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EDITORIAL

THE revival economy has a permanent place in the history of the Church. In every age of the Church use has been made of the religious revival.

THE underlying need of revivals is not peculiar to the realm of religion. Progress in every sphere of human activity has come precisely in the proportion in which men's attention has been called to the thing in hand and their interest excited in it. No one appreciates more the necessity of a political revival than the politician. He appreciates the periodic need of concerted efforts to awaken interest in political campaigns. Men's attention to religion, likewise, can be challenged only by concerted and continued periods of revival efforts.

THE means of promoting a revival of religion, as stated by the most successful revivalist which America has produced, Mr. Finney, are two. There may be many plans and divers kinds of organizations, but the primary and indispensable means for the promotion of a genuine revival of religion are only two in number. These are prayer and the truth. By prayer we move God and by truth we influence men. And, however much else we may do and however great the commotion produced, if through prayer we have not effected conditions which enable God to pour out his blessings, and if through the preaching of Biblical truth we have not stirred men, our efforts must all come to naught.

THE end sought by our revival preaching ought to be very clear in the preacher's mind. The preacher stands before his audience, in a very real sense, as a controversialist. He is in a great controversy. He is taking part in a controversy which from the beginning God has been carrying on with the world of mankind. The subject matter of God's great controversy with the world, therefore, ought to be very clear in the preacher's mind. He should understand what are the issues as presented by patriarehs, priests, apostles, Jesus and the Holy Spirit. And, fortunately, the issues in this age-long controversy may be clearly ascertained by the reading of the Holy Scriptures. These issues were summed up in a single sentence by Jesus as he told of the mission of the Holy Spirit. The Spirit is to have no new themes. The old themes in God's controversy with the world—sin, righteousness and judgment—are to be his themes. And these must be the preacher's themes. His business is so to present the truth that men will have right views of sin, of righteousness and of judgment.

Preaching For Conviction

The first step in an evangelical conversion is a conviction of sin. Until a man is convinced of sin conversion is not possible. Until his sin is brought into the white light of his own consciousness and stands exposed to his own inner eyes, and, for it, he feels himself reproved—until this pivotal hour arrives his conversion is not possible.

And, moreover, a man's conversion can never go deeper than his conviction. One's sense of sin is always the exact measure of his desire for a Savior. Superficial conviction of sin inevitably means a superficial conversion from sin. Pungent conviction, only, prepares the way for a profound conversion.

The doctrine of the conviction of sin, then, is fundamental. It is the doorway of entrance into the experience of all other doctrines of redemption. And the truth of this position the history of every revival of religion abundantly sustains.

A sense of sin, of course, is produced by the preaching of the truth. The truth is the instrument by which this state of soul is effected, but—what truth? What phase of truth?

Well, what truth did the Savior say the Spirit would use in convincing the world in respect to sin? Was it not the rejected Christ? The Holy Spirit should convict the world of sin—how? What should be his argument?

Or, what was Peter's argument at Pentecost? What truth was it by which the Jews were overwhelmingly convicted of sin in the first great evangelical revival of history? Was it not the rejected Christ? Did he not say, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God * * * ye have taken and by wicked hands have crucified and slain?" Was not this first great evangelical preacher evermore saying to the Jews, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life?" And did the warm-hearted preacher of Pentecost ever change his argument; and did the Holy Spirit ever fail to honor and make sharper than any two-edged sword this truth of a rejected Christ?

The Jew never before had so seen, or felt, his sin. Under the burning argument of the Pentecostal preacher the sinful disposition of the Jewish heart never appeared so sinful as when exhibited in its mocking and jeering and reviling of the Son of God. Never appeared so hell-born as when exhibited in driving the nails through the hands and feet of our Lord. Never gave so fiendish exhibitions of determined hate as when it sat about the silent tomb in order that it might keep the Son of God in his grave.

Preaching for the conviction of sin has a model for all time to come in the

preaching of the burning evangelist at Pentecost. And his argument was not a variant, but a constant. It was—the rejected Christ.

A Valid Argument for the Present Day

The preacher of today must have taken note of the difficulty of producing in the modern audience a pungent sense of sin. Shallow sociologists are saying that sin is sickness, or weakness, or is due to environment. And, believing this, many preachers seem more interested in the problems of sanitation and better housing than in preaching a gospel which is productive of a pungent sense of sin. They seem even to doubt that such conviction as convulsed Augustine and Whitefield, or made Wesley a mourner for years, will ever be seen again.

Or, if they still believe in the possibility of profound conviction of sin, they have betaken themselves to all sorts of expedients to produce it. Violation of law or transgression of accepted traditions they resort to as an argument by which men may be made to feel deeply the enormity of their sin.

In the midst of our confusion would it not be well for us to think upon the validity of the Holy Spirit's argument—of Peter's argument—for the men of today? The argument of a rejected Christ humbled men in Peter's day; will it not do the same for the men of our day?

After the most microscopic investigation of Jesus are not modern men still saying of the character of Jesus, as did Pilate, "I find no fault in this man at all?" Does not John Stuart Mill express the feeling of modern men toward Jesus in these words, "Not even now would it be easy, even for unbelievers, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life?"

Well nigh all men freely acknowledge Jesus to be the world's masterpiece of holy living. They recognize him as having realized in his life the highest ends of rational living. A youth without mistakes, a man without sin!

If, then, in our preaching men shall be brought to behold these lofty heights of purity, will they not see the depths of their own impurity? If in our ministry men shall be asked to behold this masterpiece of holy living, will they not discover what bungling artists they themselves are? If in our pulpit ministrations men shall be pointed to this model of beauty, will they not recognize how deformed they are?

Their rejection of Christ, above all, will infallibly discover to them their sin. For why should one reject Christ unless it be that he is unlike Christ? Why reject holiness unless it be that one is un-

holy? Why reject purity unless it be that one is impure? Why reject honesty unless it be that one is dishonest? Why reject love unless it be that one is unloving? Why prefer "darkness rather than light" unless it be that one's "deeds are evil."

Nothing is so productive of moral poignancy as the consciousness that one has turned from the highest and has rejected the best. The sense of fault, therefore, or the consciousness of guilt, can never be absent from the hearts of men while Christ is truly preached in the world.

Headlam's Life of Bismarck

If the history of nations is at bottom the story of the lives of their great men, as Carlyle states, then the history of Germany from 1815 to 1898 surely may be read in the life of Otto Eduard Leopold von Bismarck.

James Wycliffe Headlam in the "Heroes of Nations" series has given a most fascinating portrait of Germany's great Chancellor. A dull line can not be found in the volume.

Bismarck was the maker of the German nation. He welded its various parts together and left it the most powerful single state on the earth. The startling efficiency of the German machine was given by the genius of Bismarck.

Bismarck's career as a diplomat began at Frankfort, the center of the German political system, when he was a young man of thirty-six. Here he met the representatives of his own and of other countries.

Evidently Bismarck entered upon his diplomatic career with high resolves and lofty ideals. For he was greatly shocked by what he found at Frankfort.

Of Austrian diplomats he said, "One must never expect that they will make what is right the foundation of their policy for the simple reason that it is right. Cautious dishonesty is the characteristic of their association with us." He speaks of "the lying doubled-tongued policy of the Austrians."

The years at Frankfort did not revise his judgment in these matters. For we find him writing some years later, "There are few diplomatists who in the long run do not prefer to capitulate with their conscience," etc.

However averse Bismarck may have been to the ways of the diplomats in the beginning, Mr. Headlam thinks—and proves—that a period arrived in Bismarck's life when to him "rigid insistence on a rule of right" and a "nice determining of questions of conscience seemed better suited to the confessor's chair than to the advisers of a great monarch."

Self-interest became the criterion of his diplomacy. The time certainly arrived in the life of Bismarck when the proper use

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"An Open Cabinet" Or Approachable Bishop?

REV. J. E. HARRISON, D. D., San Antonio

Doctor Clark, of St. Louis, in the Texas Christian Advocate of January 6, gives us a very readable and breezy article on the first part of the above subject.

I am sure Doctor Clark does not intend anything wrong, but he has stated some things with unnecessary radical language.

All thinking and observing Methodists see that there is already in our Church government a healthy growing democracy and a democracy largely attributable to the Bishops themselves, for they, of their own initiative, are leaders of democracy in the Church.

The fact that Bishop Hendrix is responsible to the General Conference of 1918 for the way the St. Louis Conference appointments were made in 1915 is a guarantee to me that nothing subversive of Episcopal authority was done by the laymen and preachers, unless, perchance, they ran over the Senior Superintendent—but hardly that, I think.

There is abroad the spirit of true democracy, but in it the reasons do not accord with the five given in the article under consideration, indeed the open Cabinet is by no means a part of it.

I greatly fear that an open Cabinet would produce a political scramble for place and would ere long take from Methodism her crowning glory in Church organized effort, namely, every preacher with an appointment and every Church with a pastor.

If the laymen and the preachers are to make the appointments how can we escape the fate of other Churches who have pastorless congregations and congregationless pastors? As a democratic remedy for supposed evils, or real evils in appointments, the method of preachers and laymen arranging beforehand with the formal and later approval of the Bishop, is about the most dangerous one to be suggested.

Suppose the Doctor and the laymen of his Church had agreed for another year's work together and the Bishop had said, "I am sorry, brethren, to disappoint you, but I feel it very important that your preacher take another charge where he can do a work that must be done." If the answer is: "We would have agreed to it," then it were better to have waited. If they would have refused, then there was insurrection. There is another and more serious side to this question of appointments. It is the Church law, made by the Church to govern the Bishops in making, and the preachers in receiving, appointments. For the Bishops the law is: "To fix the appointments of the preachers in the Annual Conferences." For the preachers it is: "If you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise at those times and places which we judge most for his glory." This is strengthened by the vows assumed upon ordination.

1. These two things are clear. Unless the Bishop really makes the appointments, under the present law, he is liable to censure or trial at the next General Conference.

2. If a preacher refuses to take the work assigned to him by the Bishop, he is subject to censure by the Annual Conference.

Now, if that be correct then the only rightful method of relief is to ask the General Conference to amend its laws.

If I violate law, even in a good cause, I am a lawbreaker.

As to the democratic spirit, it is here already. Bishops and all of us have it.

One of our Bishops told me not long ago of a delightful presidency he had over a certain Annual Conference, in which he had a private talk with every member of the conference before he read the appointments, and that every man knew beforehand where he was going.

The democracy of our Methodism will be very sane and safe.

It will consist in this: Every preacher and every layman will have easy access to the presiding Bishop, upon the distinct understanding that what they say is advisory and not mandatory, for our Methodism must maintain the appointing

power in the hands of the presiding Bishop.

What we are going to have is a presiding Bishop who seeks all the light he can get, but he must have the right to change a preacher, even when the Church and the preacher oppose it.

Fair Play And Else

H. G. H.

A writer in Nashville Advocate of December 31 seems to think we have too much secrecy in Cabinet work in making appointments.

I doubt that publicity would remedy the matter he mentions of fair play in making appointments.

The Bishop often has an easier time than the elders. The Bishop makes the big appointments. It is the hard missions and poor little barren circuits that are the rub in the work of the elder, filling his nights with anxiety—circuits and missions where there are no homes for refined women and no comforts for the children—where it is a struggle with starvation from the beginning to the end of the year. Then at the end of the year the hard-run people ask the elder to send the preacher back and the elder does it—with a little hope for better things.

I looked over the numerous list of the appointments of one of the Eastern conferences and wondered how on the earth (old red hills) the preachers and families kept from starving. An elderly brother there asked for a superannuated relation. Some one wanted to know why. The elderly brother said the conference was "congested." Not the real work of the Lord had worn him down, but a struggle to live and educate his children on potatoes and goober peas—that had worn him out.

I have been all along there dozens of times. I saw a lot of good men depart for hard fields from San Angelo a few weeks ago. When I was elder I used to send such men to those very kind of fields. The Bishop is not to blame. He lives a thousand miles away. The elder has to knuckle right down to this work. Being appointed elder is hard luck. Look out, young man.

Sometimes women get mixed up in this work—then the mischief is to pay. A woman once sent me a letter stating that her work must have a certain preacher. I could not see it at all. She made it hot for me there the whole year. The preacher I did send to it told me if he had to go back he preferred to locate.

I have long believed in large circuits and better pay and fewer men who will never make preachers. Bishop McTyeire once said in Cabinet that the hardest work he ever tried to fill was a small station. If you want to make a man superannuate send him, with all his character, ability and experience, to starvation row and the work is done.

Sometimes the elder is compelled to do that which seems wrong in the eyes of others. I have been along there and know whereof I speak.

There is a vast deal in the work of a preacher besides whipping in and out of every house in the bounds of the work.

Some preachers seem compelled to do so much of this sort of work they have but little time for preparation for a weighty deliverance from the pulpit.

Give us a strong preacher in a protracted meeting, not a jumping-jack. Give us a preacher saturated with the great truths of the gospel, a big, well-paying circuit and the work of God prospers.

Paul's Autobiography

REV. C. C. SELECMAN, Los Angeles, Calif.

In the third chapter of Philippians we have the personal reminiscence of a lofty soul. The sum and substance of the message of this great chapter is that religion is a personal relation between man and God. The supreme need of the modern world is a personal God, not a God who is simply the sum of all the natural forces in the universe, but a loving, infinite, all-wise Heavenly Father. The term "Father" is the only word that will make man at home in the universe.

The modern world needs also to renew its faith in the personality of man, which

is a copy of the personality of God, who said, "Let us make man in our image and after our likeness." The real man that you are is that intangible, invisible something that knows, loves and resolves, that outlasts the changes of the body in which it dwells, and is audacious enough to entertain the hope that it will outlast that great change which we call death, and have a building not made with hands, eternal in the heavens.

We are justified yet in holding to the belief in a personal devil, of marvelous cunning and power, who has gained admission to the citadel of man's personality, despoiled it, and all but effaced the image of his Maker, Jesus referred to this diabolical personality when he declared that he had come to destroy the works of the devil. Since his ruin has been wrought in the realm of human personality it has rendered necessary the mission of the Redeemer, who came into the world to recapture the citadel of man's heart and restore in him the image of God.

It has been declared that the greatest event since the day of Pentecost was the conversion of Saul of Tarsus. He describes this transaction by saying, "I was laid hold on by Christ Jesus." In other words, that powerful personality that we know as Saul of Tarsus was met and mastered by a greater personality, known to history as Jesus of Nazareth. After this eventful meeting the whole current of Saul's life was changed. His will surrendered to the divine will, his heart enraptured by divine love and his mind absorbed in divine thoughts, he devoted himself with a single purpose to the service of his risen Lord. It is doubtful if ever in the world's history there has been an example of such utter surrender of one personality to the influence of another personality as that of Paul to Jesus. It is, therefore, worthy of remark that this degree of self-surrender resulted not in the degradation of the individual thus consenting to the submergence of his own will, the bondage of his own thoughts and the devotion of his affections to another individual, but in the development of that personality to a degree of perfection that renders it next to Christ the most potential life in the world's history.

This, then, is the essence of the Christian religion. It is a personal relationship. Christ must lay hold upon the intellect, the will, the affections, the imagination, the emotions of a man. That man is most Christian in whom Christ has the largest and most regal place.

Baptismal Regeneration Not Methodist

REV. SAM S. HOLCOMB, Ada, Oklahoma

A few—less than formerly—imagine that the ritual of our Church "logically teaches baptismal regeneration," and they think, therefore, that it should be changed. Some of our pastors and teachers assent to the claim just quoted. Our ritual has two forms; one for the baptism of infants and that for those "of riper years." The introductions and addresses to both use the following words: "I beseech you to call upon God (the subject) being baptized with water, may also be baptized with the Holy Ghost."

It is alleged that these words teach baptismal regeneration. The same words are in the New Testament, as the text of the ritual expressly declares. Their meaning in the New Testament, therefore, is matter of interpretation. Methodists do not believe that that Scripture, or any other, teaches the sacramentarian doctrine, and our non-belief is emphasized by our confident quotation of the words. High Churchmen fail to make good their interpretation of the New Testament words already quoted. Ought anybody to be impressed by their efforts to misconstrue the same words in our ritual, after they have failed concerning the same words in Scripture? If so, Methodists should follow the example of some of our Baptist brethren who brace up the doctrinal text of their ritual by making for themselves a handy and reassuring revision of the English text of the new Testament. We are all the stronger when in our baptismal forms we use the very text of the version that is accepted by all Churches which have no peculiar doctrine to uphold by a

peculiar version. The Romanists have a special version, and the Baptists have theirs, both for like (but not the same) reasons. Calvinists rely greatly upon Paul's Epistle to the Romans. The best Arminian scholars safely say that there is no basis whatever for Calvinism in the book of Romans. Baptismal regenerationists rely upon John's Gospel as the basis in part of their claims. As in the case concerning Calvinism, so in this we accept John and quote John, believing that John teaches that regeneration is from above. John's words cannot harm our traditional Methodist Low Church evangelical position. When in controversy concerning modes of baptism we concede heartily that immersion is a valid one of the three modes of valid baptism. Certain men have gone to other extremes; some claiming that sprinkling is not a valid mode; still others insisting that immersion is not valid baptism. Some High Church Baptists have denied that a non-immersed minister can administer valid baptism by any one mode of the three modes. That is to say, a non-immersed celebrant cannot validly administer baptism by immersion. So far from admitting for an instant that John's words, or our citation of the words in our ritual, even appear to teach that the Spirit and water regenerate a child or adult.

We claim that baptism with water has no office whatever in regeneration. Circumcision never made a child or a naturalized Jew an Israelite. Baptism in, or by means of, or near to, or under water, does not regenerate any more than naturalization certificates constitute an American citizen. Regeneration does not follow alone from the sinner's acceptance of Christ; regeneration of "the world, the flesh and the Devil" is a prescribed and indispensable part of the gracious transaction. Baptism is the sign that a regenerate has done both. Signs simply signify. Baptism as a sign does nothing efficient, nor is it an efficient condition precedent to, or in, regeneration. It were as well to accept a pastor's paper certificate of baptism as a substitute for baptism, as to accept water baptism as a substitute for, or as an efficient element, or agent, in regeneration. We discuss chiefly the matter of changing the ritual. Methodists have passed the point for debating baptismal regeneration just as they have passed the point of debating Calvinism and immersion. A reminiscence of the debate of some or all of the three issues may remain, but the great battle has surged to the rear and far away into the past—our ancient antagonists themselves being judges. Few men in America renew the battle, vigorous working Church asks regeneration of Christ, it "elects" to obey Christ, and consents that brethren of all faiths and (modes of) baptism shall freely commune together. At the naval battle of Copenhagen, in 1801, one of the Danish ships was supposed to have surrendered to Admiral Nelson, but it appeared that the flag had been shot away, while the crew continued the awful contest. Nelson then said that no vessel should go into action with only one flag. He often used two or three. In some instances flags have been nailed aloft. Keep your banners in the sky. We need no change of ritual. One correspondent suggests that not a few are "tired of explaining that our Church ritual does not teach baptismal regeneration." Why not let the others do the explaining?

Are you looking for a good investment? Then invest in that which will give saved souls as dividends. And nowhere do such investments receive as large dividends as in the foreign mission work. Think of it! Souls for dividends! How many stars will there be in your crown?—Presbyterian of the South.

Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—Frederick W. Faber.

War Is Hell

REV. W. H. HUGHES, Dallas, Texas

General Sherman, one of the leaders in the war between the States, jocularly and profanely remarked that "War is hell." These words, as little as Sherman thought of it, express one of the most awful and fearful truths connected with the history of the human family and their destiny. They state a great moral question upon which the civilized world is more confused and contradictory than on any other question. Even the various Churches, if they have not lead in this false morality, have at least chimed in and encouraged the wild and contradictory and godless morals of war.

In the six days of creation, the Bible teaches, God created the heavens and the earth, but not one word does it say about hell. Up to that time there was no sin and therefore no hell. But it remained for the sin of war to dig the bottomless pit called hell. Hence, when the rebellious angels brought war against God and fought against God and the other angels, they were cast down to hell and bound in chains of everlasting despair. Hence, hell is spoken of as a place prepared (not created) for the devil and his angels. War has been digging that pit deeper and enlarging its capacity for the reception of the millions of unfortunates it has been sending there ever since.

Will it require any more evidence to prove war is hell than the newspaper reports of the present war in progress in Europe, where one-half of the professedly religious nations of the earth are in mortal combat? If we follow in their tracks and witness the evidences of barbarism we conclude Sherman might have added to his statement that war is hell and destruction not only of human life, but of all the accumulated comforts of all bygone centuries. They are not only killing men by the million and creating as many broken-hearted widows and fatherless and starving children, but homes and all the necessary comforts are destroyed. And in the end as many, if not more, women and children perish than men are killed on the battlefield. How long the desolation of this inhuman war will last, after the last gun is fired, God only knows. Surely Sherman's description of war is literally correct.

But one of the saddest pictures of this war between so-called Christian nations is that it gives the enemies of religion and the Church just grounds to criticize and discount the Christian religion. This fact was most forcibly exemplified in a cartoon which went the rounds of the papers sometime since. In that cartoon John Bull, the Kaiser and a cannibal pagan chief met, and the cannibal chief, to show that pagans were more humane than Christians, said: "You call us pagans and cannibals, but we never kill more men than we can eat, but you Christians kill men by the millions and leave them to rot on the ground." Does not such a war discount our holy religion and disgrace the wicked nations engaged in it?

All civilized nations regard murder by individuals as the greatest and most disgraceful of crimes and do not hesitate to punish such offenders with death, but right here comes in the universal, foolish and contradictory practice of the morals of even professedly religious nations, with all the rest. If one man deliberately arms himself and assassinates or murders another, all good people, with one accord, agree that that man ought to be imprisoned or put to death, but let that same man, under the pretense of war, place himself at the head of any number of men and go out and murder men by the thousand, the crime of murder is condoned, and thus by multiplying the number of criminals and crimes this same man becomes a hero and is honored by all the people instead of going to prison or death which he deserves. He is elected to the Legislature or Congress or to the presidency. Napoleon, who was the cause of more murders in war than any man up to his day, is today honored as one of the world's greatest men.

All the so-called Christian nations on earth have institutions supported by the

State, where they propose to educate our brightest young men in the Napoleonic methods of the murdering of the greatest number of men in war. And even pious parents get off their knees in family prayer, where they have prayed the Good Lord to cause wars to cease unto the ends of the earth and, among the first things they do, is to put a toy pistol and miniature cannon into the hands of the bright boy and teach him these things represent the implements which our Nation uses in war, thus instilling in the unsuspecting boy the spirit of war and hell.

But we are asked if we are opposed to defending our Nation from the attack of other nations? We answer we are opposed to war, which is hell. Often the nation which claims to be on the defensive is really the aggressor. The boy who puts a chip on his shoulder and then challenges any boy to knock it off cannot rightfully claim he is on the defensive. So the nation which spends a half century in preparing for war puts the chip on the shoulder and says by action which speaks louder than words, "I dare you to knock it off." Can that nation claim it is on the defensive?

God, who said to man, "Thou shalt not kill," commanded his servant to destroy certain nations, and none dare deny his authority to do so, but can any feeble man dare to assume the prerogative of God?

Japan prepared for forty years and realized a war with Russia. So the Kaiser, for more than the third of a century, prepared for and realized the present war which is desolating Europe. If preparedness is the preventive of war between the nations, why prohibit our citizens from carrying arms? If preparedness in nations for war will prevent war, will not the arming of every citizen in civil life prevent homicide? Why pass laws making carrying of arms a misdemeanor? Every civilized nation on earth has laws and courts where any dispute between two citizens may be peaceably and equitably adjudicated, but why these same nations fail to have international courts to adjust peacefully all national differences instead of murdering each other in war, who can tell?

Would it not be well to adopt the teachings of Jesus Christ, who knoweth all things, and said, "Resist not evil, but do good to all men; do good for evil and thereby heap coals of fire on thine adversary's head?"

All this article may be said, by some, not to be patriotic. My only reply is, which is the better: patriotism, war and hell at last, or piety, peace and heaven hereafter?

A Task For The East Oklahoma Conference

SIDNEY H. BABCOCK, Shawnee, Oklahoma

(Number Three)

The settlement with the bank was profitable to the college. A contract which can be fulfilled was substituted for one which could never have been fulfilled.

All of the College Heights Addition not heretofore decided, about ninety acres, is now held in fee by the college. We can now deal directly with the purchasers of lots. The administration of the property is entirely in the hands of the college. Heretofore a third party, having the larger equity, had to be consulted at every turn, and the whole of the property was dangerously near being in the hands of the court.

The terms of the contract were based upon the principle of equity. The value of the property at the time of the first and second contract was so desperate that the equities in the case were difficult to determine, but the principle of equity was adhered to in all the negotiations. For example, the contract with Mr. Patterson was on something like a fifty per cent basis. The college conveyed to the bank property valued at the time at \$20,000 and executed paper for a like sum. The property conveyed to the college was estimated to be worth about \$40,000.

Instead of asking for a receiver and involving the college and all the purchasers of lots in lawsuits, the amicable settlement placed the college in a position to pay all of its obligations to the satisfaction of its creditors, including the Board

of Missions, and saved to the college considerable property.

The actual indebtedness of the college was reduced from \$100,000 to \$40,000. The former debt the college could not have carried any longer. The present debt is provided for in such a way that by careful management it can all be paid.

There remains, therefore, of our task the paying of the debt, the erection of new buildings and the endowment of the college. Since the Annual Conference has undertaken to pay \$10,000 of the debt in small annual payments, the balance can probably be paid by the sale of part of the property, but a far better way would be for those of us who love the Church to pay the debt. Thirty preachers, by guaranteeing \$100 a year for a few years, could save all of the property to the Church. We might do this ourselves or find some laymen who love the Church to help us. The payment of a college debt, especially an involuntary one, is a very hard matter. It will only be done by those who love the Church and prefer it above their chief joy.

In considering the building and endowment of the college, the problems at Oklahoma City loom large because our conference must not act independently of the West Oklahoma Conference in educational matters. If the Epworth property is secured to the Church the State-wide Commission, backed by both conferences, has determined to equip and endow that institution as quickly as possible. We are also vitally interested in the redemption of the Oklahoma Wesleyan, because that school was enterprised before the division of the conference and we are partly responsible for its success or failure. The East Oklahoma Conference will therefore heartily support the State-wide Commission in its effort to save the whole situation, although it may postpone the consummation of our task. But we cannot afford to abandon the enterprise at Muskogee, even temporarily. A debt cannot be abandoned without the loss of honor. We must constantly work at the task until it is completed. The citizens of Muskogee ought to, and I believe will, erect the administration building. Financial conditions at Muskogee are rapidly improving. They will be ready for a campaign for that purpose by the time our conference meets there in the fall, if not before. The Annual Conference, with the help of the State-wide Commission, will equip and endow the institution as soon as State-wide conditions will admit. Then, and not until then, will our conference have discharged the obligations of her honor. As we face this great and imperative task, let those who pray put into it the will of Omnipotence. To the work, O men!

The New Year-- The New Leaf

JULIA MOORE EVANS, Laredo, Texas

Most people feel an honest contempt for the man or woman who continually makes new resolutions and as often breaks them. That person is the subject of many a joke and cartoon and often we behold his visage in the "funny paper." However, we shall not pass judgment on this phase of humanity, but draw a sigh for such weakness and breathe a prayer for more strength.

Someone has suggested the weeding out of one bad habit every year, and we can easily see how the process would soon eliminate much that is undesirable, besides strengthening the will and systematizing the life. Goethe's lines constitute an admirable motto for one determined to conquer a besetting sin:

When the world sways, unbelieving,
Show a daring will to warn;
The man is crowned with all achieving
Who perceives and then performs.

There are few who come to this parting of the ways, this changing the old for the new, this transition from one year to another without some serious thought, some retrospection, some wonder for the future. The godly person lifts up a thankful heart for past blessings, asks forgiveness for past sins, and invokes Divine guidance for the future. The worldly man bemoans past losses, forgets the sins he has

committed as well as the blessings he has obtained, and looks with eyes of mystery to the unfolding future. He recognizes no all-seeing Eye, no overruling Power, no guiding Hand in his affairs. If he has succeeded, it is due to his own business sagacity, mental acumen, social prowess or physical attractiveness as the case may be; if he has failed, he is the victim of a cruel fate, his neighbor defrauded him, or the world has failed to appreciate his wonderful merits. In any case, there is no conception or consideration of a loving Father giving this, withholding that, smiling sometimes through rays of sunshine and at other times behind a frowning providence. In this frame of mind, he approaches the New Year with its boundless possibilities, its limitless opportunities and its endless responsibilities. Can we wonder then that when he comes to the great divide, the final parting of the ways, he views the future with consternation? All along the pathway of life he has ignored these smaller divides, failing to turn the new leaf, to conquer the old sin. He has spoken jocularly of "New Year's resolutions," and treated with contempt, if not open ridicule, the man who acknowledges past sins and pledges himself to a better future. But this is a somber picture; so we turn to another.

The last night of the last week of the last month of the old year has come. We have reached the moments of retrospection when we realize how far we have missed the mark we set last year, how our plans have failed to mature, how befogged seems the goal that seemed so clear a year ago. We have not grown in grace and in the knowledge of our Savior as we had hoped, we have not been the shining light to our sin-darkened brother we had planned to be, we are conscious behind that resplendent goal of our dreams and resolutions. We ponder over the situation and are sad in heart. But present we hear through our heart-moanings the clarion voice of the apostle "forgetting the things that are behind, we press forward" to the mark for the prize of the high calling in Christ Jesus.

We arise with new vigor, a new determination to lay hold on things eternal, and our new resolves are registered in heaven. We believe in new year's resolutions. Hell may be paved with good intentions, but heaven is paved and canopied and furnished with good resolutions made and kept.

A young man in Massachusetts who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parables of the Prodigal Son and the Good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the Twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."—Presbyterian Record.

Dr. John R. Mott points out one of the present-day dangers when he says: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our regeneration."—Exchange.

Ambassadors are often recalled by the country which has sent them out and which they are supposed to represent. This is done because of inefficiency or unfaithfulness to their government. "Ye are ambassadors of Christ." Suppose he were to recall all who were not efficient or were disloyal to him, how many would be left to represent him in this world?—Presbyterian of the South.

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Simultaneous Evangelistic Campaign

R. P. SHULER,
Evangelistic Editor.

PUBLICITY AND LITERATURE,
W. C. EVERETT,
PAUL B. KERN,
R. P. SHULER.

PROGRAM AND FINANCE,
O. F. SENSABAUGH
W. D. BRADFIELD,
JNO. R. NELSON.

(Note: Please send any matter relative to this campaign to the editor at Austin, Texas.)

The fact that worldliness abounds within the Church is proof sufficient that we need to go after the other kind in this revival.

The preacher who accommodates his message to circumstances must remember that Aaron tried that plan once and found that he had wrecked the Church in seeking to please the membership.

There is such a thing as becoming a ministerial scavenger. Let us not make a specialty, brethren, of the things that smell. There are other things to talk about occasionally beside the dance, the card game and other loud-smelling sins of modern society.

One of the greatest Presbyterian preachers that was ever produced in America, in speaking of the necessity of power in the pulpit, said of the Methodist preachers of three-quarters of a century ago: "This is the reason why the ignorant Methodist preachers produce so much more effect than our most learned theologians and divines. The impassioned utterance of a common exhorter will often move a congregation far beyond anything that our splendid exhibitions of rhetoric can effect." But the Methodists have learned how since then. Today they preach as sublimely as, and have no more results than, their Presbyterian brethren.

ARE YOU IN THE MOVEMENT?

Get your name into the pot, brethren. If you are one of the army of 1000, let us know about it. The following churches have lined up in the Evangelistic Movement:

Rockport, Gorman, Johnson City, Dallas (thirteen Churches), Miles, Slaton, Austin (five Churches), Brookston, Lockhart, Fort Worth (fourteen Churches), Pittsburg, Novice, Celeste, Beaumont (three Churches), Vernon, Galveston, Granbury, San Antonio (twelve Churches), Yoakum, Joshua Circuit (four Churches), Orange, Clarendon, Higgins, McGregor, Hillsboro (two Churches), San Marcos and Elgin.

This makes seventy-four Churches reported. Brethren, let us hear from you at once, immediately and as soon as possible.

IMPORTANCE OF FEBRUARY.

The month of February, if properly harnessed and its days diligently spent, will be of the largest significance in this campaign. If we really perfect a strong organization, prepare in large measure for the task to which we have set ourselves, there are sure to be results. True, we must have the inspiration of spiritual communion, the baptism of the Holy Ghost upon our people, a prayer life that takes hold on God, a spirit of self-denial, cross-bearing and discipleship; and yet we must not forget that, after all, these are but crowning blessings that belong to a really well-perfected organization in the Church. First, there must be an army. Afterward, there must be arms, provisions, equipment and the other things necessary. We are so much interested in an organization that is well wrought and build-

upon the solid foundations that will endure. We remember that first the altar must be builded, the offering prepared, and then comes the time for the falling of the fires that shall bring Israel to her feet and put within her mouth a song of great rejoicing.

COME ON, TEXAS AND NEW MEXICO!

The St. Louis Christian Advocate refers to our campaign in most flattering terms and then closes with, "Come on, Missouri!" Perhaps we should reverse the order. Last week almost the whole of that paper was given to the great movement for souls that is on in that State. We are not promoting a contest and do not believe that the spirit of rivalry should be injected, but we are glad that our sister State is seeking to provoke us to good works by planning so largely and acting so earnestly that it will take all our prayers and plans and efforts to keep by her side. Brethren, what a glorious opportunity is opening its portals to Methodism! Let it be a great revival, a tidal wave of spiritual power, an awakening that will bring the dry bones to form and life and action.

A RELIGIOUS CENSUS.

One of the important things is a religious census. Too many of us rush out into the open, turn round a few times, point our gun, shut both eyes and shoot. Most men who bring in the game have a habit of sighting. They take aim. A religious census will develop the fact that certain members of the Methodist Church live in your territory who ought to bring their letters to your Church. It will also develop the fact, if properly taken, that certain people are not in any Church, but prefer the Methodist Church. When a preacher has systematically gone over and arranged the facts of a well-conducted religious census, he is then ready to take down his gun. He is prepared to aim. His eye can glance over the barrel with a definite object in view.

ORGANIZATION AND ACTION.

The world today is full of that word "action." We want action in music, action in the picture show, action in football, action in a Democratic primary, action everywhere. It might be well to remember that action and plenty of it is necessary in the organization we are perfecting for the Evangelistic Campaign. If your Leagues add a large roll of new members, if the Sunday School grows, if your committees bring in real results, if your congregation increases, it will not be so much the result of the wisdom in your organization as the action that is in it.

Dignity has about ruined some of us for the very simple reason that action refuses to have anything to do with it. I really think a long-tailed coat, a mournful, pious look, side-whiskers and "ah-mens" retard action to an alarming degree these days. Processionals and recessionals usually proceed and recede without action, blessing the collection, chanting the Lord's prayer, reading a sermon and especially making it an hour and twenty minutes long, are hard on action. Brethren, let us not smother our organizations after we have them. Let's have action.

"PEP" UP AT TYLER.

Sometimes a letter comes to me, the spirit of which is too good to keep. The following from Brother J. T. Smith, presiding elder Tyler District, is that kind. I shall give you a part of what he has to say:

I am with you heart and soul in the Revival Campaign. From its inception I saw two possibilities: First, danger of a superficial work that might bring multitudes of uncon-

verted and unconverted people into the Church; and the second, the possibility of the greatest revival in very many years. The fact that the leaders saw the first possibility and sounded and have kept sounding the note of warning, makes the second possibility a strong probability. My faith is most ready to say an assured fact. In my Pastors' Conference soon after the adjournment of our Annual Conference, out of two and a half days' conference we spent one and a half on the Revival Campaign, "The One-to-Win-One," "The Simultaneous Evangelistic Campaign," "The Pastor as Evangelist," "The Revival a Fixed Need of the Church," "The Meeting Itself, the Preaching, the Singing, Personal Workers," were some of the topics discussed. Every discussion was on a high evangelistic plane, and the campaign is now on. Where it is the best thing to do, my preachers will hold their own meetings. Where exchange of work among themselves is the thing that will be done, where conditions require it, we have a regular evangelist.

GULLIVER GOING SOME.

In the Nashville Christian Advocate of January 28 are to be found these words from Gulliver:

"Let us hear nothing about 'Holy Week' and 'Lenten services' and all that. To basely 'limp after' these sects that emphasize those things is to make ourselves ridiculous and at the same time deprive ourselves of that liberty whereby the Gospel, according to Methodism, hath made us free."

Go to it, Gulliver! A tendency to become "High Church" Methodists is but a step in the direction of that barrenness of Christian experience and emptiness of results in the conversion of men that has marked the sluggish career of a certain Church that we have heard about before. If Methodist leaders are sensible they will hold revivals among the masses for a long time yet. We are still needed on the firing line. The Salvation Army, the Nazarenes and a few other Holy-Ghost-filled movements are not yet strong enough to carry the whole burden. The day may come when we can retire and become a dignified nonentity, but not yet. The Lord still needs the Methodist Church to assist the Salvation Army in getting the people saved.

WHEN "STRANGE TONGUES" ORIGINATED.

We remember that the peoples of the earth once organized and builded a tower, which they thought, in their puny thinking, would out-general God and save them from further dependence upon him. A world of talk, with very little sense attached, followed the performance. The most foolish thing any people can do is to undertake to organize to that point where they will be self-sufficient. The organizations and plans of these days of February must all be but humble and even unworthy instruments for the hand of the great Master Mechanic, who must build, if indeed there is any building done. We are not trying to cut-organize God. We are only trying to organize that we may be of use to him.

ENLARGED SUNDAY SCHOOLS.

The Sunday School superintendent and teacher who have not enough genius and ability to fill their schools and classes with the boys and girls, the men and women of the community, usually seek to defend themselves by specializing on "quality" rather than "quantity." Most little, dying Sunday Schools are long on quality. They have much wise doubt to express as to those growing, thriving schools that boast large numbers.

The fact is, where there is real

quality there is sure to be quantity. If a Sunday School is actually doing business, folks will be on hand. That is a habit that the people have. They always follow the procession that is proceeding. Stationary processions have never been of wide interest to ordinary mortals. A teacher who is delivering the goods will be crowded with customers. In other words, there can be no surer proof of a lack of quality in the work being done by a Sunday School than the fact that the people prefer to stay at home while it is being done.

Methodism has ever acted on the assumption that it a rather difficult matter to reach the people with ten miles of thin air between the Church and the folks. Therefore, Methodism has sought to draw the masses to the ministry of the Word. No other Church has ever preached to the crowds that have greeted Methodist preachers. There were two reasons for this: First, we had something to give out; second, we dared to go into the byways and hedges and invite the people to that which we had. Let our Sunday Schools go after the multitudes. If the teacher has a message, let her double her power by delivering it to twice as many as she now has. If the superintendent has a school-worth while, let him put his forces to work and bring those who need such an influence in touch with his school. Remember that this is the month for a campaign for membership in our Sunday Schools.

THOSE IN THE FRONT RANKS.

The man worthy of being a leader would fight no less bravely if relegated to the rear. In bringing our organizations to perfect form, it is necessary that those who are faithful in the smallest matters be given the largest place. Most movements are burdened with men who must either go in front or be carried. The man who despises the little place shall and ought to die of his own smallness. It is certain no greater calamity could come to your machine than to place over it a man who would not be willing to place his shoulders under it.

What do we mean by all this? We simply mean that no pastor should dare place in a responsible position of leadership in this campaign any other than real leaders. We care nothing for the social standing, financial strength, political power, business prestige or other characteristics. We want and must have leadership. When Christ selected twelve men to be the leaders in building his Church, he selected twelve men who would follow. If the pastor cannot find or develop such a man, a man who will gladly serve anywhere, a man who will follow the leadership of the Holy Ghost, a man who will do with all his strength the most insignificant task assigned him or attempt with all his ransomed powers the largest work that confronts him, a man with zeal and power, ready to spend and be spent, whether unknown in the movement or heralded as its head—we say, if the pastor cannot find such a man for leadership, he had best undertake the whole matter of leading the work himself.

Our Methodism is being threatened today by men who have more aspirations than they have religion. Almost every conference has a little ring of men who aspire. They cannot understand how the Church can move forward unless they are in front. Christ taught his disciples the true path to leadership when he washed the feet of complaining Peter.

"FOLLOW THE LEADERS."

The following message, contained in a personal letter from Rev. V. A. Godbey, of the Austin District, is timely:

"This is not a time for preachers to

be airing their peculiar views, or rushing to the front with new and individual notions of how things should be done. If we are to succeed we must concentrate our efforts on the issues of the hour and co-operate with the leaders whom the conferences have appointed. I shall undertake, as presiding elder of the Austin District, to trust the leaders and obey orders. I shall promote the cause in Quarterly Conferences and in public services, and give any helpful counsel I may be able.

"My experience has been that preachers who think lightly of the instructions which come from the appointed leaders of the Church not only occasion disloyalty in the Churches they serve, but are themselves disloyal to the presiding elders and Bishops who are appointed to supervise their work, and because they are, the appeals of the presiding elders to them are of but little worth, for they will work their own way, or ignore the cause and the appeals which are made. Such preachers usually fail to accomplish what the Church wished them to accomplish, and then begin to explain in every imaginable way why the work was left undone.

"I think this campaign calls for only the normal work of a Methodist preacher. What is he for, if not to evangelize by visiting from house to house and discovering the lost and interesting them in personal salvation? What is his mission in the pulpit but to call sinners to repentance and to edify the Church? What is the mission of the Sunday School and of all other departments of the Church but to evangelize the locality entrusted to each one of them?

"The plan is plain enough, practicable enough, and is in accord with New Testament Christianity, and if I do not find my preachers in this district working in earnest to attain the desired results, and in harmony with the plans of the committee when I visit their charges, I shall be much disappointed."

A CALL FOR PRAYER.

The great Evangelistic Campaign, toward which Methodism in the Southwest is now turning her thought and might, is in many respects the most significant campaign that she has ever undertaken; a campaign which, if it succeeds, must give a distinct impetus in all her other enterprises; a campaign of immeasurable possibilities, but possibilities beyond the power of men and machinery alone to achieve.

As we face the task set for ourselves, blessed are we if we feel the need of a great enablement. God's order has ever been to tarry, then to go, and it cannot be otherwise now. If it be treachery to refuse to go, it is folly supreme to neglect to tarry. Our boldness in undertaking the great things of which we are thinking must be vindicated, if at all, by a commensurate faith. Our victory will be not according to what we say or do, or spend, or plan, so much as according to what we claim. Prayer must be magnified; must be given first place among our resources. The preacher must pray and the people must pray and pray much.

That this fundamental need for prayer in our campaign may be duly emphasized and never forgotten, I have been instructed by the General Committee of the campaign to ask that all our preachers and people observe the third and fourth Sundays in February as days of special public and private prayer for the campaign, and that as far as practicable our pastors urge our people to pledge themselves to make the campaign an object of daily special prayer.

GLENN FLINN,
Chairman General Committee.
Beaumont, Texas.

**The Washington City
Representative Church**

REV. S. STEPHEN MCKENNEY
Special Agent, Weatherford, Texas

The origin of this movement is well known throughout the Church. It began with the General Conference of 1858, when a memorial signed by Drs. J. C. Granbery and W. W. Bennett, representing the need of the local congregation in the National Capital, was presented to that body, and on motion of Drs. Andrew Hunter and D. S. Doggett action was taken making provision to begin at once the building of such a church as would justly interpret the generosity and fidelity of Southern Methodism to our Nation and to the world. But the great Civil War and the dark days of the Reconstruction came on and the dream of these distinguished fathers was not realized. Since that time three General Conferences (to-wit: 1906, 1910 and 1914) have spoken, committing the Church anew to this great enterprise, and our people are now everywhere rallying to its support.

1. WHAT IS THIS MOVEMENT?

It is to build in Washington City a church that is at once representative and monumental: representative of the love and loyalty and liberality of the present generation; monumental to the memory of those heroic fathers who dreamed of this stupendous undertaking, and who by their lives and labors, though dead yet speak. We all recognize that any Church which has a right to exist in the Capital has a duty to perform at the Capital. Our Church has existed there from the very beginning of its history and has an obligation which it cannot lightly disregard. What is this obligation? It is to preserve the identity of the second strongest evangelical Church in America at the Nation's Capital. It is to purify by the purest form of Protestant Christianity the springs of National, political and religious life. It is to leaven with the leaven of Southern chivalry and patriotism and religion the life of the Nation and the world. We cannot afford to be indifferent to the conditions which prevail at the heart of our Nation any more than we can afford to disregard the condition of the hearts which throb in our own breasts. For as the crimson tides passing through the heart go forth upon missions of health and healing to the remotest parts of the body, so the commercial and social, the political and religious tides which flow throughout the Nation are to be purified at the heart of the National Capital.

2. WHY SHOULD IT BE DONE?

There are several reasons:
First. It should be done in self-defense. Other denominations have built, or are building, representative churches. Perhaps upon an average these Churches represent an expenditure of not less than half million dollars, most of which was raised outside of the Capital City. These have awakened to their day of opportunity, and are now on the alert. Romanism, strongly entrenched and splendidly fortified, is there in art and architecture, in politics and religion. In a way of which we have scarcely dreamed, she is even now dictating the affairs of government and directing legislation. Shall we as American patriots and Protestant Christians stand idly by while this Church of foreign birth and alien faith crushes beneath her ruthless heel those inalienable rights and sacred principles which we, as Protestant patriots, hold to be dearer than life? God forbid! There is but one course open to us. If we are to hold the ground that we have already gained (laying aside all thoughts of progress) we must, in self-defense, "rise up and build!"

Second. It should be done out of deference to others. No man or Church, no Nation or race can live unto themselves. This is especially true in our National Capital, where the ends of the world are brought together. There the Ambassadors of Kings and the representatives of governments meet to take counsel. Thither they go to study our laws and government and religion. We send missionaries to their lands with lofty creeds and irreproachable characters, but alas! how their ideals fall when they come to our coun-

try and find us as we are and not as they think we ought to be! But what do they find? They find public buildings which for magnificence and splendor are unexcelled by any similar structures in the civilized world, while side by side with these stands one of the most poorly designed and constructed church buildings to be found in any civilized Capital. What is the natural and logical inference? It is that the Church occupies a secondary place in the thought and life of our Nation. Neither can the union of Church and State in other lands explain away the cause of our evident neglect. If our Capital is to be a world-dominating center in religion as in politics, our Churches there must inspire reverence rather than ridicule. A Nation's Capital will always be the center of a Nation's influence. What was true of Babylon and Jerusalem and Rome in the past is correspondingly true of Washington today.

Third. It should be done in obedience to the Divine command. "Go ye into all the world" is the great commission. "Preach the gospel to every creature." Yea, "make disciples of all nations!" If we are called to make individual converts we are also called to make National disciples. Nor can we "disciple" the Nations until the heart of our own Nation is stirred. This was our Lord's evident meaning when he told his disciples where to begin—"Beginning first at Jerusalem." They were not only to begin where they were, but they were to begin at their National Capital, and their help was to come "out of Zion." This, too, was the method of Paul. When he wanted to reach a country with the gospel he went with his message to its Capital city. And while he preached at Corinth and Ephesus and Philippi, he was never satisfied until he had gone to the world's proud Capital and preached to them that were "at Rome also." Then, and not until then, could he say, "I have finished my work!" Neither will our work be finished until we go to the most powerful Capital of the earth in the face of Romish heresies and superstitions with that pure gospel which is still to all who believe and receive it the "power of God unto salvation." We should, therefore, dedicate to God our "first fruits," our best gifts and build for "him an house" in our Capital, even as David so passionately desired to do for his generation.

3. WHO SHOULD DO IT?

This is not the task of a congregation, but of a denomination. Methodism is not congregational, but connectional. Our whole Church rallies to the need of a weak and struggling congregation. Herein lies our real strength; here is our true glory. This principle is scriptural as well as Methodist, for the "strong ought to bear the infirmities of the weak." Washington City does not represent herself, but a Nation. Neither does Southern Methodism at Mt. Vernon Place Church represent her one thousand local members, but her more than two millions of constituents. As the Nation erected her several Government buildings in Washington, so our great denomination should contribute the amount necessary to build for our people a representative church. As a conference supports its school without laying its burden upon the town in which it chancas to be located, and as the whole Church builds and maintains and endows her great institutions of learning without imposition upon the cities wherein they are situated; so we should permanently and adequately establish ourselves in the National Capital. We should rally to it by conferences by districts and charges. We should take part in it as patriots, as churchmen, as men.

4. WHEN SHALL WE BEGIN?

Now. This is the day of our opportunity. Every hour of delay may mean loss to our cause. Now, as never before, the South is coming to her own. The eyes of the Nation and the world are upon us. More and more do men see our real worth to the Nation. Democracy, the child of Southern patriotism, is in the seat of government. Our Southern-born President holds the reins of authority. The Secretaries of the Treasury and the Navy, the Attorney-General, the Postmaster-General, the Chief Justice and many other of our National leaders are products of the South. The Southland is on trial before the world. Our own country is in a state of

marvelous transition. The present game of scheming politics, dominating capital, and "frenzied finance" will soon be played and our Nation will look for men of brain and heart and character to direct her affairs. In that day she will turn instinctively toward the South which gave us the "Father of his country;" the father of the Constitution; the authors of the Declaration of Independence and the Monroe Doctrine; the expounder of constitutional law, and the leader of the Confederacy. Our National destiny is only safe in the hands of godly men. The Church alone is engaged in the task of making men of that type. The hope of every city is in its temples. Neither can the life of any country rise above the level of its capital city. Hence, the urgency of our task. The call has sounded throughout the Church: "Our hand is to the plow, and we must not look back." We are able to build now; we ought to do it. "Let us rise up and build."

**Interesting Facts About
Brazil**

MRS. TOM L. MILLER

President Monroe laid down the doctrine that the acquisition of territory on the Western Hemisphere by any European power would be considered an act of hostility toward the United States, and almost every President since his time has made mention of this famous doctrine in his message to Congress, but it remained for President Wilson, in his late message, to place a higher interpretation upon this doctrine and thereby establish a more friendly relation with the South American Republic than has heretofore existed.

The commercial interests of the United States are making haste to take advantage of the European war and this friendliness, and it is to be hoped that the Church can see its way to do likewise.

Brazil is a country that occupies one-half of the territory of South America and that contains one-half of its inhabitants; a country with a different genesis, a different history and a different language from all the other South American States. Here is a country larger than Australia and larger than the United States, outside of Alaska. Moreover, as there is a new Japan, a new China and a new Turkey, so is there a new Brazil, for this is one of the nations of the world which, within the last decade, has made tremendous strides, and is rapidly taking its place in the forefront of the great nations of the world. Indeed, Rio de Janeiro surpasses most capitals in architectural magnificence, as it certainly does all of them in beauty of situation.

Religiously and educationally, too, Brazil is waking up and though she is still to a large extent under the dominion of the priests, and though more than eighty per cent of the people are still illiterate, yet the worst shackles, both of Rome and of popular ignorance, have been broken. The Bible is circulated and a free gospel proclaimed throughout the length and breadth of this vast land and the schoolmaster is abroad from the Amazon to the borders of Uruguay.

Brazil was discovered by Pedro Alvarez Cabral who, on May 3, 1500, sighted her shores where it bulges out into the Atlantic, "as though about to shake hands with Africa on the opposite hemisphere." This day is now celebrated as one of the great holidays of Brazil. Almost every variety of climate and almost everything that grows in the soil can be found in Brazil, for her high tablelands give to much of her territory the climate of the temperate zone, even in the tropics. Coffee, sugar, cotton, rubber, corn and wheat are among the staple products which the world will always need, and which Brazil can produce in unlimited quantities.

We do not wonder that Amerigo Vespucci was led to exclaim that "if paradise exists on this planet, it cannot be far from the Brazilian coast;" while Agassiz believed that the future center of the civilization of the world would be in the Amazon Valley. In the production of coffee alone Brazil has almost a monopoly of one of the world's most important products, for nowhere else can it be culti-

vated so cheaply, or of such delicious quality. The coffee plantations are very beautiful to see. They are laid in a quadrangular plot, bordered by fruit trees. The coffee trees are planted in rows, pruned to the same height, and the ground between them is carefully kept clear of weeds. In its wild state the coffee tree grows from fifteen to thirty feet high; but, in cultivation, it is never allowed to reach over six feet and is made to assume a sort of pyramidal form. The leaves are a dark green, shiny and leathery, the blossoms are white and the berries, when ripe, are a beautiful red. It is an evergreen and bears three crops a year. Several years ago the government stepped in and limited the production of coffee by prohibiting the planting of any more trees. When a tree dies it can be replaced, but the number cannot be increased.

Next to South Africa, Brazil is the greatest diamond producing country in the world. Here, two hundred years ago, some miners at Tijuca found a few shining pebbles in their pans. Thinking they were only pretty stones, they used them for counters in their games of cards, until a wandering friar came along and declared them to be diamonds. During the next forty years five millions of carats of these same shining little stones were sent across the seas to enrich the coffers of the mother country.

The religious history of Brazil is interesting and important from its beginning. In fact, the first Protestant mission to Brazil was sent out soon after its discovery, for Calvin and the clergy of Geneva, under the lead of the great Admiral Coligny, of France, attempted to found an asylum for persecuted Huguenots in the new land of promise across the seas. Sir Nicholas Ourand de Villaganon, who was the leading spirit of this colony, proved to be a wolf in sheep's clothing and denounced his former colleagues as heretics and had three of the most influential ones put to death, while others fled to the mainland and some escaped to France. One or two of the Huguenots who reached the shore of Brazil sought to carry the gospel to the Indians, and for several years was very successful. One of these men, John Boles, preached the reformed faith with such power that he was at last arrested by the Jesuits and, after a long imprisonment, was executed in Rio de Janeiro. Protestantism was thus extinguished for the time being, in this part of the world. Dr. Tucker says, "The failure of these Protestants, with their open Bible, to get a foothold permanently in this part of the New World determined the religious destiny of Brazil for at least three centuries. If they had succeeded, instead of the very sad spectacle of the intellectual, social and moral condition of the country today, we should doubtless be gazing upon the marvelous wealth and prosperity of a highly cultured, godly and upright nation."

Modern Protestant missions in Brazil began in 1835, but after a few years was suspended and not opened again until twenty years later. The women of the Methodist Episcopal Church, South, entered Brazil in 1881, with Miss Martha Watts as our first missionary. She gave the best of her life to this work in Paracaba and, while on her way to the homeland, after being retired, her brother, an only relative, died, and she had no where to go. And so the missionary Retirement Fund was started. Our work has suffered more on account of the European war in Brazil than in any other of our mission fields. One of our schools, the Girls' School in Rio de Janeiro, has been closed for lack of money. The great cry from Brazil now is for money and prayers. We all can't go and perhaps some of us can't give money, but we can pray, and "more things are wrought by prayer than this world dreams of."

So ye who cannot go, O help with the wondrous weapon prayer,
And while ye uplift your hands at home the Cross shall triumph there,
And give ye freely of your store to the warriors on the field;
For the more you give, the more to you the Parrel and cruse shall yield.
'Tis thus only you can cleanse your hands from the guiltiness of blood,
For thousands a month in Brazil are dying without God.

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HEADLAM'S LIFE OF BISMARCK

(CONTINUED FROM PAGE ONE.)

of the principles of diplomacy was "to persuade others to adopt a policy which is convenient to oneself."

"Every other Government," Bismarck wrote, "makes its own interests the sole criterion of its actions."

Bismarck from first to last stood for a strong army. His "blood and iron" utterances were always called forth at the mention of the army.

Had Bismarck lived and had he continued to direct the destiny of the German empire, the present European holocaust might have come—perhaps, would have come.

Never has the United States stood out as a nation of which Americans should be proud as in these days when our great President has sought to supplant the ethics of selfishness by the ethics of Christianity in American diplomacy.

THE COLLEGES AND THE STATE FAIR OF TEXAS.

The movement inaugurated by the Mother's Council of Dallas to prohibit the sale of liquor from the State Fair of Texas is gaining momentum.

With the utmost courtesy, but with the skill of a practiced surgeon, Dr. Rosser addressed himself to the position of the Fair directors in the controversy.

There is no quarrel between the good women of the Mothers' Council and the excellent gentlemen of the Fair directorate.

gestions were made that a principle universally regarded as a correct one be given practical recognition in the operation of the Fair, the reply was not as considerate and courteous as gentlemen of such high character are accustomed to make, the ladies promptly forgave them, and that feature of the incident is now history.

Again:

There is probably not a man on the board of directors who would be a silent partner in maintaining a saloon. Why will they, acting for the stockholders of the Fair Association and the citizens of Dallas, compel these stockholders and citizens to occupy that position?

Let us hope that after due reflection these splendid gentlemen, our esteemed neighbors and valued friends, may readjust their official actions in better conformity to the principles they employ as individuals and the policies pursued in their private lives.

George W. Owens, known to every Methodist of Texas, had come from his sick room and was the first speaker introduced by the chairman. He told how he had taken the streets in order to put race track gambling out of the Fair a few years ago.

Dr. J. B. Cranfill was next introduced and put the audience in an uproar by his telling thrusts. They were as courteous as Rosser's—and as keen. He said the issue was the old issue between motherhood and the saloon.

R. S. Tate, Superintendent of our Ervay Street Church, was next introduced and made a strong plea for the boys. He quoted with telling effect the words of President Wilson:

I do not believe that America is securely great because she has great men within her borders now, but until she can make sure of having great men in the next generation.

Hon. Thomas B. Love, a former member of the House of Representatives, was the next speaker. He said the question was whether the city of Dallas would operate a municipal saloon for two weeks in the year.

The great football contests that are the center of attraction at the Fair now bring hundreds of boys and girls from our great educational institutions to the Fair. We want them and are glad to get them, yet we put a liquor saloon in their midst.

The Fair ought to be a great educational institution, and if it is not, there is no reason on earth for its existence.

Dr. Ivan Lee Holt, of the School of Theology, was the last speaker. His language was as choice as effective. He said the institution which he represented puts a higher value upon men than money.

And I am glad to believe that when your citizens worked so persistently to bring the Southern Methodist University to Dallas, you did it not for a selfish motive but simply to add another institution that would help to improve your citizenship.

We have given our readers this rather full account of the meeting of last Sunday in order to apprise them of the seriousness with which hundreds and thousands of Dallas citizens view the menace of whisky-selling at the State Fair.

1 Corinthians 1:23, 24: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

MY PRAYER

Heavenly Father, I thank thee for salvation through the blood of Jesus Christ. May I be true to tell others of this the only plan of redemption. In the name of the Crucified One. Amen.

whole State may see how vitally it is interested in the contest now on in Dallas.

The University of Texas, Baylor University, Southwestern University, Southern Methodist University, the A. and M. College, Austin College and every other college in Texas, whose students participate in athletic contests at Fair Park, would do well to ponder the words of Hon. Thos. B. Love.

The danger period in every life is its recreation period, and the State Fair of Texas cannot afford to add to the danger by running an open saloon when thousands of young men are recreating on its grounds.

OUR ADVOCATES IN THE EVANGELISTIC CAMPAIGNS.

It is gratifying to see how largely our Methodism in Missouri, Arkansas, Texas, Oklahoma and New Mexico is using its official organs in the proposed evangelistic campaigns.

The St. Louis is carrying column after column for the campaign in the three Missouri Conferences. The Arkansas Methodist has a full page devoted to the campaign in the two Arkansas Conferences.

A careful reading of the editorial matter of the evangelistic editors and that of their contributors convinces us that the evangelistic passion is burning more deeply in our hearts than for many years.

Thursday, March 9, the Texas Christian Advocate will issue a special Evangelistic number. Many of the strongest writers in the Church will contribute to this issue, and a number of articles are already on file.

We express our gratitude to the already overworked men who are assisting us in our special Evangelistic Number.

TWO IMPORTANT APPEALS TO TEXAS METHODISTS

Both Southern Methodist University and Southwestern University are making appeals of vital importance to Texas Methodists.

Bishop E. D. Mouzon and Rev. C. S. Wright are finding a gratifying response to their efforts in behalf of the endowment of chairs in the School of Theology.

The university in seeking to collect subscriptions has made provision for some fifty free scholarships which will be

awarded to the districts as an endowment for the payment of subscriptions already made and now due. District leaders are at work throughout each of our conferences.

The Southwestern University has appointed an energetic committee for the raising of \$75,000 by Feb. 1, 1917. This amount will count on the \$300,000 campaign which was launched more than a year ago.

The campaign for \$75,000 is called an "All or Nothing Campaign." In other words, if the entire amount is not secured in cash or negotiable notes by February 1, 1917, then the subscriptions taken on these conditions will be void.

Does the Church in Texas realize how vitally imperative are both of these appeals? Would it be exaggerating to say that the usefulness and influence of these great institutions, not to say their life, depend upon the response which Texas Methodists make?

Shall we not remember that we have no rich patron in Texas who will give millions and therefore that it is imperative that hundreds and thousands give?

We are almost frantic at times when we think of the tremendous issues involved. The life of the Church itself is involved. Failure would involve disaster of such proportions that we shudder to contemplate it.

But we shall not fail. Our hundreds and thousands of members will give and these institutions, builded upon the sacrifices of the many, will mean vastly more than if they were the gift of a single individual.

OUR UNIVERSITIES AND OUR COLLEGES.

The editor of the Arkansas Methodist devotes an editorial in his issue of January 27 to the relations which our new universities and our colleges should bear to each other.

After speaking, among other things, of the "unsympathetic and supercilious attitude" which Vanderbilt in its early history assumed toward the colleges, Dr. Millar speaks words which it is well that the authorities in immediate control of our new universities should hear. He says:

Meanwhile the relations between the University and the colleges west of the Mississippi will depend wholly on the spirit and attitude of those who administer the affairs of the University. If these colleges are properly recognized, if their spheres of activity are not wantonly invaded, if the University behaves itself seemly and largely localizes its efforts to secure undergraduate patronage and support for that department, there need be no jealousy nor unbecoming rivalry.

The editorial closes with these words: Arkansas is fully awake and proposes to meet her responsibilities. With frank assurance of generous and fair treatment from Trustees and Faculty of Southern Methodist Uni-

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We are not authorized to speak for our universities, nor do we assume to do so, but as a member of our great Church we desire here to record some very positive convictions.

We well understand that one of the difficulties in the way of founding Central University in the seventies was the fear that it might impede the progress of the colleges then in existence. The Bishops, in recognition of this fear, pointed out that their relations to Central University could not be other than their relations to the colleges already founded.

That the new institution located in Nashville made mistakes in its attitude toward the colleges we have heard more than once. A number of the colleges suffered the loss of some of their strongest teachers because of inducements to go to Nashville, and the effect, naturally, was not pleasing to the colleges.

We can well appreciate that apprehension that our newly founded universities would repeat these mistakes has made friends of our now existing colleges cautious, to say the least. Texas has shared precisely this feeling of caution. And Texas would no more stand for the invasion of the spheres of her college activity by the university than Arkansas or Missouri or Louisiana, or Oklahoma.

We have our colleges in Texas, especially Southwestern University, which for more than forty years has been a fountain of both religion and culture, and to guard against such issues as Dr. Millar mentions, two of our Texas Conferences, in agreeing to the appointment of a commission looking to the founding of Southern Methodist University, expressly stipulated that our great institution at Georgetown should be maintained and even strengthened.

Texas is fulfilling—not as rapidly as we could wish, it is true—but is fulfilling that pledge by undertaking to raise an additional endowment of \$300,000 for Southwestern. Any invasion of the rights of Southwestern University, or any unfair treatment of Southwestern University, would raise a storm of protest in Texas, and would do our university at Dallas incalculable harm. The same thing would happen if either of our other schools were unjustly treated by Southern Methodist University.

Happily for our educational situation, we believe the President of the Southern Methodist University, his faculty and the Board of Trustees would never consent to any policy for the university which is not based upon the most cordial recognition of the great work which is now being done in our colleges west of the Mississippi and upon the utmost regard for the spheres and rights of these institutions.

On the other hand, we believe the men at the head of our colleges are equally broad and will cheerfully recognize the necessity of doing collegiate work at Southern Methodist University as well as work in the professional and graduate schools.

That such work should be done was contemplated when the institution was founded and hundreds of thousands of dollars were given with such an understanding. Moreover, within a radius of fifty miles nearly two millions of people surround the university and from this territory hundreds and even thousands of students will seek the college department of Southern Methodist University who would otherwise never go to college. The necessity is upon us to maintain at Dallas a college department, but even with this we shall not have room for our Methodists of col-

legiate grade who ought to be in our schools.

We shall welcome the noble men of Arkansas, Oklahoma, New Mexico, Louisiana and Missouri. Southern Methodist University (when the amended charter is secured) will be the property of the whole Church and Texas will vie with other States west of the Mississippi in making it a blessing and an inspiration to the coming generations.

PENDING TEMPERANCE LEGISLATION IN CONGRESS AND THE RACE FOR THE UNITED STATES SENATE

The tremendous significance of sending the right man to the United States Senate from Texas this year may be seen if one contemplates for a moment pending temperance legislation in Congress.

In the 64th Congress, up to the present date, eighteen bills and joint resolutions have been introduced in the United States Senate and thirty-one in the House of Representatives, all of which bear directly upon the alcoholic liquor question. In addition to these, bills have been submitted in both houses for amending the Constitution which, if passed, would of course affect our National Constitutional Prohibition Amendment.

These bills cover a wide scope. Eleven of them propose amendments to the internal revenue laws and affect the special tax on liquors. Four measures, if passed, would prohibit transportation in interstate commerce into any State of intoxicating liquors to be used in any way contrary to the laws of the State, or such commerce in liquors entirely.

Various other prohibitory bills have been introduced, including the traffic in Hawaii, in Alaska, in national parks and forest reservations, on ships, in government buildings, etc., but the two measures of farthest reaching effect are the amendment to the Constitution for National prohibition, and a prohibitory law for the District of Columbia.

The Joint Resolution for submitting the prohibition amendment was introduced in the Senate by Senator Morris Sheppard of Texas and Senator Jacob E. Gallinger of New Hampshire, and in the House by Representative E. Y. Webb, of North Carolina, and Representative Addison T. Smith, of Idaho. This introduction in each body by a member of each of the two dominant political parties frees the measure from all appearance of partisanship.

Dr. S. P. Brooks, of Waco, ex-Gov. T. M. Campbell, of Palestine, and Hon. Geo. W. Riddle, of Dallas, are candidates for the Senate and each pronounces himself a friend to temperance legislation. Dr. Brooks for years has been the honored President of Baylor University, Hon. T. M. Campbell gave Texas a successful administration for two consecutive terms as Governor, Hon. George W. Riddle is an esteemed citizen of Dallas and an influential business man.

The recent revelations of the debauchery of elections in Texas by the whisky traffic, in our judgment, will make the candidacy of any man unacceptable to the people of Texas, who in the past has had alliances with the saloon.

This is an hour when the cause of prohibition ought to be placed above personal friendship and when the people of Texas should make good government first.

A MEETING OF GREAT SIGNIFICANCE

Under the auspices of the foundation for international peace and interdenominational unity, the Chicago Tribune announces, will be held in Evanston, Illinois,

February 15-17, a meeting of representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, the Canadian Methodist Church and the African Methodist Church.

Says the Tribune:

The object of the meeting in Evanston is to discuss problems affecting doctrines, property interests, the home and foreign mission field, and questions of Church government. It is believed the conference will help simplify the problems which must be faced before complete unity can take place.

Among those announced to be present are Bishops Cranston, Hamilton, McDowell, McConnel and Thirkield, of the Methodist Episcopal Church; Bishops Hendrix, Denny and Hoss, of the Methodist Episcopal Church, South; Superintendent S. D. Chown, of the Canadian Methodist Church, and President T. W. Lewis, of the Methodist Protestant Church.

Comparatively little, if anything, has been said of this meeting in our own press. If such a meeting shall materialize, however, it is bound to set in operation influences which will be largely felt.

PERSONALS

Brother J. B. Smith, of Seagoville, was a pleasant caller at our office this week.

Rev. Moss Weaver, presiding elder of the Mangum District, reports progress in his work.

Rev. J. J. Carter, of Bay City, delighted us with his presence last week. He is busy liquidating his church debt.

Rev. A. Frank Smith has been appointed pastor of the new University Church. A large field and a good man met.

Rev. C. P. Combs, of Duncanville, called to see us last week. The editor missed him, but the publishers made him feel at home.

Rev. J. T. Curry, of Yoakum, called last week. Look for his article on "Prayer and Revivals" in our evangelistic number.

Dr. Bulla will be in attendance upon the State-wide Convention of Organized Sunday School Classes to be held in Dallas February 24-27.

Rev. Henry F. Brooks, of Mineral Wells, has recently organized a fine Brotherhood among the men of First Church. Dr. Bob Yeager is president.

We were pleased to have a visit from Brother J. R. Duncan this week. He is a steward at Heath and says the congregation is preparing to build a new church.

Rev. Gaston Hartsfield writes that McKinley Avenue, San Antonio, has received sixty additions since conference—300 during his fourteen months' pastorate. Fine!

Rev. and Mrs. Robert Franklin Dunn announce the marriage of their daughter, Willie, to Mr. Osce Preston Claunch, on Thursday, January 27, 1916, Matador, Texas.

Mrs. A. A. Tharp, wife of our pastor at Richmond, underwent a serious operation Tuesday, February 1. She is improving. Sister Tharp will be remembered in prayer.

Rev. E. L. Shettles, presiding elder of the Navasota District, talked Methodist history with us last week. He is much interested in the work proposed for Dr. J. H. McLean.

Rev. Gaston Hartsfield, pastor of McKinley Avenue, San Antonio, was in the Advocate office last week. Hartsfield led the San Antonio pastors last year in the number of additions to his Church.

Rev. Jesse Crumpton and his wife, of Blair, Oklahoma, are rejoicing over the arrival of little Jesse Roberta, January 26. A ten-pound baby girl is a rich inheritance for any family. Congratulations.

Rev. T. F. Sessions, presiding elder of the Beeville District, has recently had an attack of grippe. He is recovering and has been able to send us a strong contribution for our evangelistic number. Thanks.

Hon. C. H. Morris, of Winnsboro, candidate for Governor, called to see us last week. He has opened headquarters in Dallas with Sterling P. Strong as State Chairman. We have known Bro. Morris for many years. He is a brother of "Lon" Morris, of Pittsburg. He

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

was reared on the farm, but has been in the banking business for the past thirty-three years. He is a man of wide experience in business and of unimpeachable integrity in character.

Rev. F. M. Winburne is visiting his old home in Mississippi. Letters from him indicate that he is enjoying the companionship of old friends very much indeed. He is well and sends love to his Texas friends.

William Nehemiah Wiggins, the wide-awake General Secretary of the Texas Sunday School Association, is busy preparing for the Convention of Organized Sunday School Classes. Place: Dallas; date: February 24-27.

Rev. Thomas Gregory, presiding elder of the San Marcos District, did not forget the Advocate office upon his recent visit to Dallas. He left us his article for our special evangelistic number. Thanks, Brother Gregory.

The revivalists, Brothers Ham and Ramsey, were recently called before the Justice of the Peace at Corpus Christi to substantiate the truth of certain things said from the pulpit. The subpoenas were later withdrawn.

Rev. A. W. Hall, presiding elder of the Clarendon District, is at the beginning of his second round and writes that his work is starting off with great promise. Brother Hall is a noble host and a good presiding elder.

Rev. W. J. Johnson, pastor of Grace Church, Dallas, has just returned from the funeral of his father who died January 27 in Lexington, Mississippi. His father was 86 years of age. The Advocate extends sincere sympathy.

We acknowledge an invitation from Rev. J. M. Peterson, presiding elder of the McAlester District, to attend his District Conference on March 9. He said kind things about the Advocate and of course we wish to attend his conference.

Rev. R. T. Blackburn, presiding elder of the Hugo District, will hold his District Conference at Antlers, Oklahoma, May 8-11. Rev. C. L. Brooks will preach the opening sermon on Monday evening and Rev. L. B. Ellis will preach Tuesday evening.

The editor enjoyed the great communion service at First Church, Dallas, last Sunday. Not a soul in the large audience retired before the service was entirely over. The communion talk of the pastor, Dr. Sam R. Hay, was most impressive. It was an ideal service of its kind.

Rev. A. P. Lowery, of Fort Worth, called to see us this week. He has been in the evangelistic work for sixteen years and reports some 25,000 conversions and reclamations during these years. Rev. Terry W. Wilson, of Jacksonville, is associated with him as singer.

Dr. C. M. Bishop, President of Southwestern University, will be among the speakers in the great Evanston meeting of the leaders of American Methodism, February 15. That he will have something to say which is worthy of the occasion goes without saying. We shall expect for the Advocate an account of the occasion from his pen.

Rev. F. O. Miller, Agent Superannuate Homes of the North Texas Conference, raised \$500 in Royse last Sunday toward the payment of a superannuate home for Rev. J. F. Alderson. Brother Alderson will move in soon. The North Texas Conference now has fourteen homes, thirteen of which house heroes and heroines of our Methodism.

Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, upon his recent visit to Texas received a gift of \$40,000 to the Church Extension Loan Fund. The gift in vendor's lien notes from a prominent layman of Texas. Dr. McMurry has secured a total of \$100,000 to this fund this year. A fine piece of news for the entire Church.

A note from Mrs. Jas. A. Walkup, of Polytchnic, says: "Dr. Walkup, after two months of very serious sickness, is now slowly improving. He read, or has read to him, every word in the Advocate." His many friends throughout Texas will rejoice to learn of his recovery. The good Doctor has spent many fruitful years in the ministry. May he abide many more years to continue the good work.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

GET READY FOR CHILDREN'S DAY.

The day in the Sunday School Calendar whose observance is made obligatory by our Book of Discipline is Children's Day.

WHEN IS CHILDREN'S DAY.

We have been told more than once that Children's Day is synchronous this year with the close of the Win-One Campaign, which ends on April 23.

THE PASTOR AND CHILDREN'S DAY.

Paragraph 279 of our Discipline says, "It shall be the duty of the preacher in charge to see that the last Sunday in April, or as near thereto as practicable, shall be observed as Children's Day, and that an offering is taken, and to forward the same to the Treasurer of the Conference Sunday School Board.

NEWS AND NOTES.

Rev. O. F. Sensabaugh, presiding elder of the Dallas District, writes: "All plans looking to Federation of Dallas Wesley Classes on foot. Will perfect organization Friday, February 4.

At the close of the recent District Institute for Cuero District, West Texas Conference, which met at Victoria, Rev. J. W. Albritton and Rev. W. M. Crutchfield, District Superintendent and Secretary of Sunday Schools, announced that they were ready to assist brethren desiring to hold institutes in their charges, and pastors and superintendents at once began to make dates with them for such work.

Mr. A. L. Deitrich, Divisional Secretary of the Gulf Division, writes that the North Alabama Conference will hold its first Wesley Bible Class Federation March 7, 8, 1916.

The motto of the Business Men's Bible Class of First Methodist Church, Temple, Texas, is, "Where Men Go Boys Will Follow." Isn't that the truth?

During the month of May the Divisional Secretary, with Mrs. Hamil

and Miss Kilpatrick, will assist Mr. J. Foxley, Chairman of the Sunday School Board of the East Oklahoma Conference, in a series of District Institutes in that conference.

During the Fort Worth School of Sunday School Methods, which will be in session from February 16 to February 25, the Program Committee of the Central Texas Conference Wesley Bible Class Federation will meet and prepare a program for this year's Federation, which meets in Fort Worth May 10-12.

Whatever our politicians think and say about paternalism, Uncle Sam is always trying to do the part of a kind parent toward his large and growing family. The latest evidence of his fatherly interest is a National Reading Circle organized by the United States Government "to promote the acquaintance of every family with the best in literature."

CUERO DISTRICT TO THE FRONT.

The Sunday School Institute of the Cuero District came together at Victoria at 2 p. m., January 25, and lasted until noon next day. One impressive thing about the West Texas Conference is its magnificent distances. It is going from the center of one district to another it is necessary in more than one case to jump as far as two hundred miles.

SAN MARCOS IN MUD AND RAIN.

The San Marcos District Institute met in the beautiful town of that name on January 27 and it was no fault of Brother Gregory that the weather kept at home many delegates who fully intended being present.

fourth year on the district, and the Sunday School receives careful attention at his hands. That there is good interest in the work follows as a matter of course.

THE PASTOR AND MISSIONS IN THE SUNDAY SCHOOL.

The Discipline says, "It shall be the duty of the preacher in charge to see that a Missionary Committee is appointed in each Sunday School, that one Sunday in the month is observed as Missionary Day, and that an offering for Missions is taken on that day, and to forward all missionary offerings made in the Sunday School to the Conference Treasurer in accordance with the provisions of Paragraph 264."

Paragraph 264 reads, "Let every Sunday School be regarded as a missionary society, and let the superintendent, after counsel with the pastor, appoint annually a Missionary Committee to have charge of all the missionary activities of the school. Let the Sunday School Board and the Board of Missions prepare for adoption in the Sunday School such suggestive policies as to missionary education, effort and offerings, as they may from time to time agree upon; let one Sunday in the month, preferably the last, be observed as Missionary Day in the Sunday School, and let the entire missionary offering of this day, together with all other missionary offerings, regular and special, made in the Sunday School, be a separate fund, and designated 'Missionary Offerings in the Sunday School,' let it be sent through the Conference Treasurer, handled and forwarded by him as a separate fund, to the Board of Missions for use in its general work; and let the amount raised for missions in the Sunday School be reported by the pastor in cash or voucher to the Annual Conference, appearing as a distinct item in the Conference Journal. It is urged that, as far as possible, the missionary offering in the Sunday School go as a free will offering and not be used to meet the missionary assessment upon the congregation; but if any Church, in order to pay its missionary assessment, finds it necessary to use

the missionary offering of the Sunday School, the amount so used shall still be kept separate and forwarded to the Conference Treasurer as a Sunday School item, but in this case designated 'Sunday School Missionary Offering on Assessment.'"

WHAT IS GOING ON—UVALDE DISTRICT.

Rev. S. B. Johnson, presiding elder of the Uvalde District, West Texas Conference, writes: "I am trying to unify the work in this district so that it will all converge to one great issue, viz, a continuous revival. And this is my plan: (1) To get the pastors to organize their classes in the Sunday School from ten years old and up, and to get those who are saved in their Churches to agree to pray daily for the unsaved of the class, a list of whom shall be given to every Christian in the class. Get other kinds of personal work where possible. (2) Get the preacher to make a canvass of his town or community, going to every home occupied by an American family and getting their names and addresses and also whether they are members of a Church and whether they attend Sunday School.

Whether every reader will agree as to the wisdom of every feature of Bro. Johnson's plan or not, it has at least the merit of definiteness and gives unity and point to the Sunday School work for the district. The leader who has worked by a definite plan can know in the end whether he has succeeded or failed. Such a man learns by his failures and mistakes. On the other hand, the brother who moves aimlessly can never measure the results of his own work, and is not likely to profit by experience.

EPWORTH LEAGUE DEPARTMENT

EULA P. TURNER, Editor 917 N. Marshall Ave., Station A, Dallas, Texas.

(All matter for this department must be in the hands of the editor on Thursday—no week before the date on which it is to appear.)

Topic for February 13, The Consecration of Influence, Heb. 10:19-25.

TYLER STREET, DALLAS.

At the last business meeting of the Tyler Street League fully half the membership answered to roll call. A captain was appointed for each side of the membership contest, the sides to be known as the Gold and the White. Sides were chosen and preparation for a vigorous campaign was made. Among other business was the decision to buy a piano for the League room and a substantial amount was pledged toward the fund.—C. E. Carter, President.

REMARKS.

Kendrick Memorial Church—With Junior money at this time there is being built at South Mountain, Korea, a Church named Kendrick Memorial, in honor of the dear departed Ruby Kendrick, who gave her life in the good missionary cause at Seoul, Korea, on June 29, 1907. The church is to cost \$650 and is to be built of native stone with tile roof and plastered. Our Special, Rev. C. T. Collyer, who attended the Paris Conference in 1913, is in charge of the building. He is presiding elder of the West Wonsan District and he recently wrote that this Church would be used as headquarters for West Wonsan District, where Teacher Training Classes, Bible Classes, and other special meetings, would be held. The members at South Mountain are furnishing a good lot free of debt and a Holy Bible. The church was given on these conditions.

This Junior Special was started in June, 1912, by Mrs. Fred Mercer, at that time the Conference Junior Superintendent. General Secretary Pinson, of the Board of Missions, writes Miss Ferguson on December 21 he received this Junior money with great delight, and he further says: "Ask the Juniors to join in prayer that there may be a great ingathering in

important feature which was very thoroughly discussed was about a Chapter making a pledge at conference and after conference deciding to spend the pledge in another way than paying it quarterly to the Council Treasurer. The conclusion arrived at was that the year's expenses of the Council were based on pledges made at conference, and so under no circumstances could the Council give its consent to a Chapter diverting its pledge or any part of it.

On Sunday evening the visiting officers and commissioners met with the Dallas Epworth Leagues. Miss Capers at Grace, Miss Meadow at Munger Place, Mr. Graves at Trinity, Miss Ferguson at First Church, and Mrs. Jordan at Oak Cliff. The Council adjourned sine die to meet at the Gainesville Conference.

Information Given Free—The members of the Council are at all times at the service of the local Chapter to give information about our work and the best plans to increase missionary interest in the local Chapter. Call on us.

In Conclusion.

The Council expresses warm approbation of the good quality of missionary work being done in many Chapters. Without your help we would be helpless. The great cause of missions is progressing because of the beautiful missionary dollars sent in during the second quarter from September 15 to December 15. We pray that you may have the gift of continuing to pay on your pledges in full and on time for the third quarter which closes on March 15, 1916. God bless you and keep you who contribute self, time and money to advance the many interests of Ruby Kendrick Council of Missions. Give God all the praise for work accomplished the second quarter.

All of which is respectfully submitted by

- MARY ELIZABETH CAPERS, President. META MEADOW, Vice-President. ROBERT I. GRAVES, Secretary. MARY HAY FERGUSON, Treasurer.

AN INCIDENT WITH A MORAL.

The writer was recently moving and must needs spend the Sabbath in one of our larger cities. On Monday morning I found my train did not leave till 11:30 a. m. I at once decided that the preachers' meeting of all other places was the place for me to spend the time. What sort of stuff is a Methodist preacher made of that does not go to the preachers' meeting when he can?

One of our school men was in the chair, and the very happy and tactful way he guided the hours' program was really refreshing. There was no monotony and yet there was no uncomely levity.

The hour was enjoyable to me and with reluctance I arose, thinking to quietly steal away to my train, but the chairman, with the keen instinct of a good woman brought down his gavel and inquired if I must go. On learning that my train was due to depart soon, he requested the brother occupying the floor to give way that I might speak a few words to them. After speaking to them for some two minutes we sang "Blest Be the Tie," shaking hands and bidding each other Goodspeed and then we separated, they going back to their fields of labor and this superannuate to a home among strangers.

Well, what about the moral? Ask the old preacher—he has read between the lines. J. H. HUNTER.

Voltaire said that to kill the Christian religion they (the atheists) must first kill the Christian Sabbath. Whoever, then, does not keep the Sabbath holy or allows his children to fail to do so is doing the work of the atheists in destroying the Christian religion.—Selected.

You measure strength at the weakest point.

TIME WORKS VAST CHANGES

in men and things, but there is one thing that has remained the same for nearly a century—that's Gray's Ointment, the great preventive of blood poison and remedy for boils, bruises, burns, carbuncles, ulcers, old sores, etc., originated in 1820 by Dr. W. W. Gray. Family pride in maintaining its high curative powers and standard of excellence has kept it unchanged, and it is today what it was 93 years ago—the best remedy in the world for skin troubles. You can easily prove this free, by writing Dr. W. F. Gray & Company, 850 Gray Building, Nashville, Tenn., who will send you a trial box free of charge. 25c at druggists.

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These clear discussions point out that the naturalistic interpretation of life fails to consider what is permanent, but the theistic interpretation recognizes those elements which enrich life because God is given an indispensable place therein. The familiar argument from design is strengthened and supported by ethics, aesthetics and scientific truth. Providence and inspiration cannot be ignored because they deal with the relation of God to man of man's highest spiritual needs. This is one of the most important contributions to religious thought. **Octavo, net \$1.75.**

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In this volume the verified results of Biblical scholarship are recognized, and the author demonstrates the unique character of the Bible. Most timely is the reminder that the spiritual faculties must have the right-of-way, and that the facts of Christian experience must be given pre-eminence. **12mo, net \$1.00.**

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OUR CHURCH NEWS

Atlanta, Georgia, gave \$25,000 to the Jewish relief fund.

Eight of the districts of the North Georgia Conference will carry missionary specials this year through their Sunday Schools.

Bishop McCoy will preach the commencement sermon at Meridian College, May 21. The Bishop is an old-time friend of Dr. J. W. Beeson, the President of the College. Though their paths have been widely separated, there is a great store of joy for them.

About 15,000 Mexicans have been coming into the United States each year for several years, settling in Texas, Southern California, Arizona and New Mexico. Their number not less than 750,000 now, so says the Pacific Methodist.

Dr. C. W. Drees, of the Eastern South American Conference, Methodist Episcopal Church, has been in Spain for more than three years at work on a revised translation of the Bible into Spanish, under the auspices of the American Bible Society. As this task is now practically completed, Dr. Drees is to sail for New York about March 15.

Contributions to foreign missions during 1915 by the various Protestant Churches in the United States and Canada reached a total of \$18,793,959, as compared with \$17,168,611 in 1914. The number of missionaries on the foreign field is 10,497, as against 9,969 in 1914. The total contributions of these Churches in 1915 was \$11,998,671, and in 1916 \$8,126,725. As will be noted, the increase in ten years has been more than one hundred per cent.

Bishop J. C. Hartzell, of our sister Methodism, will have the sympathy of the entire Church in the death of his wife, which occurred January 27, at Oklahoma City, Oklahoma. Mrs. Hartzell was one of the honorary vice-presidents of the Woman's Home Missionary Society, and it was largely due to her initiative that this society was organized. She and the Bishop were married in 1869, and they spent their early married life in New Orleans.

The Wesleyan Christian Advocate says that this is not a poor showing: "The following comes from one of our exchanges: There were reported to be 100,000 Christians in China in 1900. This number has been doubled every six years, so that now there are about 500,000. It is estimated that at this same per cent of increase there will be 100,000,000 Christians in China in 1950. Have we in this country with Churches, schools, thousands of preachers and Bibles, and over a hundred years of gospel privileges, done as well?"

Among those who were knighted recently by King George were two leading Methodist laymen, William Middlebrook and Arthur W. Black. Sir William has been in the very front rank of Methodist laymen, and has won unusual honors in public life, having been twice Mayor of Morley, and once also Lord Mayor of Leeds. He represented South Leeds in Parliament. Sir Arthur has served both as Sheriff and Mayor of Nottingham, and was in Parliament representing North Bedford. He has been from the first a very active worker in the evangelistic mission enterprise of the Wesleyan Church.

According to figures published by the Methodist Yearbook (Methodist Episcopal Church), New York City has 4,879 members of the Methodist Episcopal Church; Philadelphia, 47,700; Chicago, 34,099; Baltimore, 26,629; Columbus, Ohio, 20,445. In the three cities having the largest Methodist Episcopal membership the total, 129,353, compares with a total population (1910) of slightly more than 8,500,000. In the three cities of the South where the Methodist Episcopal Church, South, is strongest—Atlanta, Birmingham and Richmond—there are 44,395 members of that Church in a total population (1910) of nearly 415,000.

A conference on American Methodism will be held in Evanston, Illinois, February 15-17. The conference is projected under the auspices of the John Richard Lindgren Foundation for the promotion of international peace and denominational unity. The program of the conference announces representatives of Methodism in this country and Canada. The representatives from our Church are Bishops Hendrix, Hoss and Denny; Presidents Snyder and Bishop; Professor Tillett. Drs. T. N. Ivey, W. Asbury Christian, F. M. Thomas, J. M. Moore, James Connor, F. S. Parker, J. W. Lee and Hon. M. L. Walton.

A SAD OCCURRENCE.

This community has rarely, if ever, had such a shock as came to it on last Wednesday evening when the news of the drowning of three little boys came to our ears. Henry and Hugh McGill, children of Brother and Sister McGill, and James Miller, son of Sister Miller, were playing on the ice, near the home of the latter, when they broke through and were all drowned together. There was no one present to witness the sad accident. Some one in passing the place about 5:30 p. m. saw one of the little heads protruding from the water and gave the alarm. Physicians and friends did all in their power to restore them, but it was soon found that all such efforts would prove fruitless. This writer has never witnessed a more touching scene than the one that transpired when neighbors brought in the lifeless bodies of the little boys and laid them upon the beds before the heart-broken mothers. Never was sympathy more freely bestowed or help more cheerfully given. Neighbors and friends vied with each other in rendering assistance of every kind.

The little fellows were all members of our Sunday School and two of them had already united with the Church. The other one had told his mother a few days ago that he was going to join the Church next Sunday.

These were among our very brightest and most promising children. How we shall miss their smiling faces! Two of them were a little over nine years of age and the other not yet eight.

Funeral services for all three were held at the Church on Thursday afternoon by the writer, assisted by Rev. W. E. Barberie, of South Bonham. The large audience which taxed the capacity of the house and the beautiful floral tributes bore eloquent testimony to the high esteem in which the children were held, as well as the genuine sympathy that filled the hearts of all in the community.

At the close of the services one group of friends bore the body of little James Miller to the English Cemetery, in East Bonham, while another company bore the bodies of little Henry and Hugh McGill to the Willow Hill Cemetery in West Bonham.

With aching hearts we tenderly laid their little bodies to rest until God shall say, "Come forth!"

Our heart's tenderest sympathy goes out to the heart-broken parents and other loved ones. May He whose love is infinite and eternal comfort them in this sad hour!

G. A. LEHNHOFF.

A MOTHER'S RELIGION.

One of the sweetest and most beautiful things in the world is a mother's religion. It is the kind that stands every trial, disappointment and sorrow. It is like a diamond, which, when broken, will, as long as a part remains, sparkle with all the brilliancy of the whole.

You may load her down with the cares of life, the anxiety of sickness, or sever her heart in twain with death; she may bear the burden of a wayward child, or go to the prison door with her firstborn, her head silvered with trouble and her heart bleeding, yet each day finds her with her window open toward Jerusalem, her confidence in her God unshaken, her smile of trust showing through her tears as she calls on him for guidance for her and her own. As long as life lasts she reflects her sublime confidence in her God and unwavering hope for her child.

"TELLUS."

AS AN OLD-TIMER SEES IT.

One good work ought not to be made the enemy of another good work. Is the establishment of a Bible Chair in the State University a good work? Manifestly, yes. Then it ought not to be opposed. "This ought ye to have done, and not to leave the other undone."

There may be differences in judgment as to the best method of raising funds for the establishment of the chair, but certainly we ought to be a unit in regard to its desirability. A goodly number of students are at Austin because they cannot enjoy university training anywhere else in Texas. Even when S. M. U. becomes fully equipped for university work there will still be need for a Bible Chair at the State University, and that need will continue. Put at the head of this Bible School a strong man of broad culture, devout and spiritual, and so far from hindering, every other religious school in Texas will be helped.

The prediction has been fulfilled that the launching of a great school enterprise at Dallas would not prove hurtful to the Southwestern at Georgetown. With the liberal-minded and judicious Dr. Bishop at the helm

Southwestern University's Building & Endowment Campaign

THE NEW FINANCE COMMITTEE GETS BUSY

What will doubtless prove an epochal meeting in the history of Southwestern University at Georgetown, Texas, was held at Georgetown February 5. It was the first meeting of the newly created Finance Committee. This committee is to act as a special board of directors for the institution in the realm of its finances. It is composed of some of the best and most successful financiers in the State, all of them bankers and capitalists except Rev. Hubert D. Knickerbocker, who is well known as a Church financier of exceptional success. The committee organized by the election of Mr. John H. Griffith, President of the City National Bank of Taylor, as Chairman, and Mr. A. Dee Simpson, Financial Secretary of Southwestern University as Secretary. It was the sense of the committee that the business of the University be run on strictly business principles, so they proceeded to organize in the most efficient manner possible. A committee on Economics was appointed consisting of Hon. Wilbur P. Allen, lawyer, banker and capitalist, of Austin, and Mr. E. G. Gillett, President of the Farmers' State Bank of Georgetown. A committee on new assets was appointed, consisting of Rev. Hubert D. Knickerbocker, expert ecclesiastical financier, and Dr. C. M. Bishop, President of Southwestern. Also a committee on real estate and a committee on investments were authorized, the personnel of which will be announced later. It will be thus seen that the work of the Finance Committee will be well organized according to the most efficient methods of business.

The committee, after investigation of the financial affairs of the University, found that, while the finances were being well managed, owing to the fact that it costs more to educate a student than the income received from all present sources provides, there is an annual deficit of a minimum of about \$6000 to be otherwise provided for. The committee submits the following address and plans to the Methodist Church of Texas and all other friends of Southwestern University.

At the call of the Church and because of our deep interest in the cause of Christian Education, the undersigned, in accordance with the resolution of the Board of Trustees at its last meeting, have agreed to act as a special finance committee for Southwestern University.

With the utmost enthusiasm we declare our belief that all past investments in this institution are amply justified by its glorious dividends and that all future investments promise even greater returns.

We pledge ourselves to the public, as the agent of the Board of Trustees, to act as real and active directors of the financial affairs of the University and to give the University the same active and sincere management as we

impo. tant that these aspiring young minds come into close association with other young minds distinctly Christian whose goodly walk makes them living epistles.

JOHN FREEMAN NEAL.
When you are sailing in nasty weather don't forget to blow your foghorn. There's no use in wrecking someone else.

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Well known artists and graduates of the Conservatory are willing to lend their services for such work.

These recitals will not only be entertaining to the general public, but educational as well.

Schools and colleges, literary clubs, Church and social organizations desiring to take advantage of this opportunity are asked to communicate with

MRS. L. A. KIDD-KEY, President
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