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G. C. RANKIN, D. D., EDITOR

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Number 6

The Pastor And His Stewards

THE pastor and his Board of Stewards ought to be in the closest touch in all matters of Church work. A lack of harmony at this point is not conducive to the success of the charge. And since the Discipline gives to the pastor the right to nominate his stewards he ought to nominate no man who is not qualified morally and religiously as well as from a business view. A worldly man placed on the board simply because he has money and business sagacity is a mistake. A steward ought to be a pious man, and one who knows and loves the doctrines of the Church. Of course he ought also to have good business sense and experience. But piety and business sense ought to combine in the makeup of a Methodist steward.

The fourth quarterly meetings are now being held and new Boards of Stewards are being elected. Why not leave your successor a well qualified list of stewards? Why unload upon him the same old members regardless of their qualifications? Especially if these old ones are deficient in ability and effectiveness? Just because they have been members from time immemorial is no reason why they should be continued. When old stewards cease to be efficient, then put new ones in their places. It is not a question of sentiment or fear of hurting somebody's feelings. It is a question of duty and business and ought to be settled on that principle. And why take advantage of your large membership and place a numerous and cumbersome list of men on the board? Better have a half dozen or ten good well qualified men than fifteen, twenty, or thirty with the most of them mere figure heads. Let the men know whom you appoint to this duty that something besides official ornamentation is desired. Service is the price of official position.

Some pastors have a way of loading down their boards with twenty-five or forty members, and then select four or five out of the number, take them into his confidence, give to them the duty of passing in private on all the important matters of the Church, and then later on bring the results of the secret action of these four or five before the whole board for their ratification, and indorsement. Now it is well enough to have committees to prepare reports for the general meeting; but it is treating the body of your board with scant courtesy to relegate to four or five favorites of the board the right to outline and pass upon, in a private meeting, all matters of importance, and after these matters have been agreed upon by this favored committee and the pastor, then give the whole board the privilege of seeing what this star chamber committee has done. Better leave the other twenty-five or thirty off the board

altogether and elect only these four or five and let them run the whole affairs of the Church in name as well as in reality. What do you want with twenty-five figure heads on your board? If they are men worthy of a place on the board then they are worthy of a part in formulating and carrying out your plans.

A large Board of Stewards treated, for the most part, like children, by the pastor and his secret council, is a mere travesty on the efficiency of the board. It is using them in a formal way to placate them and at the same time taking away from the great majority of them the real work of the Church. As a matter of fact the pastor ought to take the whole board

Unity And Co-Operation Give Strength

IN the last issue of the Baptist Standard, a correspondent, whose name is not given, takes Dr. Gambrell to task in a respectful, though severe criticism. The Doctor published the gist of the criticism and followed it up with a pointed editorial reply. The criticism is, in part, as follows:

"You attempt to deal with conditions with a new age without possessing the spirit of the times. You resent the inevitable growth and change that come with the years. I dare say you think yourselves progressive. What you are doing, it seems to one whose opinion will amount to nothing, is slowly to separate your constituency who in turn will influence the great body of Baptists in Texas, if not a larger area of the South, from the progressive element of the denomination. I prophesy that the Standard and the Seminary at Fort Worth will ultimately become the cause for division in our denomination, unless young men who have received their training elsewhere than in Texas assume charge of the institutions and recognize the demands and the needs of the times."

We have not the time or the space to quote at length from Dr. Gambrell's reply; but we give the following significant admission. "There can be no question but that the Baptists of America are tending toward division. I hope a distinct break can be averted by a wide-open, fraternal discussion. But the signs are ominous, and the more so, because in certain quarters the old battle cry which won victories in the past, 'Thus saith the Lord,' is hushed and new voices are crying, lo here and lo there."

We do not refer to these matters in order to take any part in the criticism of the correspondent or in the reply to it by Dr. Gambrell. We leave it to them to fight their own battles and to settle their own controversies. Baptists are always fighting battles among themselves and trying

into his confidence, trust all of them alike, and give to all of them a part and parcel in the work; or limit his board to the few special favorites who have his confidence and openly carry on the work through them.

Now at the close of this year every pastor has the opportunity to revise his list of stewards, to weed out the dead heads, to inject new life into their working force and give to the charge an up-to-date board capable of doing the work of the Church in a business-like way. There is no sense in keeping men until they die in this position unless they are able to meet the religious and business qualifications of their official position. Men do not carry on their business in this way. Give your successor a new deal and he will rise up and call you blessed.

to settle controversies. If it is not one thing, then it is another. They seem to be born to family disturbances. Nevertheless they manage to grow and thrive despite their jargons of discord and domestic infelicities. A strong denomination, professing to hold exclusively the whole truth from the time of John the Baptist and Christ down to the present, ought to be able to see more clearly eye-to-eye and labor together more harmoniously in all questions of Church doctrine and usage, but not so. The Baptists have about as many organized divisions in their ranks as any of us, and by far a great deal more internal dissension and eruptions. But this is their business and not ours.

The point we wish to illustrate by these two excerpts, is the necessity for Methodists to remain in the unity of the faith and in the bonds of brotherly love and co-operation. One thing is sure, and that is, the two causes given by the Baptist correspondent for the impending division of their Church are having an opposite effect in our denomination. Like them we have a strong denominational organ—The Texas Christian Advocate. Upon it is centered the oneness of Methodist sentiment. It belongs to Texas Methodism. The Church gave it birth, has nurtured it for nearly three-quarters of a century and is looking to it today for guidance and leadership as never before. It stands for the best in our system of Church doctrine and Church usage, and through it is found the medium for the expression of the best thought, the devoutest piety and the most aggressive enterprises of the Church. The Advocate instead of being a bone of contention and an apple of discord, is a harmonizing force giving cohesiveness to all parts of our organization.

Again, like our Baptist brethren, we have in embryo, a theological seminary which will be a co-ordinate part of Southern Methodist University; and toward it the eyes of all Methodists this side of the Mississippi are turning as the one safe and

sane place where our young ministers are to be trained for the Church. We will not have any division at this point. On the contrary we will have another force to aid us in building up and perpetuating the work and institutions of the Church. In other words, the Advocate and our contemplated theological department at Southern Methodist University will but strengthen and mature the centripetal and centrifugal forces of our Southwestern Methodism in its efforts to spread Scriptural holiness throughout these wide reaches of population and territory.

Therefore, let us be true to the "faith once delivered to the saints," and continue to make our journalism and institutions of learning the expression of God's will to men. No other sort of journalism and no other sort of theological seminary are worthy of our support. And the unanimity with which the Church turned its back upon Vanderbilt University when it became disloyal to the purpose for which it was founded and went out lusting after tainted wealth, is proof beyond question that the Church means to be pure and unsullied at its core. We do not eschew progress in our methods of study and of work; but we will not subordinate our belief in the integrity of our theology to anything vague, unsound or misleading. We always give sufficient latitude to our ministers in matters of speculation and investigation; but our system will continue to hold them true to the verities of the Scriptures; and no jargon of confused voices will be permitted to turn us from our one purpose to bring the world to righteousness through Jesus Christ, the personal Savior of men. Ours is a system of law and order and we do nothing as the result of denominational anarchy. We accord to men the right to think and to find out the truth for themselves, but we want them to preach Christ and him crucified as the world's only hope of salvation. And all along the line we ask for and demand denominational unity and co-operation. In our spirit of connectionalism, permeated by the spirit of the Master, we find our strength and our success.

An empty wagon running down hill with increased velocity makes a good deal of noise. A shallow stream with considerable fall makes quite a roar. But a heavily laden wagon and a deep stream move without much fume or fuss. An empty pulpit is frothy and verbose; but the pulpit with well trained brain power delivers a meaty message with only noise enough to give it carrying force and effectiveness.

The Church whose membership in the community wins the respect of the people by an orderly and consistent life, may not bulk up in great numbers or sit in paid pews, but it stands for something worth while. Holy living is more imposing than large numbers and splendid edifices.

God hath wrought its perfect work among Nations afar, when the last man who will be has been saved, then shall those elder Sons of God who desired to look into the mysteries of redemption understand the tragedy of Golgotha. For they shall see the redeemed of God, in their resurrected, transfigured bodies, rising to meet their Savior in the air, shout-

ing as they rise: "Hallelujah, 'tis done! I believe on the Son! I'm saved by the blood of the Crucified one!" And down from heaven's eternal city of light like the swell of some majestic organ, shall rush the mighty angelic response: "Hallelujah, 'tis done!"

Southern Methodism and Theology

By Rembert G. Smith, D. D.

Methodism at the very beginning was profoundly theological, both in England and in America. Indeed, it seems to have been a divinely originated and directed movement, one of the most important results of which was to be the arrest of the errors in the theological system set forth by the great Geneva theologian, John Calvin. It is quite difficult for Methodists of the present to realize how completely dominated by this theology were the Protestant Churches at the beginning of the eighteenth century. The deliverance from this dire dominion was not accomplished in a day, but it was the result of the patient thinking and the persistent preaching of generations of Methodist theologians and evangelists.

There came a time, however, when some of the greatest leaders of Methodism in this country and particularly in the South began to decry theological education and to declare that evangelism was the exclusive duty of our Church. That they were sincere in this error is unquestionable and history records that they won many converts to this view, so that the work of theological education in our Church has hitherto been carried on with considerable difficulty. That this period of opposition or indifference is at an end is the cause of great rejoicing to all those who correctly conceive the mission of our Church and who discern the signs of the times in the world of theology. To see our great Church united in its determination to enlarge its resources for the theological training of its young preachers is one of the most heartening of sights and is worth all that it has cost, though the cost has been very high.

We need to turn attention to theological education because of the necessity upon the Christian Churches to assimilate new truth, none of which is discordant with Christianity. Watson argued that geology could be ignored by the theologian because it, at that time, in his opinion did not deserve to be called a science and so he insisted that the essential teaching of the Genesis account of creation is that the world was created in six days of twenty-four hours. No theologian worthy of the name today will make any such contention and our Bishops have wisely recognized this in substituting Sheldon for Watson in the course of study. There has recently appeared a dissonance both in scientists and theologians of mutual respect and we hear much less than formerly of the conflict between science and religion. There are those who even dare to believe that a synthesis is possible between religious and scientific truth and, if not that, certainly a harmony between the two. Neither of these, however, can become an actuality without much patient labor on the part of Christian theologians, a considerable number of whom it is certainly the duty of Methodism to provide.

The increase in the number of our ministers with theological training may reasonably be expected to improve the quality of our preaching. The temptation to the preacher who knows little theology to do superficial pulpit work is very strong. Such a man is frequently found preaching on current events or denouncing the city government and indulging the illusion that he is a prophet of the type of Isaiah, forgetting that that great man said, "Come, let us reason together." Unless the preacher, in his days of preparation, develops a personal interest in theology and becomes convinced that preaching which will abide in its results must have in it a large theological element, he will be in danger of becoming a pulpit demagogue, making ever increasing concessions to the spiritual inertia and the intellectual indolence of his congregation. The Church needs more and more in the pulpit men with an adequate conception of the intellectual vocation of the preacher and with enriched and expanding minds. Let us hope that a day of greater appreciation of the thinker in the pulpit is about to dawn.

In this connection a passage from the recent book of Dr. Jowett on "The Preacher: His Life and Work" may well be quoted: "Is our preaching today characterized by apostolic vastness of theme, this unfolding of arresting spiritual wealth and glory? I ask these questions not that we may register a hasty and careless verdict.

but to suggest a serious and personal inquiry. . . . Gore, the Bishop of Oxford, has been recently telling us of the perilous tendency of the ministers and teachers of the Protestant religion. He declares that we are seeking refuge from the difficulties of thought in the opportunities of action. That is a very serious suggestion. It would mean that we are intensely busy in the little village shop, and have no vision of the pine forests, or of the august splendors of the everlasting hills. And it would mean something more than this. We are not going to enrich our action by the impoverishment of our thought. A skimmed theology will not produce a more intimate philanthropy. We are not going to become more ardent lovers of men by the cooling of our love for God. You cannot drop the big themes and create great saints."

Oxford, Ga.

The New Theology

By O. T. Rogers.

The theological sky is overcast. The very atmosphere is electric. No greater storm of war is breaking over bloody Europe today than is even now being waged against the very life of the Christian religion. Every fortress we hold, worth fighting for, is being assaulted by such forces and with bold and persistent fury as nothing in history can parallel. "Vain philosophy" and "science, falsely so-called," count nothing sacred, nothing established. The divinity of Christ, the integrity of the Scriptures, the fall of man, the blood of atonement, the virgin birth, the resurrection of Christ, the necessity of the new birth, the prophecies and the miracles of both of the Old and the New Testament, each and all are questioned, scouted, cast aside as worn-out trappings by the exquisites of today, or, as mournful evidences of the ignorance of a barbarous age, to be "winked at" in a godlike way by the superwise ones of this brilliant day. The "Mistakes of Moses" are of very minor importance now to our modern ingersols. It is the sorry blunders of Jesus Christ and his apostles—sincere, but unlearned and ignorant men—that our wise (?) teachers and critics are coolly discussing! This all might amuse rather than alarm were these infidels outside the Church with the avowed enemies of the Christ, where they used to stand and where they still belong. But to our confusion we find them inside the walls of our Zion,

standing boldly in our Churches, and, worst of all, not in the humble, but in the high places, as though fully endorsed by the "powers that be," in the colleges and the universities, in chairs of theology and in leading pulpits of the great Protestant Churches! These men are writing our homiletic literature, our books on theology and the very text-books used in our own Church schools!

The past year or two has been a period of investigation by the writer with much wider reading and inquiry than hitherto, of little writing and more thinking. The result is most startling to himself at least. It has become absolutely clear to him (as it has doubtless become long ago to others better situated), first, that the Darwinian Theory of evolution is a theory no longer to modern science; second, that many of our leading ministers and educators in Protestantism have surrendered to it; and, third, that "Higher Criticism" is but the effort of scientific thinkers to reconstruct the Bible for us from that standpoint!

The inevitable results have for some years past been unfolding in many deadly symptoms of appalling spiritual disaster as clear to the seeing eye as the "handwriting on the wall." This past year, through the influence of The Texas Christian Advocate, the Parr Physical Geographies used in our public schools had an objectionable paragraph referring to the modern scientific view of the origin of man, modified or expunged in deference to the Church. That was well. The Advocate, speaking for Texas Methodism, said in effect: "We will not have the faith of our children undermined." But if this theory be true and the Bible a myth, we are but blowing against the whirlwind. On the other hand, if it be but a theory unproven, as Darwin acknowledged, and still unproven, yea, impossible of proof, then and now as the greatest of them must admit, then let our text-books at Southwestern University be purged or cast out. Such of them as I have examined are not merely touched with Darwinianism as was the geography referred to, but are tinged and tainted through and through with it! This is no news to some, but it will be sad news to many.

That Vanderbilt was and is deeply infected with it is, I presume, unquestioned today. That the Northern and Eastern universities are full of it no one denies, so far as I know. What shall we do? Must we who still believe in the "Faith of the Fathers" that the Scriptures were written by holy men of old as they were moved by the Holy Ghost, "take to the woods" with our children to preserve them alive, or will the constituted authorities examine into this matter and prove themselves worthy and faithful guardians of the flock? A great educational campaign is on. Every motive of Church love and loyalty is being stirred by every possible agency to secure the millions necessary to the building of great universities. But here is one Methodist preacher who has found himself at length on this subject and is determined to "speak out in meetin'." The

great mass of Protestantism, I believe, still love "the old-time religion" and the lost world needs and hungers for it as of old; and so fast as they can learn the secret of the deadly blight now eating at the very roots of the evangelistic faith, trace it to the school and thence to our pulpits, they will unite with me in saying: "No more money for, nor sympathy with, the founding of new institutions of learning which profess to teach the religion of Jesus Christ, but teach the 'Mistakes of Moses,' of Christ, and of Paul instead." We have no more children to put under such influences.

We have lost Vanderbilt, but have gained a greater institution at Atlanta, and with Bishop Candler at its head, the Church is assured of a real school of the prophets where sound text-books will be used and where the scientific imbecile, searching for spiritual things with a microscope looking for a lost appendage among the apes, for an ultimate ancestor among the tadpoles and the polyps, will find no welcome. Is the

future of S. M. U. as safe? If our Commission of Education would encourage us "old fogies" let them look to Southwestern and give us some assurance of remedy. Personally, I had rather my children grew up as ignorant as Hottentots, and have a truly pious old nigger mamma their only instructor, than send them through the university, if they must there be taught to question the divinity of Christ, the virtue of His blood and the truth of the resurrection, and come out believing in the ascent of man, the Bible a mess of myths and fables and folk lore, just a few shades better than the sacred books of India or of China, the death of Jesus Christ the inevitable martyrdom of a man too far in advance of his age, and all the rest of the devilish rot that so-called science would cram down our poor throats these "last days," where the devil (whom science scoffs at) seems indeed "loosed for a season."

"The Ascent of Man" is the theme to look for next. Is Rogers an alarmist? Read and think.

What Is The Status of the Child?

A Symposium

THE OLD AND THE NEW.

In my childhood and youthful days I often heard it said by preachers and laymen that every boy must sow his wild oats. In my childish thinking I wondered why God made it necessary for every boy to live the sinful life before he could live the righteous life. And it was a mystery why the girls were never included.

Well, those were puzzles of the crude theology of the old days. The solution of such puzzles came when we discovered that such teaching comes from the evil one—never from God.

Another example of my early teachings: I was taught that Judas was compelled by divine influence to betray his Lord because it had been prophesied. In other words his free moral agency was destroyed and he had no choice in the matter. Now it is clear to my mind that such teachings were erroneous.

Another example: The preacher of those days would often make the declaration that every word inside the lids of the Bible were the words of God. Later I discovered that along with God's words are many recorded words of sinful men and the language of the devil as well. It's no discredit to the Bible because such words are found in it, but it was a discredit to have those who taught the Bible to make such wild assertions to children.

Well, in our daily round, and in such discussions as are now running in the Advocate, we unearth some of the crude old theology of other days. A bit of it is found occasionally in the mind of some sainted old veteran who thinks and lives largely in the days gone by. We honor their lives and take off our hats in their saintly presence while we humor them in their antiquated theology which they

will never outgrow. On the other hand we find an occasional bit of this crude teaching coming from new converts who have more zeal than knowledge. But we bear with them, knowing that with study and experience they will come to a knowledge of the truth—and the truth will make them free. For the two-year-old evangelist Paul's splendid exhortation to a certain young man is very good: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And let him be reminded that the young man addressed in this exhortation could trace his parental training back to his grandmother, but left no record of his sudden conversion as in the case of his able instructor. And strange to say, St. Paul never expressed any doubt of the young man's sonship.

And it is well to remember that Jesus said we should know the tree by its fruit. The fruit is always a better evidence than the loud professions or profuse recommendations of the nursery agent. What are the fruits of the good tree? Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. If the life bear these fruits the exact time and place of conversion is of small concern. Now it looks reasonable to suppose that the life which has been nurtured in the congenial soil of the kingdom from infancy will, as a rule, bear better fruit than the tree which has been transplanted from a foreign soil into the kingdom. This law is true in other kingdoms, surely it is true in the Kingdom of God.

C. W. HARDON.

THE STATUS OF CHILDREN.

The controversy in the Advocate about the religious status of children was quite interesting. I take it for granted that all the writers in this controversy are striving for the truth, but as I look at it the question is a hard matter to fully understand. Of course, we are all born into this world in a state of depravity, and are liable from very early childhood to run into sin and to continue therein till we become conscious of its turpitude and turn away from its practices; or, in other words, till we be converted from a sinful life to a life of purity. The question is, "What is the status of the child until it becomes accountable for its own moral conduct?" Is it in a saved state and can it be kept in this state by proper training? We all must admit that a child dying in childhood, or before it arrives at the age of accountability, is saved. But if it passes this age and sins it is then left the whole adult human race and needs conversion. But can it be kept so it needs no conversion? I doubt it.

I admit that a child may be trained so it will not give over to any gross sin, but who is it that ever lived and sinned not in some way or other? Not one, for "all have sinned." David was doubtless trained up right, and so was Solomon, but both sinned most egregiously. Still, I don't doubt the correctness of Solomon's statement as to the training of children; but I fail lack on his qualifying phrase, "when he is old he (the child) will not depart from it." The child may sin, but when age comes on he sees his folly and repents and comes back David-like and says I have sinned against God, and I want to be restored to a pure life again.

But, should a child, or any person, be admitted to Church membership (Continued on page 6.)



WHALEY MEMORIAL, GAINESVILLE, TEXAS—REV. TOM J. BECKHAM, PASTOR.

This is located on the corner of Grand Avenue and California Street. It was once known as Broadway Church, which burned last year. It is named in honor of J. O. A. Whaley, one of the truest laymen North Texas ever had. The building has a basement with reinforced concrete walls, eight feet high. It is the most modern church in Gainesville. It has over twenty Sunday School classrooms, heated by steam, and a lavatory in the basement. The old Broadway congregation have just completed a splendid parsonage on the lot where the church burned. It cost about \$3800. Having all the modern improvements, it is a parsonage of comfort and convenience.

AMONG THE GERMANS AGAIN.

Some time ago I sent to the Advocate a little article entitled "Sauer Kraut and Chile."

During my visit to the German Western District Conference I promised Brother Robert Moerner, the pastor at Castell, that I would attend his camp meeting, which was to begin at the above named place on August 27 and run five days.

The people had thoroughly prepared for this notable occasion. They had built a fine tabernacle of corrugated galvanized iron on first class cedar posts.

Within an hour after my arrival I was in a great experience meeting. It was all in German, but O how my heart did burn within me as one after another, old and young, arose to tell what the Lord had done for them!

I had been wondering why the German people gave only four or five days to their camp meetings. This is one of the reasons: The people of God come prepared for the work and the usual week of preaching to a dead Church can be dispensed with.

At 9 o'clock in the morning there is another preaching service and then at 11 another. At 3 o'clock in the afternoon they have preaching again and the usual grove prayer meetings before the night service.

No one man does the preaching. There were seven preachers present and they all took part. I had the pleasure of giving them the Gospel in English every day at some one of the services.

Never before had I any idea of the value of our German work. The type of Methodism found among them is the old kind and Texas can not afford to be without it. I was delighted to find that the entire country round about was practically Methodist.

During my trip up I happened to be reading Mr. Wesley's Journal. I notice that the Germans had a great deal to do with the spiritual making of Methodism. Writing under date of Sunday, October 25, 1735, he speaks of the conduct of the German Christians in that great storm they suffered on the Atlantic and says, "In the midst of the psalm wherewith their service began, the sea broke over, split the main sail in pieces, covered the ship and poured in between the decks as if the great deep already swallowed us up."

hath begun, since his coming into England! Such an one as shall never come to an end till heaven and earth pass away." It was while Wesley was listening to the reading of Luther's preface to the Epistle to the Romans that he felt his "heart strangely warmed."

All this became doubly interesting to me as I read it up there among the descendants of those spiritual fathers to our blessed Methodism. I could not help, as I observed the spirituality of the people, saying to myself, "Is it not possible that our modern, fast Methodism may have to do like Wesley did, visit the German people?"

Sunday was a day never to be forgotten. The people came from far and near. There were nearly seven hundred on the ground. I did not see a half dozen of these people using tobacco and did not even hear of an anti-prohibitionist. Of course they have local opposition! I had the joy of speaking at 3 o'clock on "Mission Work in Mexico."

The closing service at night was as impressive as it was new to me. It is called the "Umzug," which literally means to move round in a circle. The people, by twos, led by Brother Lehmburg, the presiding elder, and the writer, marched out of the tabernacle into a great open space, forming a half circle some hundred and fifty yards long.

Never will I forget the inspiring singing! There was a choir of some forty or more voices. A finer looking lot of young people, no man ever saw. Many of them are products of our Church schools, and I was glad to see what Southwestern University has done for our German folks.

But I must close this already long letter. Just suffer me to say that the response to the Southwestern campaign was hearty and liberal. One thousand and thirty dollars and fifty cents was their contribution and nearly a third of it was in cash.

WESTWARD. By Theodore Copeland. Having learned that change of work is recreation, I left home August 14 over the M., K & T. System, with Blooming Grove, Texas, as my objective, to which place I had been invited to conduct a revival.

The oldest college in the world is University College, Oxford, which was established in the year 1050. The most costly book in the world is a Hebrew Bible which is owned by the German Government and which the Pope offered \$125,000 for.

laid out and filled in with huge proportions. Methodism is well in the lead, which could hardly be otherwise with Dr. O. F. Sensabaugh for presiding elder of the Dallas District, and his efficient preachers to work the field. At this place is published the Texas Christian Advocate, edited by Dr. George C. Rankin, that fearless champion of righteousness, one of the best-loved and worst-hated men in the State.

Leaving Dallas in the afternoon of August 15, my next stop was at Hillsboro. This is a typical Texas town. Dr. Morris is stationed at our leading Church; Dr. Horace Bishop is in the presiding elder's saddle, and things are moving. On a branch road of the Cotton Belt for twenty-six miles, I reached Blooming Grove about 4 p. m. I was met by Rev. Gid. J. Bryan, the pastor, and some of his laymen, who soon placed me in a good room at the hotel.

For further information address, WARREN A. CANDLER, Chancellor Atlanta, Georgia

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

CHANGE OF ADDRESS. Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address.

OUR ANNUAL CONFERENCES. Bishop R. G. Waterhouse, German Mission, San Antonio, Oct. 1

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.

THE HASKELL MEETING. All the Church organizations recently engaged in special religious services at Haskell, led by Rev. Lockett Adair, and the Haskell Free Press gave an extensive account of the services.

THE FUNNY SIDE OF THE ELDERS' MEETING. A little fun now and then is relished by the best of men and women. So we have a funny man connected with the Advocate office and as he sat in the auditorium of First Methodist Church and eyed the presiding elders in session some funny suggestions came to him and he put them in the form of pictures for the Advocate.

BISHOP MCCOY IN DALLAS. Bishop James H. McCoy, D. D., who is to preside over all the five Texas conferences this fall, spent some days in this city and took in the conference of presiding elders last week.

BISHOP MCCOY TO BE IN DUBLIN. Rev. S. J. Vaughan, of the Dublin District, wishes us to announce that Bishop McCoy will be in Dublin September 22 to spend the day in that community in some such service as they desire.

THE MUNGER PLACE MEETING. For some two weeks a gracious revival continued at the Munger Place Church and the pastor was aided by Rev. Wallace Crutchfield, of Ozona.

PERSONALS. Rev. T. J. Rea, of Kirkland, was a pleasant caller the past week.

The Presiding Elders' Meeting

As we stated in our last issue, the presiding elders of Texas met the 9th instant in First Methodist Church this city, and they were in session two days. We have fifty presiding elders in the five Texas Conferences and every one of them was present the first day of the meeting.

Then came Bishop McCoy and he delivered one of the most felicitous and appropriate addresses ever heard on a similar occasion. It was witty, wise, instructive and inspiring. It was masterful from beginning to close. It showed him to be a man eminently fitted for great occasions and well qualified to express the mind of the Church on educational problems.

At night a banquet was given to the elders and it was also attended by a great many laymen and visiting preachers. Not only was every seat taken in the large dining room at the Oriental Hotel, but a special room had to be hurriedly provided on the opposite side of the hall to accommodate those who failed to find room in the larger place.

Rev. R. G. Mood presided at the meeting and he made a splendid presiding officer. He is a good parliamentarian, a quick and alert mind and a full, strong voice, and he conducted the proceedings like a seasoned veteran.

Dr. John M. Moore, our Home Missionary Secretary, gave us a fine talk on some of his experiences in his important field of work, and then Bishop McCoy closed with an address that was a fitting climax to the evening of delightful pleasures.

Thursday the business of the gathering was finished and the meeting adjourned. The brethren expressed in the form of a resolution, their high appreciation of the "Elders' Edition" of the Advocate; and pledged themselves anew to the fortunes of their Church paper.

The Advocate and the Elders

The Advocate kept open house to the elders and many of them called in person to pay their respects to us. Others of them expressed their appreciation of the Advocate's hospitality and all of them heartily gave the Advocate a vote of thanks for its work in their behalf.

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PERSONALS

Rev. T. J. Rea, of Kirkland, was a pleasant caller the past week. Rev. E. A. Smith, of the Corsicana District, looked in on us the other day.

enterprise. He is an assiduous worker and a man of resources as well.

Rev. R. F. Bryant, of Commerce Station, made the Advocate a brotherly visit, while at the elders' convalesce last week.

Rev. J. G. Miller, of the Stamford District, made us a delightful visit last week. He always comes to see us when in the city.

Brother G. G. Johnson, our lay worker at San Marcos, spent a few days in the city last week and made the Advocate a call.

Rev. Robert Goodrich, of St. Luke's Church, Oklahoma City, was present at the elders' meeting and did not fail to visit the Advocate office.

Dr. A. L. Andrews, of Terrell District, made himself felt at the meeting of the elders. He is a live official and pushes things in his territory.

Rev. D. E. Hawk, of Travis Park Church, San Antonio, was a welcomed visitor to this office recently. He is in his second year in that important charge.

Rev. I. F. Betts, of the Marlin District, gave us the benefit of a brotherly visit recently. He is closing four years of successful work on that charge.

Rev. E. W. Solomon, of the Beaumont District, took quite an important part in the proceedings of the elders' meeting and when he spoke he was always heard.

Rev. James Kilgore did not speak often to the elders, but when he did he said something. He is rather a quiet man in assemblies, but he is wise and a man of affairs.

Rev. T. M. Kirk, of Bridgeport, was in the city last week and called to see the office force. He always has business with the Advocate when he comes this way. He is an Advocate worker.

We heard a good sermon at Grace Church last Sunday night by Brother C. O. Shuart, of the Tyler Street Church. He is assisting Rev. J. L. Morris in a revival service at Grace Church.

Rev. C. N. N. Ferguson, of the Abilene District, was in the Advocate office last week for the first time and he seemed to like the experience. He is a wide-awake member of his conference.

Rev. R. B. Bonner, of the Northwest Texas Conference, and one of the best Sunday School workers in the State, brightened up this sanctum with a visit this week, and we are glad to report his health greatly improved.

Rev. Brisco Carter, one of the presiding elders in the Louisiana Conference, but formerly a member of the North Texas Conference, made us a delightful visit this week. He still feels a keen interest in Texas.

Rev. S. W. Thomas, the enterprising presiding elder of the Brenham District, came round and smiled upon the Advocate force. He is in his first term of service, and he is doing things.

Mrs. Key has had a fine opening at the North Texas Female College, notwithstanding the war in Europe. She has about her average attendance and this is a brilliant success under the circumstances.

Rev. Foster Pierce, of the Gainesville District, had a good speech prepared on the subject assigned him at the elders' conference, but owing to a severe cold recently contracted he had to excuse himself from delivering it.

Rev. Claude Ledger recently held a fine revival at Florence and the Church was greatly revived and a number were converted. The local papers gave a good account of the preaching and of the results.

Rev. T. H. Morris, of the Bowie District, is one of the best natured members of the elders' conference. He had a smile and a kind word for all. And he did not fail to contribute his part to the success of the meeting.

Thirty-two members of the Midland Church made up money enough to purchase a new automobile and the same was presented to their pastor, Rev. J. M. Perry. This token of appreciation is worth recording. Bro.

Perry is making good at Midland as is his rule in all the charges to which he has been sent.

Rev. C. R. Wright, of Central Church, Fort Worth, has been on a visit recently to the home place in Kentucky. What a thrill to get back where one spent his boyhood days and look over the old scenes once more!

Rev. E. L. Shettles, of the Navasota District, Texas Conference, is a strenuous worker, and no man stays closer with his job than he. He is a good leader and he and his preachers are united in all their plans and forward movements.

Mrs. J. H. Reynolds, aged wife of our dear brother, Rev. John H. Reynolds, of Sherman, is quite ill. We hope for her improvement and in the meantime let the brethren remember these two good people when they approach a throne of grace.

Rev. T. F. Sessions, of Corpus Christi, and president of the State League, was a visitor to the meeting of the Elders, and he appeared before them and gave an outline of his work. He is one of the leading men of the West Texas Conference.

Rev. Thomas G. Whitten, evangelist for the Dallas District, was to see us recently. He has been busily engaged all the year in revival work. He has conducted a number of good meetings in this district and elsewhere. He is a good revivalist and a good preacher.

Rev. J. T. Smith, whom many of his brethren thought was about out of commission at the last session of his conference, has recuperated and looking almost in his usual health. He was one of the live members of the elders' meeting.

Rev. Frank Richardson, of Bells, has just closed a round of good revival services all over his charge and reports good results. He is a grandson of the late Dr. Frank Richardson, of Holston, and he is a good chip off a good block.

Rev. J. B. Cochran, of the El Paso District, got to the elders' meeting the second day, but the brethren were glad to see him, even at a late hour. He is far away from this part of Texas. He is a faithful member of the New Mexico Conference, but formerly of the Texas Conference.

We are sorry to learn that the health of Sister Callaway is such that Rev. J. P. Callaway has been compelled to surrender his work on the Tahoka and Slaton charge. She is now in a sanitarium at Waco and he will soon move to a home near Cleburne. This will be sad news for his many brethren, for Brother Callaway is popular in his conference.

Rev. R. P. Williams, of Mexico, writes us that since we were there the other day a correct census of the population has been taken and that it numbers 4165 people, and that his Sunday School numbers more than two hundred and fifty. We inadvertently placed it at more than one hundred and fifty.

Rev. Henry F. Brooks and his people at Mulkey Memorial Fort Worth, recently had a great home-coming service. Dinner was served at the church and an all-day service was held. Plans for increased activity along all lines were adopted. In the last nine months this Church has increased in its membership 272 and they are still growing.

Rev. J. B. Turrentine, presiding elder of the Jacksonville District, has been elected president of Alexander Collegiate Institute at Jacksonville, and he has accepted the position. He will take charge at once, but retain his place on the district until the close of the year. Brother Turrentine is one of the dominant spirits in the Texas Conference, wide-awake, strong and aggressive. That institution ought to do well under his guidance.

MINUTES FOURTH ANNUAL SESSION PRESIDING ELDERS.

The Presiding Elders of the Methodist Episcopal Church, South, in Texas, held their fourth annual session in Dallas, September 9 and 10. The sessions were held in the First Methodist Church. All of the presiding elders of the English-speaking conferences of the State were present. There were visiting representatives from Oklahoma, Louisiana and New Mexico. Bishop James H. McCoy, who will

How They Appeared to Our Cartoonist: But It Was Only a Vision



"It certainly makes an editor sweat to keep up with this sort of a proceeding." "Whenever the Elders inaugurate a game, you will find me at the bat."



"NOTWITHSTANDING THE BURDENS OF FIFTY TEXAS PRESIDING ELDERS ON MY SHOULDERS, I SEEM TO BE TAKING ON FLESH."



"Two terms as President of this sort of a conference sure does stretch a man out to considerable length."



"This is my first experience; but if you don't think it wears the flesh off a man's body and limbs to circumnavigate the Sweetwater District, just come out and go with me on one round."

"Oh, what a good time we've had the past four years, but who can tell what will become of us at the sessions of our conferences?"



"During my four years on the Uvalde District, this machine has never ditched me, but she is for sale when the conference meets next month."



"It is no small job to keep the record of this sort of a conference straight but I have done my best."



"I am not only going to see to it that the Waco District is up-to-date; but this educational problem is got to be solved."



He delivered himself and left for Plainview before the conference had time to adjourn.

hold all of the Texas conferences, was present throughout the meeting. Besides the presiding elders there was a large delegation of other ministerial brethren who attended as visitors.

President R. G. Mood, of Sherman District, called the meeting to order at the appointed hour Wednesday morning. J. G. Putman, of Vernon District, conducted the opening devotional exercises. O. T. Hotchkiss called the roll and the election of officers for the year was taken up. R. G. Mood was re-elected president and F. B. Buchanan, of San Angelo District, was elected secretary. Horace Bish-

op, O. T. Hotchkiss, Thomas Gregory, C. N. N. Ferguson and J. F. Pierce were appointed a committee on resolutions, and E. W. Solomon, W. W. Moss, F. B. Buchanan, J. G. Putman and S. C. Riddle a committee on program and time and place of next meeting.

After organization had been completed, the program was taken up. V. A. Godbey, of Austin District, discussed the first topic: "In view of the new educational movement in the Church, what can the presiding elder do to hasten perfect correlation of our schools and to properly define the

powers of the new commission which the conferences may elect?"

At the afternoon session three topics were up for discussion. "How can we with our present form of organization better meet the needs of our work in the country?" was discussed by C. N. N. Ferguson, "How can we handle more successfully the District Evangelist?" was discussed by J. H. Groseclose, and "Shall the sessions of our Annual Conferences be made occasions for mere hurried routine business or shall they be conferences originally designed by Mr. Wesley?" by J. T. Smith. At 3:30 the

meeting adjourned for the automobile ride and the services at Southern Methodist University. A large number of autos were in readiness and no time was lost in getting a start. The various Methodist Churches in the city were viewed in the course of the ride, as were other points of interest. At 4:30 the crowd gathered in the auditorium of the Administration Building after inspecting the grounds and buildings of the Southern Methodist University. Dr. J. H. McLean delivered the opening prayer and the assembled company sang, "Praise God



SUNDAY SCHOOL OF PLAINVIEW M. E. CHURCH, SOUTH—REV. S. A. BARNES, PASTOR.

We take pleasure in presenting herewith a group of the Sunday School of Plainview Station. This metropolis of Methodism, though in a sense "way out West," is nevertheless

a center of Methodism. This splendid school leads the Northwest Texas Conference in work for the foundation of the Department of Religious Educa-

tion in Southern Methodist University. Upon a recent visit of Commissioner J. D. Young to that place, this school accepted \$900 worth of bonds,

and many students indicated their intention of taking the course and becoming efficient Sunday School workers. "This school has an enrollment

of 1150 and 100 per cent record for an organized school. We are raising some of the money already and the pennants adorn our church walls." Aggressiveness and progressiveness are characteristics of this Church.

DEPARTMENT OF RELIGIOUS EDUCATION.

The campaign for the above department is no longer an experiment, for, as shown by the report herewith, we have now secured in bonds more than one-fourth of the entire fund necessary for the endowment of this department, as the goal for which we are working is \$100,000.

There are several decided changes from the report printed the first week in August—New Mexico Conference having forged far toward the front, being only \$23 behind the district which leads in the six conferences—that of Waxahachie. This is the more remarkable that New Mexico Conference had only \$50 to its credit at last report. One of our District Commissioners, Rev. J. Hall Bowman, during a short vacation trip through West Texas and New Mexico, was able to bring in over \$3000 in bonds for this department. There are also a number of other changes in the report, which will be noticed, and we hope a much more decided change before we print our next report. It is by continual changes that we progress. Rev. J. T. McClure is hard at work—he having also been in the West—and has sent in bonds, created much interest among the Sunday Schools and is very optimistic of the outcome and the rapid securing of the needed endowment.

Southern Methodist University

Report by Conferences and Districts on Bonds for Campaign of Religious Education to SEPTEMBER 10, 1914

Table with columns for Conference/District and Amount. Includes Central Texas Conference, North Texas Conference, Texas Conference, and West Texas Conference.

Table with columns for District and Amount. Includes Lampasas, San Angelo, San Antonio, San Marcos, Uvalde, Abilene, Amarillo, Big Spring, Plainview, Vernon, El Paso, and Pecos Valley.

MINUTES FOURTH ANNUAL SESSION PRESIDING ELDERS.

(Continued from Page 9)

From Whom All Blessings Flow." Dr. R. S. Hyer, President of the University, and Bishop James H. McCoy delivered addresses appropriate to the occasion. The drive was then continued to various points of interest in the city and at 6:30 p. m. the presiding elders, as invited guests, with an overflow crowd of others, both preachers and laymen, gathered at the Oriental Hotel for the banquet. It was a great and happy occasion. For two hours there was feasting and oratory and music. Judge J. M. McCormick presided as toastmaster. Toasts were responded to by Dr. A. V. Lane, R. Gibbs Mood, Dr. J. W. Hill, Dr. H. A. Boaz, Dr. James Kilgore, Dr. S. H. C. Burgin, Dr. G. C. Rankin, F. B. Buchanan and a crowning address by Bishop James H. McCoy.

Thursday morning's devotional services were conducted by O. T. Hotchkiss. W. B. Andrews, of Waco District, read a paper on "The New Relation of the S. M. U. Is Asked by the Educational Commission to Assume Toward the General Conference." James Campbell of Weatherford District read a paper on "How to Better Provide for Our Superannuates," and John R. Nelson, of Fort Worth District, read a paper on "The Preacher and Church Finances." By a unanimous vote, the Texas Christian Advocate was requested to publish all of these papers. E. L. Shettles, of Navasota District, discussed the topic, "An Up-to-Date History of Texas Methodism Needed and the Method of securing."

Resolutions.

The following resolutions were adopted:

Whereas, It is contemplated that Southern Methodist University shall open its doors for matriculation one year from this time, and

Whereas, The Presiding elders of Texas and New Mexico, now in session, have determined to hold their next annual meeting in the city of Dallas, and

Whereas, All the Annual Conferences west of the Mississippi River are being invited to affiliate themselves with us in the work of the S. M. U., therefore be it

Resolved, That all the presiding elders west

A letter from Brother Ernest L. Lloyd, who is at Stephenville, writes encouragingly of his work for the Department of Religious Education, sends in two bonds, and states he has arranged to make a number of addresses on this campaign.

Brother James F. Carter of Bay City is working enthusiastically along the same line and rounding up things

of the Mississippi River, together with the Bishops and Connectional officers, be invited to meet with us next year.

W. B. ANDREWS, O. T. HOTCHKISS, C. N. N. FERGUSON.

The following resolutions of appreciation and thanks were adopted by a rising vote:

Resolved, That the thanks of this meeting of presiding elders are due and are hereby tendered to the presiding elder of the Dallas District and the preachers and laymen associated with him, and W. C. Everett, manager of the Dallas branch of the Publishing House, for the splendid entertainment furnished us in our reception, the automobile trip to S. M. U. and the splendid bill of fare rendered there, the magnificent banquet at the Oriental Hotel and all the provisions for our comfort and pleasure in every possible way.

We deeply appreciate the presence of Bishop James H. McCoy, and have enjoyed his companionship and profited by his counsel.

We deeply appreciate the assistance given us in our work over the State by the Texas Christian Advocate, and give our thanks to the editor and publisher for the "Presiding Elders" special edition of recent date.

HORACE BISHOP, F. B. BUCHANAN.

Adopting the report of the committee on time and place of next meeting, the presiding elders again selected Dallas as the meeting place and fixed the time at two days before the opening of Southern Methodist University. The Program Committee elected F. B. Buchanan to take charge of the program for the next meeting.

TWO THINGS.

The P. E. Issue of the Advocate.

When it comes to doing the thoroughly interesting thing, in the most thoroughly interesting way the Texas Advocate is IT. The late "Presiding Elders' Number" is evidence abundant that neither labor nor money stands in the way when the Advocate managers take a notion to specially please it readers. Such enterprises will keep it where it of right belongs, at the top, in Methodist journalism.

The P. E. Conference.

The conference of the presiding elders, so far as good fellowship among themselves and the host of pastors and Bishop McCoy goes, was

for the meeting of his Annual Conference, of which he will be host.

But New Mexico Conference, with some bonds from Northwest Texas, came in this week with over \$3000, secured by our District Commissioner, Rev. J. Hall Bowman. This conference is living up to its promise to help found this department and doing it in the true Western way with the

all that heart could wish. When it comes to the entertainment given by Dallas leaders of Methodism that was just an everlasting all-round success, a head-swimmer, a heart-sweller and a stomach-filler. The auto ride to Southern Methodist University was great. This elder was perhaps most honored of any of the "gang." He rode in the auto, "Gold Dust," owned by Brother Diamond, driven by Brother Silver, and loaded with Green-backs. The S. M. U. grounds and buildings are a revelation. If I could do justice to what I saw and heard I would write it down just here, but cannot.

Then the banquet at the Oriental Hotel was another feature that it would take ten men like me to tell about. The abundance, the richness, the delicacies of that spread are better tasted than told. Time would fail me to tell of the toast, and the toasters. But Hill lead them all on the "Burden of the Eldership." The elders laughed; they could do no less. The pastors screamed; they could do no better. The laymen roared and roared again; they could do no more.

The program as prepared for the meeting at the church was carried out well. As to the results we can not venture an opinion now, since we have only the oral evidence to date, with the documentary still to come. Here endeth "two things."

J. T. SMITH.

You are getting out a great paper. I don't hesitate to say it is the best of all of our Church papers. It is virile. It stands for something. It says something. I don't always agree with all it says, but then everybody don't agree with me. The presiding elders' issue was a master-effort. I appreciate it and I am sure every presiding elder feels as I do.

S. H. C. BURGIN, P. E. San Antonio District.

Infidelity generally is born of unholy desire.

true Western spirit—which can not be downed.

We are always pleased to have the expressions of visitors to our buildings and grounds as to their opinion of the work we have in hand, and we take much pleasure in quoting from a letter received from Mrs. G. C. Rankin and daughter, Miss Hattie, who with

BUY-A-BALE MOVEMENT—A PLAN TO PAY OUT.

During the late presiding elders' meeting at Dallas I had a brief conversation with Brother Watts, one of the presiding elders of North Texas Conference, anent the present financial outlook. He suggested a plan which I was already contemplating by which we may be able to clear the decks this fall notwithstanding the crisis that is on us. In brief it is this:

Let the presiding elders submit to their preachers and stewards a proposition by which all the preachers can participate in the Buy-a-Bale Movement.

I submitted the matter to Brother Tyson and the stewards of the Brandon Circuit today and they agreed most heartily and think it will result in full salaries on the Brandon charge. The presiding elder and pastor agree to accept seed cotton at the gin at price of 2½¢, which is the equivalent of 10 cents a pound for cotton. The stewards will have the several payments in cotton saved and put together in a bale or bales. The preachers will hold it until the distress is past, then sell and divide pro rata with the presiding elder. This is simple, just a variation of the old and useful "truck and turn over" method of supporting the minister, or, better stated, of the Jewish law for bringing the first fruits. The stewards on the Brandon Circuit believe in the plan. I will see all the pastors and stewards during the next few days and am sure it will greatly facilitate collections. There is nothing original in this. It is old, tried and successful.

HORACE BISHOP.

He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

Miss Louie Boyd and Dr. G. C. Rankin visited us lately. They state:

"It gives us much pleasure to express our most ardent admiration of the great Dallas Hall and our pleased opinion of the Men's Building as well. What wonders you have wrought! Like the Queen of Sheba, we exclaim that "the half has not been told." We feel so grateful for good, unselfish Dr. Hyer and his great ability in leadership, and to you each and all for this wonderful realization of hopes and visions, and may the day soon come when all the money needed will be in hand."

Rev. W. B. Wilson has just returned from a trip in North Texas, putting in four days in Terrell District and bringing in over eleven hundred dollars, secured without difficulty, having the full co-operation and assistance of the pastors whose congregations he visited. He also received subscriptions from non-members of the Methodist Church—men interested in higher education, who willingly contributed toward the education of the young men and women. And so the work goes on!

ATTENTION, METHODIST PASTORS OF DALLAS AND VICINITY.

A splendid young preacher with a good voice, accustomed to the handling of choirs and solo singing, will be open for proposition in Churches of Dallas or immediate vicinity while pursuing his studies at Southern Methodist University, beginning October 1, this year.

Address Frank Reedy, Bursar.

INDUSTRIAL CONGRESS WILL SELL CONTESTANTS' COTTON.

Believing that the "buy-a-bale-of-cotton" movement, which is being advocated throughout the South, will create an outlet for distress cotton, the Texas Industrial Congress indorses it and will lend its aid in promoting the movement.

Several thousand boys and girls have been enrolled in the contests of the Congress and have learned through its instruction how to produce larger yields of cotton per acre. Many of these contestants reporting yields of a bale or more, and in numerous instances as much as two bales per acre. Cotton that makes more than the average yield is usually of the best quality, and there should be a ready market for it.

The Congress purposes to act as a selling agency for such of its contestants as are compelled to sell, and will endeavor to place their cotton with the patriotic, public-spirited business men in Dallas and elsewhere who desire to help in relieving the situation by co-operating in the "buy-a-bale" plan.

The congress has advised its contestants to do everything possible to keep their cotton off the market. It has suggested to them to hold their cotton at home, protecting it from the weather and danger from fire, or to store it in public warehouses, in the latter case taking the warehouse receipts and depositing them with their banks for safekeeping. To those contestants who are compelled to sell, it has advised that the warehouse receipts, showing the weight and grade of the cotton, should be sent to the congress, which will, without charge either to buyer or seller, undertake to find purchasers at 10c per pound, middling basis, among the 1500 business men who constitute its membership.

After taking care in this way of those contestants who are compelled to sell their cotton, the congress will extend its services in the same manner and without charge to other farmers who may need its help. The congress is advising its contestants and the farmers generally that they can co-operate with the business men in meeting the present situation by agreeing to cut in half the cotton acreage for 1918, and cultivate corn, Kaffir, milo and feterite, with which to fatten live stock and especially hogs, to meet the largely increasing demand for meat supplies.