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EDITORIAL

The American Baptist Home Mission Society has expended for the Negroes of the South five and a half million dollars, maintaining twenty-four institutions of which thirteen are colleges. The Church of the Disciples, through its Woman's Board of Missions, maintains six schools for Negroes, expending some $50,000 annually. The Presbyterian Church in the United States of America, through its Board of Missions and Freedmen's Department of the Woman's Home Mission Society, maintains 143 schools for the Negroes of the South. The Methodist Episcopal Church, through its Freedmen's Aid Society, maintains for Negro education in the South 11 colleges, 8 academies, one theological school, one medical school, and one hospital and nurse training school. The American Missionary Association of the Congregationalists maintains 35 schools for Negro education in the South. Thousands of students have entered these institutions during the past half century of their existence and millions have been expended in the maintenance of these schools. Our brethren in the North may not at all times have understood the best way of dealing with the Negro, but that they have had a sincere will to help him, Southern people will gratefully acclaim.

THE SOUTH AND THE NEGRO.

Dr. John M. Moore has performed a real service in giving to the press his "The South of Today." This volume was edited under the direction of the missionary education movement of the United States and Canada and brings together many interesting facts concerning the South both of yesterday and of today.

The South is understood by the author to comprise the sixteen States of Maryland, West Virginia, Virginia, North Carolina, South Carolina, Kentucky, Tennessee, Georgia, Alabama, Florida, Mississippi, Louisiana, Arkansas, Missouri, Oklahoma and Texas. These States have an area of nearly one million square miles and, excepting Spain, Portugal, Norway, Sweden, Greece and Russia, possess a domain equal to that of Europe.

These Southern States are the home of the Negro. Of the nearly ten million Negroes in the United States nearly nine millions are in the South. Of the total population of the South nearly twenty-seven and a half per cent are Negroes. In two Southern States the Negro population is larger than that of the whites—South Carolina, with 66.2 per cent Negroes, and Mississippi, with 56.2 per cent. In Georgia the Negro population is 45.1 per cent of the whole; in Louisiana, 43.1 per cent; in Alabama, 42.5 per cent; in Florida, 41 per cent; in Virginia, 32.6 per cent; in North Carolina, 31.6 per cent. The Negro population in Texas is 17.7 per cent of the whole.

There is no longer any dispute among fair-minded men as to why the Negroes, in such overwhelming ratio, are in the South. The early industry of this country was agriculture and the South was the Nation's most favored spot for this occupation. The Negro slaves in the North inevitably found their way into the sunny clime of the South where, as farm laborers, they were most profitable. And of the 3,178,554 male Negroes in the various occupations, in 1910, 1,180,461 were still on the farms, and of the 2,013,981 women laborers, nearly one million were on the farms.

The Negroes, however, are imitating their white brethren in their removal from the farms to the towns and cities. The rural Negro population in 1890 was 80.2 per cent; in 1900, it had fallen to 77.3 per cent, and in 1910, it was only 72.6 per cent. Forty-three cities in the United States, in 1910, contained more than ten thousand Negro inhabitants and thirty-three of this number were in the South. More than one and a quarter millions of Negroes are in cities of the South, each city having five thousand or more Negro inhabitants. Forty towns in the South are populated and governed almost entirely by Negroes.

The Southern States are expending annually in public schools for the Negro nearly nine and a quarter millions of dollars. An additional $760,000 are expended by States and municipalities for private and high schools. The Southern Churches are aiding in the work of Negro education. The Southern Baptists contemplate the establishment of a seminary for Negroes. The Southern Presbyterians support five schools for Negroes and the Southern Methodists are aiding by their support of the schools of the Colored Methodist Episcopal Church.

The Negroes are also the grateful beneficiaries of the Foundations and the Churches of the North. These add to the nine and a quarter millions from the South the princely sum of $3,400,000. Thus the annual expenditure for Negro education, mostly in the South, is slightly in excess of thirteen and a half millions of dollars.

The Negro race, undoubtedly, is making rapid progress in the South. In 1910 Southern Negroes owned 211,087 farms—an increase of just twenty per cent in the decade from 1900. The value of farms owned by Negroes increased in this decade from one hundred and seventy-seven millions, in round numbers, to four hundred and ninety-two millions. In 1910 Southern Negroes owned nearly a half million homes and of these 314,000, in round numbers, were free of incumbrance.

That the Negro race is an aspiring race is evidenced by the increasing numbers of both men and women who are engaging in professional services. In 1910 the numbers engaging in such services throughout the Nation were 67,245. Actors, architects, authors, editors, clergymen, college presidents, teachers, lawyers—these and many other professional men and women may be found whose skin is black but whose aspirations are high.

The Southern white man has many reasons for gratitude when he contemplates the forward step of the colored race in his midst. There are other considerations, however, which should challenge him to renewed efforts in behalf of his brother in black. He can not find comfort in the fact that more than one-third of the Negroes, over ten years of age, can neither read nor write. He can find no comfort in the fact that one-half of the Negro children of school age never enter a school. He can find no comfort in the character of housing which makes the Negroes the first victims of disease. And he ought to despise himself if for revenue he is willing that the whisky traffic should continue to debauch this backward and child race of our century.

THE PROBLEM OF RACIAL ASPIRATIONS IN THE BUILDING OF STATE AND CHURCH.

Robert E. Speer in his "Christianity and the Nations," quotes Macaulay as saying:

> It may be that the public mind of India may expand under our system till it has outgrown the system; that by good government we can educate our subjects into a capacity for better government; that having become instructed in European knowledge they may in some future day demand European institutions. Whether such a day will ever come I do not know. But never will I attempt to arrest or to retard it. Whenever it does come, it will be the proudest day in English history.

Lord Macaulay was taking high ground in these words. He did not shrink from saying that England could best serve India by preparing India to discover her own destiny and by trusting the racial aspirations of that people to work out their own task as a self-governing member in the sisterhood of nations.

Lord Macaulay, in advance of other English statesmen, was recognizing the principle of nationalism in the building of enduring governments. National aspirations and national consciousness are as pronounced as individual aspirations and individual consciousness. National ideals are as marked as are the ideals of individuals. Peoples have their individuality no less than individuals themselves.

For these reasons subject nations give promise of diminishing in number in every part of the world. Independent, self-gov-

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The Proposed Union Of Methodisms

THE CONSTITUTION UNDER UNITED METHODISM—RESERVED VS. CONCENTRATED POWER.

James A. King.

The question of union recurs upon the proposition, is it wise to adopt the plan offered by the Northern Church, wherein all power is lodged in the General Conference, which is the sole judge of its limitation, authority and power, or is that offered by us more preferable, especially as it would constitute a union upon a federal basis with the General Conference one of limited power, leaving all residuary general power in the quadrennial conferences, or, in other words, applying the doctrine of States' rights to Methodist economy.

For my part I look with dismay upon the proposals of the M. E. Church. I am not ready to surrender the local autonomy of the Southern Church for either sentiment or expediency and neither am I conscious of that "prejudice" which Dr. Moore so strongly asserts is present among us, but, even so, I deem it dangerous to yield a principle though its advocacy is unpopular, and certainly this is true in a time wherein serious and conservative attention should be given to the subject that demands the best consideration of both Methodisms.

The Saratoga resolution provides for a General Conference that is the final interpreter of the constitutionality of its own acts. This was the contention of the Northern delegates in the conference of 1844. It is taking us back over old ground, at every milestone are remembrances of the exercise of despotic and arbitrary power. It smacks of complete autocracy and, if adopted, we surrender that which has been held sacred by us, not only as a Church but as a people.

When these Methodist connections come to form a constitution for the union, the question naturally presents itself, What is a constitution? Mr. Storey, in his great work known as the "Commentaries on the Constitution of the United States," says, "A constitution is in fact fundamental law or basis of government, and falls strictly within the definition of law, as given by Mr. Justice Blackstone. It is a rule of action, prescribed by the supreme power in a State, regulating the rights and duties of the whole community," etc., so the American people, fearful of the very danger that now confronts us, ordained a constitution whose jurisdiction and limitations were clearly confined to a few enumerated objects, which concerned the common welfare of the States. The State governments have full superintendence and control over the immense mass of local interests of the respective States and exercise every governmental power and right, except those given to the general government.

To ordain a General Conference which is to be the sole judge of the constitutionality of its own acts, is in my opinion to undermine every principle of natural justice. It will be, instead of the Ark of the Covenant, wherein rest secure the delegated powers, which the two Churches may see fit to repose therein, an open sesame to a field of unreserved litigation for, it occurs to me, to be impossible to place "constitutional limitations" around a body which depends for its limitations merely upon its own whims.

The American Fathers when they framed the Federal Constitution knew well the habitual tendency of governments to transcend their express powers and realized that a constitution, without a final interpreter of its own acts, separate and apart from it, would only be another cloak for imperialism.

In Number 47 of the Federalist Mr. Madison, in discussing an objection to the constitution, that the executive, legislative and judicial departments of the government were not far enough removed from each other, said:

> No political truth is certainly of greater intrinsic value, or is stamped with the authority of more enlightened patrons of liberty than that on which the objection is founded. The accumulation of all powers, legislative, executive and judiciary in the same hands, whether of one one, a few, or many, and whether hereditary, self-appointed, or elective may justly be pronounced the very definition of tyranny.

Montesquieu says:

> There can be no liberty where the legislative and executive powers are united in the same person or body of magistrates.

The Saratoga resolution invites us to another possible holocaust of 1844. We cannot be united on the principle of unlimited submission to the General Conference. It was our undoing before; it may be again. The convention that organized the Methodist Episcopal Church, South, met in Louisville, Ky., on May 1, 1845, and during its deliberations the Committee on Organization made the report from which the following extract is taken:

> The startling assumption that a Bishop of the Methodist Episcopal Church, instead of holding office under the constitution, and by tenure of law, and the faithful performance of duty, is nothing in his character of Bishop, but a mere officer at will of the General Conference, and may accordingly be deposed at any time, with or without cause, accusation, proof or form of trial, as a dominant majority may capriciously elect, or party interests suggest, and that the General Conference may do, by right, whatever is not prohibited by the restrictive rules, and with this single exception, possesses power "supreme and all-controlling," and this, in all possible forms of its manifestation, legislative, judicial and executive, the same men claiming to be at the same time both the fountain and functionaries of all the powers of government, which powers thus mingled and concentrated into a common force, may at any time be employed, at the prompting of their own interests, caprice or ambition. Such wild and revolutionary assumptions, so unlike the Faith and Discipline of Methodism, as we have been taught them, we are compelled to regard as fraught with mischief and ruin to the best interests of the Church, and as furnishing a strong additional reason why we should avail ourselves of the warrant we now have, but may never again obtain from the General Conference to "establish an ecclesiastical connection," embracing only the Annual Conferences in the slave-holding States.

Will the Southern Church forget the counsel and admonition of its organizers because a few of its constituents demand union AT ANY PRICE?

We have offered a tentative constitution based, in the main, upon the underlying principles enunciated in the Federal Organic Law, and I do not believe that our Church will enter into this compact, unless ample provisions are made for its protection along the lines above indicated.

It seems to me that there must be somewhere lodged in the proposed union a check upon the majority, for many events in ecclesiastical and secular governments have demonstrated that the rights of minorities are often ignored and trampled upon unless there is a power that can be invoked in their behalf. And taking experience as a guide minorities are as often right as majorities, then are you willing to surrender those checks and permit the possibility of the removal of your publishing interests, the hampering of your great educational interests and the undoing of many other connectional enterprises, to the will of a deliberative body who is to be the judge of the legality of its own acts? If you do then such attempted consolidation will not meet your expectation. It will be an abortive act. It will not be a merger; it will not be a confederacy; it will not be a union—it will be a farce.

> Justice is the end of government. It is the end of civil society. It ever has been and ever will be pursued until it be obtained or until liberty be lost in the pursuit. In a society, under the forms of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, where the weaker individual is not secured against the violence of the stronger.

Then if the above maxim be true, the Southern Church ought not to accept less—it ought not to demand less than such an organic law as experience has and will continue to demonstrate to be the parental guardian of all its rights, and demand it not for its power, but for its beneficence; not because it commands but because it protects; not because it controls but because it sustains the common interests and the common rights of the entire connection, and thus let the amalgamation of Methodism be consummated upon a plane that is alike honorable and protective to all, and united go down the ages panoplied with God's eternal power and love to help the better in bringing the nations of the earth to the knowledge of his ways.

Judge Reeves, in your issue of July 13, asks the question, "How can a membership of five and one-half million be wrenched from their present Church affiliations and be set over into a new and untried Church organization?"

It can be done. This very question has been answered by the Supreme Court of the United States, and in a way that should be an emphatic warning to us, that minorities in ecclesiastical affairs should be surrounded by some safeguards, as well as in governmental matters. After the division of 1844 the Northern Church refused to deliver the Church, South, its prorata part of certain connectional property, and especially its part of the Book Concern, and suit was brought by the latter Church in the Circuit Court of the United States for the District of Ohio to compel this division, and, upon trial, judgment went against the complainant, and upon appeal to the Supreme Court this judgment was reversed directing the setting apart to the Southern Church of its portion of the property. The case is cited as "Smith vs. Swormstedt, 16th Howard, page 288," and, in the course of its opinion, the Court said:

> It is insisted, however, that the General Conference of 1844 possessed no power to divide the Methodist Episcopal Church as then organized, o r to consent to such division; and hence, that the organization of the Church, South, was without authority, the traveling preachers within it separated from an ecclesiastical connection which is essential to enable them to participate as beneficiaries. Even if this were admitted, we do not perceive that it would change the relative position and rights of the traveling preachers within the divisions North and South from that which we have just endeavored to explain. If the division under the direction of the General Conference has been made without the proper authority, and for that reason the traveling preachers within the Southern division are wrongfully separated from their connection with the Church, and thereby have lost the character of beneficiaries those within the Northern division are equally wrongfully separated from that connection, as both divisions have been brought into existence by the same authority. The same consequence would follow in respect to them that is imputable to the traveling preachers in the other divisions, and hence each would be obliged to fall back upon their rights as original proprietors of the fund. But we do not agree that this division was made without the proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the Church under the separate organization, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal as the Methodist Episcopal Church first founded in the United States. The same authority which founded that Church in 1784 has divided it, and established two separate and independent organizations occupying the place of the old one. In 1784, when this Church was first established, and down till 1808 the General Conference was composed of all the traveling preachers in the Connection. This body of preachers founded it by organizing its government, ecclesiastical and temporal, established its doctrines and discipline, appointed its superintendents or Bishops, its ministers and preachers and other subordinate authorities, to administer its polity and promulgate its doctrines and teachings throughout the land. It cannot, therefore, be denied; indeed, it has scarcely been denied, that this body, while composed of all the traveling preachers, possessed the power to divide it and authorize the organization and establishment of the two separate independent Churches. The power must necessarily be regarded as inherent in the General Conference. As they might have constructed two ecclesiastical organizations over the territory of the United States originally, if deemed expedient, in the place of one, so they might at any subsequent period, the power remaining unchanged.

The court then discussed the change in 1808, wherein the General Conference was composed of delegates elected from the Annual Conferences, and stated its reasons why said change did not affect the powers hereinbefore mentioned.

Now then, it occurs to me that if this supreme power existed in the Church in 1844, which it did, as has been judicially determined, then the Southern Church might again be set off, without its consent should a schism ever arise, unless when we enter the compact this time we do so under a constitution that:

(a) Defines every power then being exercised by the General Conference, and the final interpreter of that power shall be a majority of the Annual Conferences. The Supreme Court is the final interpreter of the acts of the United States Congress.

(b) All power not expressly enumerated in the Federal Constitution shall be reserved to the Quadrennial Conferences, and who shall forever have exclusive jurisdiction in their territorial limits, of the election of Bishops, control and ownership of church property and the disposition of Church funds, and, in fact, every power necessary to be exercised "to administer its polity and promulgate its doctrines and teachings throughout the land," and that provides:

(c) For the control of the foreign missions of the Church.

(d) For the regulation of Christian intercourse with Methodist bodies throughout the world.

(e) And for the maintenance of harmony and the proper equilibrium among the several Quadrennial Conferences and the exercise of such restraint as shall prevent any encroachment upon the rights of any Quadrennial Conference.

(f) The providing of the necessary funds by assessment or otherwise to enable the General Conference to perform its duties.

(g) Provisions for giving due efficacy to all these powers.

In your issue of July 27, Rev. Wm. A. Edwards presents his reasons for supporting the Northern plan, and urges that it prevail because, "Times are more liberal now than they were in 1844." Regardless then of the lessons of the past and of the possibilities of the future, a Church whose membership in the contemplated union will ever be in the minority should give up according to the dictum of this brother every tenet of ecclesiastical government which it holds dear in order to be "liberal."

This is a poor way to show your liberality. Once you part with those great protective agencies and they are gone forever. If you enact a constitution without them they are gone beyond your recall. But, says Brother Edwards, "We ought to adopt this government of concentrated power because the Jefferson theory, 'The least governed are the best governed,' has been tried and approved," and in making that statement he forgets that Mr. Jefferson, by tongue and pen, gave his great support to our National Constitution, which surrounds the "least governed" by impregnable barriers, which arbitrary and despotic power cannot reduce.

There was no "liberality" with Mr. Jefferson when the rights and liberties of a people were at stake. He believed that the will of the people must be supreme, and he meant, so far as he could, to make it so. That which he also aimed to do was to make sure that it was the real will of the people which ruled and not their momentary impulse; their well-considered desire and determination and not the passion of the hour, the child, perhaps, of excitement and mistake inflamed by selfish appeals and terrorized by false alarms, and yet the brother would ask us to adopt an instrument under which our chief assembly should be the judge and final interpreter of its acts, the very impersonation of tyranny.

As one Methodist I shall oppose such a course upon the part of the Southern Church, and I would invoke the sainted memories of Bascom, Kavanaugh, Capers, Littleton, Fowler, Lovick and George F. Pierce, and all the rest of those great and good men who, under God, organized the Southern Church, to protest against the startling innovation offered for our indorsement. These men trusting in the future guidance of heaven's good Providence went forth to cultivate the vineyard in which they were called to labor for their Master, and the seal of heaven has been set upon their course, and for seventy-two years the Southern Church, planted upon a solid rock, has withstood the mutations of time, the assaults of evil, and has received the glorious benediction of the risen Lord upon its people and its ministry, and so let it continue unless its temporal affairs can be further advanced and its Leader further glorified by a jurisdictional change.

Floresville, Texas.

DECLAKING THE WILL OF GOD.

H. G. H.

Moses and the old prophets and Christ may have done so, but I seriously doubt the authority of ordinary writers for the Christian Advocate—such as Luther E. Todd—to do so and try to get others to accept the declaration.

When the Catholic Church puts me out of Christ because I am not a member of that Church I doubt their authority to do so. When the Baptist Church unchurches me because I am not of their faith on the mode of baptism I dispute their authority for doing so.

When the Campbellite Church—if there be such a Church—leaves me out of the gracious benefits of redemption because I do not agree with it in theology or the mode of baptism or purpose of baptism I adjudge them without authority in the will of God for such act.

But to the fanaticism of Luther E. Todd: He declares the time has come when there should be but one great Methodist Church, but totally fails in any logical argument to prove it—assuming it as the will of God.

He scouts the propriety of any argument as to adaptability of adjustments—one conglomerate mass without cohesive elements.

Let me quote him as he assumes to declare the will of God concerning the two leading Methodist Churches: "Both of us are away from the place

we ought to occupy and where the great Head of the Church wants us to be."

So Joseph Smith had a great revelation concerning the Mormon Church—found it in the hollow of an old stump—split open a rock and got it out. The Lord was hard up.

He claims further that the unchurched "billions of heathen" demand that we become one. I am afraid he has not counted that democratic majority—and often majorities are greatly unreliable.

What does the brother think is the will of God concerning the work of all other Churches in heathen lands? Fact is, the brother knows too much about the will of God. This swellhead makes him affirm the ignorance of all the denominations as to why they are not all in one visible Church. Let the brother say: "I believe in the holy Catholic Church" and his mind will rest easy.

The Methodist Churches are not timid or they would be badly scared by this statement of the brother: "As for the two great Methodisms, the time will come when they will be one or they will not be at all." That will leave fifteen small Methodist Churches to become fat. There's logic for you. Selah!

Why, if the Roman Catholic, Episcopalian, Baptist and Campbellite Churches were to excommunicate us they could not say anything worse about us than to prophesy our utter extinction—under certain contingencies. Thank the Lord we are not governed by contingencies. We are governed by law, and back of us are our fathers and the Father of our Lord Jesus Christ.

Denominational lines and circumstances have mighty little to do with the great work of the holy Catholic Church. In conference the brethren were putting up a poor mouth about circumstances. Thomas O. Summers arose and said: "Bishop, I thank God I have no circumstances." Then you can't scare a Methodist nohow—especially a Yankee Methodist. He knows what he is about and what he wants.

But the brother grows bold in declaring the will of God. He says: "The great Physician has set about to restore us"—that is, by making us one—merging our two names and bodies into one name and one body.

That's just what the Roman Catholics and Episcopalians say—without even the grace of a new name.

Then the brother goes on and claims that the Church has given him "the greater vision." I am surprised at his modesty in asserting that this "greater vision" is of the Church and not of God. The Church belongs to God, but in working it down here we had better be a little careful how we claim that everything done by the Church is of God.

But the absurdest thing the brother claims is that all the "other religious bodies" and multitudes of people out of the Churches are anxious for our "unification." Don't the brother know that some ecclesiastical crowds would like to see us split into a thousand pieces—for they go round now and try to whittle off little dead chips from the old block?

Fanaticism is dangerous. Seeing things in a vision is dangerous. Getting one's liver out of order is dangerous. Wanting nothing but big things is dangerous. Mixing the unmixable is dangerous. Knowing too much is dangerous. Season your food with a little of the salt and pepper of common sense. Look out for visions—they have brought some leaders to find their place as privates in the rear ranks.

Two or Three Points.

Dr. J. W. Lee, in his brilliant historical address to the Protestant Methodist General Conference, slips when he says "Taylor N. Scott' headed the Mexican invasion of 1846. The commanders were Zachary Taylor and Winfield Scott.

A local writer down this way says Winfield Scott landed at Corpus Christi in 1846 with Taylor's army. Winfield Scott never was in Texas. His army in 1846 went to the capital of Mexico by way of Vera Cruz, marching overland to the City of Mexico, where terms of peace were made and he and his army then returned to the United States by the same route. At that time there was no railroad between Vera Cruz and the capital. The railroad was finished by English capital in 1872 and Bishop Keener and Aljio Hernandez were passengers on the first train that passed over the road.

I have been waiting for a deliverance from Warren A. Candler on Methodist unification. It came in the Texas Christian Advocate of August 10 and the Christian Advocate of August 11. The Bishop (copying from the New York Christian Advocate of July 20 1916), catalogs the Churches held in the South by the Methodist Episcopal Church for white people built since the mutual agreement that we were not to encroach upon each other's ecclesiastical territory. The Bishop and New York Advocate failed to name one other church erected by the Northern branch of Methodism—Trinity Church, San Antonio, Tex. This large church building stands within probably less than two and one-half blocks of our large metropolitan Travis Park Church in that great Southern city—"far down South in Dixie"—and right in the working territory of that now famous Church. The fact that its membership is composed principally of Northern people has nothing to do with its location or work.

I have been in San Antonio often enough to know that no Methodis- Episcopal Church, South, has ever antagonized Northern people or made itself offensive to them. Any Northern man or woman is welcome to membership and work in any one of the twelve or thirteen Southern Methodist Churches in San Antonio. In unification Bishop Warren Candler wants to know what we would do with this large Trinity Church so close to and in the territory of the largest and most important Methodist Church in the West Texas Conference? If we are "unified would the Bishop make an appointment to it and to Travis Park at the same time? When the Bishop comes out here to hold our West Texas Conference I want him to explain things.

Reconstruction days were not mellow days of grace, yet in the midst of them in 1865 I received into Soledad Street Church (Paine Chapel), San Antonio, many good Northern men who properly cast their lot with us.

Northern men joined our Church at Ryland Chapel, Galveston, in 1866, although H. V. Philpott was so hot he declined to invite Bishop Simpson into his pulpit, and Bishop Simpson was so hot that when Francis Asbury Mood was endeavoring to rescue his Church in Charleston, S. C., from military possession the distinguished Bishop failed to call on Mood to hold prayers.

I know it is out of order with some of our young brethren to unearth things that occurred before they were born—but history is history, agreements are sacred, facts are fundamental, and all the "hallelujahs" in the world cannot down history when it is repeating itself.

Bishop, Texas.

THE LEGAL STEPS FOR UNIFICATION.

Rev. J. E. Harrison, D.D.

Now that a Commission of twenty-five has been appointed to consider with a like Commission of the M. E. Church, the question of Unification of Methodism, it is exceedingly important that the membership of the M. E. Church, South, bear in mind that no agreements this Joint Commission may reach and promulgate have any authority or force until the General Conference of the M. E. Church, South, shall have given it a two-thirds majority vote of indorsement, and then it has also had the approval of three-fourths of the members of all the Annual Conferences of the M. E. Church, South, who may be present and vote on the matter.

It should be borne in mind that while the Commission authorized in 1902 to confer with a like Commission of the M. E. Church on a Common Hymnal and other matters announced its agreements directly to the Church and never made a report to the General Conference, the Genral Conference of 1914, in providing for the said Commission of twenty-five, ordered **"Such Commission on Unification as may be appointed shall report to the next General Conference the full details of the plan of Unification which may be agreed upon—for its consideration and final determination."**

So that no announcement by this Commission should be taken as a basis of action until it has been finanally determined upon by the General Conference and the members of the several Annual Conferences.

SHOULD CHILDREN GO TO CHURCH?

Rev. E. Hightower.

It is part of the duty of this scribe to study closely the religious status of the rising generation, and he tries to perform that duty thoroughly and in the fear of God. One of the discouraging signs of the times is the dearth of young people in the regular services of the Church. Nine times out of ten an actual count will show more people in the Sunday School than in the eleven o'clock service. A large majority of those in the Sunday School will be children and youths; but a corresponding majority at the preaching service will be adults, often scarcely a single child and very few young persons being present. It is not the purpose of this article to trace the causes of such conditions. Neither is it here intended to deliver a lecture to pastors on how to attract young people.

The one question we raise is, "Is it right and worth while for parents to see that their children attend Church?" Negatively, it is urged that the average sermon does not interest the young child; that he becomes restless and worries his parents so that they cannot enjoy the service; that to insist upon the child attending services that have no interest for him and only bore him tends to give him a distaste for all Church services; that the average sermon is prepared for the adult mind; that neither the hymns, prayers or sermon descend to the thought plane upon which the child lives; that the Sunday School furnishes real religious nurture for the child; that it is best for both child and parent for the child to go home from the Sunday School and leave the parent to profit by the sermon.

Granting the full force of all these obligations, the writer would set over against them his own experience. He lived near the frontiers of Texas at a time when for most of the year there was no Sunday School. The circuit rider came once a month and the whole family went to Church as a matter of course. We children were never consulted about it, and it never entered our heads to protest. Until we were nearly grown our parents took us by the hand and led us into the church house as soon as we arrived, and we understood that we must be seated and keep in good order so long as the service lasted, and that meant a period of enforced inactivity of from one to three hours—seldom less than an hour and a half. Frequently we understood neither hymns, prayers or sermon, and yet managed to keep still, and the effect brought no serious harm to the nervous system. But the devoutness on the part of worshipers, the joy that illumined the preacher's face as he spoke like a man sent from God, the hymns of praise and the rejoicing of the saints made a profound impression upon one small boy; and it was in just such a service that he made the decision which shapes life and destiny. Many thousands of our Church leaders of today could bear similar testimony.

What happened in such cases is quite in harmony with modern discoveries in the science of education. For instance, Prof. Patterson Dubois tells us that education is nurture, and that religious education is the nurture of the spiritual nature. Then he goes on to show that we nurture, (1) by atmosphere, (2) by light, (3) by food, (4) by exercise, (5) by discipline and practice.

Having the children attend Church then accords with at least two principles of modern pedagogy. (1) It brings them at regular intervals into a religious atmosphere. And the soul of a young child is as sensitive to atmosphere as is his body. Many deep impressions come to the child at Church apart from the service itself. The writer is blessed today by the memory of his father's voice as it led the hymns of the Church, and the devout attitude of his mother as she listened to the sermon with a baby on her lap. "They that be planted in the house of the Lord shall flourish in the courts of our God." (2) The Church service nourishes by discipline. We compel the unwilling child to attend school and perform certain tasks at home because we believe it is best for the child. The more unwilling he is to study and labor the greater the necessity of compulsion, where other means fail. But if we require him to do other things because we deem them best for him, and then allow him to exercise his own choice about going to Church, is he not apt to conclude that we value the other things more highly than the services of the Church? We understand that childhood is the habit forming period of life, and that habits are formed by repeating certain acts, and we desire him to form habits of industry and mental application rather than habits of idleness and indolence. But is not the habit of going regularly to Church more vital to his welfare than any other that he could form? Where the Sunday School is the only link that connects a young person with the Church, and he breaks away from that—as so many do somewhere between twelve and twenty—the Church retains no hold whatever upon the youth, and he is morally adrift. But many a young person has been saved from the ways of sin at his first absence from home by the well established habit of going to Church on Sunday morning. The mere suggestion of a Church service will often recall memories and associations that appeal to the better emotions and reenforce the will in its battle against temptation.

The average child will be hurt in no way, but helped in many ways, by going with his parents to both Sunday School and Church. To give our children such training is both a duty and a privilege.

Georgetown, Texas.

"THOUGHTS ON TODAY."

Rev. A. D. Jameson.

"Our day is but a little life and our whole life is but a day repeated."—Michael Angelo.

One more day seems to be granted unto me; a period of intelligent activity. It is only one of the 25,550 allotted me, but it will take its place as an element of the whole. It is not the first that I have ever known, but it may be the last that I shall ever know. It possesses a distinct and essential existence in the world program and in the program of individuals. It cannot be left out. To do so would break the connection in the world narrative. Indeed, without it further conscious existence in time would be impossible. It is the connecting link between the past and whatever future there shall be; it, therefore, binds together all ages. By it my past life can be known and upon it all my future depends. At the close of its activities might very consistently be written "Finis," marking the end of my life so far as the present is concerned and my relations to men.

There is no tomorrow, and if one is to be born unto me it will afford only a supplement to my life's history.

I shall never see this day again. Its hours will not be lengthened nor its time extended. It will shortly take its departure and the hand of an angel cannot bring it back. It is the most real thing in the world, but its durability will not last. It only of all time is mine. The past is dead and the future has never been.

This wonderful period which gauges the activity of man is most illusive, but during its existence can be appropriated in any manner desired. As king of my individual realm I can employ its time in the royal purpose of useful service. As a trifler I can waste it away. Thoughtlessly I can fill its precious moments with vanity. It can be regarded as a special boon, marked and characterized by opportunity or viewed as a natural legacy bequeathed to all the living alike. But whether accepted as presented freshly and directly from the hand of deity or as rising in its native splendor in obedience to an absolute law, it must be recognized and reckoned with by all responsible beings.

As I stand in the mount of the morning and witness the inflowing glories of this age-long miracle I am overawed with a sense of its mighty proportions. The untranslated messages that it brings, the tacit prophesies which it seems to breathe, the locked and profound secrets which it unfolds, the boundless chasms o'er which it rolls, the echoless shores upon which it touches, the unnumbered years which it will effect, and the vast eternities which it will determine—and over all, the knowledge the oppressive, bewildering, yet wonderfully significant, soul-inspiring knowledge that it is mine—yea, God's and mine!

"Blessed is the man that shows mercy to the guilty, for he shall receive mercy instead of justice. The merciless man cannot have the sympathy of others when he himself suffers a misfortune."

NOTES FROM THE FIELD

QUITMAN.

Just closed a fine meeting at Salem Church, on the Quitman Circuit. Ten united with the Church, and three children baptized. Sixty added to the Church rolls since conference, with one more meeting to hold. The collections ordered by the Annual Conference are assuming businesslike methods, promising success. Crops fine, and this pastor and family are being cared for royally. Come to see me, Doctor, and enjoy our new church and parsonage.—J. C. Calhoun.

FOSTER CHAPEL.

This morning Rev. J. Leonard Rea announced that the revival at Foster Chapel closed last night after a seventeen days' meeting. The results were very gratifying, there being 103 conversions and 73 additions to the Church. Another very interesting part was the determination of two young men—Edward Smith and Byron Spurlock—to fit themselves for the ministry and two young women to fit themselves to missionary work. They are Miss Lula Lane and Miss Verna Daugherty. There was raised a $215 debt on the church, and a collection of from $20 to $50 for a new organ. This closes the third meeting held by Rev. Rea and it is a great pleasure to him, as well as the religious people to note that in three meetings there were nearly 200 conversions and 167 additions to the Churches at Jacobia, Wesley Chapel and Foster Chapel.—Greenville Banner, Aug. 17.

SULPHUR SPRINGS.

Dr. McIntosh has just closed a three weeks' meeting at this place. I was delighted with Brother McIntosh and his work. A pastor cannot get better help than this man. Dr. McIntosh had very efficient helpers in Mrs. McIntosh and Mrs. Ella Bass Smith. Mrs. McIntosh works with the ladies and children and is an expert in her line. Mrs. Smith is a rare combination. She is a good organizer, a fine choir director and an excellent soloist. Many of the leading people of our town were converted and added to our Church. But, best of all, the Church itself was greatly revived. We have a great Church here. For two months before the Church building was torn down our Sunday School averaged 700 in attendance. The last Sunday in the old church our school reached nearly eleven hundred. Work has begun on the new building. This building, when furnished, will cost about $40,000. This congregation will soon rank as one of the great Churches of our denomination.—W. D. Thompson, P. C.

KYLE-BUDA.

Yes we are within two months of the Annual Conference. What have we done this year? Have received twenty-seven members. The Advocate family has been increased almost 75 per cent. The Sunday Schools are in as fine shape as you will find in a like charge most anywhere. Have built additions to our church at Buda to take care of the Sunday School work. It is a beautiful addition to the Church and it cost $600 to put it up and put in the equipment, but it is paid for and we are happy. Held my own meeting at Buda and Brother Z. V. Liles, of San Saba, helped us here at Kyle. He won the hearts of our people and did us splendid work. His sermon to men only was one of the best I have ever heard. At the close of the meeting we started a subscription to rebuild the parsonage. At present we have over $700. We hope to have the addition or house rebuilt by conference, or some $900 to do it with in the near future. Kyle and Buda have some as fine, up-to-date folk as you will find anywhere. As a result they are fast becoming one of the best works of its kind in Texas. They raised the salary to $1100 this year. We have contributed some $300 this year to our Coronal Institute. By the way, let me say this to all concerned (for I am here by San Marcos), Dr. Godbey is removing some very objectionable objects from the institute and adding to it so that you would hardly know the place. He is doing it at a mighty little cost, too. I saw the operation going on this day and, believe me, it sure looked like a man of wisdom who knew had his hands on matters. We can trust Dr. Godbey with our children, too. San Marcos District has had four splendid years under the direction of Rev. Thos. Gregory. To say he has gone beyond the expectations of his friends is placing it mildly. He is a real success. Here goes for the conference pull, with the hope and determination for all in full, Bishop.—J. A. Pledger.

REVIVAL AT TRAVIS.

We have just closed one of the best revivals that has been held at this place for a number of years. Our meeting began Sunday morning, August 6, and closed Sunday night, August 13. We received fourteen members into the Church, twelve on profession of faith and two by certificate. The pastor did all the preaching except four sermons, three of which were preached by Bro. S. W. Lowe, of Lott, Texas, and one by Bro. J. S. Goodman, a local preacher of Lott. The second night of the meeting we were given a pounding by the good people of Travis and the surrounding community. All denominations took part in this pounding. At the close of the meeting a freewill offering was taken for the pastor, about thirty dollars being contributed. We entered into the meeting determined, by the help of the Lord, to bring about a revival, and the Lord was with us and heard our prayers by giving us the salvation of souls. The Church was also greatly revived and our work throughout the circuit is in good condition.—J. C. Cockrell, P. C.

LIVINGSTON MISSION.

We have sawed wood and said nothing until the conference year is rapidly drawing to a close. There have been mountainsides to climb and ravines to cross, but all in all we have had a good year up to the present time, and the way grows brighter all the time. We have held five meetings, some good; others not so good. We have just closed a glorious revival at Goodrich. We had arranged for help at this place, but at the eleventh hour we were notified that it was all off, so it was left to the preacher in charge to be the evangelist, but the Lord came and dwelt among us, and we had a real Pentecostal time. Stalwart men came to the altar and remained until they had made peace with God. The Church was greatly revived. The meeting resuted in nine accessions to our Church, while a goodly number will go to other Churches. Finances are short, living shorter, but when the cow and calf don't get together we have three meals a day, and if nothing worse than this happens we expect to bring up a clean sheet at Lufkin in November. We have two meetings yet to hold. Will be assisted in these by B. C. Anderson, of Naples, and C. H. Doak, of Burke. We are still expecting great things.—A. E. Rider.

HAWLEY.

Our first revival for Hawley charge began at Hodges the third Sunday in July and continued two weeks. There we had a union meeting with the Presbyterians; the writer did half of the preaching. Here we had thirty-one conversions and twenty additions to the Methodist Church and eight additions to the Presbyterian Church. Both Churches were greatly revived. Our next meeting began at Hawley, July 28th and continued two weeks. Here I was assisted by Rev. Z. B. Pirtle, of Aspermont, Texas. He was the right man in the right place. His sermons were the means of convictions to all sinners that attended the services. We had seventy-six conversions; had thirty-seven on the last night of the meeting. We had twenty-three additions to the Church. The whole Church seemed to be astounded at the extent of the revival, also at themselves for doing personal work, because the entire Church was a working force. Sunday we organized an Epworth League with forty members. Now the Church can set her deeds to the music of a grateful heart, and seek to round her lives into a hymn—the melody of which will be recognized by all who come in contact with her, the power of which shall not be evanescent, like the voice of a singer, but perennial like the music of the spheres.—R. S. Watkins, Pastor, Aug. 15.



REV. W. M. BOWDEN
Waco, Texas.

BRUCEVILLE.

Brother W. M. Bowden, of Waco, Conference Evangelist, has been with us in a great revival which began August 6 and closed August 20. Bowden is an effective gospel preacher who exalts Christ and magnifies the work of the pastor. The crowds grew from night to night through the meeting. Saturday night there were over a thousand people present. On last night, the closing service, there were at least fifteen hundred present. The number in the choir has averaged from 200 to 300 daily. As to an organizer of a choir I have never seen his equal. I have never heard as fine music in any meeting I have attended. A platform to seat 200 was built. Two pianos and a fine orchestra. Brother Bowden as a soloist is in a class to himself. I have heard Sankey, and have often heard Excell, but I have never heard a singer who made such an impression on me. His song went to the hearts of the people. Brother Bowden is an earnest man, a soul-winner and a pastor's friend. There were fifty conversions and reclamations, thirty additions to the Methodist Church and about fifteen to go to other Churches. His father was with us the last week of the meeting, and greatly endeared himself with the people with his sermons and personal work.—S. A. Ashburn.

WINTERS.

Things are moving along pretty well at Winters. A church debt of $900 has been paid since last Annual Conference, leaving our beautiful church property free of debt. Dr. H. A. Boaz, President of Texas Woman's College, will dedicate it for us on the first Sunday in September. We are hoping we may have a great day. Our Church property is the best located of any in town and is easily worth $15,000. The ladies have put a beautiful carpet on the church floor costing $180. We have had a good revival, Holder and Swagerty leading the hosts. They are a good team. Had ninety conversions and a number of reclamations. Have received into the Church this year eighty-three members. I am hoping to get seventeen more to make it 100. Our Sunday School is doing good work. Our young peoples' societies are not doing so well. Have organized a Church at a schoolhouse about eight miles from town. Have an evening appointment there. Had another meeting at a schoolhouse near town. Ran one week resulting in twelve conversions and nine additions to the Church. We need some local preachers most awfully bad in this country. Brother Thompson, our presiding elder, is at the helm with a good, steady hand. He is a prince among men. Things over the district are in good shape. The financial outlook is a little gloomy. We are in the clutches of a characteristic West Texas drouth. No grain, feed short and cotton very unpromising. I don't know just what effect it will have on the wind-up. To say the least I am dreading to get up against it. Pray for us. We are trying to do the Lord's will. We have some fine people here.—T. E. Bowman.

DUMAS CHARGE.

We are moving upon all lines on the Dumas charge. We found the work organized and in good working condition when we came here. Our Sunday Schools are growing in numbers and in grace. We have three on the charge. One at Middlewell is supporting a missionary in China and doing it without a murmer. One at Spurlock observed Children's Day with good success. One at Dumas is educating a Chinese boy for a preacher. This school has more than trebled in number this year. Brother B. L. Nance, of Channing, who is one of the best Sunday School men we know anything of, came to us on the fourth Sunday in April and assisted us in laying plans by which we have enrolled in Sunday School at Dumas nearly four times as many scholars as we have membership in our Church at Dumas. The Home Mission Society is also growing in grace. They are supporting a boy in our Orphanage at Waco. They pay for his board and clothing. They have also made some improvements on the parsonage that were very much needed. We have held two good meetings on the charge. At the close of one of these meetings we took one of the most delightful conference collections that we have ever taken. It was at Spurlock. We made a statement and asked for subscriptions. They came in and continued to come in until more than we asked for was subscribed. They have religion at Spurlock. Many more things could I say for this people, but I will wait until another time.—E. L. Sisk, Pastor.

SYLVESTER.

We are just opening here and the prospects for a great meeting seem good. "They" say that much larger crowds are in attendance upon the services than have ever been seen at a revival meeting in the town and this is the first week of our meeting. We are looking for a great victory. We were recently at Rising Star in a great meeting. It was a pleasure to hold a meeting for our old-time friend, W. E. Wisdom, the pastor. He knows how to stand by a man when he is digging up sin in or out of the Church. He is much loved by his people and is doing the best work that has been done there in several years. There were 92 professions of conversion or reclamations in the altar. Sixty-three made application for Church membership, the majority coming into our Church. As a result of Mrs. Fisher's work among the young people there was a League organized with more than fifty members. There are as fine set of young men and women there as you will find any place. Two young men acknowledged their call to the ministry and their acceptance of same. We went to Turnersville next, with our pastor, Brother Smith. Our time was limited and we could not stay time enough to have the meeting that we wanted. There were nineteen additions to the Church, and a fine League organized with great prospects for the future. After a few days' rest at home and then a few days spent at Siloam Springs, Arkansas, at the annual convention of the International Federation of Christian Workers, at which place we had an enjoyable and profitable time listening to such men as Dr. Torrey, Dr. Oliver, Dr. James, Rev. Bob Jones and many other notables, we are here in the fight. Pray for us that a great victory may be ours.—Albert C. Fisher.



Part of Sunday School Institute, Texas Methodist Assembly, Port O'Connor, led by Rev. E. Hightower and Miss Nelle Peterman. Brother Hightower is seen in the center with a little child in his lap. This view was taken in front of the pavilion that overlooks the sea.

TRANSCEDAR CHARGE.

We have just closed an eight days' meeting at Meredith Camp Ground with a great victory. Fifty conversions and twelve accessions. Others will join the Baptists. Backsliders reclaimed, Church wonderfully lifted up, the best meeting they say they have had for several years.—D. F. Butler, P. C.

IDA, OKLAHOMA.

In reporting our meeting at Ida I slipped just a little, or did not report it all, for there was another very important thing done, and that was the baptism of ten children and the administering of the Lord's Supper at the closing service to about forty Methodists, three Freewill Baptists, two Campbellites and one Presbyterian all at the same time, to amazement of a whole lot of folks who never saw such a thing before. We are gaining some ground in this mountain country.—E. R. Large.

ALFALFA AND COLONY, OKLA.

Our revival campaign of four weeks has just come to a close, and as I stop to take a retrospective survey of the results I thank God for the revival that has come to our charge. The visible results are some fifty conversions and as many additions to the Church. Our members were drawn closer together in love and I feel sure we are better prepared to go forth and do the Master's will than we have ever been before. We began at Colony July 16, with the veteran and pioneer preacher of Southern Oklahoma, the inimitable "Uncle Johnnie Armstrong, leading the forces, with Rev. E. G. Stewart in charge of the singing. Brother Armstrong has never been a member of the Conference, has spent his labors so far in the local ranks, supplying for a number of years and doing evangelistic work. At present he is District Evangelist for Chickasha and Lawton Districts. His work is superb, his preaching is thoroughly evangelical, his management is excellent. Forty-two conversions at Colony. We began at Alfalfa July 30, with Rev. T. S. Johnson, Conference Evangelist, leading the forces. In Johnson's own way we were led to victory. He succeeded in lining up a number of heads of families for God and right and into the Church; eight conversions here and fourteen additions. We feel confident of a good report at conference. To God be all the praise.—A. A. McCleskey, P. C.

BISHOP MOUZON TAKES PART IN THE CORONAL INSTITUTE CAMPAIGN.

On August 12 Bishop E. D. Mouzon, D. D., came to San Marcos in answer to an appeal for a few days' service in behalf of Coronal Institute. During the day he visited a number of San Marcos citizens, and on Sunday morning he preached a great sermon on Christian Education. His sermon was extensively discussed during the next few days, and his positions were approved by nearly all who heard him. He championed the interests of S. M. U., Southwestern University, Coronal Institute, and the other schools which the Church has founded and maintained, giving each due recognition, and in no less degree commended the State schools for the work which is being done by them. He has taken the only ground a loyal Methodist and a patriotic citizen can consistently take. In the afternoon he went with the writer in an automobile to Luling and addressed a good audience, and from thence to Gonzales, where he spoke at night to a well filled house. On Monday night he preached to a fine congregation in New Braunfels and his address was well received and many words of approval were spoken by those who heard him. It was a strenuous task for hot August weather, but the Bishop stood it well, and the service rendered was well worth the sacrifice it required for its accomplishment. The note of harmony and co-operation he sounded should ring throughout Texas and find a responsive echo in the hearts and deliverances of all leaders in educational work. We hope to receive additional service from him later, and the preachers who open the way for his coming will be fortunate if he can reach them and aid in promoting the cause of Christian education.

V. A. GODBEY.

A GREAT CAMP MEETING.

The Methodist Encampment held in the beautiful city park at Junction, Kimble County, came to a successful close Sunday evening, the 13th inst. The gathering took the form of an old-time camp meeting, with the social and recreational feature of the present day encampment added. From Midland on the north to the coast on the south there came a great host of visitors who camped on the grounds and practically the entire population of Junction and Kimble County was in attendance.

Beautiful Schriener Park, with its magnificent pecan grove and great bubbling spring, nestling between the limped waters of the North and South Llano Rivers where come together to sing their way to the sea, is a fit place of worship for the kings of earth. And this trysting place is bordered by the greatest swimming hole of pure crystal water in all the West, while every modern bathing facility is afforded. Rearing their lofty peaks toward the blue are the mighty mountains, Lover's Leap, Flag Staff and Sentinel keeping eternal watch over their peaceful valley with its happy homes.

"Come with me to a fairy place,
Where the ground is spread with lace,
Where the sunlight filters through
And the beams play peek-a-boo
With the shadows on the ground,
The orchard of pecans all round,
See noble giants everywhere,
That nature's God has planted there."

Surely when the divine Artist painted this glory spot on the face of the earth he expected it to become a place of worship! And such it is. First the red men worshipped here and when their brave warriors departed for their "happy hunting grounds" their bodies were borne to yon mountain heights where their bones are resting today. And now the "pale face" from every nation and every race gathers here in this Switzerland of America to build their happy homes and to rear their temples of worship.

The encampment was directed by our pastor, Rev. John C. Campbell and his good wife, supported by the Methodist people and the Board of Trade. The Lover's Leap and Minnehaha Campfire Girls and Boy Scouts rendered excellent service. The association of the fine young people was a blessing to every visitor. Royal entertainment was given and every single detail was added to make us happy. They even revealed all the secret haunts of the mountain trout! And who could not enjoy sporting with those speckled fellows in the mountain streams and on the table? Let Prof. McDonald of Cherokee Junior College tell you how fast we strung them. And he has fished from Texas to the Pacific. Automobile parties along the scenic mountain roads and watermelon feasts in the moonlight added to the round of innocent fun and recreation.

The preaching was done by Rozzell, Buchanan and Estes, of San Angelo; McDonald, of Cherokee; Boatman, of Menard; Hardon, of Miles; Maxwell, of Sonora; Perry of Midland, and Bachelor, of San Antonio, Judge Norman G. Kittrell, of Houston, delivered a great address on the Divinity of Christ From a Lawyer's Viewpoint, and Judge E. K. Bryan, District Lay Leader, of Midland, spoke ably on the layman's place in the Church and called penitents with splendid results. Prof. W. Jeff Wilcox, of the Cherokee Junior College had charge of the music. Aided by his daughter, Miss Melba, and local musicians, the chorus and orchestra became a great feature of the encampment. Prof. Wilcox was the dynamo of sunshine for the entire company. He sings, plays all instruments, laughs, cries, says amen for the preacher and does effective and continuous work with the unsaved.

The meeting resulted in many conversions and additions to the Church and the paying of a Church debt of long standing. Campbell is a great pastor, and he has strong backing by such splendid fellows as Uncle Doc Cowsert, the lay prophet of all that section, the Hon. Coke R. Stevenson, Judge M. E. Blackburn, Prof. C. O. Britt, E. A. Loeffler, Will Deckert and many other fine men, and a host of excellent women. Junction and Kimble County have a choice citizenship. While they are growing the finest live stock in the West they do not neglect the character of their fine boys and girls and their splendid men and women.

The enterprising business men and Church people say that the encampment shall be greater and better if possible next year.

C. W. HARDON.

WEST OKLAHOMA NOTES.

E. R. Welch, Correspondent.

Dr. W. A. Shelton is still at Chicago University taking his Doctor's Degree. Upon no one among us will honors rest more worthily. During the summer he is supplying for one of the leading city pastors. Three of his children have been very low of pneumonia, but we are glad to report that all are on the road to recovery. Dr. Shelton will return to Candler for the fall term.

C. A. German, at Sentinel, is preaching to record-breaking crowds, even considering the excessively hot weather. He has recently been pounded. His people are showing every evidence of love and appreciation. They are evidently getting uneasy. A new Church class has been validated and set in working order by the Quarterly Conference. One new Sunday School has been organized, making four on the charge, all Methodist, and all missionary and using the birthday jars, and all close up the "Standard of Efficiency." The wife has just returned from a five weeks visit with relatives.

E. E. Grimes, of the Mangum Circuit, is making full prooof of his ministry. He has held two meetings with 62 professions and 39 accessions. Family altars were erected, six infants baptized. A fine young lady volunteer for mission work and young man for the ministry. The pastor's father, Rev. H. E. Grimes, of Avoca, Texas, assisted in the meetings. There are four meeeting on the charge yet to be held. May they turn out as well as these.

Rev. Emmett Powers, pastor at Whitebead, is in the midst of refreshing revivals also. He is assisted by Rev. S. H. Berry. A young man here also volunteers for the ministry. The new church at Florence Chapel is finished, well seated and lighted. The community is justly proud of it.

On the Terrell charge the pastor, Clyde C. Williamson, has just closed a fine meeting, with 24 conversions and 10 accessions. Salary at this point already paid up for the year, with a surplus. The charge is in fine shape. The pastor is his own evangelist.

Rev. H. K. Monroe, of Mt. View and Ft. Cobb, is in what promises to be a great meeting at Mt. View, with Rev. H. B. Ellis, of Lawton, assisting. Monroe will pay everything in full this fall.

Rev. A. A. McCleskey has recently held a great meeting at Colony, resulting in forty conversions; thirty-two joined our Church. Rev. J. T. Armstrong, District Evangelist of Chickasha District, did the preaching. He is in another meeting now at Alfalfa, with Brother Johnson, Conference Evangelist, assisting.

Rev. A. B. Waldrip has just closed a very successful revival at Pocasset, with seventy-five conversions; about fifty joined our Church. Rev. I. W. Armstrong assisted in the preaching. These brethren are now holding a meeting at Gilbert Schoolhouse. They make a full team.

Rev. J. D. Kidd, with Brother F. M. Miller, are in a meeting. Brothers J. C. Calhoon, J. L. Henson, J. I. Bearden, G. W. Hooper and Otis Morris report meetings now in progress—ten meeting now going on in the Chickasha District. Presiding Elder Mitchell confidently expects a large increase in membership in Chickasha District this fall.

On the night of the 19th inst Mr. Chas. Poulter and Miss Lorena Wall were united in marriage, the writer officiating. Mr. Poulter is an evangelist singer and Mrs. Poulter is a young lady of rare character. Both are members of our Church at Broadway.

Rev. Frank Barrett and Frank, Jr., motored over from Oklahoma City to Sulphur for a three weeks' vacation. Mrs. Barrett, with Misses Louise and Dorothy, are visiting relatives in Little Rock.

I am going to make a canvass for the Advocate now, trying to take care of the regular subscribers and those that are in arrears.

J. C. WINKEL.

Leesville, Texas.

I am going to put all the emphasis possible on the Advocate this round.

J. B. TURENTINE.

Marshall District.

I agree with Brother Bradfield that all college men should be sent to the country and I here and now nominate him for Lovelace Circuit. Amen!

BEN CROW.

Investigate the others, too

Why is your son--or daughter-- going to college? Has he a fixed purpose, a definite aim? Will he come out of college with a larger purpose, plus dependable ideals, a foundation on which to build sterling character, courage to stand for the right, and a full recognition of his duty to his fellows, the State, the Nation?

THE answer depends largely upon the college you choose. That is why the question of "What College?" is so vital. Don't select Southwestern University until you have investigated the advantages offered by other institutions; until you know what other colleges can give your child. It isn't fair to you; it may handicap the boy through life.

THEN, by the same logic, don't select any other college for your boy, or your girl, until you know what Southwestern offers—in equipment, in faculty, in scholarship, in location. Get these concrete evidences of superiority. If there is any other question in your mind about the institution which shall become "home" for your boy, your girl, during these four character-forming years, let us help you find out just how well Southwestern fills the bill.

COME to Georgetown, and boat, or swim, or fish in the Silver San Gabriel; or go for a tramp under the big trees up to "Lion's Head," and come across primrose covered meadows. See for yourself how wholesome it is. Meet the members of the faculty, and see these consecrated Christian gentlemen who, after years of preparation, are giving their lives to the cause of Christian Education—men who know the students outside of class room as well as in it; men personally interested in the student's moral and physical welfare, as well as his mental advancement.

GET the "spirit" of the institution; and you will know why Southwestern has furnished four out of eight Rhodes Scholars from Texas, in open competition with every college in the State.

YOU will make a wise choice after you let us prove to you what 11,000 men and women who have been students in S. U.—leaders in Church and State in Texas during nearly half a century—do know about

Southwestern University

GEORGETOWN, TEXAS

"WAYS YOU COULD HELP."

On seventy-eight acres; forty-eight owned by the Methodist Orphanage and thirty acres rented, we have raised 296 bushels of oats, 174 bushels of barley and 1200 to 1400 bales of hay have been stored from the first cutting. All prospects show that the corn crop will be excellent, and there is plenty of sorghum for the cattle. We have twenty-one cows, seven calves, thirteen yearlings, forty-seven hogs and our necessary horses and mules. Though we have done well, considering the acreage, the good people can readily see that we have not been able to make enough to feed all our cattle until another harvest season. We are making big plans for another year and hope to be able to enlarge our farm, but during this period of planning and waiting, won't you help tide us over? Who will be the first to help by sending us feed?

We also hope to enlarge the number of chickens raised. We have enough to furnish eggs, but we can seldom give the children chickens. It takes forty for one meal for our big family. Now, will not some good Methodist people send us fowls to eat or to use for raising purposes? It would be appreciated so much.

Often people write and ask us, "What can we do to help the Home?" At present our greatest need is for things to help us help ourselves. With a number of pullets we could do a flourishing chicken business. We hope many of the good people will respond to our need. We have no henhouse and if we are to make a success of this enterprise we must do it scientifically. For three hundred dollars we could build a henhouse like we will need, by the boys doing the building. We would be so glad to receive contributions for this purpose. It may cost something to get started, but our savings will far outweigh the expenses, besides the satisfaction of having such things for our own use. We hope some day to add beehives also, and would be glad of any help along that line. We want to make the Methodist Orphanage a true home for the orphans, and also a paying proposition. So we offer these suggestions to our many good friends, feeling confident that they will assist us in this most worthy work.

"Therefore to him that knoweth to do good, and doeth it not, to him it is a sin."

R. A. BURROUGHS.

Waco, Texas.

INDUSTRIAL HEROES.

The State convention of County Judges and County Commissioners in session at Greenville recently, unanimously adopted a resolution endorsing the movement recently inaugurated by Judge J. W. Grubbs, father of the College of Industrial Arts and industrial educational leader of Texas having for its purpose the recognition in the histories and other literature used in our public free schools of the industrial pioneers and leaders whose important achievements have been entirely ignored. The result of this discrimination has been to create and encourage false ideas of life in the minds of the youth who are thereby led to seek renown through the medium of military, political, professional and literary achievement deemed more highly honorable than leadership in the useful industrial callings of life.

THE SUNDAY SCHOOLS AND ADVOCATE MONTH.

It is to be hoped that the Sunday Schools of the Texas Conference will give a good account of themselves during September in the way of aiding the pastors in securing subscriptions for the Christian Advocate. No factor has been of more importance in aiding the Sunday School Board make what progress has been made during the two years of our present forward movement. Increased reading of the Advocate among our Sunday School workers means advanced methods and enlarged interest and resources, personal and material, in Sunday School work.

The Sunday Schools can easily deliver their whole organization to this end. Superintendents can appoint older classes to canvass the membership for subscriptions. Contests may be arranged. A class of active young men or women might easily secure a dozen, a score, or a hundred subscriptions, depending upon the size of the membership.

We commend this as a most worthy line of effort. Your pastor will direct you how to begin and carry on an Advocate campaign in the Sunday School.

WALTER HARBIN,
Sunday School Field Secretary, Texas Annual Conference.

AN ILLOGICAL ATTACK ON THE BIBLE IN SCHOOLS.

An Open Letter from Dr. Crafts to Dr. Cope.

Dr. Henry F. Cope, Secretary Religious Education Association.

My Dear Dr. Cope:

I was glad to have an opportunity, as an associate speaker with you at the Washington State Sunday School Convention, to get a full outline of your views on religious education, which I had previously known in a fragmentary way. As I told you, I greatly appreciate the public service you have rendered in bringing Hebrew, Catholic and Protestant leaders together in conferences on religious education, which have demonstrated not only that educators of these varied faiths can be trusted to behave as gentlemen when on common educational ground, but also that there is a large residuum of common principles on which and for which they can stand together.

Your keynote speech at the convention apparently won the unanimous approval of all who heard you for its central thesis, that because man is a three-fold being composed of body, mind and spirit, and because education is development, there can be no education without religion. The child's three-fold nature is also sufficient warrant for your plea that the education given by the Churches in Sunday School and elsewhere must be not only spiritual but intelligent. Like all who hold high ideals for the Churches you chided them for inadequate work, but made your chidings palatable and even popular by your saving sense of humor. Although some of us did not agree with your strictures on the uniform lessons, and some did not go with you all the way in your criticisms of revival music your audiences were generally sympathetic except when you attacked "The Bible in the Public School." That address apparently surprised and shocked your whole audience, to which that lecture seemed out of harmony with your previously expressed views, and contradictory in itself.

Having previously urged that there can be no true education that is not religious, you declared in this lecture that so far as the public schools are concerned, education must wholly ignore religion; and then again you contradicted yourself by admitting, in response to a question, the propriety of public school singing "America," which closes with the prayer, "Our fathers' God to thee." It would be impossible to show the admissibility of that song-prayer and the inadmissibility of what has been twice adopted in great parliaments of religion as the universal prayer—

> Our Father, who art in heaven,
> Hallowed be thy name

Rabbi Hirsch led one day and Cardinal Gibbons on another in that prayer, from which a whole system of universal religion might be taught, though it is the American plan to repeat the prayer without comment, just as Bible selections have been read in American schools "without comment" for nearly three hundred years.

In your lecture you argue that there is nothing worth while on which Jews Catholics and Protestants agree, in flat contradiction to what you claim to have proved by your conferences on education. The fundamental principles of Judaism, as given in the Jews' catechisms, are: God, revelation, immortality. They are too modest, for the Old Testament plainly has two other fundamental truths: salvation of the individual and the nation through the Christ, that is, the Messiah, and altruism. Will any one seriously claim that if there were schools where teachers could go no farther than the Old Testament, it would not be worth while to teach God, revelation, salvation, altruism, and immortality? You might have shown that leading Jews all over the world also approve the ethics of Jesus as a great rabbi and prophet. And in a majority of schools there is no objection to reading the whole life of Jesus, which, under American law and court decisions, may be read, at the discretion of the teacher save in a few exceptional States.

You would, no doubt, reply to those who found inconsistency in your claim that education must be religious, and your other claim that public school teaching must be unreligious, that you assume that home and Church are to collaborate with the school and develop the religious side of the child's nature; but in that connection you should at least have told your audience that from fifteen to twenty millions of children and youth, from five to twenty years of age, are not in any Sunday School, Protestant, Catholic or Hebrew, and that most of these get no religious teaching anywhere, and as a matter of fact, until there is a revolution in American customs, must get some religious development in the public schools or remain undeveloped in their moral nature to the peril of the State, which is bound to give them moral education to prevent their development in vice and crime and insure their development in good citizenship.

Your argument is inadvertently unfair in that you argue all through your lecture against "religious teaching in public schools," when the only thing in question is whether the American custom of reading selections from the Bible "without comment" shall be continued. In private you claimed to me that this plain reading is really teaching, and I believe it may be made effective teaching by due attention to selection and elocution, but you did not once state this plan of your opponents to your audience, and indeed gave the impression that something of personal exposition by the teacher was in contemplation when you reported that you had asked a row of preachers, "Do you want your child's teacher to give him religious teaching?" And the first answered, "No, for my child's teacher is a Catholic." And the second said, "No, for my child's teacher believes in Christian Science." Some in your audience, who had had no opportunity to study the subject, were confused, as apparently the preachers were, by these questions. A Christian Scientist would no more put his doctrinal views into reading the Nineteenth Psalm in school "without comment," as American law and custom generally require, than he would denaturize Washington's Farewell Address by reading it in school on Washington's Birthday. You charge that a Chicago teacher spoke of "hell" to your boy, but if he really did so in school it was both illegal and exceptional, and the case is unworthy of citation in a dignified argument on so great a theme unless you prove it to be a representative case. I have hunted the world for cases where teachers used their right to use the Bible in education for proselyting purposes, and have found not one authentic instance. If I found a hundred it would be only enough exceptions to prove the rule that public school teachers in these matters are quite as gentlemanly in observing proprieties as those who gather in the conferences of the Religious Education Association.

One of your weakest points in this lecture is that teachers have a curriculum so crowded with teaching the use of the toothbrush and guiding the play and other new duties that there is no room for religious teaching. Surely this was a slip, for you habitually argue that religious teaching is of supreme importance, and if so, surely ten minutes can be found, even though some new "fad" must be abridged, for a devotional song, a Bible reading and the Universal Prayer. The Bible reading when properly given is far more than a mere ceremony; it is education at once in history, law, literature, art, ethics, civics and religion.

You argue that a public school teacher cannot spend even a little time in devotional exercises voluntarily, lest public funds may be improperly diverted to "sectarian teaching," which is constitutionally prohibited; and then, in private, you urge that there is much reason in the Catholics' claim for a division of the school fund. In the case you defend public money would be used to teach the rosary and Ave Marias, while in the case you condemn there would be only the unsectarian Bible reading and the repetition of the Universal Prayer. To bar these out is not neutrality, but rather it makes atheism the favored Church of our "Godless schools."

You argue that not only Jews and Catholics but atheists, however few, must be considered. The law does consider them all, in allowing any parent to withdraw his children from the devotional exercises. The courts hold that to be a sufficient protection of the rights of parents, which you exaggerate, for the State often takes the part of children against parents, as in cases of cruelty and child labor, and might hold that a child should not be deprived of moral education if needed, though Legislatures and courts have never yet gone so far.

Texas Methodist Assembly

AT EPWORTH-BY-THE-SEA

PORT O'CONNOR, TEXAS

The Epworth League Encampment has passed into history and attention is now being paid to the real big event staged for 1917.

Since the sale of lots started nearly two hundred have been sold to Methodists in Texas. The following are among the purchases and many will commence building in the spring:

Name	Address
Rev. T. F. Sessions	Beeville
W. N. Hagy	San Antonio
Rev. T. S. Barcus	Fort Worth
J. L. Pritchett	Huntsville
R. J. Dobie	Beeville
J. R. Wilkinson	Port O'Connor
V. J. Schulte	Port O'Connor
G. E. Bible	Port O'Connor
G. E. Schumpert	Port O'Connor
J. H. Barr	Port O'Connor
E. T. Whitaker	Port O'Connor
Ella L. Nash	Dallas
J. W. Thomason	Huntsville
M. I. Richardson	Asherton
Sam F. Page	Austin
Rev. Jas. F. Pennybacker	Seguin
B. F. Patterson	Austin
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J. E. Cole	Port O'Connor
G. E. Wallington	Port O'Connor
L. Blaylock	Dallas
Rev. Sam R. Hay	Dallas
A. T. Wilson	Dallas
Gus W. Thomasson	Dallas
Rev. W. J. Johnson	Dallas
T. G. Oldham	Dallas
Annie T. Smith	Dallas
J. A. Rogers	Dallas
Rev. O. F. Sensabaugh	Dallas
H. C. Clauson	Dallas
D. D. Shipp	Seadrift
B. A. Philips	Dallas
J. E. Crawford	Waco
Carrie Schumpert	Port O'Connor
L. E. Dublin	Brownwood
W. L. Leeds	Dallas
M. Lemineur	Port O'Connor
Leo Bennett	Port O'Connor
Rev. Alonzo Monk, Jr.	Hamilton
Rev. J. W. Shoemaker	San Marcos
Mrs. C. J. Timmins	Clarendon
B. H. Platt	Groveton
Lucille Clark	Austin
W. C. Sillingsloh	Seguin
Laura and Christine Goodwin	Wills Point
E. A. Dunnam	Houston
Alma and Jessie Mays	Laneville
Mrs. N. S. Scott	Port O'Connor
Mrs. C. J. Timmins	Clarendon
G. T. Moore	Houston
C. J. Cottingham	Houston
V. E. Hannig	Victoria
A. E. Olson	Houston
Maurane McLennan	San Antonio
Mrs. R. W. Mays	Denison
Howell W. Jones	San Antonio
Rev. G. F. Fair	Swenson
G. T. Moore	Houston
Mrs. Lillian Bohmfolk	Houston
Judge G. A. Parr	San Diego
Janette Alice Paris	Dallas
Henry Morgan Barr	Yoakum
Joseph E. Barr	Yoakum
Joseph Dobes	Bryan
Harriet J. Pence	Brady
R. K. Taylor	Cuero
Geo. Hay, Jr.	Port Arthur
T. R. Dockery	Gonzales
T. C. Barnes	Hondo
Mabel Farmer	Gonzales
Miss Hetty May	Vineyard
Mrs. Julia John	Bridgeport
Miss Mary P. John	Bridgeport
W. S. Partlow	Liberty
Ike Taylor	Luling
J. E. Cole	Port O'Connor
Mrs. S. Keith	Luling
J. J. Godbey	Itasca
Epworth League	San Marcos
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G. W. Corbin	Port O'Connor
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ADDRESS FOR INFORMATION

W. M. CARTER, General Field Secretary

PORT O'CONNOR, TEXAS

KIDD-KEY

Given Class A Rating

AS JUNIOR COLLEGE

The North Texas College, familiarly known throughout the Southwest as Kidd-Key, has been classified as a "Class A" Junior College. It will open for the new term Monday, September 4.

The College received this classification at the hands of the Board of Education of the Southern Methodist Church, and also at the hands of the Committee on Classification, college section, appointed by the State Teachers' Association of Texas.

This means that graduates of the North Texas College will without examination be given Junior Class standing in the University of Texas and in any of the denominational college of Texas that give the A. B. Degree.

A recognition of scholarship is necessary to Kidd-Key, because it is both a cultural and a practical school. Its aim is the woman of culture who can successfully negotiate the practical.

The North Texas College offers complete academic and Junior College Courses covering every requirement of the young girl of today. The supremacy of its conservatory courses in music is undisputed. Only four others in the United States take rank with it. Hans Richard will continue as director of the conservatory and head of the piano department. Ralph Leopold, distinguished exponent of the Leschesizky Method, has added to the conservatory staff. Mr. Leopold is well known as a concert pianist and for eight years was one of the leading piano teachers in Berlin. He is brother-in-law to Newton Baker, Secretary of War in President Wilson's Cabinet.

The Voice Department is in the capable hands of Louis Versel, assisted by Mrs. Versel and Miss Ethel Rader. On the piano teaching staff are such well known instructors and pianists as Frank Renard and Pettis Pipes. Allen Curry Gracey is in charge of the Violin Department.

The

North Texas Female College

SHERMAN, TEXAS.

You argue that the constitutional provision against "sectarian teaching," which is found in practically all State constitutions, is to be so construed that the schools of what the National Supreme Court has declared to be "a Christian nation" are barred from reading the Bible because on a world view of religions, Christianity itself might be called a sect. You know very well that those who made our State and National constitutions used the word "sectarian" only to prevent the State supporting any one Christian denomination or being dominated by any one of them. Fortunately this point has been argued, as you admit, to an opposite conclusion by the United Sates Supreme Court, which, in the Girard College case, flatly declared that the Bible is not a sectarian book, and that a prohibition of sectarian teaching would not even bar out an unsectarian work on the evidences of Christianity. Ten State Supreme Courts, out of twelve that have spoken on this subject, are also against your reasoning, as you know. I regret that you are proposing to publish a mere dictum of a Washington State Attorney-General against the Bible in the schools instead of giving those who follow your leadership a full digest of laws and decisions of courts, with the minor dictums of State officials.

It is common to hear Catholics loaded with all the blame of the banishment of the Bible from one-fourth of our American schools, by which the heart of "the little red schoolhouse" has been torn out in seven States, the only Commonwealths in civilization, save France, where the Bible is not generally read in the schools.

But you are surely entitled to divide with Catholics the credit, if it be a credit, for the continued exclusion of the Bible from these schools.

Just when we were beginning to turn back the movement to banish the Bible from schools, begun fifty years ago in Cincinnati in the direct interest of parochial schools because the democracy of our public schools was not conducive to a narrow sectarianism, your influence has not only helped to keep the National Religious Education Association but also the Federal Council of Churches from supporting the American custom of Bible reading in public schools.

It is time that every thinker in these bodies and in others that profess to represent the evangelical Churches, whose rank and file are heartily for the Bible in the schools, consider whether he will endorse or oppose the position unanimously taken by that one of the evangelical unions most qualified to speak on this subject, the Council of Church Boards of Education, which voted in 1915 that every State should by law safeguard the right of public school teachers to use the Bible in education.

As you know, the National Teachers' Association has taken an even stronger stand by recent resolution for Bible reading in public schools, and if the "National Religious Educational Association" were "National," in the sense of American, and "educational," in the sense of considering this question with sole regard to the welfare of the child and the nation rather than the interests of various denominations, it would lead rather than oppose the movement to restore and improve Bible reading in the schools as the logical conclusion of the two premises your association urges so strongly, namely, that every child is entitled as a religious being to religious education; and, second, that as this is the most important part of the teaching those who give it should be pedagogically trained, so far as possible. This logically rules out your claim that religious education must all be given by home and Church, neither of which are now prepared or will be for a long time with the pedagogical training to teach this great subject as well as public school teachers do it wherever they are at liberty to do so.

If the National Religious Education Association were not unconsciously held back by your dominating personality and by many whose predominant interest is not educational but theological and ecclesiastical, it would logically go beyond the American plan of Bible reading without comment and advocate that as we have adopted from Australasia, as the social front of the world, "the Australian ballot," the eight-hour law, and woman suffrage, we should also adopt the New South Wales plan, whose merits have extended it to five British provinces, under which plan the regular public school teachers have for half a century been trusted to teach Bible stories, poems, and precepts, selected by a union committee, in an unsectarian manner for three or more school periods each week, with supplemental denominational teaching by rabbis, priests and preachers in segregated groups within the school building, accomplishing the purpose of the Gary plan without the embarrassments inevitable when pupils are marched from school houses to Churches, which in many cases are neither conveniently located nor furnished for such teaching. Protestants often unite in their part of the teaching.

We should at least have some association, at once "national," "American," "educational" and "religious," that will lead the American people in their new and winning crusade to restore and improve Bible reading in our schools, for the sake of the child and the nation.

Hoping that you, who have been swung by Old World experiences of sectarian teaching in public schools to the other extreme of no religious teaching, may be able to get back to the American or the Australian golden mean, and that your association will then logically take its place at the whip rather than the brake in that part of the current revival of Americanism that concerns education, I am,

Yours for education on a Bible basis in school and out,

WILBUR F. CRAFTS,

Superintendent of the International Reform Bureau, of Washington, D.C.

En Route, May 24.

REVEREND H. G. HORTON.

The writings of "H. G. H." always interest me. When I was a very small boy the war between the States was declared, and our family moved into Corpus Christi. The only Protestant Church was the Methodist, and Rev. H. G. Horton had been the pastor, but had gone with the army, I understood. To this good day I have not heard a preacher praised by the people as highly as was Brother Horton. Old men, old women, young men, young women and the children all had a good word for him. He was talked of so much that I was made to feel like I knew him, though I had never seen him. How he managed to escape capture by one of the many admirable young ladies, or one of several charming widows, I have never been able to fathom. But he weathered the storm until years after the crow had daubed him about the eyes, and then he went back to Indianola and married one of the handsomest and finest young women in all the coast country, and brought her to Rockport, where he was then pastor of the Methodist flock, and there began real life.

May his useful life be yet prolonged, and may he continue to enlighten and edify the readers of the Advocate, is the wish of an admiring friend.

JOHN L. STEPHENSON.

Abilene, Texas.

DO WE GROW BETTER.

I have many times heard the experience of preachers telling how bad they had been in early life, and I am reminded that it is nearly impossible to stand still. We may improve or we may retrograde. Now, while I still have the desire to be a loyal Christian, yet I feel like I was a better boy than I am a man. As a boy I was ever ready to do something to help somebody in some way, and this recalls a favor that I did for good old Brother Lafferty, then serving the Methodist Church at Corpus Christi. Brother Lafferty had other appointments. One of these necessitated his crossing the reef, where Nueces Bay empties into Corpus Christi Bay. It was three miles through the water, and a very crooked route, and, while it was staked, it was essential that great care should be taken to keep the right distance on the east side of the stakes, which were far apart, because on either side of the narrow route it was so boggy that the common saying was that it would bog a saddle blanket. Brother Lafferty was afraid to try to cross it without a guide, and though only about 12 years old I was not afraid of it, so I volunteered to pilot him, as I had a pony. To do this favor I had to ride twelve miles, and six miles of this was through water ranging from knee deep to saddle skirt deep, and any one who has made such a trip knows how tiresome it is. I am sure it was the good impulse that prompted me to do this service, and I am almost sure that I could now appease such an impulse in some easier way. Now, am I growing better?

JOHN L. STEPHENSON.

Abilene, Texas.

Numbers, organizations, institutions are not to be despised; but all these may be found, and without holiness of life our Methodism is nothing.—Methodist Protestant.

We talk about God's remembering us as if it were a special effort. But if we could only know how truly we belong to God, it would be different. God's remembrance of us is the natural claiming of our life by Him as true part of His own.—Phillips Brooks.

Friendship is a frail commodity. The beginning of its abatement is oftimes imperceptible and its entire extinction is often the result of the pettiest provocation imaginable. A little incivility on the one hand, peevishly returned on the other, has often severed friends forever. But for pride and resentment friendship might be more enduring.—Michigan Christian Advocate.

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THE PROBLEM OF RACIAL ASPIRATIONS IN THE BUILDING OF STATE AND CHURCH.

(Continued from page one).

erning and self-directing nationalities are sure to fill the whole world. The world will be federated but the units of that federation will be self-conscious, independent, aspiring nationalities. And in saying these things we are not attempting the role of the prophet, for such a trend of events is now clear to every discerning eye.

That ecclesiastical statesmen are utilizing the principle of nationalism in the building of Churches does not admit of doubt to any one who is informed as to the great missionary enterprises of Protestant Christianity. Ecclesiastical statesmen no more expect enduring subject Churches among foreign peoples than statesmen expect enduring subject States among such peoples. The great minds of the Church long have recognized that there must be a Japanese Church and an Indian Church and a Chinese Church. Foreign Churches, ultimately, must have their own governments, elect their own officials and express their beliefs in terms of their own thought and their own language.

The great missionaries recognize that their supreme task is to ground foreign peoples in the fundamental beliefs of the Bible and lead them into deeply personal experiences of Christianity and then leave the principle of race consciousness and race aspiration to fashion their ecclesiasticisms. And precisely this our Methodisms of Canada and the United States have done for Japanese Christians. The Methodist missionaries in Japan are members of their home conferences. In return for their services our missionaries in Japan are given certain rights in the Methodist Church of Japan, but have no voice on matters "in which the character or conference relation of Japanese preachers is involved."

The foregoing reflections are susceptible of very pointed and practical application to matters now in hand, viz: the reorganization of American Methodism. We insist that the African race has its aspirations and its consciousness as a race as truly as has any other race. We insist that the Negro is as much entitled to his own Church with its independent government as are the people of Japan, of India or of any other nation. We insist, indeed, that the Negro desires his own Church as truly as does the Japanese.

Of the two million Negro Episcopal Methodists in the United States about 1,700,000 are in independent Methodist Churches. These Negro Methodists were not thrust out of the Methodist Episcopal Church nor of the Methodist Episcopal Church, South, but they went out. They went out of their own choice. They went out in obedience to the racial instinct which even God has been pleased to use in the redemption of the world. They went out because they desired a fuller self-realization. They went out impelled by the ineradicable principle of nationality. And upon this principle we must build in the reorganization of American Methodism.

We are among those who sincerely believe that the principle of nationalism should determine the action of American Methodism in advance of the asking of any nationality on the foreign or home field. We should act upon it in advance of any petition from the Chinese and organize a Methodist Church of China with a system of home support which is now guaranteed to the Church in Japan. We should act upon it in advance of any request from the colored membership of the Methodist Episcopal Church and should comfort ourselves by planning such a "co-operative" program for the Negro as we have never known in the past.

This view of the question, as we see it, should relieve our brethren of the North of any embarrassment in accepting the suggestion of our General Conference at Oklahoma City, and should shield our Church from the charge of sectionalism in its suggestion that the colored membership of Methodism be organized into an independent Church.

A CONTRARY VIEW.

The great editor of Zion's Herald expresses a view contrary to that entertained in our editorial on "The Problem of Racial Aspirations in the Building of State and Church." In answer to the question, Why does the Methodist Episcopal Church ask that the Negro be constituted a part of the reorganized Church? our confrere says:

In the first place, the Negro, it should be recognized by all, is part of the Church now. Unless he should voluntarily withdraw there is no way in which he can be set aside. So long as the individual Negro maintains his Christian character, his rights are just as sacred and inviolable as those of any other member of the Church. If the Negro himself should desire to leave the Methodist Episcopal Church and uniting with the other Negro bodies form one large colored Methodist Episcopal Church, he would be entirely within his rights. The General Conference, however, cannot set him off by himself against his will.

In the second place, the Methodist Episcopal Church believes that it is best for the Negro, best for American citizenship, best all around, that the Negro should continue a part of the Church, in touch with his white brethren, influenced by them, and therefore all the better understood by the white population because of this relation. It would be invidious to compare the work of the various independent bodies of Negro Methodists with what has been accomplished by the Negroes who are members of the Methodist Episcopal Church. Such a comparison is to be discouraged, although some who have been writing in bitter opposition to the Saratoga Conference have attempted it somewhat. We need but to state at this point, however, that a careful, candid, and ample comparison will not by any means leave in an inferior position the Negroes who have been in organic relation with the Methodist Episcopal Church. They have benefited by the relation with the white membership in a most substantial way.

In the third place, the Methodist Episcopal Church believes that the Negro should be kept in the reorganized Church because of the white man himself. This is of vital importance. There are forces at work among the Negroes that cannot be ignored, and cannot, on the other hand, be adequately counteracted except by keeping the Negro organically connected with such organizations as are represented in the proposed reorganized Church. It is something not lightly to be esteemed that the Negro should himself be able to say that he is part of that Church. There are organizations in many ways antagonistic to the principles for which Methodism stands that would appeal to the Negroes and are willing and anxious to bring them into organic relation with them. We do not care to go into that question in greater detail at this time. It is a fact, however, well understood by many in touch with conditions in the South, and it is a fact of tremendous significance.

The reorganized Church with the Negro a part of it will be the most potent influence that exists for the fashioning of the future Negro populations of the country. The Negroes, left to themselves—however worthy many of their leaders are, however splendidly large numbers of them have progressed—with the many thousands that are yet in a very primitive state of development, will be seriously handicapped. The white man must come into sympathetic contact with the Negro to the largest extent possible, for the sake of our American civilization.

In the fourth place, the Methodist Episcopal Church desires that the Negro shall be a part of the reorganized Church because it believes that that Church should be in every sense a world organization. It is thinking not simply in terms of the American Continent, but in terms of a reorganized civilization after the war. As a Church we are projected into all parts of the world, and must play a most important role in the new era that will follow peace in Europe. The Jurisdictional Conferences that are proposed—one of which, or more, is to be composed of Negroes—will be the means of ministering adequately to the pronounced sentiment for nationality which is certain to follow the war—Jurisdictional Conferences for the Germans, for the Swedes, for the Latins, for India and China, and for other parts of the world. These conferences, invested with the power of legislating on questions of a local nature, will permit Methodism to develop indigenous to the soil, and meet the opposition that sometimes arises at present to a foreign Church. They will be local Churches in a very real sense, and yet part of the great world Church in a very vital way. From this world Church the Methodist Episcopal Church does not believe the Negro should be excluded.

The earnestness with which Dr. Parkhurst writes quite justifies us in giving so large a space in our editorial columns to his views. A stronger defense, we imagine, cannot be made of the suggestion of the Saratoga Conference that the colored membership of our Methodism be organized as a constitutive part of the proposed Church.

The validity of Dr. Parkhurst's whole argument stands or falls with the soundness of his fourth contention. We may be pardoned for saying that, in our judgment, the contention in our editorial remains unmoved. The entire world is certain to be reconstructed upon the principle of nationality at the expiration of the great European conflict. Reconstruction upon any other lines are certain to invite future conflicts. No State can any longer dream of a world empire. And Methodism, if she plans wisely, will not undertake a scheme of world organization which has invited disaster to the ambitious nations of the present and the past.

HOME OF NEW EPWORTH NOT IMPERILED BY STORM.

A telegram from our friend, Mr. I. J. Thompson, of Port O'Connor, states that Port O'Connor withstood admirably the Gulf storm which swept the coast country on the 18th. The tide at Port O'Connor did not rise more than three feet above normal. The water lacked five feet of reaching the top of the bluff, which forms a part of the one hundred-acre Encampment grounds. Even the temporary grounds used this year were not overflowed. Only the flat ground between the railroad and the Intercoastal Canal was overflowed. Only the cheaply built houses on the canal front suffered damage. The pavilion and pleasure pier stood unscathed. No residents of the city left because of the approaching storm. A few visitors only departed on the regular evening train. Captain Andrew Rasmussen, of the United States Life Saving Station, reports no damage on Matagorda Island or Matagorda Peninsular. Such are the contents of Mr. Thompson's message.

The serious damage reported at Corpus Christi and the reports from Port O'Connor justify the wisdom of the committee in their selection of Port O'Connor as the site of the new Texas Methodist Assembly.

SENIOR PUBLISHER HAS CLOSE CALL.

Our Senior Publisher and his fishing party had a close call on Hog Island, near Aransas Pass, during the recent Gulf storm. The party consisted of L. Blaylock, Rev. L. A. Webb, Rev. John M. Barcus, H. H. Simmons, of Hillsboro; Thos. Carter, Weatherford; George Bavousett, Weatherford; H. H. Lewis, Fort Worth; James Webb, son of Rev. L. A. Webb, of Flour Bluff; Olin Wellbourn, of Flour Bluff, who had gone to the coast for an outing.

The storm struck them at 11 o'clock Friday morning, August 18, on Hog Island whither they had turned in for the repair of their boat, the good Carolyne. The party abandoned first the boat, then the boathouse, and finally took refuge in a sturdy barge which had been driven in by the storm. The wind blew a ninety-mile gale, rain fell in torrents, the few houses on the island were demolished and the heroic party baled water from the leaking boat throughout Friday night. The situation was so serious that farewell notes were written to the loved ones at home and pinned to the scanty clothing of the battling men. With song and prayer the men were ready, if their time had come, to commit themselves to the engulfing waves. Of course, the genial humor of our good publisher abided to the last, as he said, "Boys, we know that we must all go some time, but I never did want to go by the water route!"

Brother Blaylock reached home Monday evening, August 21, and from the moment of his arrival has been the center of a host of grateful friends. The entire Church will celebrate next November the semi-centennial of his connection with the Advocate and, if he will stay off of Hog Island, he has fine prospects of being with us at that time.

Many were the prayers offered for this good man in Dallas last Sunday when there was doubt as to his safety. Sister M. Blase, of St. Joseph's Orphanage, had every child in the Orphanage to pray for our publisher at the Sunday morning mass. The Bible Class of the East Dallas Christian Church, Dr. Slater, pastor, offered up prayers for his safety. Good Bishop Garrett phoned his great joy upon Brother Blaylock's return. These little incidents are sufficient to indicate the tender esteem in which our publisher is held by all classes in Dallas.

SEPTEMBER IS ADVOCATE MONTH

THE BRETHREN ARE RESPONDING ROYALLY AND LOYALLY AND ARE PLEDGING THEIR BEST WORK THROUGHOUT SEPTEMBER IN BEHALF OF THE ADVOCATE. THEY ARE PROMISING A GOOD LIST OF NEW SUBSCRIBERS AND EVERY RENEWAL PAID UP IN FULL. WHY NOT MAKE IT UNANIMOUS?

SENATOR CULBERSON'S ADMIRABLE ANSWER.

Nothing could be more admirable than Senator Charles A. Culberson's answer to the critics of his vote on the Child Labor Bill. Answering the objection that the bill contravenes the reserved rights of the States and is beyond the constitutional power of the Federal Congress, the Senator says:

The States are left free to enact legislation to regulate the hours and conditions of child labor as far as products to be sold or consumed within their borders are concerned, and no power is invested in the Federal Government by the bill to interfere in the slightest degree with the administration of their purely internal affairs. It is true that the bill will in many instances compel mine and quarry operators and manufacturers to comply with its provisions inasmuch as their respective States will afford insufficient markets for their products. The power of Congress to enact such legislation under the commerce clause of the Constitution has been too often recently affirmed by the Supreme Court of the United States to be longer open to serious question.

The lottery act, the white slave act, the pure food act, and other similar Federal statutes which have proven highly beneficial to the health, safety, morals and welfare of the Nation are based upon the same general principles. In each of these instances the several States, acting in their individual capacities, were found incapable of entirely remedying the existing evils, and, while each in its own sphere was left free to do what it could in that direction, Congress found it advisable to supplement their efforts by Federal statutes.

Concerning the underlying philosophy of the bill, Senator Culberson says:

Besides these considerations, the governmental philosophy underlying the measure is praiseworthy in the highest degree. The purpose is to guard the health and welfare of the children of the land, to the extent of Federal power, against the avarice and greed of the capitalistic class engaged in the employment of child labor.

In addition to the constitutionality and inherent righteousness of the bill, Senator Culberson points to the further fact that the platform of the National Democratic party has demanded such legislation.

We say this is admirable. Whether Senator Culberson can write as legibly as he once could, we do not know. But the Senator never did a better piece of thinking. The clarity, consciseness and cogency for which his public speech has been so long noted abide. The lofty, patriotic sentiment which expressed itself in the anti-prize fight law is found here also.

Senator Culberson disappoints us with the tenacity with which he adheres to his anti-prohibition views, but in his long career as a statesman he has never been the beneficiary of huge liquor funds and has boldly warned the whisky power that the day of its entrance into the politics of Texas would be the day of its doom. This warning voice of a great statesman the liquor power has refused to hear, and it is our sincere prayer that Senator Culberson may live to see the fulfillment of his prophecy. And we could wish that with his own voice and vote he would assist in the execution of the brazen, defiant, guilty traffic.

DR. MILLAR SMILES.

Our recent editorial in response to strictures upon us by the Arkansas Methodist brings the following editorial from Dr. Millar:

THE TEXAS EDITOR AGAIN.

On the return of the editor after five days' absence, the Texas Christian Advocate of last week was found, containing a very amusing editorial elicited by our last brief comment. We would like to reproduce it this week, but other articles already in type and an extra amount of advertising necessitate the holding of the Texas editorial and several contributions till next week. Our readers are assured that the Texas editorial is a literary gem which will richly reward them for the unavoidable delay.

We had almost despaired of the Arkansas editor, but we now believe that there is good ground to hope that Dr. Millar will yet kiss and make up with the Texas editor. He actually smiles! This is such an improvement over the frown which has beclouded his noble brow for so many months that we really are encouraged to hope for an era of good feeling and constructive work between the two editors. We should like to hang in the sanctum sanctorum of the Arkansas editor the little motto: "Smile." A smile beats a frown mighty bad, Dr. Millar.

THE WAR GROWS MORE DESPERATE.

Since our last editorial on the European war matters have grown even more desperate. The newest phase of the struggle is the offensive by the entente allies on the Saloniki front. Italian soldiers are now reported as disembarking on this front. The British, French and Serbs are said to number 700,000 and the addition of Italian soldiers means that a desperate offensive has begun on the Saloniki front. The entrance of the Italians on this front brings Germany and Italy into direct clash. As yet there has been no formal declaration of war between Germany and Italy, but, it would seem, such declaration cannot much longer be withheld.

The Italians have won the most signal single victory of recent weeks in their capture of Goritz from the Austrians. After a full year of pounding Goritz surrenders and with it some twenty or thirty thousand men. The way is now open for an attack on Trieste and beyond Trieste lies Pola, Austria's only large seaport and naval base. The Italians are now in deadly grip with the Austrians on the Corso Plateau, which lies between Goritz and Trieste.

The British and French are making steady gains on the western front. The strategy of the entente allies seems to lie in their determination to reach certain railway centers on a comparatively small front and, once these centers are firmly in their hands, it is believed that the whole lines of the German army, which still lie in the rear of these villages, will have to be withdrawn. The German papers affect to smile at the British and French offensive on the western front, but even these papers cannot conceal their apprehension of the serious inroads of their enemies.

On the eastern front Russia continues her frightful hammering. Lemberg, the capital of Galicia, is threatened with capture by the Russians. The Germans and Austrians are now using every available man in their armies to frustrate this offensive of the Russians. Bukowina, the Austrian crown lands, is almost completely in the hands of the Russians. The most serious aspect of the situation for the Teutonic allies is the impending entrance of Roumania on the side of the entente allies. Dispatches both from Vienna and Budapest indicate the strained relations between Roumania and the German allies. Never in the more than two years of the war has the situation looked so dangerous for Germany, Austria and Turkey.

PRESIDENT WILSON AS ARBITRATOR.

A nation-wide railroad strike is impending. Few persons realize how vastly important to the Nation it is that such a calamity be averted. The men and interests involved, as given by an exchange, are as follows:

Men making demands	400,000
Employes affected	2,000,000
Dependents affected (estimated)	8,000,000
Railroads involved	225
Mileage of railroads	257,211
Stockholders	626,122
Capital stock of railroads	$8,638,286,892
Receipts for April	$280,987,306
Expenses for April	$189,923,465
Amount roads say demands would cost	$100,000,000
Amount men say they would cost	$25,000,000
Investment in railroads (approximate)	$17,000,000,000

The grievance against the railroads is presented upon the part of employes on freight trains who claim that they are required to work as many as sixteen hours a day and that the irregularity of their trips keep them from home unnecessarily. These employes have asked for an eight hour day and time and a half for overtime. The demand for overtime, the men say, is that the roads may be deterred from employing them more than the regulation day.

The railroads answer that such demands are equivalent to asking for an enormous increase in wages and that such increase would amount to one hundred million dollars annually.

President Wilson has taken the matter in hand and for days has been in consultation with the heads of the railroads and the leaders of the employes. He has patiently heard both sides and has suggested that the railroads declare an eight hour day and that all other matters be submitted for future arbitration. The leaders of the employes have agreed to the President's suggestion, but the heads of the railroads at this writing, August 21, decline to accept it on the ground that such acceptance would endanger the whole principle of arbitration.

There is yet a third party to this business—the public. Cities are dependent upon the operation of the roads for their food supplies, the farmers are dependent upon the operation of the roads for the moving of their crops, the Government itself is dependent upon the operation of the roads for the proper care and placing of its troops. The whole public would suffer untold inconveniences, not to speak of material losses, from a strike upon the 257,000 miles of road.

The employes' grievances, as it seems to us, are real, the President's suggestions are fair; but whether the strike is prevented or not, it is certain that the public will not sit complacently by while its interests are suffering because heads of railroads and leaders of employes cannot agree. The demand for the public ownership of these public utilities is certain to follow any extended tie-up of the Nation's business.

President Wilson, during his four years' administration, has kept the Nation many times off the rocks and it is our hope that he may do so now.

MR. HUGHES' CHARGE NOT SUSCEPTIBLE OF PROOF.

The sum of what Candidate Hughes is saying against President Wilson's Mexican policy is that the President has thrown Mexico into a state of anarchy by his refusal to recognize Huerta.

Any reader of the press reports of Mr. Hughes' speeches will see that we are not unfair to the Republican presidential candidate when we say that such is the sum of his charges against President Wilson.

Is such a charge susceptible of proof? Can any man say that the regime of the assassin, Huerta, would have brought tranquility to torn Mexico? On the contrary, hadn't General Carranza already denounced Huerta as a usurper and a murderer before President Wilson definitely announced that he would not recognize Huerta? Did not this very fact justify the President in assuming that a reign of terror and of anarchy was already set up in Mexico? And is Mr. Hughes warranted in saying that even the bloody Huerta could have suppressed Carranza in time to prevent the spread of Carranza's righteous indignation?

In pleading that the President of the United States should have recognized an assassin as the ruler of Mexico, Mr. Hughes contends that this great Christian Republic, in order to avoid difficulty, should have condoned assassination and treachery and murder! Fine ideals indeed!

For our part, we are glad Woodrow Wilson was President in that critical hour rather than Chas. E. Hughes.

If the Republic of Mexico shall learn from this incident that she cannot hope for recognition from the United States so long as the hands of her rulers are red with innocent blood, even her toils and sorrows will not have been endured in vain.

If politicians, such as Messrs. Hughes and Colquitt, will refrain from their unwarranted interference, the President of the United States will be able to work out a constructive program for Mexico which will be honorable and enduring alike for both countries. Already Huerta is gone, Mexico is becoming quieter and the ends of government are being realized. And this has been accomplished without making orphans of our children and widows of our wives. What more should any patriotic man desire?

A SHAMEFUL DISCRIMINATION REMOVED.

Discrimination in the matter of the pay and allowances against the chaplains in the United States' Navy has at last been removed. The law of 1908 provided that all officers in our Navy of the same rank and length of service should have the same pay and allowances, chaplains alone being excepted. The doctor, the paymaster, the constructor, the engineer and the professor got the pay of their rank along with the line officers, but the chaplain, who might attain the grades of commander and captain, could never receive higher

(Continued on page 16)

SUNDAY SCHOOL DEPT.

REV. R. HIGHTOWER,.....Editor
Georgetown, Texas.

CHILDERN'S DAY IN CENTRAL TEXAS CONFERENCE.

To pastors and superintendents: Please note report of Children's Day offering by districts:

	Number schools.	Number reporting.	Amount for district.
Brownwood	43	14	$91.75
Cisco	54	19	78.80
Cleburne	43	10	43.00
Corsicana	52	20	112.95
Dublin	55	28	104.40
Fort Worth	31	18	115.30
Gatesville	69	16	105.65
Georgetown	34	17	87.85
Hillsboro	35	11	60.25
Waco	33	12	99.85
Waxahachie	44	20	133.70
Weatherford	62	10	45.10

If your Sunday School has had no Children's Day services this year and you find it impractical to hold such a service now will you kindly take the offering, after explaining that seventy-five per cent of it goes to the help of needy Sunday Schools and the expense of maintaining a Conference Field Secretary. Please remit promptly, as the Discipline requires, to Mr. Geo. T. Jester, Conference Treasurer, Corsicana, Texas.

J. C. MIMS, Chairman;
W. E. HAWKINS, Secretary;
R. F. BROWN, Treasurer;
Conference Sunday School Board.

TO SUNDAY SCHOOLS AND SUNDAY SCHOOL WORKERS OF THE NORTH TEXAS CONFERENCE.

After having journeyed all the way to Lake Junaluska for a few hours meeting with a few men and one woman you may know that I was rejoiced to see in the Advocate of August 10 that our Divisional Secretary for the Southwest will submit the proposition to our Texas and Oklahoma Sunday School Boards to provide for a meeting of the Sunday School Boards of the Southwestern Division. This is a step in the right direction. It looks like bringing things down where we live. The "Land of the Sky" is a great section, but it is too far away for the Sunday School folks of this section to derive much benefit from meetings held there. So by all means let the Sunday School Boards of Texas and Oklahoma meet the Divisional Secretary this fall with well defined plans to best conserve the interests of God's kingdom. Personally I have some very definite convictions as to the future policy of the Sunday School folks of this section.

W. C. HOWELL,
Chairman S. S. Board, North Texas Conf.

AS THE CONFERENCE SEASON APPROACHES.

It is time now for pastors to begin "rounding up" the year's work. Many items will claim their attention—many important questions will have to be decided—in the next few weeks. For one thing it is the duty of pastors to nominate Sunday School superintendents for the next conference year. The superintendent is the official head of the educational forces in the local Church. The Sunday School of today is the Church of tomorrow. If the superintendent goes to the task of the new year with a Discipline in his hand and a decent respect for the law of the Church, and undertakes to faithfully do the things which his Church membership and official position bind him to do, he will encounter some opposition and have to handle some difficulties; but he will produce a generation of young Methodists who are intelligent and loyal, and thus leave results that will justify his investment of time and thought and prayer and study in the Sunday School. But if he is merely a faithful treadmill horse, a great opportunity will be neglected and the interests of Christ's kingdom will suffer. Hence the pastor meets with no greater responsibility in the course of his duties than the task of selecting Sunday School superintendents. The Church takes it for granted that the pastor will know what kind of a man a superintendent should be. Some times the more intelligent the pastor as to the qualifications of a superintendent, the more heart-rending the task of nominating a man for the place. For the pastor's choice is limited to the material at hand. Frequently a Church with hundreds of members has not a single man who is promising Sunday School material. Many a pastor will re-nominate the present incumbent this fall, just because he sees no prospect of improvement by change. All this leads us to offer a few suggestions, which pastors will take for whatever they are worth.

1. No man has a life tenure on a position in a Methodist Sunday School. The fact that he has been superintendent of a certain school for a long time is not of itself a good reason why a man should continue in the position. The only test that any man has a right to have applied to his work is the test of efficiency. Ye shall know them by their fruits." A barren fig tree should be plucked out, though it has cumbered the ground for many years. The tree that has ceased to bear fruit should be pruned and cultivated, or it should go to the wood pile. In a case like this sometimes it takes all the backbone a pastor can exercise to do what he knows to be his duty. But no real man of God will shrink when the test comes.

2. While no loyal superintendent will refuse to do what the Church asks at his hands, every good man will cheerfully submit to the judgment of his brethren. The faithful and useful man is always pleased to turn his work over to a man better equipped and he will not make trouble by complaining of his treatment to his friends.

3. Where a change of administration is necessary the most promising man for the place will not necessarily be the man with the best presence or the greatest fluency of speech. The Sunday School leadership calls for an executive, not a public speaker. The effective man of business, the successful farmer, the educator who has shown good executive ability—the man who can deal successfully with other people, and who shows a disposition to study any task that he sets his hand to—this type of man, if he loves God and humanity, is the most promising material for Sunday School superintendent, whether he ever made a public speech in his life or not.

WHERE IS YOUR CHILDREN'S DAY MONEY?

Brother pastor, are you certain that your Children's Day money has been sent in? Under the old law the Sunday School Treasurer might attend to it, but under the new law nobody but the pastor has a right to touch that fund. And he is required to get it to the Conference Treasurer at once. Every year there is a glaring discrepancy between the amount of Children Day money reported at conference and what actually gets into the hands of the Conference Sunday School Board. The only man who has it in his power to stop such leaks and see that money given for a certain purpose is not misappropriated is the pastor. Granting that your school observed Children's Day, where is the money? The law of the Church is not advisory but mandatory.

REPORTING TO THE FOURTH QUARTERLY CONFERNECE.

The Sunday School report which the Discipline requires the pastor to make to the fourth Quarterly Conference and Annual Conference covers twelve items; and to make this report accurately the pastor will need detailed information from every school in his charge. The items are:

"1. Number of Sunday Schools." Of course this means Methodist Schools. A pastor has as much right to report a Baptist School as a union school.

"2. Number of officers and teachers." That means superintents, assistant superintendents, departmental superintendents, secretaries treasurers, organists, choristers, etc., as well as teachers.

"3. Enrollment in all departments, including Cradle Roll and Home Department." This should be obtained from the records, and not guessed at. Every person enrolled during the year should be counted, but no person should be conted more than once.

"4. Members in the Home Department." If you have no Home Department leave the item blank.

"5. Children on Cradle Roll." Report only what you have.

"6. Number of training classes for officers and teachers, or individual students of our training classes." A training class is a class that is actually doing Sunday School normal work. No class should be reported unless it is enrolled with our Teacher Training Department at Nashville, Tennessee. As the conference blanks are arranged, if a school has one or more students, whether they meet in class or not, they should be reported as a class.

"7. Number of Wesley Bible Classes." Last year some conferences reported nearly twice as many Wesley Bible Classes as had been enrolled in their borders since the beginning of the movement. The reason is that some pastors report all Bible classes as Wesley Bible Classes. A Bible class is not a Wesley Bible Class until it is organized and obtains a certicate of enrollment from our Wesley Bible Class Department at Nashville, Tennessee.

"8. Number of Sunday School pupils received into the Church during the year." Of course this should include only those received on profession of faith. Pupils coming by certicate should not be counted.

"9. Amount raised for missions." Our law on this subject is very specific. (See paragraph 264 of Discipline.)

"10. Amount raised on Children's Day and sent to Treasrer of Conference Board." Unless it has actually taken the course here prescribed the pastor should not report it.

"11. Amount raised for Sunday School supplies." This refers to literature, song books, blackboards and anything else that is used in the work of the school.

"12. Amount raised for other objects." This includes coal, pastor's salary, conference collections (aside from missions), janitor, red lemonade, contributions to Field Secretary and the hundred and forty-one other things that the Church sometimes requires the stepchild, called the Sunday School, to pay.

EPWORTH LEAGUE DEPT.

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

(All matter for this department must be in the hands of the editor on Thursday—one week before the date on which it is to appear.)

Topic for August 27, 1916—Church Extension. I Kings 8:54-66.

✣

It is now time for the election of new officers. The Handbook tells how and whom they should be.

✣

Send in lists of new officers to your editor. If you haven't enough news for a letter, a postcard will do nicely.

✣

FIRST CHURCH, DALLAS.

Your editor had the pleasure last Sunday of being with her own League, First Church, Dallas, for the first time in several weeks. This Chapter and Trinity Church League are holding union meetings this summer, looking toward the consolidation of the two Churches at a later date. The service was in charge of Mr. Gilbert Robertson, Superintendent of First Department, First Church, and was most ably handled. There were present a large number of visitors from other Leagues in Dallas and from out of town, among the latter being Rev. and Mrs. Geo. S. Sexton, from Shreveport, Louisiana, and Mr. J. Harvey Maxwell, President of the Westminster League, First Southern Presbyterian Church, Austin, Tex.

✣

Friends of Mr. Chambliss Dean, Dallas, well known in League circles in both Texas and Oklahoma, will be glad to know that his condition is improving. Mr. Dean has been ill with typhoid fever for several weeks at the Baptist Sanitarium, Dallas.

✣

SAN FRANCISCO MAN ENTERTAINED.

Rev. T. E. Reeves, Who Will Be African Missionary, Guest in Dallas.

Rev. T. E. Reeves, who will leave about September 1 to do missionary work in Africa under the direction of Bishop Lambuth in the Congo district, was the guest of a few friends at luncheon at the Oriental Hotel yesterday at noon. Mr. Reeves has been engaged in settlement work in San Francisco for the last year. He has just returned from the Epworth League Encampment at Port O'Connor and most of those present were members of the League who attended the Encampment.

Those present were Rev. T. E. Reeves, Miss Ella Nash, B. J. Roemer, George Keiper, J. R. Golden, Miss Katherine Turner, Miss Alma Coen, John Beachum, Miss Marie Kinsel, J. N. Townsend, Miss Eula Turner and B. A. Phillips.—Dallas News, August 8, 1916.

✣

EPWORTH ENCAMPMENT CONTINUED

Wednesday, August 2.

During the morning Rev. F. S. Onderdonk, San Antonio, director of Mission Study, conducted the Study Class on South America. At the same hour Mrs. B. W. Lipscomb, Home Base Secretary of the Woman's Missionary Council, Nashville, Tennessee, conducted the study period for the women's class. Rev. J. Marvin Culbreth, Assistant General Secretary of the General Board of the Epworth League, Nashville, Tennessee, conducted the Epworth League Institute in the auditorium. The Sunday School Institute was in charge of Rev. E. Hightower, Secretary of Sunday School work in the Southwestern Division, Georgetown, and Miss Nell Peterman, Sunday School specialist, Dallas. Miss Pearl Crawford met with boys and girls in the recreation tent with story telling and handwork.

During the business session the Committee on Policy brought in a partial report. One of the most important items being a resolution looking toward the widening of the scope of the Encampment by making it a general assembly of the entire Church and not of the Enworth League alone. The Encampment is to be known in the future as The Texas Methodist Assembly, and all branches of the Church's activities are to be more adequately represented than at present. President Sessions, Beeville, outlined the status of the League as presented at Port O'Connor. His talk was full of enthusiasm over the possibilities of the work to be developed at the new location. His remarks were received with applause. Rev. Hoyt M. Dobbs, D. D., Fort Worth, and Rev. W. D. Bradfield, D. D., Dallas, made short addresses in which they predicted the development here of one of the greatest organs of the Church.

At the close of the morning service Miss Edna Spear, Director of the Department of Expression in the College of Industrial Arts, Denton, Texas, delighted the large audience with humorous selections and Mrs. A. E. Gwinn sang two popular numbers.

The afternoon was given over to recreation, which was devoted to fishing, boating, bathing and other amusements. No set program is planned for the afternoon, as that time is left free for recreation. Monday the Port O'Connor Townsite Company tendered a watermelon feast to the visitors, at which several hundred melons were cut, and Thursday afternoon a barbecue will be given.

Dean Flinn presided at the evening service, introducing Rev. J. T. Curry, pastor at Yoakum, who preached from the text, "For we are coworkers together with God." The special music was furnished by the Travis Park Quartette, San Antonio.

Late arrivals of note are: Rev. J. T. Curry, Yoakum; Rev. S. S. McKenney, Field Secretary of the Representative Methodist Church, Washington, D. C.; Dr. D. E. Hawk, San Marcos; Rev. J. E. Harrison, D. D., President of the San Antonio Female College and formerly President of the Board of Trustees of the Encampment; Rev. C. G. Chapell, pastor of Polytechnic Church, Fort Worth; Rev. Ed Barcus, pastor Marvin Church, Tyler; Dr. H. A. Boaz, President Texas Woman's College, Fort Worth, and member of the Board of Trustees of the Encampment.

Thursday, August 3.

The usual Institute classes met in the morning and much good work is being done. At the 11 o'clock hour the young people of the Encampment entertained with a program of music and readings. Miss Edna Spear, Denton; Miss Ruth Christian, Dallas, and Miss Ruth Onderdonk, San Antonio, gave short readings and Miss Lily Reed told of the interesting customs of the people of Korea, from which country she has just returned. Miss Elsa Harms, San Antonio, and the Travis Park Quartette, of which Miss Harmes is a member, and Miss Katheryn Turner, Dallas, furnished the musical part of the program.

As the auditorium meeting was dismissed a panoramic picture was taken of the entire town, including the Epworth grounds, auditorium, tent reserve of this year ,the bay and the new jetty work recently completed by the United States Government on the Intercostal Canal connecting the Espuriti Santo and Matagorda Bays, skirting the south border of Port O'Connor.

At noon a barbecue was tendered to the guests by the citizens of Port O'Connor. Many out-of-town people were here as special guests, including County Judge F. M. Dudgeon, of Port Lavaca, and most of the county officials.

The Board of Trustees met in business session in the afternoon.

During the afternoon the "Dallas Bunch" entertained the Encampment with a "Summer Girls Minstrel." This was a program of jokes and music, at the close of which refreshments were served. This program was given as a benefit for the Port O'Connor Methodist Church.

Rev. C. G. Chappell, Fort Worth, preached at the evening hour. Rev. H. D. Knickerbocker, Houston who is on the program for Friday, arrived this afternoon. Rev. Hoyt M. Dobbs, D. D., Fort Worth, and Rev. W. D. Brafield, D. D., Dallas, returned home this afternoon to fill appointments the latter part of the week.

Epworth Leagues of Luling, Seguine and San Marcos have purchased a plot of land in the Epworth site on which to build a lodge for the use of their representatives each year.

A boat excursion came in today from Palacios brining about fifty people, the party being headed by Mrs. Peter Kleberg and W. H. Clements.

BARACA CLASS OF PLANO M. E. CHURCH, SOUTH, SUNDAY SCHOOL.



THIS CLASS was organized about three years ago with six members by Rev. Rex B. Wilkes, who was then pastor of the Plano Methodist Church. The present membership is one hundred and six members and the average attendance is fifty. This class has its own quartet, a chorus of fifteen trained voices, and an orchestra. The class has charge of the music at the Church services every Sunday night. S. M. Harrington is teacher of this large class, and it is known as Mr. Harrington's Baraca Class. The officers are: Earl Wetsel, President; C. E. Potts, Vice-President; Willie Schmilptenig, Secretary; J. P. Jones, Treasurer, and Prof. McGuire, Historian.

WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

ROCKPORT AUXILIARY.

We as a missionary society of the M. E. Church, South, of Rockport, regret the departure of Sister and Brother Joseph Burman for Bowie, Texas. They have lived here only one short year, but had so endeared themselves to us by their sweet and saintly lives that their leaving us caused many sad hearts indeed. Mrs. Burnam was elected President of our society last January by an overwhelming majority and through her untiring efforts and her love to work for the Master's cause, the society grew as well as new new interest was awakened and quite a neat sum, $91.55, was realized through their combined efforts to help raise our church debt during the seven months she was our President.

Resolutions were adopted, read at our society and published in our home paper, also a copy on our record book.

We wish for them in their home in Bowie, Texas, much happiness. May God's richest blessings follow them until we shall meet in the land of the "sweet-by-and-by."

MRS. C. O. LOWERY.
Corresponding Secretary.

NOTICE.

The annual district meeting of Corsicana District will be held in Groesbeck September 5, 6. It is important that every Auxiliary be represented at this meeting. Let each member of all Auxiliaries give a season of private, fervent prayer, for God's blessing and guidance at the annual meeting that all things may work together for good and that gracious results may come from the meeting. Our district pastors are specially invited. Send names of delegates to Mrs. Lewis M. Seay, Groesbeck, Texas.

MRS. JNO. S. CALLICUTT,
District Secretary.

REPORT OF TEXAS CONFERENCE, WOMAN'S MISSIONARY SOCIETY FOR SECOND QUARTER.

Dues, Adults	$1645.55
Young People, membership offerings	99.82
Junior Division, membership offerings	51.26
Baby Division, membership offerings	10.40
Life Membership, Mrs. Geo. Zimmer, Wesley Missionary Society, Grace Church, Houston	25.00
Pledge, Adults	1557.55
Pledge, Young People	88.13
Pledge, Junior Division	60.26
Pledge, Baby Division	9.16
Scholarship, Foreign	10.00
Bible Women	59 70
Relief Fund, Adult	52.48
Relief Fund, Young People	6.55
Scarritt Endowment, Adult	18.80
Scarritt Endowment, Young People	1.50
Conference Expense Fund, Adult	213.59
Conference Expense Fund, Y. P.	22 95
Conference Expense Fund, Jr. Div.	.50
Total for quarter	$3913.34

Increases made over second quarter, 1915:

Dues, Adult	$90.70
Young People, membership offerings	21 76
Pledge, Adult	393.50
Pledge, Young People	43.82
Pledge, Junior Division	29.68
Total cash	$837.61

Beaumont District leads on largest amount increase over second quarter, 1915, $167.86; Navasota District, second, $89.25.

Beaumont District also leads on largest amount increase in the Young People's work, $19.35; Tyler District, second, $17.85.

Marlin District largest amount increase in Junior work, $19.16; Jacksonville District, second, $12.28.

Brenham District largest amount increase in Baby Division, $9.70; Jacksonville District, second, $2.67.

Cash Receipts by Districts.

Adult.

1st—Houston	$580.55
2nd—Marlin	536.25
3rd—Beaumont	485.11
4th—Navasota	341.20
5th—Timpson	334.46
6th—Tyler	311.95
7th—Marshall	303.40
8th—Jacksonville	278.35
9th—Brenham	200.60
10th—Pittsburg	190.90

Young People.

1st—Beaumont	$ 53.65
2nd—Marlin	28.50
3rd—Jacksonville	27.35
4th—Tyler	23.75
5th—Timpson	16.73
6th—Pittsburg	15.80
7th—Marshall	15.51
8th—Brenham	15.50
9th—Houston	12.75
10th—Navasota	9.45

Junior Division.

1st—Marlin	$ 22.46
2nd—Jacksonville	20.16
3rd—Beaumont	17.50
4th—Timpson	15.17
5th—Houston	12.56
6th—Brenham	9.95
7th—Marshall	8.80
8th—Pittsburg	4.36
9th—Tyler	1.06

Baby Division.

1st—Timpson	$ 4.83
2nd—Beaumont	4.45
3rd—Jacksonville	3.92
4th—Brenham	2.25
5th—Houston	1.75
6th—Pittsburg	1.20
7th—Marlin	.65
8th—Marshall	.50

Receipts.

Balance from first quarter	$ 199.05
Receipts from Auxiliaries for second quarter	3913.34
Total receipts for quarter	$4112.39

Disbursements.

By check to General Treasurer	$3676.60
Conference expenses	390.33
Total paid out	$4066.33
Balance in Orange National Bank	46.36

Local Work.

Total amount of local work	$3530.51
Amount to City Board Treasurer	90.50
Value of supplies sent off and reported to Superintendent Supply Department	402.60
Grand total for quarter	$7936.95

MISS E. L. HILL, Treasurer.
Livingston, Texas.

TREASURED MEMORIES OF CHILDHOOD.

(Affectionately inscribed to my children, in honor of their long deceased father.)

"Far away in memory's valley
Steals my heart with fond delight,"
To the many precious visions
That would often greet my sight,
I can see a loving father,
With his Bible in his hands,
Reading to us Holy Scripture,
Teaching us the Lord's commands.

I can hear his tones so tender,
As he knelt with us to pray,
That the Lord would lead and guide us,
Hour by hour and day by day.
And his daily walk before us,
Was a guide line for our feet,
Faithful, true and ever onward,
For the Master's use made meet.

When sore trials do beset me,
Like a nugget of pure gold,
Some one of these blessed visions
Comes and makes me truly bold.
All along life's rough strewn pathway,
Do I find these guide posts true,
Ever leading onward, upward,
In the things I have to do.

Heavenly Father, grant me wisdom,
Grace and strength to live aright,
E'er to hold aloft Christ's banner,
With true courage, power and might.
Grant we may to our dear children
Leave these precious childhood dreams,
May our walk e'er be before them,
Just and proper as it seems.

Grant that when each day is ended,
Unkind thoughts pass with the sun,
May we ever do to others,
As by them we would be done.
And when life for us is over,
When we've fought its last great fight,
May we go to be with Jesus
In that land that has no night.

MRS. N. F. HOWARD.

DR. A. T. BLEDSOE.

Recently, in the Methodist Quarterly Review, have appeared articles on the life and work of Dr. Bledsoe. Writers in the Nashville Advocate and other of our Church papers have been expressing opinions of this great man. I only wish to add a few word to what has been said because I feel that from him I learned more theology than from any other source except the Bible. I say this after having read Fletcher, Watson, Ralston, Pope and others. I subscribed for the Southern Review in 1871, and in April of the year appeared a very searching article criticising "Whedon on the Will." Dr. Whedon was then editor of the Quarterly Review published in New York by the M. E. Church. I was then at Fort Scott, Kansas, and Dr. Whedon's reply attracted so much attention and excitement among the Methodists of that city that I at once subscribed for the Review of which he was editor. It was said that with a few strokes of the pen he had put Dr. Bledsoe forever in the shade. The controversy which followed was certainly a very spirited one in which both these able men used objectionable personalities, but as to the philosophical differences, in my opinion, Dr. Bledsoe stood upon a pedestal far above his opponent.

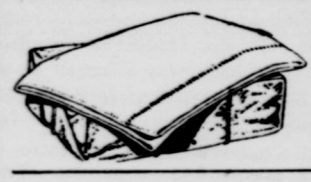
The articles on the freedom of the will led me to purchase books on the subject, and to subscribe for several reviews among which were the Presbyterian Quarterly, International, Contemporary and London Quarterly. I took these in the hope of finding something late from some strong advocate of necessity. I found nothing of the kind and when my first year's subscriptions ran out I desired to continue only two of the several I had been reading, namely, The Southern Review and The London Contemporary. This was my estimate of our Quarterly, and I continued to take it till the great Dr. Bledsoe passed into the shadows of death. A sadder day for me has never been than that in which the long dark lines running down the pages of our Church papers held between them the intelligence that Albert Taylor Bledsoe was dead. I cannot believe, as some would teach, that this strong, active mind is now lying dormant in the grave, now that it has become non-existent. Looking beyond I see that one who did so much to improve the talents which God gave him may even now be a ruling mind of ten or more cities in the Kingdom of God.

Dr. Bledsoe's real friends were aware of his faults. They recognized the fact that it is human to err. They were charitable enough, however, to disregard these for the sake of the infinite good which he was capable of doing. In some instances if he could have been less austere he doubtless would have been more convincing, but he believed that it was his prerogative to enter the temple, turn over the tables of money changers and drive out, with scorpion lash, those who made the Father's house a den of thieves.

I was taking the Southern Review while attending Central College, Fayette, Mo. A roommate was constantly scoffing at religion and said: "There is no reason in it." Occasionally he took up the Review, became interested in it. It led him to search the Scriptures and soon we were happy to see him enroll himself as a believer in Christ. He joined the Methodist Church, took up a special course to prepare for the ministry and the last that I heard of him he was preaching the unsearchable riches of Christ.

My father's house was a home for all kinds of ministers of the Gospel. At one time a half dozen Presbyterian preachers were stopping there during a meeting of the Presbytery. I was always glad when the meal was over and they sat down to talk over the doctrines of various Churches. Sometimes their discussions would assume such a spirited attitude that I could not follow the advice to be seen and not heard. Having learned from the Review something of the intricate and deeper Scriptures I thought it no harm to follow the example of Christ and dispute even with learned doctors. One of these ministers said: "That boy is quoting from Bledsoe's Theodicy." He said that he owned the book and that it was one of the greatest volumes ever written by a Presbyterian minister. I drew the Southern Review on him and pointed to the caption "Published under the Auspices of the M. E. Church, South." I set him to reading, "How and Why I Became a Methodist," "The Salvation and Suffering of Infants," and other things which were written in Dr. Bledsoe's vigorous, inimitable and convincing style. One of the ministers said that he had always loved the Methodist Church but now would love it still more as it had attracted one of the finest minds that America had ever produced simply by the reasonableness of its confession of faith.

While attending the recent West Oklahoma Conference I was sorry to learn from our Nashville publishers that the Theodicy has been long out of print. Some one who has the taste and talent ought to revise the work for the benefit of generations following. G. B. ARMSTRONG, M. D.



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2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians or even of preachers and missionaries any services or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid it nor shirk it.—J. Campbell White.

Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space, that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought nor a pure resolve nor a loving act has ever gone forth in vain.—Selected.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

September Is Advocate Month

The brethren have appointed September as Advocate month for the collection of renewals and securing new subscribers. The Advocate has helped other causes and has long waited its turn for a special month all its own. When the Texas preachers of their own motion inaugurate a good move it is abundantly successful. We are expecting to announce by October 1 every charge up in full on the Advocate and a creditable list of new subscribers.

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BISHOP CANDLER AND THE CONSTITUTION.

Bishop Candler has recently published an article on "Methodist Unification."

"It is amazing," says the good Bishop, "for any one to suppose that the two General Conferences meeting in 1918 could consummate the matter. The constitution of our own Church requires such a matter to be submitted to the Annual Conferences even if perfect agreement has been reached by all parties and the agreement approved without amendment by the General Conferences."

Coming from Bishop Candler, this is a remarkable utterance in more than one way. The Bishop is one of the judges who may finally determine the constitutionality of this enactment. It is scarcely correct form for judges to prejudge a case that may come before them.

This statement is further remarkable since it betrays a lack of investigation on the part of the good Bishpo and an entire ignoring of a prominent chapter in our history. The College of Bishops may decide this question in line with Bishop Candler's deliverance, but if they do so decide, it will be in the teeth of a decision of the Supreme Court of the United States, by which decision we came into the possession of millions of dollars worth of property.

In the case of "Smith vs. Swormstedter" the Northern Church affirmed (and Bishop Candler's argument seems to range him on their side) that "the General Conference was a delegated or representative body with limited constitutional powers." On the contrary, our Church affirmed "that the General Conference had supreme and unlimited control over the Church in all cases in which the exercise of their powers is not expressly limited." We argued that in 1806 Bishop Asbury submitted a paper to the Annual Conferences in which he urged that we "provide for a more permanent mode of Church government and, also, provide for a future delegated General Conference whose powers should be defined and limited by constitutional restrictions." Before this the General Conference, which was in fact a mass meeting of all the preachers, possessed "unlimited powers over our entire economy." Today the General Conference by right inherits the powers of the mass meeting conferences, except as these are circumscribed and limited by the Restrictive Rules.

Let us hear the decision of the Supreme Court of the United States: "It is insisted, however, that the General Conference of 1844 possessed no power to divide the M. E. Church as then organized, or to consent to such division, and hence the organization of the Church, South, was without authority and the traveling preachers within it separated from an ecclesiastical connection which is essential to enable them to participate as beneficiaries."

"But we do not agree that this division was made without the proper authority. On the contrary, we entertain no doubt that the General Conference of 1844 was competent to make it and that each division of the Church, under the separate organizations is just as legitimate and can lay claim to as high sanction both ecclesiastically and temporally as the M. E. Church first founded in the United States. The same authority which founded that Church in 1784 has divided it, and established two separate and independent organizations occupying the place of the old one!"

"In 1874, when this Church was first established, and down until 1808, the General Conference was composed of all the traveling preachers of that Connection." * * *

"It cannot, therefore, be denied, indeed, it has scarcely been denied, that this body, whilst composed of all the traveling preachers, possessed the power to divide it and authorized the organization and establishment of two separate and independent Churches. The power must necessarily be regarded as inherent in the General Conference, as they might have constructed two ecclesiastical organizations over the territory of the United States originally, if deemed expedient, in the place of one, so they might, at any subsequent period, the power remaining unchanged."

"But it is insisted that this power has been taken away or given up by the action of the General Conference of 1808. In that year the constitution of this body was changed so as to be composed thereafter of traveling preachers to be elected by the Annual Conferences in the ratio of one for every five members. This has been altered from time to time, so that in 1844 the representation was one for every twenty-one members. At the time of this change and as a part of it certain limitations were imposed upon the powers of this General Conference called the Six Restrictive Articles. Subject to these restrictions the delegated conference possessed the same powers as when composed of the entire body of preachers. It will be seen that these relate only to the doctrines of the Church, its representation in the General Conference, the Episcopacy, discipline of its preachers and members, the Book Concern and the Charter Fund. In all other respects and in everything that concerns the welfare of the Church the General Conference represents the sovereign power the same as before. This is the view as taken by the General Conference itself as exemplified by the usage and practice of that body. In 1820 they set off to the British Conference of Wesleyan Methodists and several circuits and societies in lower Canada. In 1828 they separated the Annual Conference of upper Canada from this jurisdiction, and erected the same into a distinct and independent Church."

Surely the power that separated can unite. If Bishop Candler's view be true we owe the Northern Methodist several million of dollars. The General Conference divided the Church and the General Conference can unite the Churches.

Again, we should request that our Bishops, in keeping with this ruling of the Supreme Court of the United States, strictly construe the law in the light of the Restrictive Rules. When a veto is exercised, a definite statement ought to be made as to which Restrictive Rule is violated by the proposed enactment. The General Conference of 1866 sent down to the Annual Conferences the question of lay representation, just as today we are sending the proposition of the conference membership of the Lay Leaders to the same tribunal. Neither of these enactments violated any of the Restrictive Rules and it was perfectly competent, in the humble judgment of this writer, for the General Conference to finally deal with them. We ought to remember the dictum of Cooley, who says: "Nor are courts at liberty to declare an act void, because in their opinion it is opposed to a spirit supposed to pervade the constitution, but not expressed in words."

Again, I would observe, that the Church should at once organize a movement looking to the separation of the judicial and executive functions of our government. Justice Hughes refused to say anything on matters political as long as he was a member of the Supreme Court of the Nation. Some of our Bishops are leaders of the forces opposed to unification and more trustworthy or valiant soldiers never drew blades. When interested they are indefatigable workers and can touch more springs of influence than other men in the Church. But to decide a case before they have heard any but their own arguments is scarcely allowable. When the judicial functions were bestowed, first by General Conference action and afterwards were riveted by placing their Episcopal exercise in the constitution, a great mistake was made. To have three powers of government in the hands of the General Conference is poor policy, but to place two functions in as small a body as the Episcopacy is almost equally unwise.

The Northern and Southern Churches are going to unite. It is high time that both Churches cured their deficiencies in government and no better opportunity was ever offered to ecclesiastical bodies to perfect themselves as now presents itself to both Churches. How would a scheme like this work? Let each Quadrennial Conference elect a judge. The judges thus elected shall constitute a court, to which shall be referred all judicial questions. This court shall review the judicial opinions of the Bishops, shall hear all appeals and shall decide all constitutional questions, after these shall have been presented to the court and argument heard. Members of this court will not be permitted to be members of the General Conference. It seems some such scheme would cure the anomalies presented in the government of both Churches.

J. W. MOORE.

Chattanooga, Tenn.

A JUST AND PRACTICAL BASIS FOR CHURCH UNION.

1. We concede to the M. E. Church what they demand for their General Conference.

2. They concede to us what we demand for the disposition of the Negro membership and Churches.

In a former article I think I made it clear enough to satisfy most minds that we had nothing to fear or lose by that concession and possibly something to gain. That it had been tried for seventy-two years by the M. E. Church with perfect satisfaction and very great success, and I also showed it, or some very similar methods, had been well tried by other great Churches and civil governments with equal satisfaction and success, and why it should be such a blessing to others and such a curse to us I cannot understand, and I am of the opinion if we think more of the veto power of our Bishops than we do of union with the M. E. and other Churches, we are not anxious for union. I am of the opinion, further that if the veto was out of the way that their General Conference would not be so objectionable to us.

I believe I will say right here (which does not amount to much) that next February I will be eighty-two years old. My grand parents on both sides were Methodists. My father and mother were Methodists and with a large progeny of both grand parents running up into several hundreds I have never known one that was not a Methodist. My parents had me dedicated as a child to God in holy baptism and there has not been in my entire life a day that I did not love our Church better than all other institutions. I do today; and whatever I may say in these communications I say it because I love the Church. I have no grievance at which to complain and at my advanced age cannot personally be helped or hurt by whatever way it may go; but when I am called away, as I must at no distant day be, I would be glad to carry with me to those gone before, who loved the Church as I have, the news of a united American Methodism in heart and hand and soul. If we concede the supremacy of the General Conference one-half of the trouble is passed.

2. They concede to us what we demand for the disposition of the Negro membership and other Negro organizations.

Since I wrote my first article, through an editorial in the Texas Christian Advocate, which placed the Negro question in a new light to me, I have very much changed my views on it, and I regard it as by far the more formidable barier of the two in the way of Church unification, and I say of the M. E. Church, as I did of ourselves, that if they prefer holding their colored members in an attitude we could not accept, and if they think more of their three hundred thousand colored members than of our two millions whites they are not very anxious for a union, but I believe that if we will concede the General Conference to them, they will concede to us autonomy for the Negro.

We are at the present free from any trouble on that line and to mix up seriously in it would not be wise. We would lose more than we would gain and that kind of union would not be sensible.

The M E. Church can concede autonomy to their colored membership with benefit to themselves and also to the Negro. It will eliminate from them a very vexed and troublesome question. The Negro has clamored for a colored Bishop and the demand bobs up at nearly every General Conference, and not very many years ago the demand was so insistent that a motion to elect a colored Bishop was voted down, as I now recollect it, by a small majority. Quite a while ago the Pittsburgh Advocate suggested in an editorial that they set their colored people off to themselves as we had done. So, to concede our demand, would eliminate a question that has long given them much trouble.

In the editorial in our Advocate to which I have already alluded, since it showed the different Negro Churches that have had automony have been more prosperous than the colored people of the M. E. Church, then it would not only eliminate a trouble from the white Church, but would be a blessing to the colored folks.

We would further demand that no closer nor stronger relation exists between the two Churches than fraternal.

To constitute the several Negro organizations into one of the quadrennials would give to them a troublesome potentiality in the General Conference. It would be the balance of power in the General Conference, and it is a mistake to think it would be always used against the Southern Church. At first it might and possibly would be, but in time it would settle down to a strictly business proposition and would form a coalition with whatever faction best suited their interest; that is, politics, and you would find politics in the General Conference.

They are a different race and for that reason would be sensitive and jealous of their right. The different races of people do not legislate well together. Take Austria. When its Reichstag meets it transacts business in six different languages, and it is only held together by the personal popularity of Emperor Joseph. They are sensitive, easily offended, ever ready to take exceptions. It seems to me this presents an opportunity to confer a lasting blessing on both races by a full and complete separation of the two organically.

The only reason I have heard expressed for holding them in organic relation with the whites is they are not yet intelligent enough to be turned loose to themselves. This would perhaps do if it were not a fact that they have been turned loose in other organizations and have been adequate to the task.

The truth is a want of intellect is not the Negroes worst trouble. He has developed some fine characters intellectually under hard conditions. The Negro's main trouble is a moral one—a slight regard for individual rights of property in small things and the social evil.

I do not believe this is a rare weakness, but a weakness that has grown up through generations of bondage, and I do not believe organic relations with the whites will tend to cure this evil any more than fraternal. So let's come with our concession of the General Conference, and if they want union with us, let them concede the Negro autonomy with nothing stronger nor closer than fraternal relation. I do not believe our people would be willing for a moment for anything else, and remove these two great questions and union is possible. There will be many minor and troublesome points, but patience and grace will remove them.

I wish to return my thanks to Dr. Harris for his generous correction of my mistakes, and so far as they were mistaken I cheeerfully stand corrected. I used the singular instead of the plural and as a teacher he could not afford to allow a matter so important as grammar to pass unnoticed in a great controversy; but the correction did not affect the point at issue one iota, which was the power of the veto. Besides, in his great kindness, he mixed a little unkindness by comparing my article to the unpopular and disgraceful controversy of J. R. Graves and W. G. Brownlow, which by almost universal assent has long since been relegated to the junk pile of dead literature. It was a piece of Aristotle wit that when an argument could not be answered, the next best thing was to ridicule it. He says in the matter of deciding questions of law and order an appeal can be had to the house. That only goes to show that the Bishop has the power to rule on it, and an appeal to the house from the president's decision is allowed in all deliberative bodies that I know anything about. His assertion that our Bishops are absolutely without legislative power forces me into the discussion of the power of our Bishops again. There are points of resemblance between our Bishops as presidents of our General Conferences and the Speaker of the House of Representatives, and there are points of difference. One is elective and the other is ex-officio president. I will only note the remembiances. They both decide points of law and order and from the decisions of both an appeal can be taken to the house. Each one can recognize whoever he may choose to recognize on the floor in debate. The Bishop appoints many

committees. Here the speakers have greater powers. A majority of the College of Bishops have the veto power. The Bishops have the right to say what the constitution is, for it is not clearly defined, and every effort so far to give it an itimized written form has failed. Their signature to the conference minutes is necessary to give them authority. Something may be in their mind as a constitutional question that the General Conference may never have thought of as being in the constitution. So they have the power to say what the constitution is and apply the law. If all these functions are not legislative then the Speaker of the House at Washington and at Austin are without legislative powers.

It is further said this power has been exercised but twice. That may be true, but it is there, and is a restraint if not used, for if my memory serves me correctly that one of our General Conferences was notified if it passed a certain measure it would be vetoed and it was not passed. If my memory is wrong in this I would be glad to have it corrected. It is a long and tedious method to pass a law over the veto. It must be acted on from the Pacific to the Atlantic, from the Lakes to the Gulf, and then it must pass through the conferences of our far away mission fields. The process is so long and tedious that the existence of the veto may be a great restraint.

Now, if we have any union, our veto must go. Those people are not going to invest their Bishops with this increase of power which they have stood against through their whole history, and if we have any union Negro Church autonomy and fraternity must come and until these two great obstacles are removed it is crossing the bridge before we get to it to talk of other obstructions.

WM. A. EDWARDS.
4019 Bowen St., Dallas, Texas.

"THROUGH THE VALLEY."

How few on reading this popular Psalm ever dwell long on the little adverb, "through." And how many mistake the idea and are too fond of representing themselves as in the valley. Now, the promise is that we are to walk through the valley. What comfort that little word carries.

You will wonder why I didn't wait until I get through the valley to write my experience and observation, when I tell you that I am writing from the valley. It is to encourage other precious souls in the valley that I write at this time. Affliction carries with it this blessing—sympathy and comfort for others.

Others, is a grand motto. We sometimes wonder at the worth while of living at such a low ebb. But all right living is for the glory of God. And the good we do to our fellow man is but another rendering of the same noble impulse.

This morning, while I was lowering the temperature of my coffee to a drinking point, among the thoughts that came trooping to me was the golden rule with its various renderings. The Bible says something like this: "Whatsover ye would that men should do unto you do ye even so to them." David Harum laid this down "Do unto the other feller the way he'd like to do unto you—and do it fust." Note the contrast! Just so the wayward child trips along heedlessly, regardless of what follows in its wake, thus plunging the parent headlong into the valley. A tear at the bottom of this page reminds me of the many sad-eyed mothers one here meets who see their way through the valley through tears as telescopes. Their every breath a prayer as they keep the incense burning. This is the worthwhile of life in the valley.

Without the blessed Christ-life some despair and regarding life too lightly take it in their own hands, then the papers have sad things to say. Instead our lives should be one sweet song of gratitude. I know I shall never cease to praise Him (even though I walk through the valley) that He came into my young life with the promise to be with me alway. And it shall be my special mission to help others to a life divine. Glory to His name!

DELROY.

NOTICE OF CHURCH DEDICATION.

On the first Sunday in September Dr. H. A. Boaz, President of Texas Woman's College, will dedicate our beautiful new church at Winters, Texas. All former pastors and friends are cordially invited to be present.

T. E. BOWMAN, Pastor.
Winters, Texas.

OUR CONFERENCES.

New Mexico, Clovis, New Mexico, Bishop W. R. Lambuth, October 4.

German Mission, East Bernard, Bishop H. C. Morrison, October 11.

West Texas Conference, Uvalde, Bishop E. D. Mouzon, October 18.

West Oklahoma Conference, Wynnewood, Bishop H. C. Morrison, November 1.

North Texas Conference, Greenville, Bishop J. H. McCoy, November 1.

Northwest Texas, Stamford, Bishop E. D. Mouzon, November 8.

Texas Conference, Lufkin, Bishop J. H. McCoy, November 8.

Central Texas Conference, Waxahachie, Bishop J. H. McCoy, November 15.

East Oklahoma Conference, Muskogee, Bishop E. D. Mouzon, November 22.

HELP A WORTHY BROTHER.

July 13, 1916.

Dear Brother Collie:

I am writing you to know if you have, or will have, a vacant superannuate home by the first of November. I have struggled as best I could for five years. Started with $10.00 and no furniture. Rented a house for two years and seven months and still owe the rent. My wife was able, up to that time, for me to leave her through the day, but for the past two years it has been necessary for some one to stay with her.

In August, 1914, I contracted for a little home and made a payment on it. Was not able to make last year's payment and with two payments due this fall and with no means to meet them, I have sold out at the price I was to pay and will keep possession until November, 1916.

My income has been less than my expenses every year since I superannuated. You see the situation. Unless I get relief in some way I fear my own good name will suffer, and worse still, the Church be reproached because of my failure to meet my obligations.

I have no settled plans for the future, and so await anything that can be done.

Yours in His Name,

This letter speaks for itself. I withhold the name to keep from embarrassing the brother. He is one of our truest and best men. Has been an itinerant preacher twenty-eight years. He lives in the bounds of one of the richest districts in the Central Texas Conference, in which there is only one superannuate home.

I pray that some good Methodist brother, or sister, will arrange to provide a home for this worthy man of God. If you are interested in this case and want to know who the brother is, and where he lives, write me privately, and I will inform you.

DANIEL L. COLLIE, Agent,
Superannuate Homes, Central Texas Conf.
Polytechnic, Texas.

Since the above letter and appeal were published I have been in the home of this good man and can say from personal knowledge that he is in actual need. Will not our Methodist people open their hearts and purses, and respond cheerfully to this call?

The following amounts have been received and forwarded to him:

Mrs. J. T. O'Barr.....$10.00
A friend from Houston..... 2.00

Send direct to me at Polytechnic, Texas, and I will forward the money to him at once.

D. L. C.

RESOLUTIONS ON THE DEATH OF REV. I. W. CLARK BY GRAND PRAIRIE EPWORTH LEAGUE.

Whereas, God, in his allwise providence, has called from this world to his home above our beloved and highly esteemed brother and former pastor, Rev. I. W. Clark, and,

Whereas, We hold his memory dear and shall ever honor him as the organizer of our present Epworth League Chapter and as the inspirer of the hearts of our young people; be it therefore

Resolved, That we remember at a throne of grace the loved ones left behind and extend to them our heartielt sympathy; that as he lived an exemplary life, as he planted the seeds of the gospel in our midst and as he demonstrated in his own life the power of God to save and to keep, may this mantle of Christian service fall upon us as Epworth Leaguers.

By order of the Grand Prairie Epworth League with the request that these resolutions be placed upon our records, a copy sent to the Texas Christian Advocate, one to the Grand Prairie Texan and one to his faithful wife, Mrs. I. W. Clark.

MRS. MARY KNABBENSCHMIDT,
JENNIE VICKREY,
SAM L. SANDERS,
Committee.

MARRIED.

RAMSEY-CHAMPION.—At the residence of J. O. Jorden, Thornton, Texas, August 16, 1916, Mr. J. W. Ramsey and Miss Ella Champion, Rev. J. O. Jorden officiating.

FESTERBAN-WHITTEN.—At the residence of the bride's father, in Staples, Texas, Mr. Ben Festerban and Miss Annie Whitten, Rev. W. A. Scott officiating.

SMITH-BRANCH.—In the home of J. O. Jorden, Thornton, Texas, August 19, 1916, Mr. Elijah Smith and Miss Jessie Branch, Rev. J. O. Jorden officiating.

LOVE-MITCHELL.—At the home of the bride, Miss Elizabeth Love, Bonham, Texas, and Mr. Robert L. Mitihell, Prosper, Texas, August 20, 1916, Rev. G. A. Lehnhoff, officiating.

Clarendon District—Fourth Round.

McLean, at Allanreed, Sept. 9, 10.
Lakeview, at Webster, Sept. 16, 17.
Memphis, Sept. 17, 18.
Wellington Mis., at Loco, Sept. 23.
Wellington, Sept. 23, 24
Quail, at Quail, Sept. 24, 25.
Miami, Sept. 30, Oct. 1.
Pampa, Oct. 1, 2.
Clarendon Mis., at Goldston, Oct. 7, 8.
Shamrock Mis., Oct 14.
Shamrock, Oct. 14, 15.
Wheeler and Mobeetie, at M., Oct. 15, 16.
Zybach, at Gem, Oct. 18
Hedley, Oct. 21, 22.
Clarendon. Oct. 22, 23.
Goodnight, at G., Oct. 28, 29
Claude, Oct. 29, 30.

A. W. HALL, P. E.

Plainview District—Fourth Round.

Kress and Happy, at Happy, Sept. 2, 3.
Floydada Cir., Carr's Chapel Sept. 9.
Floydada Sta., Sept. 10, 11.
Lockney, Sept. 13.
Plainview Miss., at Meteor, Sept. 16, 17.
Hale Center, Sept. 23, 24.
Crosbyton Sept. 30, 31.
Lubbock Miss., Lubbock, Oct. 7, 2 p. m.
Lubbock Sta. Oct. 8, 9.
Lorenzo, Petersburg, Oct. 11.
Tulia, Oct. 14, 15.
Bovina Oct. 17.
Dimmitt Oct. 18.
Abernathy, Oct. 21, 22.
Turkey, Oct. 30.
Silverton, Oct. 30, 2 p. m.
Plainview Sta., Nov. 1, 7:30 p. m.

A. L. MOORE, P. E.

Dallas District—Fourth Round.

Cedar Hill, at De Sota, Sept. 16, 17.
Duncanville, Sept. 17, 18.
Cochran, at Maple Avenue, Sept. 24.
Grand Prarie, Oct. 9.
Tyler St., Oct. 4.
Ervay St., Oct. 5.
Munger Place, Oct. 8, 9.
Forest Avenue, Oct. 10
St. John, Oct. 11.
Brooklyn Avenue, Oct. 12.
Irving, Oct. 14.
West Dallas, Oct. 15.
Oak Lawn, Oct. 17.
First Church, Oct. 18.
Cole Avenue, Oct. 19.
Grace, Oct. 20.
Oak Cliff, Oct. 25.

O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round.

Krum and Slidell, at Slidell, Aug. 26, 27.
Grenwood Miss., at Greenwood, Aug. 27, 28.
Argyle and Ponder, at Garza, Sept. 2, 3.
Roanoke and Justin, at Justin, Sept. 3, 4.
Sunset, at Sunset, Sept. 9, 10.
Chico Cir., at Pleasant Grove, Sept. 10, 11.
Alvord, at Foster, Sept. 13, 14.
Perrin and Barton, at Barton, Sept. 16, 17.
Jacksboro Sta., Sept. 17, 18.
Vineyard, at Berwick, Sept. 23, 24.
Bryson and Jermyn, at B., Sept. 24, 25.
Crafton Miss., at Crafton, Sept. 30.
Boyd Cir., at Boyd, Oct. 7, 8.
Post Oak Miss., at Buffalo, Oct. 14, 15.
Paradise Miss., at Paradise, Oct. 21, 22.
Bridgeport Sta., Oct. 22, 23.
Mt. Zion and Shilo, at Shilo, Sept. 27.
Decatur Cir., at Sand Flats, Oct. 28, 29.
Decatur Sta., Oct. 29, 30.

W. A. STUCKEY, P. E.

Cisco District—Fourth Round.

Breckenridge, at B., Sept. 9, 10
Eolian, at E., Sept. 11.
Thurber and Mingus, at M., Sept. 16.
Gordon, at G., Sept. 16, 17.
Strawn, Sept. 18.
Gorman, Sept. 23, 24.
Desdemona, at D., Sept. 24, 25.
Eastland, Sept. 29.
Staff, at S., Sept. 30, Oct. 1.
Carbon, at C., Oct. 1, 2.
May, at M., Oct. 7, 8.
Rising Star, Oct. 8, 9.
Cross Cut, at C. C., Oct. 9.
Caddo and Cedar Springs, at C. S., Oct. 13
Wayland, at V. H., Oct. 14, 15.
Ranger, at R., Oct. 15, 16.
Sipe Springs, at S. S., Oct. 21, 22.
Romney, at O., Oct. 22, 23.
Scranton, at S., Oct. 29, 30.
Cisco Mis., Nov. 4.
Cisco, Nov. 5, 6.

All stewards are urged to be present with satisfactory financial reports. We want to make an unusually good financial record this our Jubilee Year. Trustees should without fail have their written reports ready to be submitted to the conference. It is greatly desired that the membership shall co-operate with the preacher in bringing up the conference collections in good shape. September has been set apart as Advocate month.

E. P. WILLIAMS, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents Cash must accompany all orders.
In figuring cost of advertisement each initial, sign or number is counted as one word.
We cannot have answers addressed to us, so your address must appear with the advertisement
All advertisements in this department will be set uniformly. No display or black-faced type will be used.
Copy for advertisements must reach this office by Saturday to insure their insertion.
We have not investigated the merits of any proposition offered in these columns but it is intended that nothing of a questionable nature shall appear You must make your own trades.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. "Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BARBER TRADE.

BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning. Free catalogue explaining. Dallas, Texas.

BED LINEN.

BED LINEN, bedspreads, etc., ten per cent discount on all mail orders amounting to $10 and over. Carriage prepaid. Ask for booklet No. 205 B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla.

HELP WANTED.

THOUSANDS Government jobs open to Men—Women. $75.00 month. Steady work. Short hours. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. N174, Rochester, N. Y.

MISCELLANEOUS.

BROTHER accidentally discovered root cures both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

OPEN DATES.

DEAR Brethren of Oklahoma Conferences: I will make dates from now until conference to hold meetings and any one desiring help will write me at once so that I may arrange my dates. JOHN L. BROWN, Stilwell, Okla.

ROOMS.

WANTED—Young women who expect to attend the Texas University at Austin this fall. Can secure rooms in a Methodist home. Everything first-class. References exchanged. Address MRS. SALLIE C. WOOD, 1934 San Antonio Street, Austin, Texas.

EXPENSES CUT ONE-HALF—Wanted two quiet State Normal girls to light housekeep—might board. Write now. LON A. SPEER, Denton, Texas.

WESTERN LAND BARGAIN.

RAISE corn and sell hogs at 9 cents. It beats cotton. Write me about a fine half section in the heart of the famous corn belt of Wheeler County; $25 per acre. Much water; 150 acres in cultivation. It's a bargain. The party must sell. Part of proceeds goes on a Methodist church two miles away. (Rev.) C G. SHUTT, Zybach, Texas.

Vinita District—Fourth Round.

Welch Cir., at Grandview, Aug. 26, 27.
Welch Sta., Aug. 27, 28.
Chelsea and Alluwe, at Chelsea, Aug. 30.
Blue Jacket Cir., at Pleasant Valley, Sept. 2, 3.
Chapel Cir., at Chapel, Sept. 9, 10.
Locust Grove Cir., at Locust Grove, Sept. 10, 11.
Adair Cir., at Adair, Sept. 12.
Bernice and Ketchum, at Prairie Chapel, Sept. 16, 17.
Cherokee Cir., at Timpson Chapel, Sept. 27.
Claremore, at Starr Chapel, Sept. 30, Oct. 1.
Inola and Talala, at Inola, Oct. 1, 2.
Kansas Cir. at Kansas, Oct. 7, 8.
Pryor Sta., Oct. 15, 16.
Fairland Cir., at Hudson Creek, Oct. 21, 22.
Centralia Cir., at Centralia, Oct. 25.
Wagoner Cir., at Wagoner, Oct. 28.
Wagoner Sta., Oct. 29, 30.
Spavinaw Cir., at Spavinaw, Oct. 31.
Grove Sta., Nov. 1.
Jay Cir., Nov 2.
Choteau and Big Cabin, at Choteau, Nov. 5, 6.
Vinita Sta., Nov. 12, 13.
Miami Sta., Nov. 16.
Aften Sta., Nov 17.

Let the pastors see to it that a written report is made by the Trustees and the Sunday School Advisory Committee. This quarter requires great diligence on part of both preachers and stewards if we succeed. We cannot go to conference with honor if anything less than our best has been done.

JAMES. W. ROGERS, P. E.

Wichita Falls District—Fourth Round.

Burkburnett, Sept. 3.
Fall Meeting of Pastors, at District Parsonage, 5 p. m., Sept. 5.
District League Rally, at Wichita Falls, Sept. 5, 6.
Electra Mission, at County Line, Sept. 9, 10.
Electra Sta., Sept. 10, 11.
Petrolia, at Petrolia, Sept. 16, 17.
Petrolia, at Byers, Sept. 17, 18.
Wichita Mission, at Cooper, Sept. 23, 24.
Iowa Park, Sept. 24, 25.
Bellevue, Sept. 30, Oct. 1.
Henrietta, Oct. 1, 2.
Ringgold, at Ringgold, Oct. 7, 8.
Nocona, Oct. 8, 9.
Blue Grove, at Joy, Oct. 14, 15.
Vashti, at Pleasant Ridge, Oct. 15, 16.
Megargel, at Megargel, Oct. 21, 22.
Archer City, Oct. 22, 23.
Dundee, at New Hope, Oct. 23, 24.
Wichita Falls Sta., Oct. 29, 30.
Bowie Sta., Oct. 30, 31.

J. SAM BARCUS, P. E.

Weatherford District—Fourth Round.

Weatherford, First Church, Preaching, Sept. 10, 11 a. m.
Couts Memorial, Preaching, Sept. 10, 8 p. m.
Springtown, at Springtown, Preaching, Sept. 17, 8 a. m.
Olney, Sept. 23, 24.
Loving, at Loving, Sept. 30, Oct. 1, 11 a. m.
Olney Miss., at Ingleside, Oct. 1, 3 p. m.
New Castle, Oct. 3, 11 a. m.
Graham Miss, at Salem, Oct. 4, 11 a. m.
Eliasville Miss., at South Bend, Oct. 7, 8, 11 a. m.
Graham, Oct 8, 8 p. m.
Whitt, at Bethesda, Oct. 11, 11 a. m.
Aledo, at Aledo, Oct. 12, 11 a. m.
Santo, at Santo, Oct. 14, 15, 11 a. m.
Azle, at Azle, Oct. 17, 11 a. m.
Mineral Wells, Oct 19, 8 p. m.
Springtown, Quarterly Conference, Oct. 20, 2 p. m.
Millsap, at Millsap, Oct. 21, 22, 11 a. m.
Weatherford Cir., at Godfrey's Chapel, Oct. 24, 11 a. m.
Couts, Quarterly Conference, Oct. 25, 8 p. m.
First Church, Quarterly Conference, Oct. 26, 8 p. m.
Graford, at Graford, Oct. 31, 11 a. m.

It is very important that all official members attend the fourth Quarterly Conference. Also all trustees will be expected to make reports, so be prepared.

L. A. WEBB, P. E.

SUPERANNUATE ENDOWMENT MOVEMENT.

H. E. DRAPER, Editor.

TEXAS SUPERANUATE ENDOWMENT FUND.

The Dallas meeting, September 19th, in interest of better care of worn-out Texas Methodist preachers is going to bring squarely before the Methodist Church one of the big questions of the day. The gospel of Jesus Christ, as preached by Methodists and other Protestant Churches, is responsible for raising of that question and will measure the force with which it comes. In the industrial world, where the spirit of the gospel has worked revolutions, the question has been faced squarely, and the Churches should themselves be proud of the answers which are being given in terms of pensions for veteran workers. It was the impact of the gospel of brotherhood that caused the industrial masters of America to go beyond the demands of the strikes and care for the striker when he has grown old and inefficient with age.

To this meeting will be invited more than 500 prominent laymen besides every presiding elder and pastor in the State, making more than 1500 in all. The laymen are the most prominent professional men and business men of the State. They include Judges from the Supreme Court to the Justice bench; stockmen, farmers, merchants and men at the head of great railway systems. All are of one opinion, so far as we can ascertain, something must be done. Our Bishops are with us fully.

Bishop Mouzon writes: "I shall be glad to arrange my dates so as to be present when you have the State-wide meeting in interest of our old preachers. I shall be glad to lend what assistance I may be able."

Bishop McCoy writes: "I shall be glad to lend what influence I may have toward the end in view—the organization of a State-wide movement for our superannuates. I want to help you and your great cause all I can."

Dr. J. R. Stewart, Secretary-Treasurer of the General Endowment for the whole Church, says: "I am much interested in your prospective meeting at Dallas—and if desired I might furnish something in writing in connecton wth the movement. I shall be glad to hear from you at your earlest convenience, and regret very deeply that I seem to be forestalled from attending."

From many laymen comes such expressions as the folowing:

Brother W. C. Everett has lost no opportunity to help arrange the meeting at Dallas and writes: "I think the idea of having a great convention to popularize a movement in interest of our Superannuate is a good one. They have never had the attention they should have and will never come into their own until there is some general uprising, the kind you evidently have in mind."

Rev. C. A. Spragins writes: "I told R. C. Dial of our meeting at Georgetown. He is heart and soul in the work." R. C. Dial is Lay Leader of the North Texas Conference. What the laymen will do when they get started on this great kork will be an honor to the Methodist Church. They will make speeches for it in every Church in the State.

Judge Marvin H. Brown, of Fort Worth, responds to an invitation to speak saying: "I shall certainly be present unless hindered by demands of court or sickness and shall be glad to join in the movement with heart and soul."

Frank Reedy, Bursar of Southern Methodist University, as usual, makes this center shot: "I want to say that I am right with you on the job. I believe it is a great work and a timely work, and that your plans so far as I understand them are in every sense first class. You can depend upon my co-operation."

Dr. Joseph B. Hingeley, Corresponding Secretary of the Board of Conference Claimants, Methodist Episcopal Church, the greatest leader in America along this line, writes regarding the Dallas meeting: "I think you are moving along strong lines. We are just planning such a campaign with headquarters at Philadelphia, embracing five Annual Conferences, and we are out for $5,000,000. Instead of independent headquarters, the general work of the campaign is to be done from one center, and through a commission representing the different conferences; and then the specific work is to be done through the presiding elder's district."

Dr. O. F. Sensabaugh, presiding elder of Dallas District, voices the sentiment of many presiding elders of the State when he wrote: "I wish to commend most heartily the plan you have adopted concerning the work for our superannuate preachers."

Hundreds of others might be heard from if space permitted. We will give them voice as the work goes on. The great meeting will come together with the idea of doing something worthy, and there will not be a dissenting voice in all the realm of Methodism from the Red River to the Rio Grande.

Justice speaks louder in the court of the common people than anywhere on earth, and they have heard in this case. All we lack is fearless and wise leadership and a reasonable, practical plan and a few years to work and the great task will be accomplished.

A SUGGESTED PLAN.

If each charge in Texas would raise a sum equal to the salaries of the presiding elder and the pastor for one year, the question would be settled for all time. Then the conferences of Texas could pay each Conference Claimant $400 per year as a retired salary. Some who have been more fortunate than others would accept but a small sum or absolutely nothing, and thus the amount might be increased in the most necessitous cases. We believe there are but few charges in Texas Methodism that would not undertake this amount on the five-year payment plan.

LET'S TRY SOME "PEP."

A few years ago one great conference was more than ten years adding $1300 to its permanent fund for Conference Caimants. Then up rose a noble son of a noble sire, the consecrated and prosperous son of a Methodist preacher, and gave the conference $50,000 and now that conference has near $300,000. That boy gave more in one year than his father would have received as salary traveling one hundred years. It was not only a handsome gift but a timely one. Will not some prosperous son of Methodism bring some great gift to the altar of his fathers that will stir all Texas? If a few such men should appear and tell the Church if it was ready to do something worth while they would lead out, it would be timely and we would begin at once to make never-dying history.

THE OLD QUESTION IN THE NEW LIGHT.

Nearly one hundred and twenty-five years ago the charter fund was established and the proceeds of the Publishing House were both set aside for the benefit of worn-out preachers and their widows and orphans. One hundred years ago last March 31, at 4 o'clock, Bishop Asbury was dying and said to John Wesley Bond, "Read the mite subscription," which the Bishop carried with him to raise "a sum sufficient to aid and relieve the distress of ministers and wives and children of ministers. And so the last human message that fell upon the dying ears of this great hero and founder of American Methodism, touched the great unsetting question of today, the care of superannuate preachers and their widows and orphan children. But this old question comes up in a new light, and has behind it the impact of an idea that has taken firm hold on modern life. That idea or dictum is that each institution shall take care of its own waste.

The feeling has embodied itself in laws that forbid the manufacturers turning the soot from their great industries out upon the air of a city to become the burden of all while they forward their own interest thereby. They are made to reduce it and thus care for their own waste.

It has caused the nations to pension the soldier and care for him and his. It has caused more than twenty-eight railroads to pension their veteran workers and not impose them as a burden upon general society. It has caused the leading packing houses of this nation to do the same. The last was Swift & Company, who on August 1 set aside an endowment fund of $2,000,000 which they propose to supplement with about $400,000 annually for the present to guarantee to their workers that their old age shall be provided for. Mr. Lewis Swift, president of the company, is quoted in the daily papers as saying: "We have made it possible for every man and woman in our employ to provide for his or her old age simply by giving efficient work and continuous service."

Including those named above there is now nearly one hundred institutions in the United States caring for their worn out men and women. Is it charity or business that is impelling these leaders of industry? Many are feeling now that whether it is either the Church of God and the teaching of Jesus demand that that Church itself, the very father of this practical and just move, shall not be less charitable or businesslike. The center of the Church is charity, and its business the greatest in the world, and it cannot allow otherwise.

And if it is efficiency and loyalty they are bidding for, then the Church cannot allow any institution on earth to prize more highly than is these same necessary and essential elements of success.

If it is justice, and it is, that has led these great men to these noble provisions, then the Church, which stakes more and will go further to satisfy justice than any other institution, cannot keep her crown and lag behind in this.

Yes, it is a new light and a white light which comes with the impact of justice and the truth of God.

PLAIN OLD JUSTICE DEMANDS A DEAL

and a different one from the past. Can they wait for the General Endowment Fund to come to their relief? We began that move fourteen years ago and now we are paying into it at the enormous rate of 1½ cents per member annually. Can they wait on the annual assessment? That fund gives them all they get, practically, which amounts to an average of 41 cents per day in Texas. I venture the assertion that the laymen of this State will take this reproach off the Church in five years if some concerted action is taken. Not long ago a good layman said, "I am glad the West Texas Conference is going to raise an endowment fund and thus guarantee to these faithful old veterans their living." He further said, "I am embarrassed by their poverty and distress. They helped me raise my family, they steadied me in my young ambitious days, they helped as no others in bringing settled conditions that I might give my children Christian educations, and really I feel like I had some of their money in my pocket while they are in their want." He was not one of the kind that sheds copious tears and nothing else, when you mention old preachers.

TEXAS THE GREATEST MORAL BATTLEGROUND.

for the next fifty years, to be found in the United States, was heard to fall from the lips of a thoughtful Christian gentleman the other day. When asked why, he said the tides of immigration are to be set this way soon and the great hoardes must be evangelized or they will demoralize and menace our Church and State to their very foundations. America has never learned how to fight a moral or evangelical battle without the Methodist preacher and she never will. He again must go along the roads where lives this unassimulated foreign mass, and by traditional skill and adaptability become the evangelistic flame which will melt and mold it into sympathetic and Christian citizenship.

THE DEBT THIS REPUBLIC OWES TO THE FAITHFUL PREACHER.

The following is taken from Ezra Squier Tipple's Life of Francis Asbury:

This Republic would have been a very different country had Francis Asbury not loved Christ more than gold.

It was in the formative period of the United States that he traveled the long road, and wherever he went he was the prophet of righteousness. He stopped in a thousand homes on the frontiers, and wherever he lodged he lifted men's thoughts to God and instilled ideas of morality. He builded altars in almost every town and city in the United States, and kindled fires thereon which are still burning. He preached the doctrine of human democracy, when the nation was in the midst of a gigantic struggle with paternalism and aristocracy. He inculcated respect for law and order, and created ideals of brotherhood and citizenship along the mountain trails and through the trackless forest where civilization walks with slow yet conquering step. He challenged dispair with the blessed hope of the gospel, and brought to the lonely the companionship of his Christ. He arrested the attention of the murderers and the blasphemers, hated the reckess in their mad rush after poison-laden pleasures, started crusades against the iniquitous business of the saloon, which has been gathering momentum with every passing year, comforted myriads in their sorrows and agonies, and like a tender, faithful shepherd sought for lost sheep from New Hampshire to the Southern Sea, and from the Atlantic to the Blue Grass lands of Kentucky. This Man Without a Home, who traveled the long road for half a century and prayed in ten thousand households, and preached seventeen thousand sermons, and won multitudes to Christ, made a contribution second to no other man in the creation and development of right national ideals of patriotism and religion in the new republic. If any man deserves a place in the Nation's Hall of Fame it is Francis Asbury, the Prophet of the Long Road.

What is here truly said of Mr. Asbury may be as truly said of many, perhaps all, the superannuates of Texas Methodism and the history of this great State.

THE GEORETOWN THEOLOGICAL INSTITUTE.

I have been not a little disappointed that there have not come out in the Texas Advocate more words of praise for the 1916 Theological Institute. I attended only a few lectures and they were mostly those of Dr. Chas. M. Stuart of Evanston, but they were certainly worth their weight in gold. I cannot praise too highly the good I received from those lectures. It was a great treat to hear him for more reasons than one. His brunt frankness along lines that ordinary lecturers handle with such "explicit delicacy" was certainly very refreshing. Then his point blank statement that he stood for the old-fashioned idea of the inspiration of the Scriptures and that, too, as the head of a great modern theological school. But the best of all was the lecture on originality in preaching. It makes my ears burn yet to think about the weight of that talk and how timely it was.

I want to thank most heartily the party responsible for Dr. Stuart's coming to Texas. I do hope that he may come again soon. I wish we could buy him and bring him down here to deliver "spit balls," especially to us younger preachers every summer, if he could keep up the standard he set up this summer. I am sure if the theological faculty will secure Dr. Stuart's returned and let us know about it, we will be there in force, bringing our friends with us. D. MACUNE.

KNICKERBOCKER'S SLOW TRAIN THROUGH ARKANSAW.

I'm on my vacation and have temporarily laid aside my calico uniform as conductor of this wonderful train, but I'm going to "whoop her up" about September 1, and this train is going to become a de luxe special. It's got to come in on time with $1500 in the train box before the jubilee celebration of the Central Texas Conference. Otherwise I'm going to run the train, creaking wheels, hot boxes, dead heads and all (specially dead heads) right up into the pulpit of the Waxahachie church and stop the jubilee bells with the knell bells of lost girls who might have been saved if the preachers of the Central Texas Conference would only keep their promise and take a collection for the San Antonio Rescue Home. I'll make it judgment day if I "bust the biler" a-trying.

A "nigger" read a train bulletin sign like this: "All trains on time Sept. 1." "All trains on time cept one," said he, "that one must be the Katy!" Brethren, don't let's make it so that all trains will be on time at Waxahachie cept one—and that the train that bears help to the wounded and dying and pitiful ones that lie so helpless along the track of life. Let's remember that this is an abumlance train with first aid and last aid too for starving bodies and dying souls. Get busy by "Sep 1." Since last report I've received $65. Twenty-five dollars from that splendid and rising young divine at Ballinger, Brother Rosemond Stanford, several dollars from the indefatigable and invincible Ben Crow and $2.50 from Brother C. H. Bowman, of Talpa Circuit. The rest I collected from my own membership. Ben Crow vowed a vow that he would send me some money every week until I got the $1500. He's kept the vow. If the brethren at some of the big charges would do half as well we would get the $1500 "immediately if not sooner." So mote it be.

HUBERT D. KNICKERBOCKER.
3312 Louisiana St., Houston.

P. S. As I was about to remark when I was interrupted, brethren of the Central Texas Conference, please take that collection for the San Antonio Rescue Home and forward to me. Ah-men! H. D. K.

SPECIALS FOR NEW BUILDING, METHODIST ORPHANAGE.

Farmersville Methodist Church, $127, $100 of which was given by Mrs. W. B. Honaker; Wesley Chapel, Rockwood Circuit, $7; Miss Ola Carr, $1; Junior League, Lamesa, $10; a friend, Beeville, $10; Miss Ethel Williamson, Yoakum, $5; Woman's Missionary Society, Floydada, $4.35; Waelder Sunday School $25; Cooper Sunday School, $8; Whitney Sunday School, $2.68; Georgetown Sunday School, $2.50; Wayside Sunday School, $5; Hulver Sunday School, $24; Palacios Sunday School, $4.63; Eddy Sunday School, $10; Gorman Sunday School, $5.

Will not others help in this worthy cause? There are almost six hundred dependent children in Texas, whose parents were Methodists. We can only take care of one hundred and seventy. Are we doing our part? Send me your check and help us finish the building and give these homeless children a chance.

W. T. GRAY,
Field Secretary Methodist Orphanage.
Station A, Fort Worth.

"HAVE FAITH IN GOD."

The heading of this article is the language of the Son of God. Our Lord was going to his crucifixion and therefore confirmed the minds of his disciples by the assurance of his "power." "For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Mark 11:23. We are reminded that true faith confides in God, and by the virtue that is lodged in the prayer of faith, whosoever will may approximate himself to God in character. "This is the will of God even your sanctification." In the lives of the old prophets we have many beautiful lessons of faith and trust. Take Elijah as an example. In Kentucky, the land of caves, there are caves that spring in full volume from the earth, only after miles of surface flow, to sink suddenly into the earth again, equally mysterious in its origin, and its departure was the life of Elijah, of whose history up to manhood we are told not a word. As we see the prophet standing before King Ahab and foretelling the famine as a punishment for national sins, we understand why he is placed next to Moses, a towering Hebrew figure. He was a man of supreme faith in God. No wonder that he and Moses after nine centuries stood on the mount of transfiguration, conversing with Jesus Christ, who is the embodiment of faith, and to whom all faith points. Elijah trusted God in poverty, as none are likely to know, and the ravens fed him. In these days of Texas and Oklahoma wheat fields, and their great systems of railroads, God does not need to work miracles to feed his Elijahs, but though the ravens are not repeated for us, the feeding is and that is an essential thing. The most beautiful lesson of faith and trust in the life of this prophet was taught by a woman, the widow who shared with Elijah her last bit of food, and was rewarded with the saving of her life, and the resurrection of her son. "Is our cruse of comfort failing?"

Rise and share it with another, and through all the years of famine,
"It will feed you and your brother;
Grace divine shall fill your storehouse,
And your garner still renew;
Scanty fare for one will often
Make a royal meal for two."

If Elijah's life of faith and trust is compared to a river, the stupendous scene on Mount Carmel is a cataract, "a leap of faith such as the world has never seen before." Again in these days of printing presses and rapid transit, God does not need to send fire from heaven to aid us in our combat with the evil one, but he aids us just as nearly as he aided Elijah. After Elijah's Niagara came the whirlpool. The prophet who could contend undaunted with four hundred and fifty priests of Baal is running for fear of a woman; it was a whirlpool of black depression and doubt, in which Elijah's life was well-nigh swallowed up. He needed to trust man as well as God, he needed to learn that he was not the only staunch soul, that there were six thousand others. The lesson taught is that God has many ways to work—not merely with fire on Mount Carmel, not merely with earthquake, as on Mount Horeb in the time of Moses, but with the still small voice, the quiet unfolding of influence. But Elijah's faith and trust led him out of the whirlpool of doubt. Finally Elijah through faith and trust in God in the hour of death was rewarded by translation. The river of his life did not sink into the earth again, but was drawn upward into the sky to float away in clouds of glory. "Such in all essentials" is the death of the faithful, loving, trustful Christian. God does not send the chariot, but he sends the vision. R. H. GRINSTEAD.

Oklahoma City.

Stomach Sufferers
GALLSTONE VICTIMS

and all who suffer from pains in Right Side, Back, Under Shoulders, in Pit of Stomach, Colic, Gas, Indigestion, Sick Headache, Dizzy Spells, Nervousness, Bad Color, Blues, Costiveness, Yellow Jaundice, Torpid Liver, etc. Have you enough confidence in us and fairness not to take snap judgment and put us down as fakes, but to write for a copy of our valuable book of information and hear what we have to say, and what others knowing us or our remedy have to say, and decide for yourselves, fairly and without prejudice as to our honor and the merit of our remedy? Then address Gallstone Remedy Company, Dept. B-8, 219 S. Dearborn St., Chicago, Ill.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

DuBOIS—Frederic Irving, infant son of Wilburn and Edith DuBois, of Whiteland, departed this life in Temple, June 8, 1916, aged six months and eighteen days. After a lingering illness and great suffering death came as a sweet relief to the pain-worn body that was laid to rest in a little white casket beneath a flower-heaped mound in Bellville and the freed spirit to the God who gave it, there to join the angel band, for the Savior said, "Of such is the kingdom of heaven." No tears up yonder, no more sighing, for sorrow there shall find no place. There broken hearts are healed and never shall shadow mar one smiling face. VIRGINIA DuBOIS.

HOLSTON.—L. G. Holston was born in New York City, May 21, 1837, and died at his residence in Marshall, Texas, August 13th, 1916. He was a resident of Texas for 37 years and a citizen of Marshall since 1879. He served in the Federal Army during the Civil War. He was an upright useful and worthy citizen, highly esteemed by all his acquaintances, a devoted member of the Church, constant in attendance when his health would permit and was always active towards its welfare. Besides his wife he leaves four children, Mesdames Nettie Stauts and S. W. Carpenter, of Marshall, and L. R. Holston, of Waco, and H. H. Holston, of Birmingham, who mourn their loss with a host of friends who mourn his departure. His pastor,
I. W. CAMPBELL.

ALLEN—Earl Murray Allen was born July 7, 1908. He was fortunate in finding a conscious existence in a good Christian home, where the evening prayer was learned at a Christian father's and mother's knee. Everyone who knew Murray loved him; those who knew him best loved him most, for he was a lovable, a good child. He had made his plans and looked forward to the opening service in our new church as the time when he would publicly confess his faith in Christ and assume the vows of the Church. But on the anticipated day, August 6, after a brief but intense suffering, Murray joined the Church triumphant instead of the Church militant. The funeral service was conducted by the pastor in the Methodist Church and the body tenderly laid to rest in Squaw Creek Cemtery, Glen Rose. We cannot call the sweet little spirit back to earth, but we can go to him. We shall see you again, Murray, in a happier clime.
F. L. MEADOW.

KIKER—Roy Kiker was born September 24, 1892, and died July 4, 1916. He was converted at the age of eight years, joined the Methodist Church and ever afterwards lived a clean and faithful life. It is but the simple truth to say that his many fine qualities easily placed him among the very best young men of our country, a class that is all too small. A great sorrow came into his life two years ago in the death of his bosom companion. She left him with a broken heart, and a dear little bright-eyed son to cheer him along the lonely way. And now Roy has gone and left loved ones with grief-stricken spirits, and the care of the little darling boy, who will scatter sunshine among the lingering shadows. When told by his kind and faithful physician that he must die, he asked friends and loved ones to gather around his bed and sing, "Shall We Gather at the River," and as they sang it with broken voices he passed from us to find a happy home on the other side. His pastor.
A. C. SMITH.

WILLIAMS.—Mrs. Janie Williams (nee Helm) was born November 25, 1888, at Pontotoc, Mississippi; was converted and joined the Methodist Church at the age of sixteen; married J. R. Williams August 15, 1900. Miss "Dally," as most of us knew her (this was a pet name her father gave her in early life), was a very lovely character; to know her was to love her. Indeed she has been missed by her home fold and all the community where she lived. The Heavenly Father called her home March 8, 1916. She suffered much the last few months she lived, but there was always a calmness and assurance that all things work together for good to those who trust Him. She died at her father's home at Lovelace, Texas, her husband having died in 1916. There were three small children left to cheer grandpa's and grandma's life. The baby girl, Avielue, found a good home with her aunt, Lilly Collin. The journey to the grave was a long, cold, weary day's travel. The scene was sad, but, loved ones, you have the promise, so trust God and meet in yonders world.
MRS. CROW.

DuPUY—Little Gladys Olga came to earth June 27, 1913, to make us a visit and to brighten the lives and home of Mr. and Mrs. I. E. DuPuy. On July 19, 1916, a cruel rattlesnake put its poisonous fangs into her tender little body and about six hours later our dear Heavenly Father took her home to glory, where she is now beckoning loved ones come. Though her stay here was short she wound a web of tenderest love and affection about the hearts of those who knew her. Friends and neighbors carefully laid her little remains away in the Blythe Cemetery, but we fancy we can hear her little voice from heaven calling, "Come, papa and mamma and loved ones. Come to this beautiful home, where there is no weeping, no sorrow and no more parting. AN AUNTIE.

BRADBURN.—Miss Carrie Bradburn was born June 23, 1849, in Glasgow, Scotland, and came to America about the year 1900; died August 3, 1916, in Marshall, Texas. Three brothers and two sisters survive to mourn her death, William Bradburn, of Houston Texas; Richard Bradburn, Rev. Abraham Bradburn, Miss Eliza Bradburn and Mrs. Fred Fish, of Marshall, Texas. She was converted when a child and spent her life in loving service to humanity in poverty and sickness as an angel of mercy. Her life has been a blessed ministry of service and secrifice, and they who mourn her death are legion. Never has one lived who has labored more faithfully in service to humanity than Miss Carrie Bradburn; and we believe that the Lord will commend her in the words of commendation of Mary who gave all that she possessed in loving sacrifice, "She hath done what she could." Her pastor, I. W. CAMPBELL.

SMITH—Mrs. Mary S. Smith (nee Goodman) was born in South Carolina March 23, 1838; married to John D. Smith January 25, 1859. To this union were born two daughters, the older one dying in infancy, the other, Mrs. H. L. Wilkinson, with whom she made her home for thirty-six years, survives her. She lived a widow for fifty-three years, her husband having died at Arkansas Post November 5, 1862. She came to Texas in 1863 and has lived in Smith and Cherokee Counties since. She profesesd faith in Christ in early girlhood, and joined the M. E. Church, of which she lived a consecrated Christian life until God called her up higher near Bullard, Texas, on June 26, 1916. Her life was truly one of devotion and service, always ready to minister to those who needed help or sympathy. When there was sickness or sorrow in the community she was always found there until from age she was too feeble to help. She was of a quiet and reserved disposition, but always ready to stand for the right. She was a very devoted mother and grandmother and found her greatest pleasure in serving those she loved. She had been quite feeble and suffered much during the last few years, but never complained, bearing everything with patience. Being her physician for a quarter of a century I learned to love her for her persistent Christlike life. To those who loved her let me say, Sorrow not as those who have no hope. You know where she has gone, because you know how and for what she lived so your separation will be for a while. R. H. HUNTER.

BOND.—Mrs. Annie Mary Bond (nee Duncan) was born April 1, 1873, near Monticello, Kentucky. She died June 20, 1916, at her home in Lewisville, Texas, after a very brief illness and was buried at Old Hill Cemetery. She was the daughter of W. M. Duncan, of Collin County, a devout Methodist and a steward in the Church for years and years. Brother Duncan was always a friend to preachers, and they found a hearty welcome in his home. Annie Mary came to Texas with her parents when she was only three years old, in 1876. The family settled in Collin County, near where Frisco now stands. Here she spent her childhood days, and grew to be a young woman. In 1889 she was married to N. B. Bond and came to Lewisville, where she lived until the call came and she crossed over the river. She was happily converted at the age of thirteen at old High Point, under the ministry of Rev. L. L. Naugles. She kept the experience of grace and remained in the faith till she answered the call of the golden bells of the Church triumphant. She had her share of life's burdens and disappointments. With the common experience of every life she had her dark days when the sun refused to shine and the clouds lowered heavy, but there was light in her soul, the light that never shone on land or sea. She leaves her husband, five children, father and mother, three sisters and four brothers and a host of friends. You will miss her, but you know where to find her. Christians do not say good-bye forever, but when we part with our loved ones in death we may say good-night, meet me in the morning, and the glorious resurrection dawn on the sunlit hills of glory we will embrace each other again, some sweet day, and we will never say good-bye in heaven. N. R. STONE.

McCOMBS — Dollie Gardner McCombs, daughter of John and M. D. Gardner, was born November 25, 1894; crowned May 29, 1916. She grew to womanhood in Scurry County, Texas, where she was married to Frank D. McCombs, with whom she lived as a devoted wife and mother until her Master called her to the home above. She leaves a devoted husband and three little children, the youngest being an infant nine days old; a mother, four sisters and four brothers, besides a host of friends who sorrow because of her untimely departure of this life. She was converted when a girl and united with the Methodist Church, of which she remained a devoted member until the day of her death. She loved the Church, the Missionary Society and the moral welfare of the community. On the morning that she passed out and up, realizing that death was near, she called for her pastor, her husband, her mother and other members of the family and requested that prayers be made to God that her life might be spared if the Lord saw fit. She also had her husband—an unsaved man—to kneel and pray to God for himself and children. She prayed, talked and exhorted every one to live right. On the very eve of her departure she sang, "I am on the gospel highway pressing onward to the goal, where for me a rest remaineth in the home-land of the soul. I am going home to glory in the good old-fashioned way." She died in the triumphs of a living faith. Heaven is richer because of her going, but the Church and community had to give up one of its sweetest and loveliest Christian characters. We laid her body to rest beside that of her father's, in the Snyder Cemetery, to await the general resurrection of the just. We expect to see her in the other life because Jesus said, "He that believeth in me, though he were dead yet shall he live." Her pastor,
V. H. TRAMMELL.

SMITH—Brother Frank Smith, son of Horace and Mattie Smith, was born at Dodd City, Texas, June 7, 1883, and died June 1, 1916, at the above place. He was married to Miss Maggie Packer December 1, 1904. To this union were born three girls and two boys. Both the boys had led the way to their new home above, while the fond, devoted wife and three little girls will join them by and by. Brother Smith was a steward in his home Church. He was the most faithful and efficient steward on the Board. When in pain and great suffering he would be found at all the official meetings with reports well in hand. When he could go no longer, at the request of the writer, he was placed on the Board as an honorary member and thus died as an official member of the Church. He was one of the most patient, cheerful sufferers I ever knew. He talked most calmly about going away. He committed his little family with confidence to God. He always seemed delighted to have his pastor visit and pray with him. When he knew the end was near he outlined what he desired at the funeral services. He directed the services held at the elegant country home of his parents, near his own, and selected the most cheerful triumphant songs to be sung. It was one of the largest, if not the most largely, attended home funerals the writer ever attended. This notice would be incomplete not to mention the untiring, loving, devoted attention given by parents, brother and sisters. It was such willing, loving service. It would be useless to mention that of his wife and children that continued through months of anxious, watchful service. Brother Horace Smith, his father, is known to a large circle of North Texas Conference preachers as a most faithful steward for more than a score of years, hence the son.
THOS. G. WHITTEN.

San Angelo District—Fourth Round.

Chadburne Street, Aug. 20.
Eola, at Byrd, Aug. 26, 27, 11 a. m.
Miles, Aug. 27, 8 p. m.
Paint Rock at Millersview, Sept. 2, 3.
Brady, Sept. 9, 10, 8 p. m.
Rochelle, Sept. 10, 11 a. m.
Midland, Sept 16, 17.
Eldorado, Sept. 22, 3 p. m.
Sonora, Sept. 22, 8. p. m.
Junction, Sept. 23, 24.
Menard, Sept. 25, 3 p. m.
Eden, Sept. 25, 8 p. m.
Sterling, at Fairview, Sept. 30, Oct. 1, 11 a. m.
Water Valley, at W. V., Oct. 1, 8 p. m.
Sherwood, at Knickerbocker, Oct. 4.
Ozona, Oct. 7, 8, 11 a. m.
Barnhart, Oct. 8, 8 p. m.
First Church, Oct 15, 11 a. m.

Pastors and official members will please cut this out and preserve it as it will appear but once in the Advocate.
F. B. BUCHANAN, P. E.

Marlin District—Fourth Round.

Bremond, at Beck Prairie, Sept. 2.
Calvert, Sept. 2, 3.
Hearne, Sept. 3, 4.
Lott and Chilton, at C., Sept. 9, 10.
Rosebud, Sept. 10, 11.
Reagan and Stranger, at S., Sept. 16, 17.
Kosse, at Kosse, Sept. 16, 17.
Maysheld, at Friendship, Sept. 23.
Gause, at Gause, Sept. 23, 24.
Cameron, Sept. 24, 25.
Marlin, Sept. 27.
Durango, at Durango, Sept. 30, Oct. 1.
Travis, at Powers Chapel, Oct. 1, 2.
Davilla, at Lebanon, Oct. 7, 8.
Buckholts, at Buckholts, Oct. 8, 9.
Jewett, at Buffalo, Oct. 11.
Leon Mis., at Liberty, Oct. 12.
Centerville, Oct. 13.
Flynn, at Leona, Oct. 14, 15.
Normangee, Oct. 15, 16.
Marquez, at Owenville, Oct. 21.
Wheelock, at Hickory Grove, Oct. 21, 22.
Franklin, Oct. 22, 23.
Fairfield, at Lanely, Oct. 28, 29.
Teague, Oct. 27, 24.
Bremond, at Bremond, Nov. 4, 5.

Let the Boards of Trustees and Woman's Missionary Societies be ready to give written reports. GEO. W. DAVIS, P. E.

Timpson District—Fourth Round.

Carthage Sta., Wednesday, Sept. 13.
Appleby Mis., Smith's Chapel, Saturday, Sept. 15.
Gary, at Gary, Sunday, Sept. 16.
Pinehill, at Longbranch, Saturday, Sept. 23.
Tenaha, at Tenaha, Sunday, Sept. 24.
Mt. Enterprise, at Mt. E., Wednesday, Sept. 27.
Center Cir., at New Prospect, Saturday, Sept. 30.
Center Sta., Sunday, Oct. 1.
San Augustine, at S. A., Wednesday, Oct. 4.
Melrose, at Chireno, Saturday, Oct. 7.
Shelbyville, at S., Sunday, Oct. 8.
Geneva, at Geneva, Wednesday, Oct. 11.
Hemphill and Bronson, at B., Thursday, Oct. 12.
Burke and Diboll, Saturday, Oct. 14.
Corrigan, Sunday, Oct. 15.
Garrison, Wednesday, Oct. 18.
Livingston Mis., Saturday, Oct. 21.
Livingston Sta., Sunday, Oct. 22.
Nacogdoches, Wednesday, Oct. 25.
Huntington and Manning, Saturday, Oct. 28.
Lufkin, Sunday, Oct. 29.
Kennard and Ratcliff, Wednesday, Nov. 1.
Timpson, Sunday, Nov. 5.

If we do much this year on paying preachers' salaries and the assessments it must be done this quarter. Let us begin now, or our efforts will be in vain. Let trustees and all others required by Discipline to make reports be ready.
L. B. ELROD, P. E.

Of all the spendthrifts the one most to be pitied is the man who squanders his days. Life is a chain made up of days—use them, save them, make them count.—"Tad" in the Journal, New York.

A consecrated man is one whose will is surrendered to God and whose life and all that it includes is given into the hands of God.—Rev. W. H. Geisweit.



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The School That Makes Good

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DR. H. B. DECHERD
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SALE OF TIMBER LANDS AND OTHER UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LANDS BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA.

By the
UNITED STATES GOVERNMENT.

There will be offered for sale at public auction at certain railroad points in Eastern Oklahoma, from October 4th, 1916, to October 31, 1916, inclusive, approximately 908,000 acres in Eastern Oklahoma belonging to the Choctaw and Chickasaw Nations of Indians including therein approximately 823,500 acres of tribal timber lands with standing pine and hardwood timber thereon; 500 acres of other unallotted lands, and 84,000 acres of the surface of the segregated coal and asphalt lands. The timber lands and the surface of the segregated coal and asphalt lands will be offered for sale for not less than the appraised value. Land and timber will be sold together. The entire estate in the tribal timber lands and other unallotted lands will be sold, except, however, that of the segregated coal and asphalt land area only the surface will be sold, the coal and asphalt therein or thereunder being reserved except where the descriptive circular specifically states that the coal and asphalt will be sold with the surface. No person will be permitted to purchase more than 160 acres classified as agricultural land, nor more than 640 acres classified as grazing land. No limitation is placed on the acreage of timber land which may be purchased by one person. Residence on land not required. Bids may be submitted in person, or by agent with power of attorney or by mail. Terms of sale of surface of segregated coal and asphalt lands, 25 per cent cash at time of sale, 25 per cent within one year and balance within two years from date of sale. Terms of sale of the tribal timber lands and other unallotted lands, 25 per cent cash at time of sale, and balance in three equal annual installments of 25 per cent each, payable in one, two and three years respectively from date of sale; the purchasers of any of the above mentioned lands to pay 5 per cent interest per annum on all deferred payments. Bids by mail must be accompanied by certified checks or bank drafts for 25 per cent of amount of bids. Where houses or other valuable improvements are located on the timber lands or on the surface of the segregated coal and asphalt lands, the same will be sold with the timber land or with the surface of the segregated coal and asphalt land as the case may be, at not less than the combined appraised value, said improvements to be paid for in full at time of sale. The right to reject any and all bids is reserved. Detailed information including descriptive lists or circulars concerning the lands and in regard to the dates, places, conditions and terms of sale may be obtained from the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. Maps and plats may also be obtained from said Superintendent at a cost of from 25c to 50c each.—CATO SELLS, Commissioner of Indian Affairs.

YOUR GRANDFATHER WAS A BOY

When Gray's Ointment already had a long established reputation. Way back in 1847, Dr. Jas. A. Brown of Davidson Co., Tenn., writes:—"I have often recommended Gray's Ointment for old and indolent ulcers—in one case of 20 years standing, occupying nearly the whole space between the knee and ankle, in which case is effected a permanent cure." Ever since 1820 Gray's Ointment has been heaping victory upon victory in its fight against blood and skin diseases such as ulcers, tumors, boils, carbuncles, leg sores, also cuts, bruises, burns, etc.

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A SHAMEFUL DISCRIMINATION REMOVED.

(Continued from page 9)

pay than a lieutenant commander, which is about $500 less pay than that of commander and about $1000 less than that of captain.

Upon the urgent insistence of President Wilson and the Secretary of the Navy the Senate Naval Committee accepted an amendment removing this discrimination, the Senate adopted the same without a dissenting vote and when the bill was sent to conference the House conferees agreed to it.

The Government has thus removed a discrimination which has put shame and contempt upon as faithful servants as can be found in its employ. Such discrimination, doubtless, fostered contempt in navy circles for these ministers of the Church and servants of the State. Should not ministers be treated as men? Are they less than men because ministers? Shall the Government itself be a party to such an estimate? We think not and we congratulate President Wilson and the manly Secretary of the Navy that at last an unjust discrimination has disappeared against a set of men whose teachings and example are vital to the welfare of the young men of the American Navy.

A SUNDAY IN ITASCA.

The editor spent last Sunday with Rev. P. E. Riley at Itasca, preaching at both hours. The Church was filled morning and evening and a more delightful day he scaracely remembers. Itasca is a little city of 2000 souls. The Switzers for a number of years had their college in Itasca and that they contributed to the atmosphere of refinement which pervades the city we have no doubt.

Brother Riley has a membership of four hundred and has received some fifteen or twenty into the Church since conference. He is in his first year and is much beloved by his people. He will begin his protracted meeting about the first Sunday in September. His Sunday School, including the Home Department and the Cradle Roll, is quite as large as his Church enrollment.

Among the friends who showed us courtesy were Mr. and Mrs. J. E. Patton, with whom we dined, in company with the pastor, on Sunday. "Jim" was our boyhood friend at Daingerfield and "Dolly" was the accomplished young daughter of Major John M. Richardson, who at one time was principal of our Daingerfield school. Of course, we asked if they had an album and spent delightful moments looking upon the likenesses of acquaintances and friends of earlier days. Why doesn't everybody keep an album? Is there anything else like a well-filled album with one's childhood friends?

Brother and Sister Riley were as kind to the editor as they could be and we pray God's richest blessings upon them. We hope to hear of a great meeting in Itasca in September.

ADVOCATE AND GOOD LITERATURE MONTH.

The Evangelistic Committee has designated September as Advocate and Good Literature month. Our pastors are called upon to devote the month to increasing the circulation of the Texas Christian Advocate and the circulation of good literature.

Have the Methodists of Texas, Oklahoma and New Mexico a more serviceable institution than the Texas Christian Advocate? Who for all these years has stood as the champion of the preachers and their interests? Who has stood for the cause of education and missions and evangelism? Who has pled the cause of the Sunday School and the Epworth League and the woman's work? Who, in short, has gone regularly each week, rain or shine, hot or cold, upon missions of love and service to the interests of our people? Will not every preacher in the Southwest answer, The Texas Christian Advocate? Will not our pastors, then, hear the call of our Evangelistic Committee for our great organ?

PERSONALS

Rev. George L. Keever, of San Angelo, writes appreciatingly of our editorials on unification. Thanks.

Dr. and Mrs. Ivan Lee Holt are greatly enjoying their trip through Yellowstone Park. We appreciate their card.

Rev. B. P. Taylor, of Central Methodist Church, Kansas City, writes us kindly of our work. We appreciate his good words.

Rev. L. B. Saxon, of Grace, Palestine, has had fifty additions to his Church since conference. We were happy to have his recent visit.

The Bloodworth Evangelistic family began a camp meeting at Fredonia on the third Sunday in August. Our prayers for a great meeting.

The genial Secretary of our League Encampment, Brother W. M. Carter, has some delightful pictures of recent visitors at Port O'Connor.

Rev. C. W. Hardon, of Miles, writes us: "Our recent invitation to you to preach at the dedication of Ellison Hall was not a joke." Haven't we answered that invitation? We will answer.

Rev. J. F. Holmes, of Rockwall, made us one of his brotherly calls the past week. Brother Holmes rejoices in good health and his work is prospering.

Rev. J. W. Bergen, of First Church, Temple, gladdened the Advocate office with a visit last week. He is succeeding nicely in his important station.

Mr. Thos. O. Summers, of San Antonio, son of Rev. F. B. Summers, of the West Texas Conference, brings us under obligations to him for a recent kind letter.

Rev. M. J. Allen, of Ward Memorial, Austin, recently preached a strong sermon on "Sin." The Austin American contained a fine synopsis of the sermon.

Rev. D. L. Collie, of Polytechnic, busy in his work of housing the superannuates, called at the office this week. He is in love with the work and that means success.

Rev. Thos. G. Whitten, of Dodd City, asks us to preach for him the fourth Sunday in September. After conference, Brother Whitten. Every Sunday full until then.

Brother John H. McLean, Jr., of Balboa Heights, Panama Canal Zone, writes us a much appreciated letter. We wish the preacher's boy well in that distant zone.

We are always glad to have the name of our good friend, Rev. H. B. Urquhart, appear at the close of any contribution. He writes well and is welcome to our columns.

Rev. B. C. Anderson, of Naples, speaks kindly of our work in a recent letter. Answering his request for a Sunday from the editor we regret that our Sundays are all filled until the round of conferences.

Rev. H. D. Knickerbocker and his noble boys, Bruce and Kenneth, called this week. Brother and Sister Knickerbocker are on a vacation and are touring the towns in Texas where he has been pastor. A unique vacation.

Rev. R. W. Adams, presiding elder of the Houston District, is just entering upon his fourth round. Twelve hundred additions, two new churches and three new parsonages tell of the fine work of the first three quarters. "Bob" does things.

Rev. J. T. Smith will hold the Tyler District Conference at Grand Saline August 28-31. The editor hopes to be present but cannot be out of the office on Tuesday. Bishop Mouzon will preside at the conference. A fine program has been prepared.

We have just learned, through his brother in Dallas, of the illness of Dr. W. F. Packard, of El Paso. Dr. Packard was attacked with ptomaine, poison, which ran into sciatic rheumatism from which he is suffering intensely. We pray for his early and complete recovery.

Rev. A. L. Moore, presiding elder of Plainview District, in sending his fourth round says: "We are having some fine meetings and despite the dry weather things look hopeful for a splendid outcome. You are giving us a very excellent paper. God bless you in your work."

Rev. J. E. Vinson our old true and tried friend, of the North Texas Conference, gladdened our office with a call the past week. The Advocate force miss Brother and Sister Vinson when they go up to conference. We all regretted when failing health placed them on the superannuate list. Brother Vinson's address is now Bentonville, Arkansas.

Bishop Candler writes us concerning the subject of unification: "Devote your best efforts to bringing to pass a calm and careful consideration of the subject, and keep down division and strife among our people." These are wise words and our correspondents will please help the editor. Let us remain united among ourselves whether we unite with anybody else or not.

Dr. John A. G. Shipley writes us from Bedford, Virginia: "I enjoy the Texas Advocate as it comes to my study every week. It is a great paper. I congratulate you on the great fight for "Submission" and rejoice with you that victory has crowned the efforts of the righteous." Brother Shipley greatly impressed our Texas people upon his recent tour of the District Conferences.

Rev. D. E. Hawk, of San Marcos, writes of a genuine forward movement at Coronal. Dr. V. A. Godbey, President. Bishop Mouzon has recently spent a Sunday with Dr. Godbey, preaching at San Marcos in the morning and at Gonzales in the evening. Brother Hawk says: "The department of our school seeking to serve those having boys and girls under fifteen even down to eight years whom they must commit to the care of a school is now being specially emphasized. The President is to be personally responsible for them and he wants our people to know they need not depend alone on the Catholic Church for this necessary service." This announcement will interest many of our people.



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