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THE UNDERLYING PURPOSE OF THE SABBATH

THE word of the Apostle, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," is an injunction which we would do well to lay to heart in this age of the world. Our age is characterized by a hunger for proofs. It subjects everything to the blowpipe and the crucible. It applies the "acid" test to the most sacred things. It seeks the underlying reason of things.

The world today seems transformed into a great schoolroom where men are taught to analyze and reason. Nothing is accepted upon mere authority. No tradition escapes, no creed is untouched, and not even the revealed doctrines of the Holy Scripture itself are exempt from the searching test of reason. The last word has not been said nor the end of the journey reached until the rationale appears.

No institution of Christianity is the object of such searching investigation as the Christian Sabbath. The whole drift of the world is against the Christian Sabbath. Commerce is against it. War is against it. Social organizations are against it. Greed is against it. And, if it be true, indeed, that "the divine origin of the Sabbath might almost be proved from its opposition to the lower propensities of mankind," then, certainly the Sabbath should never appear so divine as today.

If the underlying reason for the Sabbath be asked we must answer boldly that this underlying reason is religion. The fourth commandment is an integral part of God's law to man. The first word of the law enjoins upon man the worship of God exclusively; the second the worship of God spiritually; the third, the worship of God reverently; the fourth, the worship of God stately. The Sabbath is "the perpetual maintenance of a symbol of the relationship that exists between God and man."

The Sabbath belongs to the commemorative history of the race. Events are kept in mind by monuments and buildings. "Memorial" buildings and "memorial" tablets are devices by which men remind themselves of events and persons long passed. "Memorial" days, even better than buildings or tablets, keep fresh in the memories of men the historic events of the past. The immortal signers of the Declaration of Independence can never fade from the affections of American generations while July 4 is emphatic in the American calendar. The generations will continue to pause on that day to reflect upon the patriotism and heroism of the immortal signers.

So the Sabbath is commemorative of God. It is God's great "Memorial Day."

Its uses are purely commemorative in their character. And the Sabbath is coeval with the race.

It may be said to be neither Jewish nor Christian in its origin. It antedates Judaism and even the first antitypes of Christianity itself. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it" (Gen. 2:2-3).

God separated the seventh day from the rest and devoted it to the commemoration of himself. It was his Memorial Day in the history of man. It was the memorial of Him as the Author and Finisher of creation. Its recurrence reminded man that there was a creation and that its author and finisher is God. Its recurrence was a perpetual denial of the eternity of matter as well as a perpetual denial of any low origin of man. The Holy Sabbath man should spend in pious contemplation of his supernatural origin. The Holy Sabbath upon its stated returns should be a denial of materialism and atheism and polytheism. It was a great "memorial" of a finished creation and of God as its Author.

There are intimations that this Memorial Day was observed during the journey of the children of Israel from Egypt to Canaan, for on the seventh day the manna from heaven was withheld and on the sixth day a double portion appeared and was stored for the Sabbath. At Sinai the day was reaffirmed. And it was reaffirmed for the purpose of commemorating the finished creation and its divine Author. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God. * * * For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it."

The Jew was able to hold in mind the great fact commemorated by the Sabbath only as he observed the day. His grasp upon God was measured by his observance of the day. So true is this that the history of the Jewish Sabbath may be said to be the history of the Jewish religion.

The points of dissimilarity between the Jewish and the Christian Sabbath, briefly, are these: (a) The day observed is changed. The Jewish Sabbath is the seventh day of the week. The Christian Sabbath is the first day of the week. (b) The fact commemorated is changed. The Jewish Sabbath commemorated a finished creation, the Christian Sabbath commemorates a finished redemption; the Jewish

Sabbath commemorates the day when God the Father rested from the works of creation, the Christian Sabbath commemorates the day when God the Son rose from the dead. The first is a memorial of God the Creator, the second a memorial of God the Redeemer. (c) The manner of observance is changed. The Jewish Sabbath has more the appearance of stern duty, the Christian Sabbath has more the appearance of glorious privilege. The Jew thought man was made for the Sabbath, Jesus taught that the Sabbath is made for man. The Jew thought of the Sabbath as an end in itself, Jesus thought of it as a means to an end. Works of piety and of necessity and of mercy on the Sabbath day Jesus both did himself and allowed others to do.

The credential of the Christian Sabbath is Christianity itself; its authority is Christ. Upon the first day of the week Christ the Lord rose from the dead; upon the first day of the week Christ made his memorable appearances to his disciples; upon the first day of the week the Holy Spirit was given at Pentecost; upon the first day of the week the early disciples began to gather for worship; upon the first day of the week the great apostle enjoined the collections of the early Church. And upon the first day of the week, without serious division, the disciples of Christ have been gathering for centuries, and for these centuries God has continued to manifest himself at the altars of the Church, responding to her prayers, accepting her sacrifices, breathing through her hymns and speaking through her words. Christianity, literally the biggest fact in the world, is the credential of the Christian Sabbath. And, for the Christian, this is enough.

Was there ever greater need for this great Memorial Day than now? Did men ever need more than today the stated summons to reflect seriously upon the God who made them and has redeemed them? Were the recurrent challenges to worship ever needed more than today? The very strenuousness of our times but emphasize the need of the recurring period of worship and of rest. Hawthorne rightly says our age has "gone distracted through morbid activity." Campbell Morgan rightly says, "These are the busiest days humanity has ever seen." The poet correctly laments, "the world is too much with us." Ours is a day of grasping materialism and of greedy commercialism. It is a day when the lives of multiplied thousands of men revolve in the circumference of a dollar. It is a day when the supreme inquiry of life seems to be, "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" It is a day when sordid cares would "trample out of

our lives all that makes us akin to God." And for it all there is but one cure—the religious observance of our great Memorial Day—time to meditate upon Jehovah, our Creator and our Redeemer—time to feel and to cultivate our conscious affinity to God—time to lay aside our crafts and enter into the lofty reaches of life's sublime possibilities!

The law of the Sabbath is indeed "the smile of creation." It is a supreme proof of the wisdom and love of God. It is as beneficent in its purpose and effects as the nature of God. The law of recurring periods of rest is the law of our being. It fits perfectly into the complex folds of our nature. It is a physical necessity, an intellectual necessity, a moral necessity, a political necessity, a domestic necessity and a religious necessity.

The scientists seem not more certain of anything than that the recurring period of rest afforded by the Sabbath provides "compensation to perfect by its repose" the whole bodily system. Nor are they less certain that the periodic repose of the Sabbath supplies the "balance" so much needed by the toiling mind. The moral necessity of the Sabbath long has been acknowledged by jurists and statesmen. That "a corruption of morals usually follows a profanation of the Sabbath" was the observation of Blackstone himself. "Through trade in proportion to its disregard of the Lord's Day is the immorality of those engaged in it" is the conclusion of an eminent committee from the English Parliament. The political necessity of the Sabbath likewise has long been acknowledged. "That there can be no diffusion of conscientiousness adequate to protect society from danger, under universal suffrage, unless a day is set apart for the periodical moral and religious instruction of the masses" has long been recognized. Never has God given greater proof of his benevolence toward man than in the law of the Holy Sabbath.

The law of the Sabbath, we must not forget, is the Magna Charta of our liberties. It is the divine bulwark against the greed and avarice of men. It halts periodically the landlord, declaring in tones which have reached to the ends of the earth, "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." It proclaims the inalienable right of every man, whatever his station or color, to rest and to worship one day in seven. It champions the rights and dignity of labor. It is the outstretched arm of the mighty God to help those who

(Continued on page eight, column one)

THE COUNTRY CHURCH OF TOMORROW.

By J. W. BEESON, A. M., LL.D.

The old-time "circuit rider" was a grand character. He came in the forefront of the pioneer settlers. He did a noble work and his influence was great in shaping the thought and destiny of the Nation. We delight to honor his memory. But this is the twentieth century. It is the age of rapid transit and speedy communication. All the world touches elbows. The good roads, automobile, telephone, rural free delivery of mail, parcel post, consolidated rural schools and other conveniences push out the horizon of country life. The new age must bring new methods in Church work to meet the demands of the times. The old-fashioned circuit rider with preaching once a month will not suffice. The country Church that meets the needs of the people must be the center of social life, as well as of religious life. Everything should be kept under religious influence. If the Church does not take the lead, the public school will, and it may not always be under religious influence.

The country Church of the future should have connected with it an assembly hall for social gatherings of the community, such as farmers' meetings, mothers' meetings, debating societies, tomato clubs, pig clubs, poultry clubs, etc. A good phonograph and moving picture machine should be a part of the furnishings of such a hall. Connected with the church should be the parsonage and church farm. It ought to be a model farm and should aid materially in supporting the pastor and his family. It should have waterworks, electric lights and sewerage. The gasoline or oil engine should run the dynamo once a week to store up electricity to light the parsonage and church, run electric fans, sewing machine, washing machine, etc. This same engine could pump the water, saw the wood and run other machinery needed on the Church farm.

The pastor of the country Church must not only be a man of deep piety to mould the religious life of the community, but he should be a practical man of good common sense, who is progressive, and who understands the best methods of farming and can superintend the Church farm and make it a model. Of course he must hire the work done, or most of it, but if he is practical he can superintend the farm, and be a leader of thought in farming, in social life and can elevate country life to what it ought to be.

The pastor should see that the children have a play ground, and that the boys have a ball game occasionally on Saturday afternoons. He must see that the young people have social gatherings. He can arrange for lectures on farming, domestic science, home sanitation, etc.

To accomplish all this takes time. Therefore the time limit will be removed from Methodist pastors, so that if they have not completed their work they can have time to continue it. There will be a special course in "country life" in our theological schools so that pastors will be specially prepared for country pastors. Their salaries will be equivalent to the salaries of the city pastors with an equivalent amount of capacity and work well performed. He will be a man with taste and talent or "calling" for this country Church. The city pastor will be specially trained for grappling with the problems of the city Church, and there will be little or no interchanging. Each will be a specialist in his line.

The good roads and automobiles will make it possible for people to attend Church for twenty miles around, and then they can get to Church much quicker than our forefathers could go in an ox wagon to hear the "circuit rider." The country will be more thickly settled, and a country Church will have a large membership. Farmers will use better methods of farming, and be more prosperous, and our country pastor will be better paid, and these appointments will be more desirable. Then we will have as strong and as well educated preachers in the country as in the city. The country pastor will have a greater field of usefulness than the city

pastor, because the strong, sturdy men and women, the leaders of thought in Church and State, as well as in the business world, are country-raised men and women. He will have an opportunity of making country life attractive, and will be helping to solve the food problem of the world, which is now a serious problem. But, best of all, he can make noble Christian men and women out of the country boys and girls and prepare them for leaders of thought in every walk of life.

Some one will say "this is a dream," "visionary," etc. Yes, but many dreams more unreasonable than this have come true. If this does not come true, or something similar to it, the "consolidated rural school" will fulfill this dream and become the center of social life and our young people in the country will grow away from the Church. Preaching once or twice a month will not hold our young people. This is a progressive age. The Church must progress in its methods if she holds her own or advances. Of course the country Church will have all the machinery of the Church, such as live, up-to-date Sunday Schools, Epworth Leagues, mission study classes, teachers' training classes, social service and evangelistic committees, etc. The wise pastor will only be the general. He will train leaders for each department. He will keep his hands on the reins, but have others do most of the work. This wise pastor of the country Church will be a Moses to lead our country Churches out of the wilderness. May God hasten the day of his coming and multiply his number, for he is greatly needed.

Meridian, Mississippi.

MEXICANS AS CITIZENS.

By REV. J. A. PHILLIPS.

The Mexicans who live in Texas are very different from all other immigrants. While there are old families of these people who have lived in our State ever since it became a part of the United States, and before, this is not generally the case. The most of our Mexican population have come to us from below the Rio Grande. They have come because conditions here were more favorable. Wages are better; they have better opportunities for the development of their children; the treatment from landlords is kinder; there is more freedom in general. But while other nationalities secure land, or rise in the business world, the Mexicans usually remain "hewers of wood and drawers of water."

Mexicans do not mix with Americans as well as do Germans, English, Scandinavians and some others. As a consequence they do not learn the English language as readily, nor as well as do the Germans, for example.

But the Mexicans are not clannish. The trouble with them is that they are not organized to amount to much. There are some lodges of Knights of Honor, Woodmen of the World, "Amigos del Pueblo," "Sociedad Protectora" and a few others. We are endeavoring to get an organization State-wide in the way of an interdenominational Sunday School association. It is now two years old and promises to be a success.

The genius of Mexican government is radically different from that of ours. With them power emanates from the center, while with us the people take the initiative and then bring pressure to bear on lawmakers. As a result the Mexican quietly acquiesces in whatever is ordained by the authorities. This is somewhat in line with his philosophy which is fatalistic.

I do not know what per cent of the Mexicans born in Mexico and living in Texas are American citizens, but I should guess that not more than half of them have taken out naturalization papers. When we say that there are perhaps 400,000 Mexicans in Texas we do not mean that all these were born in Mexico. Perhaps half of them were born in Texas, but they are Mexicans in language, customs, traditions, ideals. The task of finding out how many Mexicans in Texas is difficult because one would have to depend in about half of the cases on the spelling of the name, and would have to

examine the census rolls name by name. Those born in this country are all classed as Americans.

Texas has a duty to perform toward these immigrants from across the Rio Grande. I presume that there are more of these in our State than of all other foreigners put together. Their gentleness, politeness and poverty have led us to ignore them except as unskilled laborers. The simple truth is that we do not properly appreciate the Mexican people. Granting everything that may be said in criticism of the Mexicans it is still true that they have qualities which, if recognized and developed, will go to make of them a very important element of our civilization. But they should be met more than half way for the reason that they have never had much of a chance. Besides, all immigrants need special care else they will be exploited by the unscrupulous of their own race and by the native Americans as well.

The public school, a little piece of land, a self-supporting Church, a Church paper and the prospect that one or more sons and perhaps a daughter or two may enter a profession or calling of high usefulness for their own people—that is the proper setting for a Mexican family. As we now find it, there is a dead level, farming, grubbing land, digging in the streets, small stores in the towns, a little life insurance agency—this is about the round of life and business.

We Americans make a mistake in depreciating the fellow who will not fight for his rights. Jesus Christ has said, "Blessed are the meek, for they shall inherit the earth." We have not worked out all our program yet. It may be that we shall yet learn a few lessons in humility. We say, "Blessed are the self-assertive for they shall inherit the earth." It is clearly contrary to the teachings of Jesus. Shall we win out as against the great Teacher? Are we right and he wrong? Personally, I do not believe that any more than a considerable minority of our Church members believe the teachings of Jesus Christ. So far as I can see a majority of professed Christians strike a balance between what they want to do and what they conceive to be the demands of Christianity. There is much more infidelity among us than we are willing to admit. Infidelity is the word, that is, unfaithfulness. But this unfaithfulness brings on confusion, doubt, unbelief, because men will not stop and consider the truth once they have determined not to make the sacrifice which the truth demands.

The United States is having more and more problems thrust upon her such as the world has never seen. Texas has as great a responsibility as any other State in the Union. Shall we ignore our immigrants? Shall we despise them? Shall we let them hustle for themselves? Are they not our brothers? Shall we continue the shameful practice of depriving them of their rights in the public school?

That it is a hard task to help people who are down and out I readily grant. You will meet unresponsiveness and ingratitude. Moses met it in his great enterprise with the Israelites, but he kept on because he was obedient to God and because he loved his people. And he really succeeded. Let's lend a hand to the Mexicans.

San Antonio, Texas.

THE YOUNG LIFE OF THE CHURCH—A PLEA.

By GUS. W. THOMASSON.

I am the connecting link between the past and the present. I have existed ever since the beginning of time and will remain in existence until the end of the world; and yet my days are short and my years few in number. Those who possess me do not know, except as tutored, how to value me. Those who have me not are without power to possess me. Kings, upon their thrones, would exchange their realms for me. Queens, in all their might and splendor, and gorgeous array, would part with all their treasures and worldly possessions to own me. Potentates, swaying their millions of subjects, would relinquish all to have me.

Men and women, everywhere, and in every station of life, look with universal regret upon my passing day.

I am powerful, and when given my will, without restraint or direction, I nearly always become a menace to society, a terror to righteousness, a scoffer of things sacred and holy, a disgrace to myself and a detriment to my fellow mortals. But, when rightly used, properly considered, sanely reckoned with, sympathetically dealt with, patiently borne with, wisely tutored, tactfully guided and adequately provided for in the plans of my seniors, I become docile, plastic, teachable and companionable and prove a blessing to humanity and mankind.

I am ambitious and yearn for fame and power and influence, and he or they who would encompass me in my desires must be prepared to find me arbitrary, contentious, unyielding and headstrong, bent upon the successful accomplishment of my own purposes because of the spirit of willfulness which within me dwells. But given encouragement, a helping hand, a sympathetic heart, a chance to be myself, I quickly yield to comradeship, suggestion and the opportunity to be of service to those about me, and thus develop into the full stature of all that is good and noble and true.

I am by nature full of happiness and sunshine and as I tread lightly the walks of men my disposition is to laugh and sing and make merry, but there be those who overlook this God-given instinct, and because of the sterner duties which have come with their years would o'ercast my vision with melancholy and gloom and have me in my tender years become old before my day. These are oftentimes kindly souls and mean well, but fail in their understanding of human nature and drive me to despair and discontent. Were they to devote their energies to supplanting the evil with good, the unwholesome with the wholesome, the fickle with the sincere, the unrighteous with the righteous—recognizing at all times that in my yearning for diversion and happiness supply instead of denial must engage my thought and mind and that in bringing my activities to their fullest capacities with engaging and uplifting environment the influences that drag down and destroy are crowded out—there would be no antagonism in my soul, but a deep and sincere appreciation because I had been made the beneficiary of confidence, love, esteem, fellowship and good cheer.

I am a creature of imitation.

I am susceptible to high ideals and noble purposes, if example be set before me. But I am a keen and close observer, and when I discover that those who profess sometimes do not possess those ideals I quickly lose confidence and become more or less skeptical.

I am likened in my disposition to a plant, which, when uncultivated and permitted to grow rank, bears no fruit, serves no useful purpose; hindering instead of helping by my presence. But when judiciously handled and carefully nurtured, produces golden grain, serving useful purposes and blessing mankind everywhere.

I sing and there is music in my soul. I express my feelings because of the buoyancy of my spirits, and when these are improperly restrained there comes, as by the laws of nature, an explosion, and woe be unto him or they who thwart my path at such a time, when all that is pent up within me, previously restrained instead of being directed and developed, seeks for freedom.

When properly gauged, as if by the trained and skillful engineer at the throttle, the energy of my being becomes a great driving force, which moves out and goes forward, undaunted by any obstacles, unawed by any criticisms, undismayed by any tasks, to the certain accomplishment of a great purpose and the sure attainment of a definite goal.

I am the young life of the Church.

I plead for a hearing before the bar of wisdom and judgment.

I have not always been understood, but it has not been my fault.

I am the sole dependence of the future Church. What I need is teaching and training, sympathy and love, responsibility and opportunity. And if I am neg-

lected now future generations will suffer.

Seek to know me as I am, to understand me, to properly provide for me, to give me confidence, comradeship and a helping hand along the way, and I will lighten your burdens, fill your soul with sunshine and good cheer, challenge your love and esteem, carry forward your great work, creditably acquit myself, and bring honor and glory to the cause you so zealously espouse.

Dallas, Texas.

JUST ONE THING AFTER ANOTHER.

By GULLIVER.

I have had in mind for a long time to say something in regard to a pension for our retired ministers. Several years ago, as some will remember, I organized what we then called "The North Texas Brotherhood," the members of which paid two dollars and fifty cents to a preacher when he was superannuated, and the same amount to his family at his death. This institution ran on for several years and was finally merged into a General Brotherhood, with headquarters at Nashville, Tennessee. That society, with Bro. J. H. Shumaker as Secretary, is still doing business at the old stand.

The West Texas Conference has a similar organization, which has done and is still doing a fine work.

But all such efforts to keep our old preachers off the milk wagon and out of the poorhouse are feeble makeshifts compared with what can be done, and in all conscience and right should be done, for those men who have given the thought and work of a whole life for the spread of the gospel and the building up of the Church. True, we have an annual pittance doled out to them by the Joint Board of Finance, but who does not know that such assistance is far from supplying the needs of these good and true men? And further, the "claimant," as the matter now stands, must plead the pauper act to get a decent part of the present small allowance. If he has managed to save up a few dollars, or if he has a son or a daughter who is able to keep him off the streets, his case, if considered at all, is put down as independent, and what is his real due shrinks into the matter of a few dollars handed to him as a compliment. He may have served the Church for half a century with great zeal and success, but all that goes for nothing if it can be shown that he is not in a case of actual starvation.

Now, brethren and sisters, such a condition as this is a shame and a disgrace to our great Church. The Government, the railroads and many other large corporations are retiring their men on half pay; so that the faithful old soldier, sailor, salesman or other employe, can have the assurance as he toils on, that his old age will not be one of indigency and want. But the Methodist preacher is warned beforehand by the logic of cold, stubborn facts that when he falls out of the ranks—when he retires, wounded and helpless, from the firing line, there is no provision for him other than in "age and feebleness extreme," he can hobble around and find for himself! And alas for him! He can find nothing, since his whole life has been given to "other-world concerns," and the matter of business he knows practically nothing about. Poor old creature! No wonder he struggles against superannuation! No wonder that oftentimes he prods himself to keep the pace of the younger men lest he be thrown into the alley like an old shoe! I have seen cases of this sort that were absolutely tragical! More than once I have seen an old faithful soldier of the cross, forced to superannuation, go out and sit on the church steps and weep like a child! May the good Lord have mercy on him, since the Church, up to this writing, has shown him but very little!

And, again: Not only is this poor old "broken soldier" turned out of house and home, but the Church which has and is still neglecting him is losing out as well. There is a great hue and cry about "ministerial supply," and from many quarters comes the report of a very dearth of effective men for the pastorate. Can any one be surprised that, under present cir-

cumstances, the young men are turning to worldly pursuits rather than to the ministry? Is it a pleasant prospect presented to a bright young man who is earning a fine salary in business—a salary all the way from fifteen hundred to five thousand dollars a year—the uncertainty of a decent support while active, and the certainty of want when worn out? Can our sons be blamed when they see how it has gone with the fathers, and must go with them, if they turn to secular pursuits rather than to the ministry? right here I am interrupted by old Bro. Tightwad. He claims that "the preacher ought not to think about money. He should be satisfied with souls for his hire." Certainly. But a thousand such souls as old Tightwad's would not furnish the average circuit preacher with one "square meal." No; souls are all right in their places; but abstractly considered they put no fat on the ribs, neither do they bar up the north door.

But this is no joking matter. It is one of the most serious things conceivable, and the sooner the Church at large opens its eyes to the real situation and makes the amende honorable, the better it will be for all concerned—for pulpit and for pew.

I am much pleased at the movement in this direction which is now being made in good earnest by our brethren of the M. E. Church. All hail to them! They are, and have always been, a progressive set, and in some cases we have followed their example to profit. Shall we follow them in raising a substantial endowment for our worn-out preachers, their wives and children? I trust so. Yea, I believe we will. For, as a matter of fact, our people are generally willing to do the right thing when they see it and feel it to be right. I shall say more about this, perhaps.

Another thing that has been rattling around in my skull is the question of our Annual Conference entertainment. From time immemorial the preachers and delegates have paid their own way to and from the seat of the conference, but have received free entertainment during the session. And formerly there was no lack of invitations to the conference to meet in the various towns. But there has been a great change in this as in other matters in the last few years. The big towns seem to care nothing about having the conference, and the little places can hardly afford it. So many of our people have so economized on the question of room that few families are able or willing to undertake the entertainment of two or more members of the conference in the home. It is getting to be quite common now for those who consent to entertain to send their guests to the hotel. This is a manifest burden that our people ought not to be asked to take up. To make one man pay fifteen or twenty dollars—and sometimes more—for the entertainment of the conference, while the great mass of the membership pay nothing at all, is unfair. Moreover, it embarrasses the preachers; and, in some cases, I have known, rather than be so humiliated, the preacher went to the hotel and paid his own score. Now, these burdens should be distributed. This is done in the matter of the General Conference. During the entire quadrennium collections are taken in every congregation for expenses of the delegates to that Conference. The plan is good, and gives general satisfaction. Now, why not adopt this plan for the Annual Conference? Why not make a small assessment upon all the local congregations—or charges—for the expenses of the preachers and delegates to the Annual Conference? The amount would be a mere pittance when properly proportioned, and the members of the conference and the place where the session is held would be greatly relieved. I would like to know the mind of the brethren—lay and clerical—on this matter. What say you, brethren?

Another thing: Would it not be well to choose some central place as a permanent seat for the conference? This would save all sorts of worry. Everybody would then know just what to expect. Permanent arrangements could be made for the meetings of all the boards and committees, and the brethren would not be put to the necessity of searching out and hunting up these places. As matters now

stand, the pastor who is the host of the conference has to go begging among other denominations for the use of their houses for the meetings of these various boards, and the members, who are necessarily strangers, are subject to many inconveniences in finding them out.

Now, let's change all this. Let us choose a central place and go there every year. Dallas, San Antonio, Waco and other places will suggest themselves at once.

San Antonio, Texas.

THE CHURCH IS NOT DYING.

By REV. T. H. MORRIS.

For the benefit of any pessimistic soul which fears that there is a decadence of religion in the United States, and thinks the Church is dying possibly it might not be a bad idea to look into the subject just a little.

It is estimated that at the beginning of the past century there were seven Protestants in the United States to each 100 of the population. Now there are twenty-four out of every hundred. Is not that a very good showing?

The Roman Catholics now number 13,813,137 members. These figures seem a little staggering. But on closer investigation they lose something of this startling aspect. It must be remembered that Catholics count all members of the family in their estimate. No other body does this. Now deduct the children from this list, and place them upon the same basis of estimate that we do the others, and these figures would shrink considerably. Not only that, but it should also be remembered that there has been pouring into this country more than a million immigrants from Europe each year for a long time. They come from the southern sections of Europe, and are almost entirely Catholic. With this steady stream of Catholic immigration, it is astonishing that they have so small a number. There can be but one answer to this and that is, when they come to America, and get under the full blaze of Christian enlightenment they abandon Catholicism, or are lost to it. Let any other denomination receive a million additions of adherents from immigration and see what their numbers would show! Other denominations maintain their membership by conversions; Catholicism maintains its membership by immigration and birth. The Catholics are not making any great headway in the United States, the alarmists to the contrary notwithstanding.

From Dr. H. K. Carroll, Assistant Secretary of the Federal Council of the Churches of America, we gather the following statistics for 1914:

Table with 3 columns: Denomination, Members, Increase. Includes Methodists, Baptists, Lutherans, etc.

Here are seven denominations, preaching the old-time gospel once delivered to the saints, who have over twenty million members, and with a yearly increase of more than half a million souls. These are all received on profession of faith. These Churches preach a pure gospel, and the fact that the people hear them gladly is shown by their numbers and increase. The cry that we must change our gospel to suit the times comes with bad grace in the light of these facts. The people still love the old-time religion, and respond to the preaching of a pure gospel.

But let us look at those who do not preach the old-time gospel. How do they fare? I have included the Disciples in the list of those who do not preach the old-time gospel, because they teach the doctrine of baptism for remission of sins. In most other respects they have a right to be numbered with the former list.

Table with 3 columns: Denomination, Members, Increase. Includes Disciples, Latter Day Saints, Adventists, etc.

Here we have nine sects which preach a corrupted religion, having abandoned

the beaten track of the fathers, and, after all of their efforts and advertising their peculiarities, they number less than two and a half million. If we subtract the members of the Disciples from this group, we have only 899,676 members. This is considerably less than one million. Four of these sects show a decrease in membership, indicating their dying condition. Five of the group show an increase, but this increase only totals 10,850. Evidently none of them are in a very flourishing condition.

Among these sects teaching a corrupted Christianity, or a false religion, are those we have been taught that true Christianity has most to fear. It is assumed that Russellism is included among the six Adventist bodies. If so, then we confront the fact that Pastor Russell is not meeting with any great success, despite the fact that he is doing a mighty work to propagate his peculiar views, since the entire six bodies of Adventists show only 105 increase.

Christian Science comes up with an actual decrease. With all their efforts of publicity and lecturers scouring the country, they are dying. If they decrease each year, the grave is not far away.

No doubt Dr. Carroll classifies under the head of Pentecostals the Holiness movement and the Holy Rollers or Apostolic Faith members. When they are all summed up in one body they show only 28,946. They have an increase of only 5009. They do not seem to be making any great strides. Against their small number there are over twenty million in the great Churches which stand for a sane faith.

The Unitarians and Universalists are having also a hard time of it. One is on the decrease and the other shows only 284 increase. They do not seem to be prospering.

An alarm has gone up over Buddhism in California. But this seems needless, since they show only 3165 members. There is nothing in that scare.

But there are other things to be considered in this connection. The alarm over evolution has disappeared. Those who once thought that science would undermine Christianity have now no ground for their alarm. Also the infidel societies which used to flourish have disappeared. It is a rare thing now that you can find a man who avouches infidelity. All of these forces have been either silenced or converted. Infidelity is no longer worthy of the time of a preacher to discuss. It is like playing with a last year's bird's nest. Marvelous changes have taken place in the world in our times.

How should we interpret these facts? One fact seems to stand out very prominently: The people of the United States do not want a corrupted religion. The old-time gospel truth seems good enough for them.

Another fact seems to be apparent: The purer the gospel, the better the people like it, and the more they support it. Those denominations teaching true evangelical gospel thrive more than do those who have defects in their teaching. If those denominations which are handicapped with creeds which do not express the true gospel truth could only get rid of their errors in some way they would thrive more than they do. Their members love their Churches in spite of those errors, and not because of them.

Another fact stands out: The Methodist Church needs neither a revision of creed, nor a change in its methods of propagating the gospel. She simply needs to go on with the work of leading souls to Christ, and then training them for usefulness.

Bowie, Texas.

The brilliancy of sudden rise to fame and fortune frequently blinds a careless public to the generations of high breeding and unremitting self-preparation which made that career a possibility.

So mysteriously are we linked with others in the world that we cannot fail to do our duty without harming others, nor bear ourselves bravely without benefit to others.

The low and sensual ideals of life cannot be lost sight of, however brilliantly set and gorgeously costumed.

Notes From The Field

FLORESVILLE.

We are in the initial days of a revival meeting at this place and prospects are good. The people have been very kind to the preacher and the audience have been gratifying. Bro. A. B. Davidson, the pastor, has won his way into the hearts of his people and they love him. The affairs of the church are in splendid shape.—Wallace M. Crutchfield.

BIGHILL.

The Bishop surely didn't know what a good place Bighill was, else he would have sent a more experienced man than myself here. You know I feel like a rice in high oats down here. With three Sundays at Bighill and one at Odds, only five miles away; fine Churches and loyal people. We have done but very little it seems; held no meetings as yet, organized stewards and they pay monthly. Our conference collections are provided for in full to date. Have had a few conversions at regular services; congregations good; our babies are real Methodists—have baptized six without any expression of regret on their part. Our meetings begin July 10. We are expecting a good harvest, and a modest report at conference this fall.—T. H. Burton, P. C.

DENISON.

The Protestant people of all denominations are rejoicing. The Ham-Ramsey planted their battery in Denison April 18 and began their meeting and continued for four weeks. A great victory was won for God and the right. More than one thousand souls publicly confessed their Lord and Master, the most of them lining up with the various Churches of the city, and the Trinity Methodist Church, South, of which J. R. Acheley is the pastor, has received one hundred and forty, and Bro. Knickerbocker, of Waples Memorial, nearly that number; so Acheley is all smiles, and Knickerbocker is grinning from ear to ear, and the other eight pastors of the city are happy and praising God for the great victory for the cause of right. Denison never saw anything like it.—J. M. Holt.

KATEMICY.

The Lord is blessing us while trying to do his work. At Goldthwaite we had victory—saved fifty-six or more conversions. I think about forty joined the Church. The pastor, Jesse J. Forester, is a true yokefellow. He knows how to get ready for a meeting. He is in good favor with his people and doing a fine work. Goldthwaite has a good band of workers and they are doing things. I enjoyed my stay with them very much. A. C. Fisher and wife, of Fort Worth, led the singing forces. God bless them. I am with C. G. Hill at this place in what promises to be a great revival. Several conversions already. I have some fall dates not taken. My address is 160 W. South Street, Austin.—Sam J. Franks.

ELDORADO, OKLAHOMA.

So far, we have had a very happy year at Eldorado. This is one of the most pleasant charges that I have ever served. Yet a great many tell me that it is not as pleasant as it has been. We held our revival meeting in the early part of the year. It was begun before I got moved. Dr. D. V. York, Conference Evangelist, began the meeting for me. This is his home. He preached five weeks for me without any very great visible results. He had an engagement to begin a meeting at Sentinel, Oklahoma. So he left me before the meeting had reached its crest. I continued the meeting for a week doing the preaching myself. The interest seemed to increase just a little from its beginning, that is from the beginning of the meeting. I then sent for E. N. Parrish, of Cleburne, Texas, who led us to great victory. We had over a hundred conversions and reclamations. Forty-seven joined our Church. The Baptists got thirty. The meeting ran for seven weeks. The after effect of the meeting is not all I hope for. I have had about the hardest time keeping the young converts in line of any that have ever been converted in my meetings. In spite of all that has been done on the part of the Church and myself some have gone back. The work that was done during the meeting was as thorough as any I ever saw. I suppose it was not followed up properly. I desire to say in reference to Dr. York, that the reason why he did not swing the meeting was because the people just wouldn't rally to him. He did some as fine preaching as I ever listened to. He has been

the pastor here for two years and during those two years he held two fine meetings. That was two years ago. I regard his as a very safe man to have in a revival. If you don't want a man to stand foursquare and fight sin in all of its forms without any compromise you had better not get York, for he will do that very thing. Brother Parrish is very fine help. I have had him with me three times. I am highly pleased with the new editor. He was present at our District Conference and made a very favorable impression. I have enjoyed his editorials much. They have been food to my soul. The articles on Vanderbilt are the most sane I think I have read. The facts are given in a very sensible way. On with the battle!—J. L. Gage, Pastor.

NORMAN, OKLAHOMA.

We have been having a slow but steady growth this year in practically every department of our Church work. We have received forty-one members since the Annual Conference, ten of whom were on profession of faith. We have had no revival campaign, but are planning to begin early in September and are hoping for great results. Our Sunday School has had an unusually successful winter and spring. One of the chief features of our school for the past winter has been the large University men's class taught by Prof. G. H. Smith, a local preacher in our Church and a member of the faculty of the Oklahoma University. A number of these men have become Christians this year, and the class has been composed of as fine a body of young men as one can find anywhere. The University women have also had a very successful year under the leadership of Prof. E. S. Porter, who is also a member of the University faculty. A new church building is our greatest present need in Norman, and we are having much discussion and planning with reference to it now. The writer, who is completing his quadrennium this year, hopes that conditions will be such that his successor may be able to lead the congregation next year to begin the erection of an adequate building to meet the needs of this growing University city.—R. L. Ownbey, P. C.

PIEDMONT, OKLA.

This is my third year on this work. We have had a steady increase in membership and financial strength, some old debts cleaned up and improvements made on the parsonage. All my stewards read the Texas Christian Advocate. We will get more to take it as soon as they realize what a fine paper it is. We were indeed proud to have it adopted as our Conference Organ. It is no new thing for me to be soliciting subscribers for the old Texas Christian Advocate. I began it thirty-one years ago when on my first work on the Junction City charge in the old West Texas Conference. Am rejoiced to note that some of the old guard are still living and laboring for the Master. I enjoy reading their reports. Some have fallen on sleep—gone to their reward—but I expect to meet them by and by.—T. C. DePew.

REVIVAL AT LYTTON SPRINGS.

We have just closed the greatest revival that Lytton Springs ever witnessed. It was great in point of attendance; never did such great crowds attend any revival here. The large tabernacle which has always been ample to accommodate all previous congregations proved far too small to accommodate the people who attended this revival. It was great in point of interest manifested in the very first service, and which increased with every subsequent service until it became intense. It was great in point of substantial and abiding work being done—the Church was stirred to its depth, revived, rebaptized with power and went forward to great victory, resulting in souls being soundly converted to God. One of the most significant services of the whole series was the afternoon service of Sunday when thirty or forty young ladies and girls came forward and pledged themselves to give their efforts and their influence in raising the moral standard of the community, and when a goodly number of young men and boys came forward, took their stand by them, pledging them their support. We reached the climax of the revival at the closing service on Sunday night when the altar was filled with penitents, and thirty or thirty-five of them found the Savior, and shouts of victory went up. We have received thirty-six into the Methodist Church as a result of the meeting, and there are others to follow. Quite a number



FIRST METHODIST CHURCH, ADA, OKLAHOMA. Rev. L. B. Ellis, Pastor.

The above is a picture of the new church building now being erected by the congregation of First Church, Ada, Oklahoma. This is the third building erected on this site. The first was a frame building erected when Ada was a struggling village. This was moved to North Ada and became our Asbury Church, Ada. In 1906 a brick building was erected, during the pastorate of Rev. T. L. Rippey, at a cost of \$18,000. On November 9, 1914, this building burned on the Sunday before the East Oklahoma Conference was to convene therein. Our Baptist brethren kindly loaned us the use of their building. Rev. L. B. Ellis was appointed pastor at this conference, and began at once planning for the erection of a new edifice. The above building is the result.

This is the largest of the buildings yet erected; has sixteen classrooms, mothers' room, ladies' parlor, dining room, kitchen, pastor's study, balcony on two sides of main room, primary department separated from main room by rolling partitions, Sunday School rooms divided by rolling partitions which roll back when needed for seating purposes. Has three lavatories. Four stairways to upper story and balcony. Pipe organ space twenty-three feet wide, twenty-four feet high and twelve feet deep and a large choir loft. Seated with quarter-sawn oak pews, fumed; balcony seated with opera chairs. Steam heat, wiring in conduits and indirect lighting system; a modern, complete, elegant church, costing \$25,000 when completed, which will be about July 1 next. Beautifully decorated in the interior. Dome has sixteen art glass windows and art glass dome ceiling. Art glass windows throughout with figures, medallions and emblems, donated by individuals, societies and classes. Figures of John and Charles Wesley appear among many other life-size figures.

Seating capacity 800. One of the most convenient churches in the conference, and none more beautiful and artistic. Building Committee: R. E. Haynes, J. W. Hays, S. M. Shaw, W. T. Robinson, Will Rollow, L. B. Ellis.

went to the other Churches. There were fifty to sixty conversions, and many renewed their allegiance to Christ. In this great work we were ably assisted by Rev. R. A. Waltrip, pastor of our South Austin Church. The evangelistic note rang out clear and distinct at every gathering. His preaching was of a deep spiritual nature, lifting his congregation heavenward with a message of love, and yet burning the truth home to every heart in a way that moved them toward the right. That he knows how to diagnose a case and then administer proper medicine is evidenced by the signal effect of the Gospel he preached at this place. At the closing service we set the time for holding our meeting next year, and unanimously invited Brother Waltrip to come back and hold it. We pray God's blessings upon him and that still greater success may attend his efforts.—I. E. Wood, pastor.

NOTES AND PERSONALS EAST OKLAHOMA CONFERENCE.

(Luther Roberts, Correspondent.)

Our church at Wewoka, Rev. A. P. Johnson, pastor, is being repapered, painted, and otherwise improved. Brother Johnson is in splendid favor with his people, and is doing a good work.
Rev. A. G. White, of the Mannsville charge, is one of the most devoted and industrious pastors in the conference. He reports that "everything is up and going," and that is usually the case when he's around. He is making great plans for his summer meetings and is expecting a great ingathering.
The people of the Allen charge speak in high terms of Rev. M. C. Hays, the preacher in charge, as a strong preacher. He is toning up that charge and in every way meeting with success in his work.
Rev. G. L. Crow is enjoying a successful year at Caddo. The Sunday School has made a healthy growth, and all the departments of the Church are in a prosperous condition.
Rev. Jas. W. Rogers, of the Vinita District, is the youngest presiding elder in the conference, but he has a firm grip on the work of his district, and his preachers report that he is measuring up well in every particular. His district covers probably the finest agricultural section of the State. The country is developing rapidly and the Church is keeping pace with the material development. A number of new Churches are being entered.
Rev. Cornelius Pugsley reports that First Church, Muskogee, is in better condition than for some years. This is one of the oldest and largest Churches in our conference.
First Church, Shawnee, is going steadily and harmoniously forward under the leadership of Rev. S. H. Babcock. He is in the highest favor



REV. L. B. ELLIS
Pastor Ada, Oklahoma.

During the ministry of Brother Ellis the beautiful new Church at Ada, a picture of which we print in this issue, has been erected and is nearing completion. Brother Ellis, though he has devoted a great deal of attention to this enterprise, has not neglected other Church work. He has placed the Advocate in the home of every official and has added a number of other subscribers and expects to have a large list by conference. This is but one phase of his enterprise and energy.

with his people, and some of them who know what preaching is say that he is preaching some very fine sermons. There is a plan on foot to remodel and enlarge their church building.

Rev. D. A. Gregg, of Wanette and Mount Zion charge, has the sympathy of his brethren in the loss of his wife, who died on Sunday, June 6, after a lingering illness. Her death was triumphant. The funeral was held on Tuesday, June 8, Revs. N. L. Linebaugh, D. D. S. H. Babcock and A. C. Pickens taking in the service.

Bishop W. B. Murrah will preach for our St. Luke's congregation, Oklahoma City, next Sunday, while en route to the Methodist Assembly at Sulphur.

The Business Men's Class of the Holdenville Sunday School is a most interesting and useful organization. On Tuesday of this week they picnicked at Breeding Park, having their wives as guests. They have issued a challenge to the Business Men's Class of the Wewoka School to play baseball and the game will be played next week.

AFFAIRS IN WEST OKLAHOMA.

Rev. E. R. Welch.

At this writing the Sulphur Assembly is about to convene and the prospect is promising.
We expect a great crowd. The program is inviting, the weather bids fair. Among other interesting things in connection will be the Ardmore District headquarters. Rev. Salter, the enterprising presiding elder, shipped the large evangelistic tent to the grounds and we will all camp together.
Rev. W. U. Witt indicates in last week's issue that he has "reached the land of corn and wine" and "butter and honey does he eat." He is at last in position to sympathize with the old maid who rose after a Church marriage and started the song.
"This is the way I long have sought, And mourned because I found it not."

In his jubilation he advises all bachelors to get married. Amen! The writer has been preaching that wholesome doctrine for a goodly number of years. Brother Witt is to be congratulated most highly. May the choicest blessings of God attend this young couple and multiply their effectiveness.

But Brother Witt "dropped his molasses jug," as Uncle Remus says, when he went to boasting about that great Sunday School. Altus Sunday School and Church is worthy of all he has said, and far more. But we just rise to suggest that he consult the records of attendance on or about the time the school beat Mangum in the contest 9700 points. The writer was there when it happened.

Geo. W. Lewis is full of good works as usual, and, as usual, is delivering the goods. He is at Hollis Station since last conference. He preaches to large and attentive congregations, and members are steadily joining. The Sunday School has increased in attendance during the year from ninety to 246. Salary has been increased to \$1000. Sidewalks have been put down and the parsonage added to. Brother Lewis preaches at three country schoolhouses and has organized Sunday Schools at each of them and will hold meetings. Lewis just must be holding meetings. He is a natural revivalist and there is no greater compliment.

J. L. Hendry is in great favor at Granite Station. He is a good and growing preacher, faithful to the letter to every obligation and will always be heard from. The attendance on the Sunday School is about equal to the Church enrollment. The Church has lost some of its best members by removal to other localities. The writer has recently received one of his best families, Judge Williams and his



METHODIST EPISCOPAL CHURCH, SOUTH, WEATHERFORD, OKLA.

This beautiful little city is in the Oklahoma City District. It is very important from the fact that the Southwestern State Normal is located here, and a large constituency of Southern Methodist young people attend school here each year. There are more than 700 students, most of them teachers, here now for the summer term. Our Church is not strong numerically or financially, but the necessity of ministering to our own young people justifies every effort and outlay in maintaining the same. We have a beautiful, modern brick church. All the organizations of the Church,

such as Epworth League, Sunday School, W. M. Society, Mission Study Circle, and so on, are maintained about as well as we can do it in a school town. The citizenship here is excellent, cultured, refined, law-abiding; and the town is "beautiful for situation." Do not know one cleaner or more beautiful. Our people are loyal to their Church. All the officials take the conference organ, except one. He takes the Nashville. But we are making efforts to enlarge the list. We have promised to do so throughout the district. W. J. MOORE, Pastor.



REV. W. J. MOORE
Pastor Weatherford, Oklahoma.

family, but Hendry goes right on and finds some more. Rev. J. G. Blackwood is on the job at Davis. The stewards brought the salary in full to date and plans are perfected for a meeting August 1. A large tent is secured. The writer is to assist. Rev. John Bridges, son-in-law to Brother Blackwood, will lead the singing.

Information from Mangum is to the effect that Dr. Morgan is being held in high favor. His meeting continued three weeks, himself doing the preaching, and resulted in twenty-one conversions and twenty-six additions. Some changes have been made in the efficiency of the Sunday School and a great men's class has reached as high as 113 in attendance.

B. C. Berry, on the Elmore charge, is earnest and evangelistic. His circuit covers the whole western part of Garvin County and many points need taking in, but it is impossible for him to reach them all. A great meeting is planned for Oak Grove in August. This point and two others will come together in the revival, and it is expected that the union will be permanent, resulting in a new church. Rev. J. D. Edwards will do the preaching and Rev. J. D. Salter will assist.

Rev. F. L. Giles is serving his third year on Leon Circuit, and is deservedly popular. Giles is one of our truest and best young preachers. He is now closing up his third year's course, the second having already been made this year, all this with weak eyes. He, too, occupies a large territory and is abundant in the labors.

Rev. W. J. Moore is entertaining his Sunday evening audiences with illustrated lectures of Bible themes. He preaches to fine congregations. Weatherford is the seat of the Southwestern State Normal and a large number of teachers are there this summer. This affords a great opportunity for some very fine work and Bro. Moore is the man to do it. As all know he is a great Sunday School specialist and is on the program at Lake Junaluska this summer.

Two years ago from the Empire of Texas came to us one Rev. C. A. German, who is now stationed at Sentinel. He had not stepped off the train before the folks knew that he was there for business. He literally hit the ground running, and is still at it. His conference collections are 110 per cent raised already. Salary in good shape. Has had this year 120 conversions and eighty-seven accessions. He has just closed a good meeting, at which he did the preaching. There were twenty-one conversions and eighteen accessions. He is happy and optimistic. German is well equipped, genial and sociable, a strong preacher, good organizer, and this writer happens to know that some of the presiding elders are studying him with eager eyes.

At Lawton there is one Rev. J. W. Sims, well known and loved for character and effectiveness. He occupies a strategic position and is making good. He preaches to growing congregations and has received more than thirty members this year. The Sunday School is well organized, the Leagues are growing in interest and attendance. The women have organized a Junior and Young People's Missionary Society. One hundred and seventy-five dollars have been expended in interior furnishings for the parsonage and everything is in good healthy condition. C. M. Buttrell, at Snyder, is doing a

Brother Moore is one of the energetic pastors of Oklahoma, ready for every good word and work. He has his stewards practically on the 100 per cent roll. The one now not on will, we are sure, soon find he cannot do without his conference organ.

most acceptable work. His wife is sweet-spirited and capable. Any charge is fortunate to have this devoted couple.

Percy L. Gassaway, at Mountain Park, is, as one recently said, "a hustler." He recently entertained a circuit rally and had an all-day meeting in the park and all the collections were raised and a good stiff margin besides. Rev. Sims was with him. Young Gassaway comes from good Methodist stock. He is the son of Rev. B. F. Gassaway, of Anadarko, our missionary to the Indians. He could not afford to be other than spiritual and successful with such parents.

From all reports and the writer's personal observation, Rev. W. H. Roper is making one of our best presiding elders. He is on the go all the time and is painstaking, resourceful, accurate, spiritual and a strong preacher; also a fairly good looking man. This combination is bound to succeed.

ARDMORE DISTRICT.

In your report of District Conference there was one very important fact that you did not get—the licensing of six preachers, all very fine men, two of whom expect to exercise their gifts and graces in the local ranks; and four to enter, when equipped, the traveling connection.

These were Walter Harvey Gilliam, William Oscar Perdue, Frederick Hutchins, John Bunyan Turner, Gilmore Matthews Brock, William Benjamin Hudgins. This is a heroic band of men and we pray for their success! The twenty-sixth session of the Ardmore District Conference was one of the best in its history. Bro. Salter, as Chairman, was awake to every interest of the Church. It was a great delight to all the preachers and delegates to have the editor of the Conference Organ with us, and to hear such a good sermon from him. And my dear Doctor, in the whirl of your busy life when you can come to us you will find our hearts, our homes

Southwestern University's .: Building and Endowment Campaign .:

Southwestern's Honor Roll

In presenting to the Methodists of Texas the graduating class of 1915, we feel that we have turned out a class that is not only the largest that ever went out from this institution but we feel that we have given to Texas some of the brightest minds that ever came to Southwestern. We predict for them the very topmost rung of the ladder of fame and it makes no difference what field of endeavor they may choose that calling will be the better for having been selected by one of the class of 1915.

We are proud of them and know that wherever they may go their hearts will always beat a little faster when they think of old Southwestern and that as they find success in their particular professions endeavor they may choose that calling will be the better for having been selected by one of the class of 1915.

WHO THEY ARE

Mr. Madison Derrel Cody	A. M.	Georgetown, Texas
Mr. Clifford M. Montgomery	A. M.	San Marcos, Texas
Mr. George Davis Pickens	A. M.	Fort Worth, Texas
Miss Pearl Leigh Buchanan	A. B. Magna Cum Laude	Pryor, Okla.
Miss Mildred Smith	A. B. Magna Cum Laude	Sagerton, Texas
Miss Leola Wheeless	A. B. Magna Cum Laude	Weir, Texas
Miss Wynifred Elizabeth Armstrong	A. B. Cum Laude	Georgetown, Texas
Miss Josephine Cannon	A. B. Cum Laude	Celeste, Texas
Miss Eldora Meachum	A. B. Cum Laude	Rogers, Texas
Mr. Otto W. Moerner	A. B. Cum Laude	Castell, Texas
Mr. Thomas Jennings Pace	A. B. Cum Laude	Iowa Park, Texas
Mr. Wilbur Wesley Rogers	A. B. Cum Laude	Crandall, Texas
Miss Lois Weir Smith	A. B. Cum Laude	Chireno, Texas
Mr. Elmo Alexander	A. B.	Meridian, Texas
Mr. Justin Van Gordon Anderson	A. B.	Anson, Texas
Mr. A. H. Anglin	A. B.	Sterling City, Texas
Mr. William Harrison Baker	A. B.	Greenville, Texas
Mr. Garland Barcus	A. B.	Bonham, Texas
Mr. Kenneth E. Barnhart	A. B.	Yonkers, Texas
Miss Alma Ina Barrett	A. B.	Temple, Texas
Miss Lela Ernestine Gladys Bayer	A. B.	Georgetown, Texas
Mr. Warren Telemichus Binion, Jr	A. B.	Cumby, Texas
Mr. Chester C. Bobo	A. B.	Georgetown, Texas
Miss Rowena Edna Bull	A. B.	Brownsville, Texas
Mr. W. Clarence Cameron	A. B.	Claude, Texas
Miss Nona Alexander Carr	A. B.	Rusk, Texas
Miss Willie Maud Cason	A. B.	Nacogdoches, Texas
Miss Hallie Louise Crutchfield	A. B.	Georgetown, Texas
Miss Vivian Daniel	A. B.	Victoria, Texas
Mr. John Wilson David	A. B.	Corsicana, Texas
Mr. Victor Dimick Dow	A. B.	Oran, Texas
Mr. Joe Rice Ferguson	A. B.	Leesville, La.
Mr. Samuel Walsh Franklin	A. B.	Cordell, Okla.
Miss Ola Jewel Gilleland	A. B.	Georgetown, Texas
Mr. Burdette Stone Graham	A. B.	Alice, Texas
Miss Gladys Gregory	A. B.	San Marcos, Texas
Mr. Marshall Bryant Hall	A. B.	Georgetown, Texas
Mr. William E. Hamilton	A. B.	Electra, Texas
Mr. Titus Holiday Harris	A. B.	Georgetown, Texas
Mr. John L. Hendry	A. B.	Huchow, China
Miss Ruby Henrichsen	A. B.	Houston, Texas
Mr. John Randolph Hutchins	A. B.	Grandview, Texas
Mr. S. Jerome Irwin	A. B.	Floresville, Texas
Mr. Thomas M. James	A. B.	Milford, Texas
Miss Mary Peery John	A. B.	Bridgeport, Texas
Mr. S. B. Johnston, Jr	A. B.	Uvalde, Texas
Miss Jessie May Jones	A. B.	Marfa, Texas
Mr. Louis J. Koonsen	A. B.	Bartlett, Texas
Miss Leona Leonard	A. B.	Clarendon, Texas
Miss Katherine Antoinette Laws	A. B.	Beeville, Texas
Mr. Carl D. Lewis	A. B.	Haskell, Texas
Miss Marie Alice McComb	A. B.	Conroe, Texas
Miss Julia D. McFadden	A. B.	Moore, Texas
Mr. Carroll Rector Malone	A. B.	Mission, Texas
Mr. Clifton Guthrage Masterson	A. B.	Georgetown, Texas
Mr. Omer Ogdon Mickle	A. B.	Memphis, Texas
Miss Anna Morgan	A. B.	Georgetown, Texas
Miss Maude Moss	A. B.	Oxford, Texas
Miss Julia Elizabeth Mouzon	B. of Mus	Dallas, Texas
Mr. John Caperton Pace	A. B.	Iowa Park, Texas
Mr. Ancil Earle Paschall	A. B.	Mesquite, Texas
Miss Margaret Root	A. B.	Georgetown, Texas
Miss Frances Dora Ryan	A. B.	Georgetown, Texas
Miss Ray Hunter Sessions	A. B.	Rockdale, Texas
Mr. Herbert Bascom Simpson	A. B.	Yoakum, Texas
Miss Deannella Smith	A. B.	Humble, Texas
Mr. Louis Uhland Spellman	A. B.	Nopal, Texas
Mr. John Webster Spruce	A. B.	Sabinal, Texas
Miss Ottie Thomas	A. B.	Brenham, Texas
Mr. Walter William Ward	A. B.	Hillsboro, Texas
Miss Leo Walker	A. B.	Killeen, Texas
Miss Vivian Weeks	A. B.	Yoakum, Texas
Mr. Robert H. Williams	A. B.	McDade, Texas
Mr. R. Bliss Woods	A. B.	Abilene, Texas
Miss Pearl Leigh Buchanan	Graduate in Expression	Pryor, Okla.
Miss Yulan Ussery	Certif. of Proficiency in Voice	Valley View, Texas
Miss Agnes Weeks	Certif. of Proficiency in Piano	Yoakum, Texas

and our pulpits open to you. God bless you in your great work! Will say by way of parenthesis that we have received six members in the Marietta Church since the District Conference. We expect to do some work for the Advocate this week. Louis H. Fullenig was recommended for re-admission into the traveling connection, and Hezekiah P. Robertson, Jackson M. Kemp and Thos J. Durham were recommended for admission on trial. R. A. CROSBY, Secretary.

If love can die it was a bogus thing that deserved to die. The genuine affection is immortal.

Some fellows, when referring to their ancestry, are quite correct in making mention of their great descent.

THE LOCAL PREACHERS OF THE DUBLIN DISTRICT.

A paper read by S. J. Vaughan at the Institute for Local Preachers, held at Harbin, February 25-28. Published by request.

Dear Brethren: In this, the first institute of the kind of which I have any knowledge in our Church, I have thought it well to say a few things in regard to the origin and work of the local preachers.

1. The local ministry had its origin among Methodists in the following manner: In his absence from London Mr. Wesley appointed a young layman, Thomas Maxfield, to hold prayer meetings, to exhort and give spiritual advice, as they might need it, to the people who met at the Foundry. Being fervent in spirit and mighty in Scriptures, he greatly profited the people. They crowded to hear him and by the increase of their number as well as by their earnest and deep attention, they led him to go further than he had at first designed. He began to preach, and the Lord so blessed the Word that many were brought to repentance and a consciousness of pardon. The High Church notions of Mr. Wesley caused him to fear the outcome of such a course. He hastened to London to stop Maxfield. His mother, learning of his trouble, said: "You know, John, what my sentiments have been, but take care what you do with respect to that young man, for he is as surely called to preach the gospel as you are. Wesley decided to hear him, and then remarked: "It is the Lord, let him do what seemeth him good." So the great Mrs. Wesley had an important part in starting local (lay) preaching in the Methodist Church. Others volunteered to assist Mr. Wesley wherever they might be needed and the work grew until the local preacher became a strong and able factor in the work of early Methodism. "I durst not hinder them or refuse their assistance," said Wesley. Sometimes they would read to the congregation one of Wesley's sermons. Thus lay preaching was a part of Methodism.

2. To be a Methodist preacher a man must be converted and called of God. The thought of an unconverted man preaching the gospel was shocking to them, and hence a sense of the call was imperative. Two lines from one of Wesley's hymns was their battle cry:

"Sent by my Lord, on you I call: The invitation is to all."

His message had the ring of divine authority:

"My message from God receive: You all may turn to Christ and live."

3. The "Itinerant Plan" was adopted by Mr. Wesley because of the danger of stagnation in a settled pastorate. He says: "Were I myself to preach one whole year in one place, I should preach both myself and most of my congregation to sleep. Nor can I believe it was ever the will of our Lord that any congregation should have one teacher only." Thus the itinerant plan seemed to be ground of the great success of the early Methodists. To supply services when the itinerant could not be present and to reach all the people, was the origin of the local preacher. "Because he could not endure the strain of the itinerant ministry, his health would not permit him to travel, or he could not find support for his family in the scanty allowance, or he preferred to live at home and earn his own living." The only man "set apart" and therefore expected to "live of the gospel" in England was the "traveling preacher." The local preacher did not surrender his time to the appointing power and was expected to give his time without "fee or reward."

4. In the year 1771 we have mention for the first time of "local preachers' meetings." In 1796 it was enacted that the superintendent (pastor) should meet the local preachers once a quarter and whoever should be approved by Quarterly Meeting should be admitted to preach. This quarterly meeting corresponds to our Quarterly Conference. In 1796 the Conference passed a regulation "forbidding that any should be permitted to preach who failed to meet in class." Under these rules the organization of the local preachers grew to an absolutely vital part of Methodist Church life.

The two essential institutions are "The Circuit Plan" and the "Local Preachers' Meetings." The "Circuit Plan" is a document issued quarterly containing the names of the chapels in the circuit, or preaching places, a list of all traveling and local preachers and the appointment of each preacher for week-night and Sunday services for three months. These appointments are made by the superintendent minister. It is required that every preacher fill the appointment given him. The appointments were

often changed, that the preachers should not become tiresome to the people. It is a duty at the local preachers' meeting to call every name and ask the question: "Is there anything against him?" The plan meant, in a brotherly way, to watch over each other. They formed a society to furnish books to local preachers at the lowest possible cost and to exchange books among themselves. They also have a "Local Preachers' Aid Society," to give relief to aged and poor local preachers. I have frequently suggested a local preachers' brotherhood in this conference, to pay an assessment when a brother dies.

It is a matter of great interest to note the splendid ability of some of the local preachers in the Wesleyan Church and their growing usefulness.

5. The origin of the local preacher in America was similar. He was needed lest the work be neglected. If you local preachers will organize and lay out plans with the pastors you can carry the gospel to every community in this country.

6. Before a man can be licensed to preach in our Church, he must answer the following questions: "Do you know God as a pardoning God? Have you the love of God abiding in you? Do you desire nothing but God? Are they holy in all manner of conversation?" These are the requirements of all seeking to enter our ministry. We make no difference in these requirements. In other words, all our preachers start alike.

The local preacher is privileged to live where he desires and to render such service as his circumstances will justify, and is to work in harmony with the pastor and all the machinery of the Church, but has no right to have license and not preach. In the Central Texas Conference there are 307 local preachers and 217 pastors. In the Dublin District we have twenty-nine local preachers and nineteen pastors. Now what I want to do is to hunt out every neglected community, where there is a school house and preach the gospel to every creature who will let us in the bounds of our district. This is missionary work and we can easily do it. Will we? If every local preacher will take it on himself to cultivate one new place it will be a large move in the right direction. It is all right to preach to the strong, well organized Church, and you ought, but you will likely find more results from your labors in cultivating new territory. Hold a revival meeting in the summer and receive members into the Church. Be careful about organizing too many small Churches.

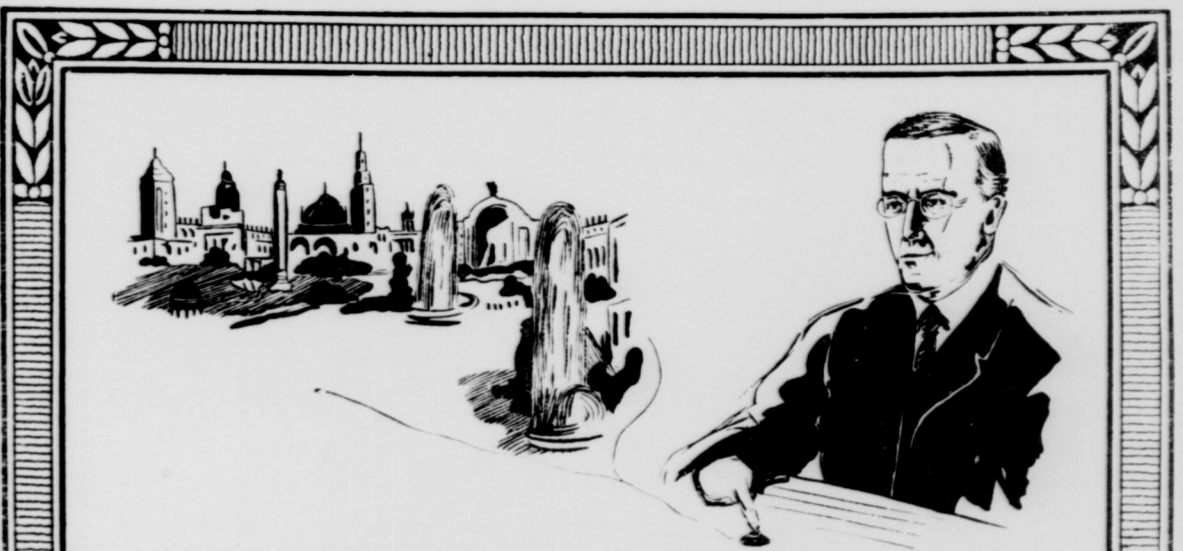
7. Proclaim the great fundamental truths of Christianity and you will develop strong Christian character. A revival will be no better than the type of preaching that produces it.

8. Preach the distinctive doctrines of Methodism and you will develop a sturdy type of Methodists rooted and grounded in faith once delivered to the saints. Our Church is filled up with a class of people who do not know the doctrines of our Church because they have not been taught them, hence do not love what they know nothing about. The pioneers of Methodism laid the foundation of a sturdy membership by declaring those truths for which we stand. To do this intelligently will require much study. In many places our people are told from Sunday to Sunday that they do not belong to the Church, that they have never been baptized because they were not immersed, that they have no right to the Lord's Supper because they were not immersed, that a converted person cannot fall from grace, that they will be lost unless they are immersed. Our children listen to such over and over and are never told better. We get so broad sometimes that we are entirely too thin.

9. My brethren, you will always be glad when you have grown old if you can look back over your life and know you have been true to your great Church. I believe I have been a loyal son in the gospel and am so glad of it. Every local preacher ought to be a wise and valuable counselor of his pastor and a leading factor in the Church where he lives. This will require prudence and much prayer and a wise handling of frequent questions that will arise in the community. I spent five or six years as a local preacher and so speak out of some experience. May the Lord guide you in all your work. Dublin, Texas.

THIS WILL INTEREST MANY.

F. W. Farkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 718 Carney Building, Boston, Mass., he will direct them to a remedy that cured him after years of search for relief. Hundreds have tested it with success. He has nothing to sell or give, only tells you how he was cured.



WHEN PRESIDENT WILSON pressed the button to open the Panama-Pacific Exposition, the electric impulse that was flashed across the Continent started a great Busch-Sulzer-Diesel Engine in the Palace of Machinery. Texaco Ursa Oil is the only lubricant that has ever been used on this splendid machine.

Knowing that this engine would attract great attention, the builders took particular pains to secure the best possible accessories for the production of maximum efficiency. Their choice of

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was made after numerous tests.

Though the Diesel Engine is a new prime mover, it has received so much attention and study from the Lubricating Engineers of the Texas Company that we are able to lubricate it efficiently and economically, and we hold the leadership in this particular class of lubrication.

This is a fair example of Texaco Service, the service which means that we can give you an oil exactly suited to any condition of speed, heat, or pressure, for steam engines, gas engines, turbines, ice machines—anywhere a piston moves or a wheel revolves.

We invite you to get in communication with our nearest office and let one of our representatives show you the Red-Star-Green-T products of quality.

The Texas Company General Offices, Houston, Texas



SHOULD THE GRADED LESSONS BE USED IN THE AVERAGE SUNDAY SCHOOL?

(Read by J. M. Rogers, Sunday School Institute, Osceola, Texas, May 14, 1915.)

The time has come when the average Sunday School throughout the Church must seriously consider the introduction of the graded courses. The graded courses in their present form are not perfect; on the contrary, we expect to see decided improvements made in them from time to time. It is impossible for any one who has never been called upon to deal with children in groups, whose ages run from nine to twelve, to realize the rapidity of mental growth and assimilation in those years. If they are taught as they should be their spiritual development will keep pace with their mental growth. What is the business of the Church? The making of Christian men and women. We will organize the Sunday School in the M. E. Church, South, to the establishment and maintenance of this graded system with the Chair of Pedagogy in the Southern Methodist University, sending out young men and women and teachers in the communities and towns of Texas, which will make this department a regular training in efficient teachers, scholars, young ministers and Sunday School workers for the entire Church.

It is not so much quantity but quality of work that is so much needed. They proceed on the assumption that the primary aim of religious instructions is the development of the religious life of the pupil, and that in order to accomplish this the lesson material must be adapted to the capacity and needs of the pupil in the various stages of his or her development. For little children they provide simple stories, which are meant to reveal God's love and care and to develop the spirit of gratitude, trust and loving obedience. To youth they bring stories of the great religious heroes of the Old and New Testament. For young men and women they provide studies in Christian doctrines and studies of Biblical material that throws light on the practical duties of every day life. And the series of courses, as a whole, is constructed with a view of giving to each student a comprehensive knowledge of the entire Bible. The Sunday Schools have made progress wherever the graded courses have been used.

The M. E. Church, South, has been organized to propagate the Gospel of full salvation. The great need of the average Sunday School is Holy Ghost "fire baptized" men and women who know the Bible and can teach with authority, because Christ was pleased to be known as "teacher or master." Little of the preaching would be effective if people were not taught. Take away the Church and the Sunday School and what would become

of humanity? The people who are benefited most are those who work loyally for the advancement of this generation in the Sunday School cause. What is noble in us? It is Christian men and women doing the work of the Master in the vineyard of the Lord.

Progress in the graded courses of the Sunday School has come to stay and custom will have to give way, for the children must be taught the Bible in a more systematic way.

"You are writing a gospel, A chapter each day, By deeds that you do, By words that you say, Men read what you write, Whether faithless or true, Say what is the gospel According to you?"

A BLESSING FROM HEAVEN

In this money-mad day so many remedies are being offered the public, that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment at once, an old reliable remedy which originated in 1820. For the purposes mentioned it has no equal. To test its value before you buy, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid. 25c at drug-stores.



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THE UNDERLYING PURPOSE OF THE SABBATH.

(Continued from page one)

cannot help themselves. It is, indeed, the palladium of our liberties.

The greatest peril confronting the American people just now is the disposition to convert the Sabbath from a "holy" day into a "holiday." If our fellow-laborers in the Nation are determined to break down the Christian Sabbath and the needed legal enactments for its protection, if they are determined to convert the day into one of amusements, then let them lay well to heart the words of a distinguished member of the English Parliament: "Let Sunday once come to be used by the Nation generally for amusements, and the collar of work will be fastened as tightly around the necks of the working men on Sunday as on any other day."

BISHOP E. E. HOSS.

In a personal letter written from Muskogee, under date June 21, Bishop Hoss says, "I expect to leave here to-day week for San Francisco and to sail on July 6 for Australia." Bishop Hoss is our fraternal messenger to Australia and leaves, as above noted, to discharge this important commission of the Church. That the Australian brethren will be charmed with both the personality and message of our distinguished messenger we have no doubt. Bishop Hoss was assigned by the Bishops at their late meeting to oversee our China, Japan and Korean Missions. The China Mission Conference will meet in Soochow, China, September 22. The other conferences follow at fairly close intervals. We pray for journeying members for our Bishop, and a safe return to his home and the home-Church. Bishop Hoss, the benedictions of thousands of loving friends will follow you.

EPWORTH-BY-THE-SEA AUGUST 3-15, 1915.

We congratulate President T. F. Sessions and Dean Glynn Flinn upon their splendid program for the Epworth Encampment under dates above given. Epworth-by-the-Sea has become a fixture in the life of Texas Methodism. It provides for needed recreation under the most wholesome conditions. It is a fine substitute for the unrestrained license of so many places of modern amusement.

Moreover, the daily classwork and lectures by our best talent are a tonic for our faded intellectual and spiritual natures. The Institute work this year will pertain to League methods and missions, and Sunday School methods and evangelism. Miss Kilpatrick and other Sunday School leaders will be in charge.

Reduced railway rates, one and a third fare for the round trip, will bring the trip within the reach of our people of very moderate means. The Epworth Inn and tents will give ample accommodations, at a reasonable cost, to all who may take the annual outing.

Provision is being made that the special delegations from the various churches may camp together.

We wish for the Encampment that this season may be its best. "On to Epworth!" should be the slogan of hundreds of our League Chapters.

The South's New School of Theological Liberalism

By The EDITOR. (Article Number Seven)

The sixth of the "Memphis Resolutions," adopted by the duly appointed representatives of certain Annual Conferences in their meeting at Memphis, 1872, provides "that the carrying out of this whole scheme is hereby committed to the following persons, viz:" (here the names are given). These persons, among other things, were to "take immediate steps for securing a suitable charter and incorporation" for the proposed Central University of the Methodist Episcopal Church, South.

The petition for the charter was filed by these applicants as individuals and not as representatives, but the charter accepted by them described them as "representatives" of their respective Annual Conferences. The Board's attorneys in the recent Vanderbilt suit declare that both the petition for a charter and the decree of the court, which is the charter, was written by Judge Edward H. East, one of the participants in the Memphis convention, and one of those appointed by the convention for the carrying out of the proposed scheme.

If the Board's solicitors are right in their statement, the question at once arises why Judge East should have allowed the petitioners to file their application for a charter as individuals and not as representatives of their respective Annual Conferences, while the decree of the court (both petition and decree being written by him) describes them as "representatives" of their conferences? The reason assigned by the attorneys of the Board as to the character of the petition is probably correct. They say the reason why the Judge allowed the petitioners to petition for the charter as individuals and not as representatives of their conferences was his "view that persons could be incorporated only in their individual or personal capacities, and not through representatives, and that representative incorporation was not only not possible, but, if attempted in the basal petition, would invalidate the whole proceedings." In the light of the decision of the Supreme Court in the Vanderbilt case, declaring that the Tennessee Act under which incorporation was had contemplated the incorporation of natural persons only, it is perfectly easy to believe that the Board's attorneys are correct in their surmise. For, it will be remembered, Judge East himself was a lawyer of no mean ability. Whether the position is correct or not, he very probably took the view of the matter entertained by Judge Turner, who rendered the opinion of the court.

The reason assigned by the Board's attorneys for the description of the petitioners as "representatives" of their respective conferences in the decree of the court, which is the charter, however, is a very different matter. Why did Judge East in his decree describe the petitioners for a charter for the Central University of the Methodist Episcopal Church, South, as the "representatives" of their respective conferences? Why did Judge East, himself a representative of the Tennessee Conference in the Memphis Convention, and thoroughly acquainted with the objects and purposes of the convention, why did he describe these petitioners as "representatives"? This is about the only thing in the whole Vanderbilt controversy, concerning which the Board's attorneys plead ignorance. They say, "Just why, after filing his petition in proper form, we should have injected the word 'representatives' in the preamble of the decree cannot now be known." They do not "know," but they are willing to risk a guess: "It may have been at the request of some one of the petitioners, who urged that this would emphasize the friendly and helpful relation toward the Church that the University was designed to have!"

This guess of the Board's learned attorneys hardly rises to the dignity of puerility. It assails both the intelligence and integrity of Judge East.

The simple truth is that this description of the incorporators of the University is consonant with every act of their lives in their relation to the scheme of founding a great university for the Methodist Episcopal Church, South. They were appointed by the Memphis Convention because the convention believed that they would properly construe the acts of the convention and would be true to the purposes of the convention. The convention itself, as the Board's solicitors correctly say, did not undertake to work out the details required by the Memphis Resolutions. This the convention left to the "persons" whom the solemn decree of the court describes as "representatives." For example, the Eighth Resolution reads as follows: "That provisions be made in the charter for giving a fair representation in the management of the University to any Annual Conference hereafter co-operating with us." How did these "representatives" construe this resolution? Did they construe it as setting forth some vague, hazy relation between the University and the conferences, as the Board's attorneys would have us believe? Not at all. After the charter was granted, an executive committee, composed of Judge E. H. East, Dr. D. C. Kelley, Dr. A. L. P. Green, Jordan Stokes, Chancellor R. J. Morgan, Dr. R. A. Young and D. T. Reynolds (Bishop McTyeire acting with them), was appointed to construe the Eighth Resolution and determine just what relation it prescribed between the University and the conferences. The result was the much-discussed by-law No. 2. The Board's attorneys have learned very thoroughly the first clause of this by-law, but seem not to have learned the significance of the words which undertake to prescribe the manner by which the Board is to have perpetuity. These words I give in black type. The resolution is as follows: "Since the charter leaves the perpetuity of the Board in its own power we request the several Annual Conferences co-operating to nominate at least four representatives from each. So soon as this shall be done the present Board will reorganize in such manner as to secure the election of Trustees so nominated, and that thereafter, when vacancies shall occur, they shall be filled by nominations by the several Annual Conferences and confirmed by the Board." Is there anything indefinite or hazy about this? And is not this action exactly such as we should have expected of these "representatives"?

Is not Judge East's description of these incorporators as "representatives" perfectly consonant with their own declaration after the promised reorganization was effected? In a solemn resolution did they not use these very words: "Resolved, That the members previously in the Board under the charter, with those now elected, are hereby in due form recognized as the representatives of their several Annual Conferences which have resolved to co-operate in behalf of Central University?"

Every dollar that Mr. Vanderbilt gave the University was given to a corporation whose charter describes the incorporators as "representatives" of their respective Annual Conferences—was given after the incorporators themselves had solemnly resolved that they were such "representatives"—was given after the manner of perpetuating the Board was fixed in solemn resolution, viz., by-law No. 2.

The remarkable thing in all the Vanderbilt controversy is that the first public denial of the representative

character of these trustees synchronizes with the appearance of Mr. Carnegie and his "Foundation" in the educational history of the United States. Up to that time, and even after that time, for a while at least, the members of the Vanderbilt Board individually and in their corporate capacity proclaimed the representative character of the Board. This will appear from the following quotations from depositions taken in the case. Asked as to his attitude with respect "to the relations of the Church and the University" Judge Ratcliffe, who for more than twenty years has been a member of the Board and at that time was its President, said: "We held the property in trust for the Church, as Trustees." Mr. Charlie Trabue, another member of the Board, replying to a similar question, said: "I held the property in fee, charged with a trust, for the benefit of the Church. That is, for what purpose we held it is specified in the charter; I believe in the charter fully." In 1910 Bishop Hendrix, then President of the Board, said through the columns of the Advocate (Nashville): "The Board of Trust is unanimous in its opinion that the Vanderbilt University is the property of the Methodist Episcopal Church, South, the title being held for the Church through the Board, who are charged with administering it. No power can alienate it for the Church, save through a breach of trust on the part of the Board." In 1895 a resolution passed by the Board referred to Vanderbilt as "the one all-important University of the Methodist Episcopal Church, South." Chancellor Kirkland himself was in entire accord with his Church in 1894 when he said to the Board: "The essence of our charter is in the Resolutions of the Memphis Convention" (black type mine); and as late as 1905, in a positive denial of the rumors that "the Board of Trust had done or was doing something which would tend to loosening the ties that bound the University to the Methodist Church," he declared to the Tennessee Annual Conference: "It would be unfortunate if the ties that bind us were only based on a legal technicality. They are not technical, but are based on a great history. I take it that no parent would undertake to maintain and define the ties of relationship by mere legal technicalities, and he wanted to assure this conference of the University's loyalty to its mother Church" (black type mine).

Now, after the Board had changed its constituency, in the ways in which I indicated in my last editorial, and by various acts had disturbed the Church's confidence in its representative management of the University—after it had done this and the Church sought to reinvest itself with the "management" of the University, how did the Board resist this effort on the part of the Church? Did it plead mismanagement in the days of Bishop McTyeire and Chancellor Garland when the University was being "managed" by conference representatives? Did they plead that the great trust was not being properly carried out? Did they plead that the objects and purposes of the institution as defined in the Memphis Resolutions were not being fulfilled? Never once. How, then, did they resist? They pled a legal technicality that our founders seemed to have known from the beginning. They pled a legally defective petition for incorporation. The "great history" of which Chancellor Kirkland spoke vanished from before their eyes and the "legal technicality" of which he spoke loomed large. These men, some of whom had been admitted by "breach of trust," and some of whom under the solemn promise of relating the University closer to the whole Church, pled the legally defective petition and thereby wrested from us the control of the University.

That it may be seen that I am not mistaken in my strong statements, I quote both from the "brief" of the Board's solicitors and from the opin-

ion of Judge Turner who rendered the decree of the Supreme Court of Tennessee.

The solicitors for the Board, page 12, say: "Defendants (the majority of the Board) say that, under the laws then in force, it was not permissible to incorporate individuals in a representative capacity or to make the Memphis Resolutions a part of the organic law of the corporation, and that any language in the charter to this effect is surplusage" (black type mine). The Court answered: "The applicants for this charter had not been authorized to represent for that purpose any one other than themselves, unless, perchance it were the members of the Memphis Convention by whom they had been named. * * * The Tennessee Act in question clearly contemplates the incorporation of natural persons, and not corporations or voluntary associations. * * * The subsequent ratification of the action of this convention, and the Board of Trust, could not change the result. * * * Moreover, the petition for the charter was filed by the applicants as individuals, and not as representatives of any one, and the publication thereon was made accordingly. The fact that they are described in the decree or charter as representatives of certain Annual Conferences does not in this respect change the result. * * * The petition is the basis and the measure of the thing to be granted." Bishop McTyeire, when dying, prayed for grace to "give up" the University; it is our lot while yet living to pray for grace to give it up.

CORRECTION.

In a special dispatch from Corpus Christi to the Dallas News under date June 5, concerning the Federal Grand Jury's indictment of certain individuals, the following language was used:

Indictments have been returned against the following officers of Nueces County and Corpus Christi and the Judge of the Twenty-Eighth Judicial District:

W. B. Hopkins, Judge of the Twenty-Eighth Judicial District Court, without bond; Walter F. Timon, County Judge of Nueces County, \$10,000.

In our issue of June 10, commenting upon the above dispatch, we said: "The Judge of the 28th Judicial District was not allowed bond." We so construed the words in the dispatch "without bond" to mean. Our attention has been called to our misconstruction, and we gladly make the correction. We were in error. The Judge was not required to give bond, but was released on his own recognizance.

FIRST CHURCH, BEAUMONT

It was the editor's privilege to preach morning and evening last Sunday for Rev. W. J. Johnson at First Church, Beaumont. He had never seen the new church, and is free to confess that the pictures given of the building had not impressed him favorably. This impression was entirely dispelled last Sunday. The Beaumont building, as a working plant for a downtown Church, is easily one of the best in our entire Connection. If it is lacking in any needed facility for downtown work, we were not able to discover it. It stands open seven days in the week and its admirable rest-rooms for both men and women are freely used. Its gymnasium work has been surrendered to the Y. M. C. A. and Y. W. C. A. organizations in the city.

Brother Johnson is finishing a fine quadrennium and has demonstrated the tremendous part a downtown Church may play in the evangelization of an entire city. The membership of First Church is now nearing the 1500-mark. During his three and a half years Brother Johnson has received 724 members into the Church. Instead of allowing congestion and stagnation in his great Church he has directed in the purchase of two lots and the building of two additional churches in the city. First Church paid the salary of the pastor of these two new Churches for a year, and is now assisting the Conference Missionary

Board in paying the salary of our pastor at North End. The woman's work of First Church is indicated when we note that the Societies raised more than \$3000 last year. The average attendance in the Sunday School for the past several months has been 550. The Church supports a Bible woman in China and pays for the education of a girl in one of our mission schools. The Epworth League is educating a student in Candler College. The congregations which wait upon the ministry of the Word are among the very largest in any of our Texas Churches.

Dr. E. W. Solomon, for the first time in many months, took a day off and worshipped with us at both services. He is finishing his quadrennium on the district. The reports at his District Conference showed more than a thousand additions since conference to the Churches in his district. That these noble brethren have wrought well in their work as pastor and as presiding elder the record abundantly shows.

Beaumont is now a city of some thirty thousand. It is in the center of the greatest lumber and rice interests, perhaps, in the State. Its oil field still produces some oil—about 4000 barrels per month. That our Church has kept pace with the remarkable growth of the city is indeed gratifying.

DEATH OF BROTHER BLACKBURN.

Just as we go to press news comes of the death of Brother J. W. Blackburn, a superannuate preacher of the North Texas Conference, at his home in Paris. His long and useful service deserves an extended notice which will appear next week.



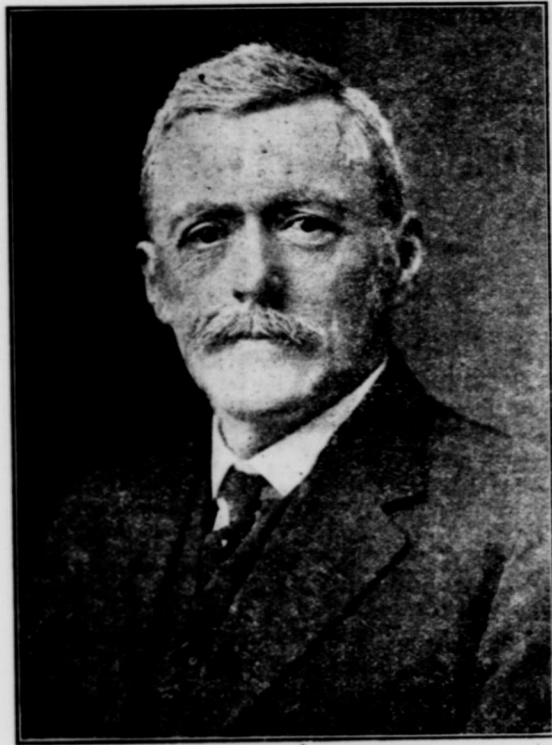
REV. NATHAN POWELL.

THE NEW TRAINING SCHOOL.

The Dallas News announced in a recent issue the program of Rev. Nathan Powell to establish a University Training School near Southern Methodist University. Brother Powell is a member of the Texas Annual Conference, and by appointment of the Bishop has been pursuing his studies in Chicago University for the last several years. His work for the degree of Doctor of Philosophy has been finished with the exception of the thesis required, and Brother Powell has been busily engaged upon this since his return from Chicago a few months ago.

In college training Brother Powell easily stands at the head of the list among his Texas brethren. Graduating with the degree of A. B. and having done two years work in the theological school of Vanderbilt University, Brother Powell went to Yale and after a year's work there received the degree of Bachelor of Divinity. From Yale he went to Germany and studied a year in the German Universities. When his degree of Doctor of Philosophy shall have been conferred by the University of Chicago, Nathan Powell will stand out easily as the best college trained man in our Texas ministry.

That he knows what a University course is and the training required to fit one to enter upon its study, we have no manner of doubt. And that



PROF. C. C. CODY, DEAN EMERITUS

The retirement of Prof. Cody from active work in Southwestern University deserves more than the passing mention given in our account of the forty-second Annual Commencement of Southwestern University.

Dr. Cody has served Southwestern University longer than any other one man connected with its history. For thirty-six years—more than a third of a century—he has literally poured his life into our great institution. It is not saying too much when we affirm that Southwestern University could not have meant all that it has meant to Methodism in our Southwest but for Dr. Cody. In the early days of Southwestern Dr. Cody taught as many as seventeen classes, mostly in the preparatory department. Through these subsequent years, as President Bishop said in his beautiful tribute to this retiring teacher, Dr. Cody has served anywhere and everywhere needed. Manager of the dormitories, president of the Annex, chairman of the faculty, secretary of the faculty, Dean of the college, Secretary of the Executive Committee, Treasurer of the University—in all these capacities Dr. Cody has showed an efficiency only equalled by his devotion. With it all this tireless worker has found time to write books, contribute to, and edit periodicals. And beyond all this, as President Bishop says, Dr. Cody has "watched over and guided young teachers, kept open house for all friends of the University and open heart for all students, whether in need of advice and encouragement, or rebuke and discipline, or merely of sympathy and direction in their youthful achievements and successes." We doubt if a parallel of such devotion can be found in the entire Southwest.

Dr. Cody, best of all, has not demanded of his institution that it turn a hair's breadth from its early ideals in order that he may have a "pension" for his old age. He has not required of it that it amend its charter

in order to be placed upon any "Foundation" other than that laid by the sainted Mood and his Methodist coadjutors nearly a half century ago. Dr. Cody's unselfishness is a stinging rebuke to those modern-day teachers who would make merchandise of a holy profession. His life is an unanswerable argument that the best endowment any college can have is in the fidelity and unselfishness of its instructors.

Moreover, Dr. Cody takes his place alongside Dr. Carlisle, Dr. Garland, Dr. Mood and others of the old type of teachers, who did not understand their obligations to their institutions discharged when they had taught a few hours in their classrooms. A very small part of student life is spent in the classroom. What transpires outside the classroom is as important in making character as what transpires in the classroom. The personality of the teacher is a greater instrument of education than mere instruction. There is vastly more to be done than to teach the student to decline *virtus*. The student needs to have thrown around him influences favorable to the leading of a virtuous life. The professor who is interested only in the first and indifferent to the second is an unmitigated curse. The supreme object of education is the training of character and the making of a life. And it is because Claude Carr Cody so understood the meaning of education that he has been of such inestimable blessing to literally hundreds and thousands of the youth of Texas. The life and influence of Prof. Cody justify him in his continued labors of reproof and rebuke to his old students who have not fulfilled the Christian ideals taught at Southwestern and secure to him always immortality from thereby giving offense. Southwestern has honored herself in making Dr. Cody Dean Emeritus of the college for life.

Dean Emeritus Cody, we salute you!

ALBERT SHIPP PEGUES, LIT. D. NEW DEAN OF THE COLLEGE OF LIBERAL ARTS, SOUTHWESTERN UNIVERSITY.

Mr. Albert Shipp Pegues, Lit. D., who has been elected to fill the vacancy caused by the resignation of Dr. C. C. Cody as Dean of the College of Liberal Arts, has been associated with the faculty of Southwestern University twenty-one years. He has filled with credit the positions of teacher in the Southwestern University Fitting School; principal Southwestern University Fitting School; faculty member Executive Committee and head of the Department in Southwestern University.

his business qualifications will enable him to put his school upon a solid basis we as little doubt.

The importance of proper preparation for college can not be overestimated. The entire future of the student in college depends upon the character of his preparation for college.

The famous gilded horses which once adorned Nero's Arch of Triumph in Rome and which have for centuries stood in the chief portal of the Cathedral of St. Mark's at Venice have been removed from the city to a place of safety.

He is a graduate of Wofford College, Spartanburg, South Carolina, receiving his A. B. in 1892 and his A. M. in 1895; graduate student University of Chicago and of Cornell University. This year, his Alma Mater, Wofford College, conferred on him the degree of Doctor of Literature. Dr. Pegues is recognized as one of the best teachers of English in the South and numbers of his students hold important positions with the leading colleges in the East. His technical training under some of the greatest authorities on English literature makes his work peculiarly valuable to the college.

Thus Southwestern will continue her splendid career. Happy is she that a man is found who will so worthily succeed Dr. Cody.

ALAMO CHURCH, SAN ANTONIO, 100 PER CENT.

Please find inclosed twelve new subscriptions to the Advocate, which give us a 100 per cent Board and then some over. This makes a total of twenty-four subscribers in this congregation and we have set as our ideal every officer in every department of the Church, including Sunday School, Missionary Society, League, etc., either subscribing to Advocate or else members of a family where the Advocate is taken. And then if there are any heads of families left we will go after them.

H. M. RATLIFF.

THE CRITIC.

By Rev. R. S. Satterfield.

The critics were on hand when Mary anointed the feet of our Lord, when Jesus went home with Zacchaeus for dinner, when our Lord sat at the table of Simon, the leper, and when Peter and the others, filled with the Holy Ghost, proclaimed the unsearchable riches of the grace of the Lord Jesus Christ. We met one of these critics last week. To him the preacher is a humbug, the Church a failure, religion a sham, and the world all going to the bad. That is the way things look to the chronic critic, all creased and crossed and crooked and cranky. When I asked him what he was doing to make the world better he answered, "Nothing, I guess." That was an honest confession—nothing. The one who is busy serving his fellowman and doing the work of a Christian soldier finds lots of good in the world. There can be no question but that there is more of the spirit of the great Teacher in the world today than ever before.

Pauls Valley, Okla.

PERSONALS

Rev. F. M. Boyles has been appointed to First Church, Houston, to succeed Rev. C. S. Wright.

Rev. J. W. Baughman and wife, of Blue Ridge, were pleasant callers at the Advocate office this week. They make a good report of their charge.

Rev. J. W. Shoemaker, of San Antonio, has been appointed Business Manager of Coronal Institute, San Marcos. He will make his home in San Marcos.

Rev. J. P. Humphreys, of Hutchins, genial, pleasant and companionable, paid the Advocate a call this week. He is not far from us, but his work keeps him busy and hence his calls are not frequent. We are always glad to see him.

Rev. C. L. Bowen, of Sumner, called on us on his way home from the Summer School of Theology at Georgetown. Brother Bowen is enthusiastic over everything he undertakes and he always gets results. He is one of the Advocate's best friends.

Rev. W. W. Nelson, of Alpine, writes that his people are looking forward with great expectations to the protracted meeting which will begin there July 11, and are planning and praying for a great meeting. Dr. W. F. Packard will assist Brother Nelson in the meeting.

The Advocate is pained to announce the death of Brother B. Z. Klock, which occurred at Gallatin, Texas, June 18. Brother Klock had been a member of the Methodist Church for nearly sixty years and a subscriber to the Advocate more than thirty years. The Advocate extends sincere condolence to the family.

Dr. E. G. Eberle, for several years a close neighbor of the Advocate, and editor of the Pharmaceutical Journal, was signally honored recently with the degree of Master in Pharmacy by the Philadelphia College of Pharmacy. This college was founded in 1821, and is the oldest institution of its character in the United States. Dr. Eberle is a graduate of this college, and stands in the front rank in his profession. He was a fine neighbor and companionable gentleman. The Advocate congratulates him on the merited honor he has received.

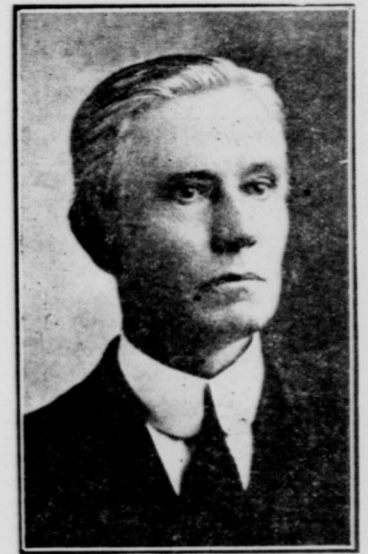
CISCO DISTRICT EPWORTH LEAGUE AND SUNDAY SCHOOL INSTITUTE.

The Epworth League and Sunday School Institute of the Cisco District, including the Desdemona, Carbon Staff and Gorman Charges, convened at Gorman May 25-27.

While owing to continued rains the charges were rather poorly represented; yet the enthusiastic manner in which the well prepared program was so efficiently rendered, indicated a deep interest in the work on the part of those in attendance. We were favored with the presence of our Field Secretary, and efficient Sunday School leader, W. E. Hawkins, whose helpful, elevating messages added to the inspiration of the occasion. Bro. Hawkins speaks with authority. He hews to the line; yet, his messages are truth, filled with love.

Bro. Ballard and his splendid family are held in high esteem by the good people of Gorman, whose hospitality we enjoyed during the Institute.

M. D. COUNCIL, Secretary.



REV. G. H. GIVAN.

The above is the likeness of Rev. Geo. Henry Givan, A. M., the aggressive and popular presiding elder of the Albuquerque District of the New Mexico Conference. Bro. Givan transferred from the Louisville to the New Mexico Conference in 1904, and though comparatively young is, in point of service, the third oldest active member of the conference.

He was appointed to the Albuquerque District by Bishop Atkins in 1913. His district, embracing almost all of northern New Mexico is perhaps territorially one of the largest in Southern Methodism. To reach some of his appointments he must make a round trip of one thousand miles. Under his judicious supervision this difficult field is making a steady forward movement.

At the recent session of the District Conference held at Vaughan, N. M., encouraging reports were made from all the charges in the district.

The presiding elder is held in high esteem by all the preachers and laymen in his district.

The Church may well expect our interests in this section of the far West to be faithfully guarded by this earnest and consecrated man of God.

J. H. WALKER, P. C., San Marcial Station.



REV. C. H. ARMSTRONG, Davidson, Okla.

Rev. C. H. Armstrong has a 100 Per Cent Board, i. e., every official on the Advocate list, and has sent thirty new subscribers. He believes that the Advocate is an important factor in building up Methodism and that it well repays a pastor to place it in the homes of his people. Brother Armstrong neglects nothing that will help the Church and his people.

Some people have nothing but money. That's the reason why they can never break into some circles. There are some things money can not buy—for instance, the passport into the aristocracy of brains.

OUR CONFERENCES.

- Bishop McCoy.
 - West Texas, San Angelo.....Oct. 20
 - Northwest Texas, Clarendon.....Nov. 3
 - Texas, Longview.....Nov. 10
 - Central Texas, Corsicana.....Nov. 24
 - North Texas, Bonham.....Dec. 1
- Bishop Lambuth.
 - New Mexico, Marfa, Texas.....Oct. 27
- Bishop Murrain.
 - West Oklahoma, Altus.....Nov. 3
 - East Oklahoma, Muskogee.....Nov. 18
- Bishop Morrison.
 - German Mission, Fredericksburg.....Oct. 29



RYLAND CHAPEL, GALVESTON, TEXAS.

The above is a picture of old Ryland Chapel, one among the first churches built in Texas. Many interesting memories cluster about it. The photograph was furnished us by Capt. J. H. Collett, of Austin, Texas, who worshipped in the old church prior to 1870. As far as can be distinguished, the gentleman standing in the doorway was Dr. J. B. Walker, who was pastor of Ryland Chapel and its successor, St. John's Church, for four years. Reading from right to left the first is David Ayers, of sacred memory. The next is, we think, Bishop Marvin, next is a Brother Kindred, who was a steward in the Church. The others we cannot recall. The old

frame building to the left of the church was the parsonage. It was used, however, after the Civil War as a book depository. Mr. E. E. Rice, of Galveston, has kindly furnished us the following data: "I have looked up the old Quarterly Conference records, which were kept by my father as Secretary or Recording Steward and find that the earliest conferences were held alternately in Galveston and Houston. In 1841 a committee was appointed to visit the United States to solicit subscriptions to aid in building houses in both places. It was estimated that a building 69x35 feet would be necessary for Houston. The Houston stewards

mentioned were Chas. Shearn, Cyrus Dickinson and Francis Moore. Galveston stewards: John B. Jones, Jacob L. Briggs and Joseph W. Rice. Afterwards, John Tronson and E. D. John were added. Thomas O. Summers was the first pastor, who, by the way, had the honor of baptizing this unworthy writer. Robert Alexander appears to have been the first presiding elder. Ryland Chapel was commenced in 1842, but the first Quarterly Conference held in the church was June 24, 1843. A Baltimore man, by the name of Ryland, contributed either \$1000 or \$2000 toward its construction, and it was named for him.

THE SCHOOL OF THE SOUL.

When not, behold the Lion of the tribe of Juda the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. Revelation 5:5.

If in this school of the soul we can be able to paint a great representative soul, one the embodiment of all that is high and holy, that is sublime and profound, and all that is true our study will not be fruitless. But in order to do this the colors must be properly blended. The universe in which we live is the loom, a human soul the shuttle, sorrow and pain, joy and pleasure the threads and character the final garment. The transits of the shuttle carrying now a thread of sorrow, then one of joy are rapid. Viewed from man's standpoint the garment at times looks tattered, because of his consciousness of being out of harmony with truth and right.

In this text a soul in distress is crying out to God for information. A soul fettered in a terrible dilemma. Here in its clear vision is a Book sealed with seven seals and a mighty angel proclaiming with a loud voice: "Who is able to open the Book and to loose the seven seals thereof?" From no quarters of heaven or earth came any reply. The soul in its dire distress wept. Then commissioned by the Almighty an elder spoke to this agonizing soul and said: "The Lion of the Tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof." This message was like lifting a curtain and allowing the sunshine into a dark room.

This soul here typifies your soul and mine. What we need most today is a soul so trained as to hear the voice of the Infinite as he speaks to us. The soul that cannot hear that voice or does not hear that voice needs the teachings of Jesus. Jesus, the Lion of the tribe of Juda can open the portals of any soul and fill it unutterably full.

The soul of man is empty, it needs to be filled; it is blind and needs sight; it is deaf, it needs to hear; it is narrow and needs expansion; it is cold, it needs warmth which Jesus can give; it is hard and needs sympathy; it is selfish, it needs love for fellow man; it is full of sin and needs to be filled with righteousness; it is rebellious and it needs to be on friendly terms with God; it is unlearned and needs knowledge; it cannot sing, it must learn how, it must become acquainted with the oratorios and anthems which live in the lives of master musicians; this soul is unfamiliar with art, it needs lessons in order to understand God's masterpieces of

painting as they flash before it in the landscape or the little flower. Oh, how destitute we are without this learning which comes only from Jesus Christ! It is a knowledge which does not come from observation, but by doing. The rich and fragrant odor of the flower is not so sweet as the spiritual aroma distilled out of the clear depths of any truly great soul. The red domes of the trees, kindled by the rapidly spreading autumnal color-fires are not so crimson as the red vein of sacrificial service which permeates the soul filled with God. The pessimist tells you that the number of such souls is small; but should such be true may you and I be worthy of their company and may their tribe increase. They are silver shadows cast by the Rock of Ages and flung far across life's weary lands. Happy are the souls who can pause beside them for a moment and drink from their fountains deep.

The soul needs a vision that will lift it above this troublesome world and give it a glimpse of the gleams of glory. Amid the disappointments and discouragements of life we need to be able to see God's hand going on before in the pillar of cloud by day and of fire by night. We need to see the burning bush as the flames mounted upward all without consuming the bush. We need to stand on Pisgah's top and view the glory world. We need a vision of God. As it is now and always has been, God's purpose is that we should see him, whether embodied in the thunders of Sinai or tabernacled in the dew-drop. Revelation is not an afterthought with God, but an unveiling of truth which has always been clear to those who have had eyes to see. Jesus came as the full revelation of God. He said: "I am the Light of the world." If you and I had no other vision of him but this as found in these words it would send us to the hilltop to watch the sunrise as it fills the east with glory. It would show as the great plain flooded and beater and quivering with the noonday sun. It would reveal to us the hush and elevate us with the mystery and sweetness and suggestiveness of the evening's glow.

Again, your soul and mine need to enter the school from which Daniel graduated—obedience, the school of fidelity to a promise. In the school of the soul obedience constitutes major course. Most of us are not yet in the kindergarten department of that school, to say nothing of knowing the alphabet. Daniel's soul was so permeated and so filled with that lesson that the shaggy mane of the lion made for him a downy pillow. Until the lesson of unconditional obedience has found its way into the

soul we will stand weeping; but when qualified, the flood gates will be raised and the glories as purchased by the Lion of the tribe of Juda and manifested in breaking the seven seals of the Book of Life will flood your soul and mine. God through his Son supplies these things.

Therefore, the soul with its vision all blurred, sitting down and exclaiming is there no way out, is there no light that can penetrate this miserable night, needs only to be still and listen and it will hear the gladsome note from on high: "Weep not, behold the Lion of the tribe of Juda, the Root of David, hath prevailed."

Noah's soul was at one time empty and barren, but after he came in touch with the Master, after he had graduated from the school of obedience, the forty days of downpour of rain only tended to reveal God to him. When the time came for the rain to cease and the clouds to disappear his soul leaped up for joy and shouted Peace! peace! His eyes had been so accustomed to storms; his mind had grown familiar with the tumult and chaos of an overwhelmed world beneath him and the darkness of heavy skies overhead, that it was joy to him at the first sight of the sun. What a welcome visitor was the little sunbeam! But there was something else that filled him with awe. When that morning came there arose in solemn grandeur, out of the very waters, something so unafraid, so peaceful and so grandly calm! The rainbow appeared. It was an arch, whose massive lines of red, orange, yellow, green, blue, indigo and violet had their foundations in the invisible but real somewhere of God which lay beyond the range of Noah's penetrating eye and beneath the unfathomed sea. It stood there unswayed by the hurrying clouds which had roamed through the sky for weary days and nights. The black fortress of the long, long storm was broken and scattered about the peaceful firmament. The war of elements was over. There was the arch of triumph. There floated the seven-colored banner of victory. Noah looked upon it as he never looked at a rainbow before. The deluge and its experiences had put a new power of sight into his eyes. Every tint was a consummate orator speaking peace. Every retreating splendor which made way for a deeper glory said peace. In the lingering drops of rain which hung upon the stormy air, to be penetrated again and again by the darts of the sun, gleamed peace. In the seven-fold chord he saw a garment of peace which was woven in the heavens for the glorification of the earth and man. This vision was the glory of his graduation in the school of the soul.

His diploma as written in the seven colors of the world and flung upon the arched dome of the Universe speaks to you and to me today.

Another triumphal graduation from the school of the soul was that of Moses. The intense beauty of his declining days came from that living unity which his life, with its countless events, had with the consciousness that his life had been caught within the moving life of God as revealed among man and nations. In the school of the soul he was past grand master, wearing all the degrees and all the honors that the institution could confer. The result was that when God was about ready to bury his weary body with funeral rites to which he, God, alone would attend, Moses looked back past the contentions of Israel and the hosannas of life; past the plains of Moab, over Mount Seir and Mount Sinai, through the wilderness of Paran and the wilderness of Shur, yea, through the Red Sea, back to that burning bush, where his life got hold of one great idea—an idea long enough and strong enough to bind its days and year's together as the many leaves of a book are kept together by a clasp of gold, and at life's close his prayer was, "For the good will of Him who dwelt in the bush."

The soul whose emptiness has been filled with all the fullness of God; whose blindness has been turned into vision as clear as the noonday sun; whose narrow and contracted walls of selfishness have been battered down and whose hardness of heart has been transformed into a sympathy as tender as that of a little child. I say, when these things have come to pass, that soul can look up to the cross on Calvary and say: "Not my will, but Thine, be done. Oh, God!" Then when all the requirements of the soul are supplied by the Almighty the result is a vital connection with God. It means happiness in this life and peace and joy out yonder.

It may be that God will require us to pass through the school of sorrow as did David and Paul, but whatever depths of sorrow and clamor of discords we may encounter, let us be ready at all times to say with one of God's saints who has gone on before us to the glory world: "My soul, thou art receiving a music lesson from thy Father. Thou art being educated for the choir invisible. There are parts of the symphony that none but thee can take." How true that is! No one throughout this vast universe of God will ever be able to take your part. That is not only true in the concord over yonder, but it is true here in every-day life. When we fail to do our part, neither angels nor

archangels can do it for us. In the triumphal symphony there are chords too minor for angels. There may be heights in the symphony which are beyond the scale-heights which the angels alone can reach. But there are depths which belong to thee, and can be touched only by thee. Thy Father is training thee, oh, my friends, for the part the angels cannot sing; and the school perhaps is the school of sorrow. Hence despise not thy day. I have heard men say that God sends sorrow to prove thee—nay, he sends sorrow to educate thee, to train thee for the choir invisible. In the night he is preparing thy song. In the valley he is tuning thy voice. In the cloud he is deepening thy chords. In the storm he is enriching thy pathos. In the rain he is sweetening thy melody. In the cold he is molding thine expression. In the transition from hope to fear, from sorrow to joy he is perfecting thy lights and shades.

Despise not thy school of sorrow, oh my soul! It will give thee a unique part in the universal hallelujahs which shall flood every part of the universe of God when your soul and mine catch a vision of the Opened Book. C. C. BARNHARDT.

The man who has no ambition to achieve, or ideals to realize, had better save money for his funeral expenses.

There may be a deal of satisfaction in getting even with a fellow, but had you never noticed—satisfaction, that's all.

The man who desires to walk with God must walk with him on the level of Godlike tasks. The man who would confront the infinite must be willing to do so on the plane of the program of the Infinite, and not invite God to a humiliating complicity in puny undertakings. All life is of God, and all duty, even the humblest, is divine; but we need today, as the Church never needed in any day gone by, a challenge to a supreme and supernatural enterprise and a commensurate faith.—Robert E. Speer.

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