and educational facilities.

Renewed interest is being taken in making the Fitting School a more effective instrument in preparing students for efficient college work, not only in providing for a more complete curriculum but also in attempting the formation of habits which will count for scholarship and manhood both in college and in life.

Special supervision and personal attention is being provided for younger students by men and women who know boys and girls and understand their needs.

All students who have not the twelve entrance units required for entering the University are required to board in such boarding houses as have been designated and specially prepared to give such supervision and assistance as may be found necessary. No exceptions will be made without the personal approval of the Principal.

The building, the campus and equipment have all been greatly improved. Athletics for both boys and girls is given a definite place in the school. The greatest care has been taken in providing a faculty specially equipped to meet the needs of boys and girls of the Preparatory School age.

## Special Advantages for the STUDY of MUSIC at Southwestern

A large number of those who are interested in music do not realize that the opportunities for the study of music offered at Southwestern would be difficult to duplicate anywhere in the South, and that the expense is much less than for the same advantages in the North and East. The Music Department has been completely reorganized during the past two years and made one of the strongest possible for the authorities to gather together. It is composed of specialists who have been selected with reference to their complete adaptability to the work in hand. They are exponents of the most modern methods of teaching, and include pupils of the most eminent American and European teachers.

The Dean of the Department has had over thirty years' experience in his profession, is a leader in national musical matters, was appointed by the Government to conduct an inquiry into the status of music education in the United States and prepared a bulletin on the subject which was published by the Government. His long experience at the head of high grade institutions of music has given him a thorough understanding of the needs of such an institution. This experience is being used to develop the work at Southwestern University.

Courses in Piano, Pipe Organ, Violin, Voice Culture, Theory, including Harmony, Counterpoint, Composition, History of Music, and Music Appreciation give the student a comprehensive knowledge of music in all its phases.

The degree of Bachelor of Music, requiring supplementary literary work, is offered, and music may be elected as a part of the work necessary for the Bachelor of Arts degree. A Certificate of Proficiency is given to such students as are not able fully to complete the work necessary for the B. Mus. degree.

Inspiration is afforded by the hearing of good music furnished by a series of concerts by the most eminent artists now before the public as well as by recitals by members of the music faculty. An Annual Music Festival will be held, at which a great orchestra, supported by a large chorus and eminent soloists, will be heard, add still more to the value of the opportunities afforded by the University.

## DORMITORIES

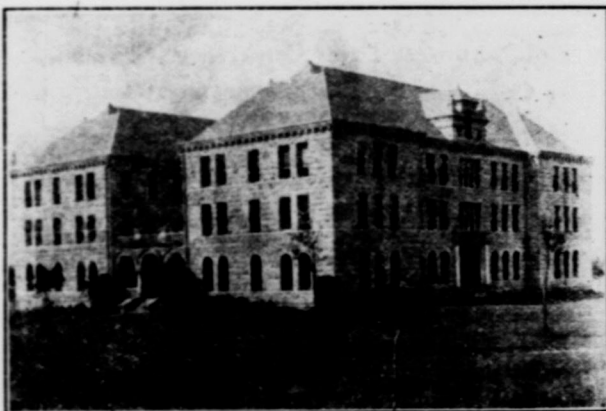
**MOOD HALL**, the magnificent new dormitory for men, is open to men of college rank only. It is under faculty supervision and affords accommodations the equal of any in the South. Rooms are steam-heated and electric-lighted. Table board is the best, most inviting and most wholesome that careful management can provide.

**THE WOMAN'S BUILDING**, under the management of President and Mrs. Bishop is an ideal and homelike dormitory for girls. Every modern convenience and accommodation is provided. Situated as it is on an elevation its record for healthful and happy girls is too well known to need mention.

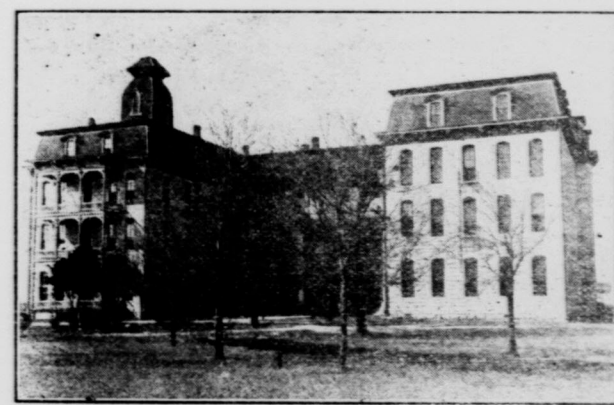
**GIDDINGS HALL** will be conducted, under the management of Miss Mamie Howren, as a special boarding place for young women. It offers less expensive board and room on the co-operative plan and young women desiring to reduce the cost of college education are invited to investigate the opportunities which are thus offered. For illustrated bulletins, general catalog, information concerning all departments and reservation of room, address

Registrar Southwestern University

Georgetown, Texas.



MOOD HALL



THE WOMAN'S BUILDING

PASSING DAY.

(Continued from Page 5)

or approximately 8,350,000 bushels. Wheat landed on board steamships and cleared as appearing on customs' records amounts to 3,495,824 bushels, with approximately 1,250,000 bushels loaded or being loaded that has not as yet been cleared.

The twenty-third State Reunion of the United Confederate Veterans will open in Greenville Thursday morning and last for two days, July 30 and 31. Extensive arrangements have been made for the entertainment of the old soldiers, and the Hunt County Fair Grounds have been converted into a regular military camp, where every soldier attending will sleep and eat for three nights and two days.

In Federal District Court, before Judge F. A. Youmans at Fort Smith, Ark., application was granted for a receivership for nine Sebastian County coal companies and their holding company, the Bache-Dennan Coal Company, of that city. Property of five of these companies was burned Friday, July 17, in the battle between open-shop and union miners, at Prairie Creek, this county. Judge Youmans appointed Franklin Bache, head of the company, court receiver, under a \$10,000 bond, and he qualified at once.

Newton C. Patton, one of the best known citizens of Sherman, died Friday night. He is survived by a widow, Mrs. Amanda Patton, and the following sons and daughters: Mrs. A. L. Awalt and Lee Patton, of Clovis, N. M.; Mrs. W. A. Houder, of Trent, Tex., and Misses Lizzie Grace, Edna and Polly and Harry Patton, of this city. He is also survived by seven brothers and sisters.

Three men and one woman are dead and more than sixty persons are in the hospital wounded as the result of the firing into a mob in the streets of Dublin by a battalion of the King's Own Scottish Borderers late Sunday. Seven of the wounded are expected to die. Among them are three women and a boy of ten years.

Lytton Starks, aged twenty-two years, of Plano, was killed Saturday, when an automobile in which he was riding from Dallas turned turtle on the White Rock road near Plano. Jack Bush, who was driving the car was painfully injured. Young Starks' father is a prominent grain dealer of Plano.

John A. Martin, Sr., Chief Pension Clerk in the State Controller's office, died at the home of his daughter, Mrs. C. M. Secrist, San Francisco Cal., Saturday night. Mr. Martin was an old resident of Tarrant County, coming here from his native State, Tennessee, in 1877. For three terms he held the office of District Clerk, being succeeded by the incumbent. His body will be buried at Fort Worth.

Investigation of charges that a \$1,000,000 fund raised to conduct the strike of the copper miners in Michigan was not used for that purpose, but was diverted to the advantage of those in charge of the strike, is being made at the convention of the Western Federation of Miners at Denver. It was said the charges were circulated throughout the country, particularly in Butte.

The St. George Episcopal Church in New York, of which the late J. P. Morgan was senior warden, has brought suit against the trustees of Morgan estate asking for an accounting on the income on a trust fund of \$600,000 bequeathed to the Church by Mr. Morgan. The complaint alleges that of the \$210,000 a year income due the Church, less than \$14,000 has been paid.

Merrill Rutledge, a motorman on a Texas Traction Company car, was killed in a head-on collision near Sherman, Texas, Saturday. The accident occurred when an extra south-bound car and a northbound express went together. Rutledge was thirty-one years of age.

Every business house with the exception of the bank and one grocery store were destroyed by fire at Rio Vista, Johnson County, Texas, Friday morning. Nineteen buildings in all were burned. The loss amounts to several thousand dollars.

The Sheppard child labor bill, which prohibits the employment of children under the age of 14 years in all mills, factories, laundries and places of amusement in Georgia, was passed by the lower house of the Georgia Legislature. The vote was 99 to 44. An amendment was adopted exempting stores, hotels, restaurants, boothback stands and the delivery of merchandise and carrying of mess-

sages. The bill now goes to the Senate. It is expected it will be passed at this session. In addition to prohibiting the employment of any child under the age of 14, the bill also would prevent the employment of children less than 16 years of age, unless they have attended school twelve weeks during the year previous to the time of such employment and unless they can read and write.

Colonel Thomas H. Spruance, aged 77 years, died last week at Arlington, Texas. His death was due to paralysis. Colonel Spruance came to Texas in 1846 with his parents and first settled in Dallas. Later he moved to Tarrant County. He was president of the Citizens' National Bank of Arlington at the time of his death.

Mrs. Lucinda Record, an inmate of the Dallas County farm for a dozen or more years, died last week at the age of 113 years. It is said she showed remarkable activity up to the time of her death.

That National grants be given to the individual States of the Union to stimulate vocational education was a fundamental recommendation to the United States Congress in the report of the commission on National aid to vocational education. The report was made public at Indianapolis by John A. Lapp, a member of the commission, appointed by President Wilson. A bill the commission prepared for submission to Congress provides that almost \$50,000,000 shall be distributed for vocational educational uses among the individual States between 1916 and 1925.

The Texas Industrial Congress has appointed the following seven gentlemen as delegates to the midsummer session of the Good Roads Association at Galveston, August 17 to 19: E. W. Kierstead of McKinney; J. Hirsch of Corpus Christi, Charles Fowler and John Sealey of Galveston, W. C. Hoeg of Houston, A. C. Ebie of Dallas and Ed Wood, hall of Hillsboro.

The revenue cutter Bear, with Captain Robert Bartlett, master of the wrecked Stefanson exploring ship Karluk, aboard, sailed for the Arctic to take off the eighteen white men and four Eskimos of Bartlett's command, who are marooned on Wrangell Island, where they sought refuge after the Karluk was crushed in the ice north of Herald Island last winter. The Bear will carry provisions enough to last nine months.

Appeals for the release of Herbert S. Hockin, serving a sentence in Leavenworth penitentiary for his part in the celebrated dynamite case, and who was denounced by the government as the "Iago of the conspiracy," are being presented to President Wilson and to Attorney General McReynolds. Detectives who worked up the prosecution with Hockin's confession made representations in his favor to the White House. Mrs. Hockin is preparing a petition for the release of her husband.

Another enemy of Uncle Sam's soldiers, the deadly fly, would be eliminated should the new kitchen-and-mess tent now pitched for inspection of the chief of staff be accepted as an issue of the quartermaster corps. Heretofore the army has been forced to "rustle" most of the essential parts of a portable dining room and kitchen. But with the new model, originated at the Philadelphia arsenal, the soldiers will have a complete frame tent, covered with protecting fly screens as sanitary and convenient as any home.

David Graham Carmichael, a wealthy silk importer of New York City, last week pleaded guilty before the County Court Judge at Ayr to the theft of a brass handle from an antique bureau in Robert Burns' cottage in Ayr. He was fined \$125. The attorney who represented Carmichael stated that the accused was the worse for drink when he took the articles as a souvenir.

Dr. Ralph Steiner, State Health Officer, is well pleased with the plague precautions taken at Galveston and other points, but insists that rats should be exterminated at Galveston, Texas City, Sabine, Beaumont and Port Arthur. In addition to the precautions taken by the State Board of Health at Galveston, Dr. Steiner is highly gratified over the Galveston city health authorities in their waging a war on rats. He hopes other places will resort to the same measures. He explained that it is necessary for the local health authorities to do this work, because the State Board of Health is without funds for that purpose, in fact, has a very limited appropriation for all purposes.

President Wilson wants to find a man under 60 years to fill the vacancy on the Supreme Court bench caused by the death of Associate Justice Lurton, although a man slightly older would not be rejected. When Senators Simmons and Overman presented the name of Justice Walter Clark of the North Carolina Supreme Court, who is 68 years old, the President outlined his ideas. So far as is known the President has made no definite selection from the many names presented. Secretary Lane and Attorney General McReynolds still are said to be foremost.

Major James Daniel Richardson, Sovereign Grand Commander Scottish Rite Masons, Southern Jurisdiction, died Friday at his home, Murfreesboro, Tennessee, at the age of 71 years. Major Richardson had been in feeble health for four years and a few weeks since left Washington, his headquarters, and returned to his home at Murfreesboro. He was born in Rutherford County, Tennessee, and at 18 years of age enlisted in the Confederate Army. After the war he studied law and was admitted to the bar. He served eighteen years as Congressman from the Fifth District of Tennessee. He was permanent chairman of the Democratic Convention at Kansas City in 1900. Forty-seven years ago he entered the Masonic order at Eufaula, Alabama. Within a few months he was elected to office in that lodge and later in the lodge at Murfreesboro. He was senior grand warden in 1871, deputy grand master in 1872 and grand master of Tennessee in 1873 and grand high priest of the grand chapter in Tennessee, Royal Arch Mason. He was coroneted inspector general of the Scottish Rite Masons in 1884, supreme council 1885, and was elected lieutenant grand commander when the position was made vacant by the death of Orlé S. Long of West Virginia. He became grand commander when Grand Commander Thomas H. Creswell died in 1900, and at the next session of the supreme council was elected sovereign grand commander for life.

Four snakes, eighteen tarantulas, seventy rats, enough roaches to fill a barrel and "bed bugs" galore formed part of the cargo

of a freight vessel sailing tropical seas, which was fumigated at New Orleans. The ship was fumigated in connection with the fight against bubonic plague. Two of the snakes were young boa constrictors and were over five feet in length. The other two were of a harmless Central American variety.

Rev. Dr. Phillip Carlin, a well-known evangelist in the South Illinois Methodist Conference, who disappeared from Lebanon, Illinois, two years ago, has been located in St. Louis. A few days ago a man who had been selling newspapers on a corner in the West End, admitted to Rev. Mr. Birkhead, pastor of a local Methodist Church, that he was the missing revival leader. After a conference with Mr. Birkhead and others he signed a withdrawal from the ministry.

Four persons were killed and twenty-one injured in a head-on collision at Westport, Connecticut, between a train of three trolley cars carrying Sunday School picnicers and a trolley freight. The accident occurred at a sharp curve on a down grade. It is said both trains were running at high speed. The three trolley cars carried 379 persons. None of the injured is believed to be in a critical condition.

Mrs. Ida Brown, of Elgin, Texas, has been awarded \$75,000 by Uncle Sam in payment of damages when Grant's army depopulated her father's plantation in Mississippi during the war. Mrs. Brown's father, N. P. Rooks, was a wealthy planter of Marshall County, Mississippi, and when the soldiers got through with the plantation there was nothing left but the bare land and the dwelling house. In one way or another the soldiers destroyed the crops, burned 1000 bales of cotton worth 25 cents a pound at the time, burned two gins and the negro quarters, drove off the horses, mules and cattle, took a few thousand pounds of cured bacon, made away with \$15,000 in gold and silver after blowing open the iron safe in the cellar and robbed the negroes' commissary.

Back pension money amounting to \$2686 was paid to Sullivan Courtney, and old Austin negro who for years has earned his living by picking rags. Sullivan is an ex-Union soldier. The fact that an old negro should have been allowed back pension money under a Democratic Administration after years of post-proclamation under Republican Administrations is being commented upon locally as an evidence of the broad-minded spirit that characterizes the present Administration. Courtney secured the pension as a result of the efforts of Congressman E. R. Buchanan of Texas, who personally interested himself in the matter.

A favorable report was made by Senator Culberson, of Texas, from the Committee on Public Buildings and Grounds, for the erection of a new Federal Building at Dallas, and appropriating \$125,000 therefor. The bill will go on the calendar to be reached in order.

Members of the Oklahoma delegation announced they would make reply to statements made in a circular issued by Miss Kate Barnard, of Oklahoma, concerning the Indian payments contemplated in the Indian appropriation bill, which she charges is another method of relieving the Indian of the funds. Miss Barnard is the retiring Commissioner of Charities and Corrections in Oklahoma, and says that she is charged with the duty of protecting the Indian.

Three Dallas youngsters while being brought to the city by a deputy sheriff and the owner of an auto they had stolen and in the stolen car, though handcuffed, secured the officer's gun, which he had placed on the seat behind him, and forced the officer and owner to stop the car and "make a get-away." As the car was nearing the city one of the boys leaned over the front seat and stuck a six-shooter close to the men and demanded that the car be stopped. This was done, all got out, and the boys then had a discussion as to whether they should relieve the men of their valuables. The owner said that he was instrumental in the decision made by the boys, which was that they would not do this. The boys then got into the car, and with a warning that they would shoot if either of the men moved, they hurried off in the automobile. The police department was immediately notified and a squad of men made a hurry call out to the location with no results.

Col. Roosevelt has been made defendant in a damage suit filed in New York by William Barnes, Jr., Chairman of the Republican State Committee. Mr. Barnes wants the Colonel to "jar loose" \$50,000. The action is based on Col. Roosevelt's statement attacking Mr. Barnes and endorsing the candidacy of Harvey Hinman for the nomination for Governor at the Republican primaries. Mr. Barnes alleges the statement contains references to him which were "libellous."

James B. Simot, former president and general manager of the defunct wholesale coffee firm of Smith Bros., Limited, at New Orleans, and a director and member of the Executive Committee of the Whitney-Central National Bank, was indicted by a Federal Grand Jury in six counts, charging him with misapplication of funds of a National bank. Pam J. Orchard, former secretary and treasurer of Smith Bros., also was indicted in six counts on charges of aiding and abetting Simot in the alleged operations, which the indictments charge netted approximately \$100,000.

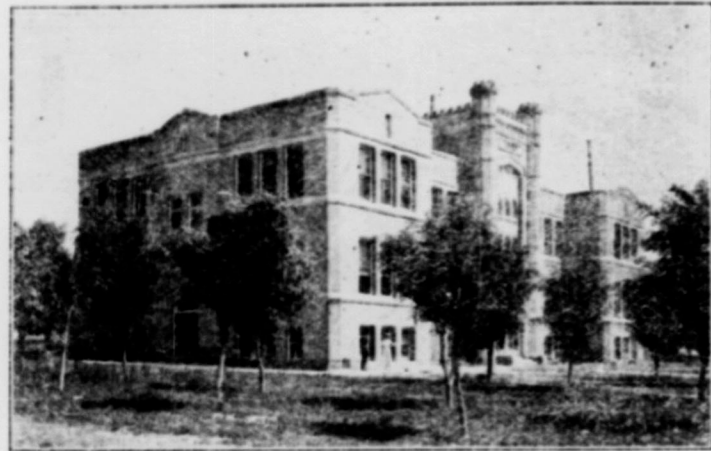
President Wilson ended the bitterest fight of his Administration when he withdrew the name of Thos. D. Jones, of Chicago, whom he had nominated to be a member of the Federal Reserve Board. The action of the President was only after the urging of Mr. Jones that he do so. The message of withdrawal reached the Senate just as Senator Reed, of Missouri, one of the Democrats opposing confirmation of the appointment, was concluding a vigorous denunciation of the International Harvester Company, of which Mr. Jones is a director, and those responsible for its existence and operations. It created a mild sensation and cut short a debate that promised to run indefinitely.

Dr. Edward L. Troxell, of Yale University, was the guest of Dr. R. S. Hyer, of the Southern Methodist University last week. Dr. Troxell left for Amarillo on his way to Tulsa, Tex., there to explore Rock Creek for fossils for the Peabody Museum, Yale University. Two years ago Dr. Troxell explored the Texas Panhandle for fossils, discovering evidences of the three-toed horse, elephants, sloths, and also found evidences of the ancient horse which became extinct two hundred thousand years ago, thus its name "ancient horse."

Good roads advocates hope to secure favorable action from Congress in line with a report submitted by the Senate Committee on Post Offices and Post Roads, which contemplates a bond issue by the Federal Gov-

ernment reaching \$500,000,000 to be expended in co-operation with the States. The entire scheme of State participation is worked out in the bill, and those States which do not co-operate can expect no benefits from the Government's plan or funds. States may receive the proceeds from the bonds in exchange for State Highway Commission with engineering force and other help to assist in the highway

run for the same period of time, but to draw four per cent. The one per cent interest margin on State bonds is to be devoted to creation of a sinking fund in the Federal treasury for redemption of the Federal bonds. There is to be created a United States Highway Commission with engineering force and other help to assist in the highway



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## "THE SPIRITUAL STATE OF THE CHURCH."

By Rev. O. E. Goddard.

Every pastor wants a spiritual Church and every Church wants a spiritual pastor. Without doubt, if we had everything else, but did not have spirituality, our religion would profit us not at all. We want spiritual officials, spiritual teachers in the Sunday School, spiritual leaders in the Missionary Society. The burden of the prayers throughout the whole Church is for more spirituality. There is perfect unanimity among us as to the desire and the need for spirituality.

But what do we mean by spirituality? What do we mean by "the spiritual state of the Church?" Who is a spiritual? Some did not want to congregation a spiritual congregation? The answers to these questions would reveal the fact that our ideas are vague, hazy, nebulous. There is substantial agreement among us as to what we mean by regeneration, justification, sanctification, salvation, damnation, etc. But there is no generally accepted standard for spirituality. At a recent District Conference this question was submitted to the pastors: "What per cent of your membership do you, as their spiritual adviser, regard as spiritual?" Some did not want to make the estimate. It was insisted that the spiritual physician ought to have some notion as to the spiritual condition of his patients. The lowest estimate given was that fifteen per cent were really spiritual. The largest estimate was ninety-five. It was noticed, however, that the pastors in making their reports would use such expressions as, "If you count those spiritual who attend upon the ordinances of the Church, then about so and so of mine are spiritual." Others would say: "If you count those spiritual who will pray in public and publicly testify, then I have about so and so who are spiritual." Others said: "If you count all spiritual who are loyal to the demands of the Church, then about so and so of mine are spiritual." These reports indicated clearly that we have no accepted standard for testing spirituality. The pastors in this district are not one whit inferior to the pastors of other districts. This vague, hazy, nebulous conception of what we mean by the spiritual state of the Church is Church-wide.

This writer recently made a study of the reports to the Annual Conference journals on "the spiritual state of the Church." Twenty-five Annual Conference journals were studied. Some of these east of the Mississippi River and some west, some small conferences and some large. This study confirmed the fear that we have no generally accepted conception of spirituality. In some of these reports there were glittering generalities, concatenation of high sounding spiritual terms that really meant nothing. In the main, however, there is one indictment that could be sustained against all of them. Some one good manifestation of spirituality was seized upon and the claim made if we could get all our members to do this we should have a spiritual Church. Several of the reports de-

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plored the absence of the family altar in our Methodist homes. The one thing needed was family altars. Now it is a fact that all Methodists should hold family prayer. The law of the Church requires it and the welfare of the home demands it. But were we to make the pressure so strong as to get every family to establish a family altar, we would not have, by reason of that fact, a spiritual Church. This writer knows men who hold family prayer who are far from being spiritual men. Other reports deplored the prevalence of certain forms of worldliness. Card playing, dancing and theater-going were ruining the Church. It is a fact that many of our people are suffering from indulging in "these diversions, which cannot be taken in the name of the Lord Jesus." But there are other forms of worldliness equally hurtful to the spiritual life of the Church. We have many people who would not dance who are more worldly than the dancers. The man who is submerged in making money and looking to money for his help and happiness may be more wedded to this world than the girl who dances. Hence if we had a Church, not one single member of whom would go to a dance, a card party, or a theater, that would be no guarantee that we should have a spiritual Church, not even a guarantee that we should have a Church free from worldliness. Others deplored the fact that we were drifting from the old-fashioned teachings of the Wesleys. They longed for old-time orthodoxy. The Wesleyan theology is good, cannot be improved on, but a theoretical adherence to the creed of the Wesleys will not make us a spiritual Church. We have many people who boast of their orthodoxy of whom Jesus will not boast in the day of judgment. This is no test of spirituality.

Others deplore the absence of emotions in our public services. They long for the weeping prophets and the fervent amens, and the shouts of jubilation in the camps of Israel. It is a fact that our services are too cold, mechanical, perfunctory. The amens are too scarce and the shouts too nearly obsolete. But no one should measure spirituality by emotionality. The tearful man may or may not be a spiritual man. Some of the most consummate frauds that impose upon credulous humanity are the most profuse weepers. If the activity of lachrymal glands is to be taken as an indication of spirituality they would take the topmost place among the saints. But a man's spirituality cannot be measured by the amount of briny fluid that the lachrymal glands secrete. Where did we get the notion that the Spirit manifests himself through our tears? It is quite a prevalent misconception. There is no Scriptural authority for such a test. Observation should make us skeptical about using it. If a spasm of emotion is to be taken for spirituality that makes spirituality very cheap for shallow natures.

Among the many reports examined, the writer found one of his own composition. He felt now that he should find a sane deliverance. But the writer's hobby that year was the right use of money. He found the spiritual dearth of the Church due to the fact that we were not acting the part of honest trustees with our earthly goods. He made money the test of character. The fact that many of our Church members were really defaulters and embezzlers in the sight of God was deplored. The cure was found in all our people adopting, first the principle of tithing, and then finally coming to the New Testament conception of trusteeship. This report was as defective as the others. It is a fact that our people are suffering from improper use of money. Many are losing their soul through an inordinate love for money. But spirituality cannot be purchased by liberality. That would make it too cheap. All spiritual men are liberal, but not all liberal men are spiritual. It is much easier for some men to give their money than to regulate their lives by the teachings of the New Testament. We need more, vastly more, liberality, but were all the Church members liberal that would not be a guarantee that we should have a spiritual Church.

Many wild, weird, grotesque and foolish things have been done and attributed to the Spirit. We have had the "tongue talker," "the holy rollers," "the jumpers" and what not. The writer once heard a man stand up in a testimony meeting and begin to speak some unintelligible gibberish. The leader asked him what he was saying. He answered that he was speaking in an unknown tongue. He has seen other people yearning for the gift of speaking in unknown tongues who made too free use of the one tongue they already possessed. If the Holy Spirit were the author and instigator of all that has been perpetrated in his name an indict-

ment could be sustained against him before the lunacy board. The fanatics and the frauds have brought Him into disrepute. We have suffered long enough, yea too long, from pious frauds and deluded fanatics who expect us to accept all the wild and weird things they do as from the Spirit. We are commanded to "try the spirits whether they are of God."

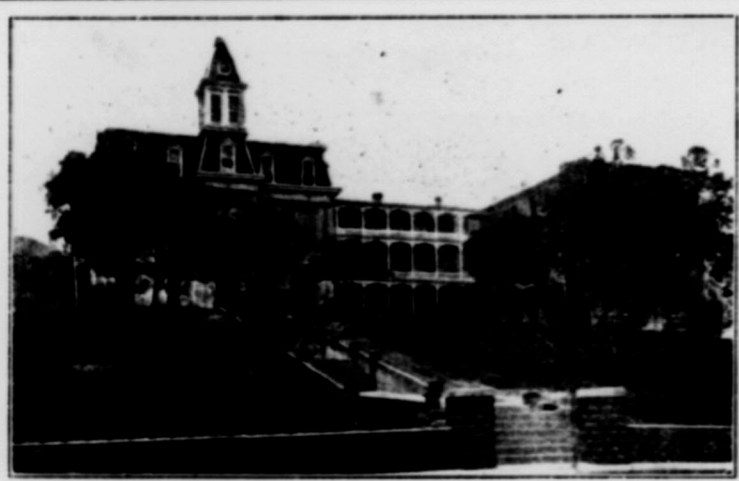
Strange that in the midst of all this confusion we have not gone to the Book for a test. Our infallible guide-book is the sole criterion as to spirituality. The human standards, the evanescent tests of the sects, the ephemeral manifestations of doubtful origin should all be related to a peaceful oblivion and let God's Book determine who is spiritual and who is not. "By their fruit ye shall know them." But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. The man out of whose life shines these virtues, blending as beautifully and harmoniously as the rays of light in the sunbeam, is a spiritual man. The man in whose life these are not found is not a spiritual man. It matters not how emotional how vociferous he may be, how demonstrative he may be, he is not spiritual. If love regulates his conduct, if joy unspeakable and full of glory fills his soul, if peace like a river flows in his life, he is long suffering amidst persecution and slander, if gentleness characterizes his life, if goodness shines out in all relationships of life, if he has "a faith that shines more bright and clear when tempests rage without," if he has that meekness that makes him docile, and that temperance that regulates his life, his appetite and passion, then you know he is a spiritual man. The self-sufficient, self-conceited, infallible man, reject.

Now "fruit" suggests antecedent processes. Some seem to think of the Holy Ghost as an impersonal reservoir of power that one can go to and fill up for a religious spasm. They prize these paroxysms more than the regulating power of the Holy Ghost for daily conduct. We must remember two things: First, the Holy

Ghost is a person; and, secondly, if we would avail ourselves of his power we must maintain a friendly attitude toward Him as a life policy. The man whose favor we need from the Holy Spirit that way, then for special occasions cry mightily to Him for power. There are four antagonistic attitudes toward Him mentioned in the Holy Scriptures. (Attitudes

are more important in the formation of character than actions). "Ye do always resist the Holy Ghost." "They rebelled and vexed his Holy Spirit." "Grieve not the Spirit." "Quench not the Spirit." Now he who resists the Holy Spirit, vexes Him, grieves Him, quenches Him in the daily routine of life and then calls on Him for help in the religious matters need not expect his power. Such who imagine they have his power are under some kind

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of hypnotic or auto-religious spell. The Holy Spirit cannot be trifled with and thus used at the will of the one who has been maintaining the wrong attitude toward Him.

A courteous, respectful, receptive attitude is a fundamental prerequisite to spiritual power. See how it touches the life in that attitude toward him. He it is who convicts the sinner the moment the sinner becomes receptive. He it is who converts the sinner the moment he believes. He it is who gives the Divine assurance of that fact that we are accepted of God that we are heirs of God and joint heirs with Jesus, that we are adopted into the divine family. (The Methodists ought to make much of the doctrine of the witness of the Spirit, for it is one of the few doctrines that is distinctly ours. It is a most wholesome doctrine and very full of comfort.)

The Holy Spirit guides us into all truth. The man who has been born of the Spirit, and to whom the Spirit bears witness that he has been adopted into the divine family, has yet the comforting fact that he may be guided day by day into all truth. "The steps of a good man are ordered by the Lord." "In all thy ways acknowledge him and he shall direct thy path." Moreover he has the promise of the Comforter. (This is perhaps not the most fortunate translation). One who is sent along by the side of us to protect, help, comfort, or minister to us in any way we may need Him. And yet this is not all. All regenerate, justified persons need an anointing for service. It is sometimes called the second blessing. Sometimes the baptism of the Holy Ghost. We need not quibble about names. "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth." This blessing every servant of God needs and must have if he would render efficient service. Much of the fruitless service grows out of the fact that the persons have not been anointed for service. This blessing is not for cleansing, nor for making folks infallible in their judgment, but for testimony, for witnessing. We need this blessing for every special service. And yet this is not all. Paul makes a wonderful statement in Romans 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

The man who avails himself of all these blessings will have the fruit of

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the Spirit in his life. A life thus filled and regulated by the Holy Spirit is a better manifestation of spirituality than an occasional spurt or spasm, or ostentatious display of fervor and emotion. Maintain this receptive attitude toward Him day by day. Allow these processes to go on through the years, and the fruit of the Spirit will be produced in greater abundance as the life grows riper and the experience richer. So may it be.

**A CLEAN HEART AND A RIGHT SPIRIT.**

I have read your very appropriate words under the head of "Clean Heart and Right Spirit" with great interest, and I have a thought in mind in connection with it that I would like to express.

I would like to observe in the first place that this is one of the deepest subjects in all our theology, and at the same time is immensely practical in its appliance.

You observe in your editorial that "along with a clean heart ought to go a right spirit." I will take the position that the two do go together, because it is by the operation of the Holy Spirit that the heart is cleansed, and by the indwelling of the Spirit of God that the heart is kept clean. Therefore while the cleansing Spirit abides we have "a right spirit." We will admit that the persons you represent as "harsh in their judgments of their fellow men, \* \* \* uncharitable in their criticisms, \* \* \* churlish, and hard to get along with, intolerant, self-opinioned and apparently full of conceit, prompted by a fault-finding disposition, envious, jealous, grouchy, irritable, spiteful, whose sharp angles prevent your brotherly access to them, and who seem to be at cross purposes with their age and generation." We will admit that they may have once enjoyed the experience of regeneration; but evidently they do not enjoy the experience now, or else they are most woefully misunderstood.

We observe that the want of "a right spirit" in those who profess the experience of regeneration must follow either from a misunderstanding of what regeneration is, or from a loss of that experience. But is it not possible that one may have a right spirit, and yet, for want of culture, or on account of inability of pleasing address, or on account of ignorance of proper form, to appear to be wanting in true Christian spirit. And is it not possible also that the inability or the failure on our part to correctly interpret the motives of others makes them seem to have an improper spirit? For instance, the apostles themselves, even after their hearts were "purified by faith" at Pentecost, disagreed and misunderstood each other, and some of them "dissembled;" but none of them faltered in matters of faith toward God. Their motive was pure, but their manner of expression was either uncouth or was wrongly interpreted. No man, be he lawgiver, prophet or apostle, has ever yet been able to present the truth in such a pleasing or forceful way that all would accept it. The false and antagonistic attitude of the scribes and Pharisees made it impossible for Jesus, with all his infinite wisdom, to make the truth effective on them. "But the common people heard him gladly," and became his disciples.

Regeneration does not dehumanize us. Saul of Tarsus, the Jewish zealot, became St. Paul, the Christian zealot, and Paul took with him into the Christian life the same iron will and the same zeal and the same learning—the same natural characteristics of his former self; but his heart was changed. He was actuated by different motives.

Many people who enter the experience of regeneration know very little of anything else; and the experience is so new and wonderful to them that they lose sight of most everything else, even of propriety itself, and try to thrust religion upon people, and often use a very different mode of winning people to Christ from that by which they were won. Their motive is good. Their hearts are right, but their modus operandi is at fault.

It is to be deplored, however, that many of us forget that the sure indication of a clean heart is the possession of a right spirit. Yes, many of us need a "deeper work of grace." The only remedy is to live in the thirteenth chapter of first Corinthians: "Charity thinketh no evil." The heart filled with Divine love, in which the Holy Spirit abides, thinks and plans no harm to anyone, and does not impugn the motives of others, and never believes that another intends harm until compelled to by unmistakable evidence, always interprets the words

and acts of others in the best possible light.

But, Mr. Editor, pardon me, I am not so sure about "sour godliness." I would prefer the term sour religion. The profession of religion along with a wrong spirit is a sour thing indeed, but there is no God-likeness about it.

Touch us up, Mr. Editor, along these lines. We need these reminders. They make us think and pray over this matter of religious experience.

J. M. WILSON.

**THINGS I WISH I HAD KNOWN BEFORE I WAS TWENTY-ONE.**

Recently three leading men spoke at the men's meeting in Cleveland on the subject, "Things I Wish I Had Known Before I Was Twenty-One." G. Leonard Fels, the first speaker, gave answers sent in by twenty-two men. Here they are. Every word is worth reading:

1. What I was going to do for a living, what my life work would be.
2. That my health after thirty depended in a large degree on what I put into my stomach before I was twenty-one.
3. How to take care of my money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
6. That a harvest depends upon the seeds sown; wheat produces wheat, thistles bring forth thistles, rag-weeds spoil good pasture, and wild oats sown will surely produce all kinds of misery and unhappiness.
7. That things worth while require time, patience and work.
8. That you can't get something for nothing.
9. That the world would give me just about what I deserved.
10. That by the sweat of my brow would I earn my bread.
11. That a thorough education not only pays better wages than hard labor, but it brings the best of everything else, namely, more enjoyable work, better food, more of the wholesome luxuries and pleasures of life, better folks to live and deal with, and best of all, the genuine satisfaction that you are somebody worthy of respect, confidence, and the priceless gift of friendship.
12. That honesty is the best policy, not only in dealing with my neighbors, but also in dealing with myself and God.
13. The value of absolute truthfulness in everything.
14. The folly of not taking older people's advice.
15. That everything my mother wanted me to do was right.
16. That "Dad" wasn't an old fogy after all. If I had done as he wished me to do I would be such better off physically, mentally and morally.
17. What it really meant to father and mother to raise their son.
18. What hardships and disappointments would be entailed by my leaving home against my parents' wishes.
19. More of the helpful and inspiring parts of the Bible, particularly the four books dealing with the life of Christ.
20. The greatness of the opportunity and joy of serving a fellow man.
21. That Jesus Christ was with me as an elder brother and friend in every activity and relationship of life.
22. That God's relationship to me was just as helpful and delightful as that of a good shepherd toward his sheep, or of a father toward his son.
23. A faithful friend is a strong defense. He that hath found a friend hath found a treasure. A poor man may be said to be rich in the midst of his poverty so long as he enjoys the interior sunshine of a devoted friend.
24. Friendship cheers like a sunbeam, charms like a good story, inspires like a brave leader, binds like a golden chain, guides like a heavenly star.—The Industrial Enterprise.

**THE CROOKED WAY.**

The way of him that is laden with guilt is exceeding crooked." Even if it was not so written down in the book of books we would find it graven with a pen of brass in the book of human life that the centuries have written. The man who has done wrong has a burden upon his back, and that burden may grow to be so heavy that he will stagger under it as a man would with a load that was more than he could carry. To step forth free, steadfast, untrammelled and brave-hearted, a man must have a good conscience and an honest purpose in his breast and a clean record behind him. If he has, it doesn't make any difference what loads he has to carry, he can walk along a straight and even way. But if he hasn't, well if he hasn't the old proverb-maker stated the situation without any exaggeration. And if he

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hasn't, it would be an eminently sensible and right thing to try and get them. Men complain of the perverse and crooked ways of life, but we have here an explanation of the perversities and crookednesses that accounts for the majority of them. Life is not a very bad way, if we keep it a way of righteousness.—Christian Guardian (Toronto.)

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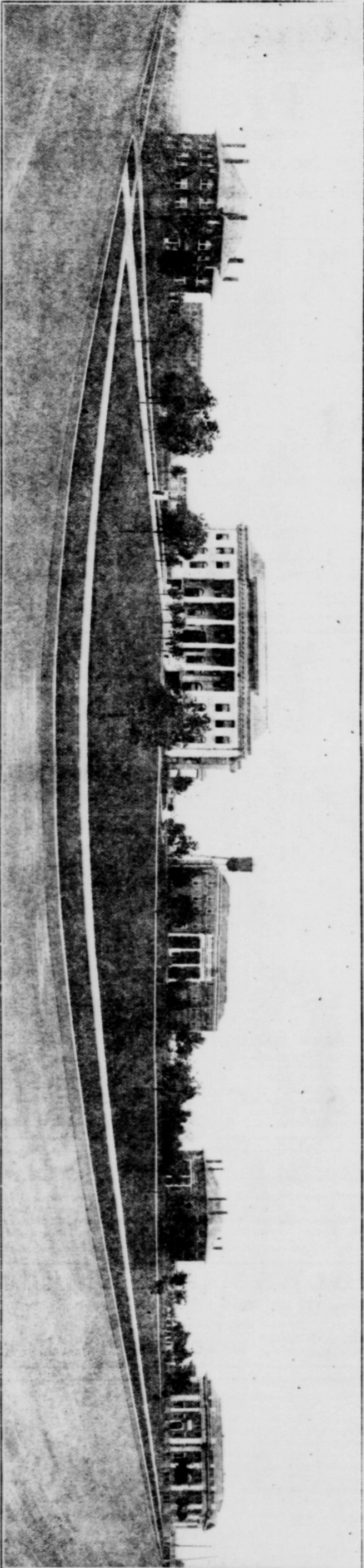
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