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BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR.

Volume LX

Dallas, Texas, Thursday, April 2, 1914

Number 34

The Vanderbilt Decision and Southern Methodist University

SINCE the Supreme Court of Tennessee has decided the Vanderbilt case quite a number of our people in Texas have become perturbed about the legal status of Southern Methodist University. They are expressing fear that under the interpretation of the law, by the Tennessee Court, affecting charters held by school corporations, assuming that the corporation and not the Church is the owner of the institution involved, and that the Board of Trustees in whom the control of the institution is vested, is a self-perpetuating body subject only to the approval or the rejection of the Church, that maybe the charter of Southern Methodist University is open to a similar action, and that after all our own institution may some day find itself confronting the same trouble now vexing the Vanderbilt interest.

In order to relieve all such fears and to disabuse the public mind of all such misgivings, we publish on another page a verbatim copy of the amended charter of Southern Methodist University and also a copy of the by-laws of the University, governing the Board of Trustees in their relation to the institution. Even a casual reading of these two documents will show to any observing mind that Southern Methodist University will never be in danger from the source of trouble now afflicting the Vanderbilt.

Under our charter the participating conferences own Southern Methodist University and not the corporation; that is they own in fee simple the one hundred acre campus upon which the buildings are being erected and upon which all other buildings will hereafter be erected. The outside property belonging to the institution alone is held by the corporation to be parceled into lots and sold for the use of the University; but the campus itself, comprising one hundred acres with the present and prospective improvements, belongs exclusively to the participating conferences of the Methodist Episcopal Church, South. Turn to the charter and read how clearly and thoroughly defined this point is guarded. At the time this Southern Methodist charter was being drawn by our ablest attorneys they had before them the germ of the very problem involved in the Vanderbilt question, and they scrupulously avoided the mistake made by the framers of the Vanderbilt charter.

Some of our people also want to know if the donation of \$200,000 by the General Board of Education in New York will be liable to involve us in any such trouble as did the gift of Commodore Vanderbilt to the Vanderbilt University. We answer emphatically in the negative. That gift, under the stipulation of the representative

of that organization, is to become a part of an endowment fund, whose proceeds will go toward the promotion of the department of the Arts and Sciences of the institution. The income from this one source of endowment cannot be diverted toward the support of any other department than the one above stated; but others donations and bequests going to endowment purposes, can be used by the Board for the promotion of any other department they may think necessary to the growth and development of the institution.

The impression obtains, in some way, that because the income from the donation by this General Board of Education cannot be used to maintain any part of a theological department any more than it can be used to aid the department of law or of medicine, that this will preclude the establishment of a theological department in the University. Such is not the case. Out of the proceeds of other funds contributed by the Church or individuals, of course, we will have a well organized department of theology in Southern Methodist University. This is to be a part of its organic existence.

Another question is being asked: Is the Board of Trustees a self-perpetuating body? Again we say, turn to the charter on another page and read and you will find a negative answer with explicit emphasis. The participating conferences are entitled to two members each, of the Board, and each conference nominates, elects and confirms its own two members. The Board, under the charter, has no voice whatever in the composition of its membership. Not one of them can even suggest to the conference whom it will elect.

Therefore, Southern Methodist University will never encounter, in law, the trouble that has vexed and disturbed the Vanderbilt situation. It is absolutely an immune from such harrassing and embarrassing conditions. So that no man need give himself the slightest concern about the fear that Southern Methodist University will ever become jeopardized on account of a conflict between the Board and the Church. Our charter and our by-laws will forever preclude the possibility of such complications. Hence, Southern Methodist University will always be a Church institution, owned and controlled by the Church for the encouragement and promotion of higher Christian education for the benefit of this and future generations.

Therefore, let the organized movement to collect and invest funds for the further advancement of this institution redouble its zeal in order that the welfare of the enterprise may make even greater prog-

ress. Let those who have so generously subscribe to its establishment be prompt in meeting their obligations and thus facilitate the work now in hand; and let our men of means lay the claims of the University to heart and show a liberal spirit toward its successful endeavor. The campus is already beginning to show evidences of the University spirit. The great Administration Building is nearing completion and the Boys' Dormitory is well on

the way; and no institution in this or any other State can boast of better equipped structures. They are already becoming the pride of the city and of all Texas. And while we sympathize with the Church in its embarrassment over the Vanderbilt trouble, nevertheless we rejoice that our enterprise, providential in its nature, is beset by no such conditions; and its future is roscate with hopes of the most inspiring character.

"The Salvation of Society"

THE editor of a great Church paper declares "nothing is more apparent in the life of Protestantism at the present moment than the eagerness of the great bodies which compose it to get together for the single purpose of pressing the true business of religion—the salvation of society—to the exclusion of all minor and indeterminate questions of faith and order."

We are not prepared to accept this statement. The expression, "the salvation of society" does not ring clear to our ear. The great commission from our Lord and Savior was to preach to individuals for the salvation of individuals. There is a difference in preaching the gospel to save society and to save persons. The gospel that saves individuals will properly and permanently save society, but a gospel whose end is to save society may fatally

fall short of saving souls. The gospel to society neglects the all important essential of a personal consciousness of salvation. This doctrine of a gospel to save society is leading some prospective missionaries to spurn the idea of going to heathen lands for the purpose of saving souls. They wish to preach a gospel of social salvation. That, however, does not accord with the teaching and the life of Christ. He dealt with individuals. His gospel saved individuals. He sent his disciples to individuals. We believe this to be the true method. John Wesley preached a gospel that saved individuals. His gospel was a personal gospel. Yet he saved society and saved England. A gospel for saving society may be mere morality. To preach the new birth one must preach to save souls and not society. The preacher's business is to save souls, and the saved souls will see to saving society.

A Few Editorial Paragraphs

Wealth is a means to an end and when used in this way it can be made a blessing to the community. But when wealth is amassed for the sole purpose of making some one rich, it is a curse to the man who owns it.

Ministers, as a rule, are not as tolerant with each other in matters of controversy as lawyers are. The former are accustomed to have their own way without contradiction in their pulpit deliverances; but lawyers tear each other's position to pieces. A little education along this line would be no disadvantage to the ministers.

Union of Church and State in this country is not even among the possibilities. We settled that question long and long ago. The union of State and the liquor business is the menace of this country; and we are now engaged in settling this question. When that is settled the country will be in very good shape.

When it comes to matters of religion it is very common to hear some men say that they will not permit anybody to think for them. But when it comes to their clothing, the tailor thinks for them and when it comes to sickness the physician

does their thinking. Even a common old greasy cook, back in some badly kept kitchen, thinks for them when they sit down at the restaurant table. They are not so independent as they imagine.

Do not tell your troubles to those who have no sympathy with you, lest you make yourself a nuisance; but tell them to God and he will always hear them tenderly and patiently. In his bosom is a Father's heart and he responds to your needs and afflictions.

As long as the world can make any use of you it will furnish you a place; but the moment it has exhausted your resources it turns a deaf ear to your plea. The world is self-centered and it has neither heart nor ears for those who can no longer render it service.

The real home is not where the house is located, however beautiful the spot may be. It takes more than place to make home. It takes a father and mother whose lives are working in harmony to one great end to make home. Love and confidence make up the key that unlocks the treasures of home. Without these a man and a wife may live in the same house but it is not home.

What the General Conference Should Do

THE PRESIDING ELDER AND ELSE
By R. L. McIntyre.

I think the presiding eldership is all right, but the tactics of that office ought to be changed.

The elder used to be one of the most evangelical preachers in the conference. His sermons unctuous and full of power.

The Quarterly Conference was a great uplift to the whole community; the membership was strengthened in their religious life, and sinners made to weep because of their sins, and frequently experienced pardon of sin. Not that the elder of today is not a good preacher and a man of affairs, but it seems that he stresses the material to the neglect of the weightier matters. He preaches on the finance of the Church on Saturday morning and on Sunday morning he gives the congregation his "sugar stick" on Christian stewardship, and the result is, the people are disappointed, for they come to worship from a different viewpoint, hence they are disappointed and begin to say things we do not like to hear. Do not understand me to mean that these things ought not to be preached to the people. I don't think any preacher does more of it than I do, not to make a hobby of it. Let the pastor take care of the instructions on our obligations to the Church from a financial standpoint, and when the elder comes let him give us some soul-stirring sermons that will strengthen us for our work, encourage the indifferent and call sinners to repentance.

After some years of experience in the pastorate I believe this is the crying need at this time. Give us men for presiding elders who have a burning message born of the Spirit to give the people one that feeds the souls of men and women and all this objection to the eldership will largely be over.

I see in last week's Texas Christian Advocate my good friend Gulliver exhorts the "delegates-elect to side-track the tobacco foolishness." We teach our children the evil effects of tobacco in our public school, also in our home, but in our Church legislation let it alone, so saith Gulliver.

These old-fashioned advocates have been crying for many years to let this foolishness alone, but their cry only nerves us to do our best to put the saloon out of business.

He charges it as foolish. The only thing I can see about it that is foolish is the using of it. Public sentiment is growing every year against the habit. Some charges have already such convictions on the subject that a tobacco man cannot serve them. I repeat that it is not foolishness, but shows sanity and good judgment. The time is not far off when the man who sits in Moses' seat will not be perfumed with Kentucky's long green.

"On with the battle!"

MORE SUGGESTED CHANGES.

In the Advocate of February 5 I suggested a change in paragraph 201 of Discipline limiting the allowance for presiding elder to 15 per cent of the amount assessed for preacher in charge, but I offered no reason for the same. I desire now to set forth a few reasons in support of my conclusion:

First, by reference to paragraphs 201, 501 and the eighth Quarterly Conference question, it will be readily seen that the presiding elder's interest is safeguarded, while the pastor is left without any protection from an excessive per cent assessment for the presiding elder. The District Stewards may, out of a misguided zeal for the good keeping of the presiding elder, forget in a measure the effect an excessive per cent has upon the interest of the preachers under him. Justice may pronounce against their action, but has no appeal, for they constitute the highest court in this matter. The Church is supposed to adequately support its ministry, but any per cent that forces an inequitable division of the funds is indeed hurtful in more ways than one, and should be limited by law. Anyone interested in my contention can easily discover the grounds for it by reference to his conference minutes. A little figuring will show that 15 per cent allowed the presiding elder of almost any district will give him \$1200 to \$1800 above the average paid his preachers. Should 15 per cent prove inadequate for his support, then supplement it by an appropriation from the Mission Board, and not by an excessive per cent that cuts back on the preacher's claim. I seriously doubt if there is any condition arising under our polity that will justify more than 15 per cent for presiding elders.

Again, any per cent assessment for

the presiding elder that oversteps reasonable bounds has a tendency to bring the office into disrepute, and sometimes produces a feeling of estrangement between the parties concerned. It is claimed by some that the presiding elder ought to be paid as much as the highest man in the district. Now that seems reasonable, and I suppose none would question the justice of it if he and the highest man were alone involved. But think again, in most districts, or at least a great many of them, it would require 16 to 20 per cent to hold him up to the highest man, and it would put him up \$1700 to \$2000 above the average man. If any brother thinks that is right let him hold up his hand. It is said again that a high per cent is necessary in some of those large western districts. Well, large districts means large circuits also, and while the presiding elder's expenses are heavy, so are the preacher's in charge. Once more, lest I be misunderstood, and pronounced misanthropic, I will say that I hold the presiding eldership in high esteem, and feel that they should be liberally supported. The presiding elder cannot exist without the preacher in charge, neither can the preacher in charge come to his highest and best without the aid of the presiding elder. But any system that leaves the gate too widely open furnishes the opportunity for unfair and reckless dealing. Therefore, let the next General Conference close the gate down to 15 per cent.

D. C. ROSS.

Abernathy, Texas.

OUR SUPERINTENDENCY AND THE TIME LIMIT.

This generation has demonstrated beyond a question that in order to the highest efficiency in any undertaking there must be supervision. The Methodist Church doubtless owes its great success in a large measure to its superintendency.

But there is need of a modification of this branch of our government in order to bring it in harmony with the democracy of the New Testament and with the growing democracy of our times.

First: Let us return to the original name General Superintendent.

Second: Let our General Superintendents be elected for a term of four years with the privilege of re-election as long as he is efficient.

Third: When he becomes inefficient on account of age or ill health or any other cause, let him be relegated to his original conference, there to be dealt with as any other member of the conference.

Fourth: Change the name of presiding elder to Assistant Superintendent.

Fifth: Let the Assistant Superintendent be elected by the General Conference annually, with the privilege of being re-elected from year to year as long as in the judgment of his conference his efficiency justifies.

Sixth: In order not to hamper the General Superintendent, and in order that the Assistant Superintendent may be responsible both to the Annual Conference and the General Superintendent, let double the number of persons needed for Assistant Superintendents be elected annually, and let the General Superintendent choose out of this body his Assistant Superintendents.

Seventh: Let the pastoral limit run from year to year with the privilege of return as long as it is adjudged best.

With these modifications we would perhaps have the most efficient and equitable system of ministerial supply known.

These alterations would enable us to discover and select the most eminent supervisory and managerial ability in our ranks.

With these alterations we would be able with easy facility to correct our mistakes in either branch of our superintendency, and it would remove the objections to this branch of our government urged from without and quiet a rising tide of discontent from within.

C. E. W. SMITH.

Bullard, Texas.

CHANGE OF NAME.

C. L. McCausland, Seattle, Wash.

As the General Conference will have to act upon memorials from all Western Conferences and many others, asking that the name of the Church be changed to "Methodist Church" or "Episcopal Methodist Church," I desire to offer the following as a few of the many reasons why the change should be made.

First, the West is cosmopolitan, non-sectional, and the objection to the

word "South" in our Church name is due in a large measure, if not altogether, to the Western dislike of all forms of partisan sectionalism. The history of the word, together with its ambiguity and utter lack of religious meaning, very naturally leads those who are not acquainted with the history of our Church to conclude that sectional and partisan meaning of the word in some way represents the spirit of the Church, and they resent the injection of such ideas into the religious life of this generation.

Second—The overwhelming majority of our members, from the South, go into other Churches in the West before they have time or even opportunity to become affected by the Western attitude to things sectional. Most of them seem to have their minds made up before they leave the South, and many of them act upon the advice of their Southern pastors. Strange as it may seem, this is more characteristic of the members coming from the far South, where the name is reputed to be so popular, than of those who come from the border sections of the Church.

Third—All the members of other denominations from the South, with a very few exceptions, avoid our Church in the West for the same reason that the majority of our members forsake it. They tell us frankly that our name is unfortunate and they do not think it wise to use the word "South" in the West.

Fourth—The unchurched Southerners (and their name is legion) avoid our Church almost to a man for the same reason. They are the most outspoken class of Southerners in the West against the use of the word "South" in our Church name. And being influentially identified with our social, commercial and political life in common with the majority of our own members who forsake us and the members of other denominations from the South who avoid us) they have much to do with making of public sentiment against our name. If these three classes of Southerners do not stand by the name, how can we expect people from other sections to support it? If they condemn our name, how can we expect anyone else to approve it. There are a few among these different classes and also a very few in the Church who are so willfully sectional, or willfully indifferent to the welfare of the Church, as to rejoice over the fact that the word "South" gives offense. They love the word "South" (not the Methodist Episcopal Church, South) because they or their fathers fought for that word "in the gray under the stars and bars" with Lee or Jackson or some other Confederate general. Such Southerners often call us the "Rebel Church" or the "Democrat Church." They work us harm and do us no good.

Fifth—The foregoing and many other things indicate clearly to me that a radical change is taking place in the South touching sectional and conservative things that is powerfully, though perhaps unconsciously, affecting the whole South. If the word "South" in our Church name is essential to the happiness and loyalty of any of our preachers or laymen they are all in the South, none of them have come West to stay. I have been in the West nearly twenty-two years and have a wide acquaintance from Seattle to San Diego, and I know but two preachers and a very few laymen who are not in favor of the change of the name; and they would not be disconsolate or think of leaving the Church if the name "Methodist Church" or any other good name is adopted.

And let no layman or preacher in the South say that he has "an undying love for the word 'South' in the Church name," or that "he would not remain in the Church if the name is changed," but let him come West and spend five years in active Church work and submit his devotion to the word "South" to the acid test. If his loyalty to his Church did not fail altogether, his fondness for a sectional word in the name of his Church would disappear in this country like a fog before a wind; and he would join us in working for a change of the name, not because he was "ashamed of the history" or "present character" of the Church; because he would be forced to see that a sectional word in the Church name limits the ministrations of the Church, weakens the influence of its members, discounts the labors of its pastors, and hinders the salvation of souls and adds nothing to the value of the Church, in either the West or the South.

ADVICE TO THE DELEGATES TO THE GENERAL CONFERENCE.

In the issue of the Advocate of March 19 Gulliver says: "Brother delegates-elect, side-track the tobacco foolishness, and get down to some real constructive work." Gulliver is a

good writer, and I always read his articles with interest, but he never gave more foolish or pernicious advice than is contained in the sentence above quoted. I am sorry that Gulliver uses the word. Why do I say that he uses it? I have no knowledge of the fact but I say it because I believe, that nothing but the narcotic effect of tobacco on the brain could so paralyze a mind like Gulliver's that he cannot see the evil of the tobacco habit and cannot see its deadly influence when fastened on the preacher. It is said by physicians that the lungs of the confirmed cigarette smoker become so coated with nicotine that in cases of pneumonia they will not respond to the oxygen treatment; that the oxygen, though pumped into the lungs, cannot affect them on account of the nicotine coating. It seems to me that the long continued use of tobacco must have a similar effect upon the brain cells. You may pump facts and figures and arguments into the brain of the confirmed tobacco user, but they will never have any effect upon the brain, because the lining of the brain cells have a tobacco shield over them that cannot be penetrated. You may show him the millions spent in this useless, hurtful, filthy self-indulgence. Doctors may declare that tobacco is a narcotic poison that is very injurious to the human system, and warn of the tobacco heart caused by its use; army officers may certify that a great many of the young men who wish to enlist in the army cannot measure up to the physical requirements because of the injury they have inflicted upon themselves by the use of tobacco; you may march before him the thousands of small boys smoking cigarettes and growing up to be physical weaklings, and let him see them dropping out of school before their education is half finished, ruined physically, mentally and morally; you can build a pyramid before his eyes as big as Cheops out of the bottles of snuff with which some of our women are impairing their health and their offspring; you can make him aware of the fact that the society women in some of the large cities are becoming cigarette fiends; you can shout in his ear the cry of the mothers coming up to the Bishop at every Annual Conference asking him to send them a clean preacher who can help save their sons from the tobacco habit; you may prove to him that he has become a slave, and is bound by chains he cannot break; all you can say will avail nothing. You cannot reach his brain through the tobacco shield that encloses it. He can feel no obligation to oppose this great evil which is doing so much to ruin our race. Not all tobacco users have reached this stage. I have known a great many who would admit that it was injurious to them and would advise their children never to use it. I have seen them arise with a quickened conscience and say, "I will shake off the vile habit." But they knew not their strength was gone from them. There would be a few vain struggles and then the dog would return to his vomit and the sow to her wallowing in the mire. I, too, would like to see the delegates to the General Conference do some constructive work. I want them to construct a fence around our ministry so strong and high that a preacher to climb in would have to drop his quid and throw away his pipe and "segars." Let those alone who are already in. We let them in with their tobacco, and we are not going to drive them out for having it.

It is said that a fool can ask questions that a wise man cannot answer. I am going to try it:

If tobacco is good for a man, is it not good for a boy? If not, why not? If not good for a young boy, how old must a boy be before it is good for him?

If it is good for a man, is it not good for a woman? If not, why not?

J. R. REXTOR.

CHANGE OF NAME AND DR. McLEAN.

By Rev. O. T. Rogers.

What a paper The Advocate is! Every issue is rich, some are superlative. Turn on the light for the poor delegates seems the order of the day and last issue was fine. I was much pleased with the spirit and substance of Dr. McLean's short article. In one particular I must go a little further than he—he is content with the Church name as it is, but if change comes prefers the name—"The Methodist Church." In this he shows his usual broadness of view. If change comes, and come it will, that change will only be justified by a name without limitation. In my judgment the motion to change the Church name was killed "in the hornin'" by the amendment put on as a rider. "In America," could be satisfactory to but few for it sacrificed the sentiment bound up in the orig-

inal suffix and offered another local suffix only a little larger. This mistake will not be made again.

I wanted a word on this subject at the last North Texas Conference but no time for debate was allowed. The case for change of name may be put in a nutshell thus: All admit there is something in a name—often very much. It has been noted in all the border conferences and in the west—these localities where we are weak—the suffix "South" is a handicap, a real difficulty. In the South, where we are strong, it is not needed. Everywhere in the minds of the people, and in their mouths as well, we are the "The Methodist Church," except to some extent in those cities where our sister Methodism divides attention. It is surely doubtful if our suffix really helps us win in the South. That it hurts us in the North and West, and must surely be a serious limitation in our mission fields is beyond question. Then what does Christian statesmanship demand of us?

Years ago the audacity of the followers of Alexander Campbell in seizing upon the name "The Church of Christ" roused our ire and that of our sires to the fighting pitch. But today the fair-minded men must surely admit that in all the world they have conquered a peace and proven the wisdom of a world name that needs no apology or explanation. Nothing is clearer than that the world is growing less and less tolerant of that which is narrow or provincial. Our fathers were not able to see at the time of the division, perhaps, the great advantage our sister Methodism had in retaining the original name, while we accepted a local name. Very soon they saw and began to claim pre-eminence as the original body, charging us with being an offshoot—a body of secessionists and holding up the names as sufficient proof. They hold that advantage today in the world-field. The facts were just the contrary, but we can never prove it to the world while we retain our present name. It is a matter of clear and indisputable history that they seceded from the original theory of the episcopacy and the one blunder or weakness of the Southern wing of the Church in that crucial hour, was that they did not or could not retain the original name Methodist Episcopal Church, which was our right and so compel the other body to take the suffix Methodist Episcopal Church, North. The only way now to free ourselves and reassert our rightful place among the Churches, is to take the unlimited world name, "The Methodist Church."

EPISCOPAL SUPERVISION OF FOREIGN FIELDS.

By Rev. G. B. Winton, D. D.

For more than a quarter of a century I have had occasion to study this subject. Circumstances have permitted me to look at it from both ends of the line—first as a missionary on a foreign field, later as a member and officer of the Board of Missions.

It is an important subject. The Texas Christian Advocate has done well to bring on a discussion of it. The present plan, under which a Bishop spends but a small part of the year visiting the foreign work, where conditions are at best hard to grasp, and where the barrier of language makes them even more so, is highly unsatisfactory to the missionaries. Correspondence, resolutions, petitions and the like, constantly come from all quarters asking for relief. The work on our foreign fields needs adequate supervision more than does the work at home. The Churches there are feeble still, the workers scattered and untrained. The situation is not unlike what it was in our own land in the days of Asbury, McKendree and Soule. The work needs direction and lends itself readily to direction. Indeed, it would appear from Church history that it has chiefly been the exigencies of missionary work that have been responsible for developing the Episcopal form of Church government.

Somewhat to my surprise I have found myself, within the last year or two, veering in opinion on the subject of missionary Bishops. I have long watched the operation of this office in the Methodist Episcopal Church with keen attention. Till lately I had not been convinced that our own Church needed or could profit by it. Now, I am convinced. I will not set forth here all the considerations that have led me to this conclusion, but two or three outstanding ones may interest the readers of this paper.

First, I place the manifestly providential arrangement or division of our foreign work. Omitting Africa it falls naturally into two sections, the Orient and Latin America. Each of these would furnish a field sufficient-

ther local This mis- subject at rence but wed. The ay be put mit there often very in all the he west- re weak- cap, a real re are verywhere e, and in are the except to where our tention. It dfix really That it West, and atiation in question. tatesman- f the foln- pbell in ie Church nd that of itch. But en must world they ad proven ame that planation. the world olerant of provincial. to see at rhaps, the Methodism al name. ame. Very claim pre- dy, charg- t—a body g up the They hold he world- the con- rove it to our pre- clear and y seceded he episco- or weak- g of the , was that retain the Episcopal ht and so take the l Church, x to free r rightful is to take ne. "The ON OF D. D. of a cen- to study ces have from both i mission- ter as a Board of ect. The has done ion of it. which a l part of ign work, st hard to er of lan- ore so, is : mission- olutions, ntly come for relief. lds needs than does Churches) workers he situa- as in our bury, Me- ork needs readily to d appear as chiefly mission- ary nsible for form of I have t year or the sub- I have n of this Episcopal ion. Till need that ould prof- ficed. I the con- e to this outstand- eaders of tly provi- on of our Africa it tions, the Each of efficient-

ly extended and sufficiently varied to keep one man very busy. He would run no risk of "diocesan" stagnation. In the Latin American division there would be every reason for him to master the two easy and cognate languages involved, Spanish and Portuguese. The three capitals, Mexico City, Havana and Rio de Janeiro, would offer all that could be desired in the way of climatic variation for his residence. The same may be said, omitting only the matter of language, of the three great Oriental fields, China, Japan and Korea.

Secondly, I suggest that for anything like immediate relief of the present urgency—and it is very pressing—we are shut up by constitutional difficulties to this measure of appointing missionary Bishops. It is probable that the attempted assignment to definite areas, either at home or abroad, of Bishops already elected whether by the General Conference directly or through the College of Bishops, would raise questions that would have to be sent down to the annual conferences as affecting the constitution of the Church. That would mean a delay of four or eight years. Some may think the plan of creating missionary Bishops open to the same hindrance. Possibly it is; I hope it is not.

In the third place, to locate for even a quadrennium a Bishop elected for service throughout the Church on the restricted field of a foreign mission might seem to have something invidious about it; whereas if a man were chosen distinctly for the Orient or for Latin America, and accepted the assignment, he could have no grounds for objecting to any limitations which the position might bring with it. With some diffidence I add that to choose a man for distinctively missionary service might lead the General Conference to select one with qualities and training such as especially to fit him for that kind of administration. I give it as my view, therefore, that the coming General Conference in

Oklahoma City should elect two missionary Bishops, one for the Orient and one for Latin America.

ONE THING THE GENERAL CONFERENCE SHOULD DO.

It should revise the first part of table of our Annual Conference report blank.

We are required by the Discipline to determine the gain or loss of members "by the records of the charge, and not by the statements or corrections of the last pastor." And yet the blank requires us to give the number of members reported last year and also to report a gain or loss to balance that statement, whether or not there be any such gain or loss. Thus last year's report is made to appear correct, however erroneous it may be. I know a pastor who will this year have to gain 55 members to start in even, according to this arrangement.

I think every preacher ought to have the privilege of stating actual facts when he fills out his report. Perhaps also it would make all of us a little more careful. I therefore suggest the following for this part of Table I:

- Local preachers. Members reported last year. On record not reported last year. 1. Additions on profession of faith. 2. Additions otherwise. Reported last year, not on record. 3. Removals. Present membership. Totals.

- 1. See footnote 1 on table I. 2. Otherwise includes gain in membership by certificate, Church Conference, and addition of Church or Churches to the charge. 3. Removals includes loss of members by any ordinary way of removing them, and by division of the charge.

J. D. HENDRICKSON. Irene, Texas.

Evolution By REV. JOHN ADAMS D. D. Tyler, Texas.

Number Two.

These articles are written in review of the up-to-date view of Darwinian evolution, as presented in the Dallas News of December 28. According to that view the evidence of man's ascent to be found in his prehistoric remains, and in almost every part of his own body, is so overwhelming as to be almost beyond discussion. Fresh proof of this method of his origin is forthcoming nearly every day. Such a statement as that, made in the name of science, and so utterly untrue, should not be allowed to pass unchallenged. In support of that unwarranted and inexcusable statement, the writer of the article in the News referred to above, says, "Dr. Williams handing me a series of photographs, of the skull and head of a chimpanzee, of the skull and reconstructed head of the ape—man of Java, of the Heidelberg man, of the La Chappe man, of the Pittsdown man, and of the Coombe Cappelle man, said, 'These six skulls and their restorations furnish evidence of this slow emergence of the modern man from the brutes.'" Four of these six skulls and their restorations are thus brought forward to represent connecting links between the chimpanzee ape and the modern man. Now, we know that an ardent evolutionist in reconstructing a skull from a piece of it, would naturally and inevitably make it about what he wants it to be, and he would do the same thing in reconstructing its head. And an ardent anti-evolutionist in reconstructing a skull and a head from a piece of the skull would make them about what he wants them to be. Therefore, there is no direct or first-hand evidence for or against evolution in such restorations and reconstructions. They express and represent the opinions and wishes of the men who made them. That is all. Quite recently some important prehistoric remains of human beings have been discovered in France and also in Scotland, which have thrown the whole doctrine of the evolution of man from the apes into chaos. In France they found the rude figure of a man engraved on a bone of a mammoth, which figure they claim is more than 15,000 years old. And in another cave they found three rude figures of human faces, which they claim are prehistoric. And it is claimed that the human relics which were recently found in an island near Scotland are 20,000 years old. The writer who tells us about the discoveries in France just referred to says that, "Owing to the paucity of first-hand information, the reconstructions of pre-historic man from the skulls and bones found at different times have been largely a matter of conjecture.

It has been a case of every one guessing for himself, and the controversies that have arisen, have been legion. This writer, I think, is an evolutionist, for he gives two pictures which represent the Pittsdown man as an ape-man. But, no biologist or evolutionist can even in imagination reconstruct the body of an ape—human being. No one ever saw a photograph or picture of such an animal. For nobody ever saw a living ape—man or ape—woman or ape—human child; nor did any one ever see a skeleton of such a creature. And surely if there were variations of ape—men leading on and up to man through innumerable generations of natural selection, some of their skeletons would have been found on the earth or under its surface. But no such a skeleton has ever been found, and diligent search has been made by anthropologists for more than fifty years. If the Simian theory of evolution is true there should be multiplied thousands of such skeletons in the strata of the earth, and doubtless many of them would have been found long ago, and there should be thousands of such creatures living on the earth today. But no such animal has been found anywhere. The truth is that such a thing as an ape-man is unthinkable. We cannot form any definite idea of its form, or intellectual endowments, or of its language, or manner of living. This undeniable fact is virtually conceded in the article which we are reviewing, where it says that, in the Heidelberg man, "We have the teeth of a modern man united to the jaw of an anthropoid ape. This tells us that evolution has not proceeded by a gradual harmonious and evenly balanced modification of all the parts of an organism. Man threw off some of his anthropoid features much more rapidly than others." This shows that the writer of the article had no definite idea of the form of such an organism as an ape-man, or of its mind or language or habits. It shows also that in his opinion nothing has been found in the earth or anywhere else that even suggests the form and characteristics of such a nondescript. The fact that the teeth of the anthropoid apes and of human beings are the same in number and in kind, and alike in other respects, makes it necessary that their jaws should be a good deal alike. No doubt the jaws of some men are very much like the jaws of some apes. But it is said that the fact that the teeth of the chimpanzee ape and of man are the same in number and in kind is convincing proof that man is a descendant of the apes. Answer: The fact that the chimpanzee ape has

thirteen pairs of ribs and man has only twelve pairs of ribs is conclusive evidence that man is not a descendant of the apes. One of these arguments is just as good as the other. Both are fallacious. Again, it is argued that the fact that the vermiform appendix is in the chimpanzee and in man is proof that man came from chimpanzees. We reply that the vermiform appendix is in the wombat and in man, but this is no proof that man is a descendant of the wombat, which is a small quadruped of little intelligence, belongs to the opossum family, burrows in the earth in the daytime, and its flesh is highly esteemed as food. If the appendix is useful to it and to the chimpanzee, it is reasonable to conclude that it is useful to man. Prof. Dawson of England has recently discovered that the Eskimo, as well as the chimpanzee ape, has thirteen pairs of ribs. But this is no proof that the Eskimos are descendants of the chimpanzees. For the highest apes cannot be the parents of human beings. And besides, the chimpanzee ape cannot live in a cold climate. Even the climate of England soon proves fatal to it. And now, as if to cap the climax of absurdity, they bring forward the skull and reconstructed head of the Pittsdown man, claiming that the skull belonged to an ape-man in pre-historic times. But that skull had a brain capacity fully equal, some say superior, to that of the average man of today; consequently, it belonged to a human being of at least average mental power, and that placed him a long ways above the savages of Australia, not one of whom is an ape-man. There are no apes or monkeys in Australia or in the South Sea Islands.

Now, it is believed that in view of the facts set forth above—especially the fact that apes and human beings cannot mix their posterity by generation to any extent whatever, which is positive proof that apes cannot have a human posterity by natural selection through one generation or through any number of generations; and it is a fact that no living ape-man or ape-woman or ape-human child, nor skeleton of such an animal has ever been found, and the world today is so ignorant of the nature of such a grotesque creature as an "ape-man" that no one can form a definite idea of its form or mind or language or habits—I say that in view of these undeniable facts, and other kindred facts such as that the human embryo in its development never has the form of an ape, the conclusion seems to be inevitable that of all the absurd heresies that have been promulgated among men, the hypothesis that man, soul and body, has descended or ascended from the anthropoid apes by natural selection, is the worst.

Another absurdity of this up-to-date theory of evolution is the suggestion that "man has always existed," that he existed in some unknown way until he took on the first form of organic life, and then his evolution by natural selection began and continued through more than fifty millions of years, when he became a full fledged ape; and he continued to evolve through natural selection for about a million years longer, when he became a man; and without break of a link in the chain, or leap or gap, men have continued, and will continue, to evolve by natural selection indefinitely or forever. For Dr. Williams says, "There is no division; no break in the continuity of the universe." "There is but one realm." "All may not matter, but assuredly all is natural." And he declares that, "There is a vast accumulation of evidence going to show that these processes which are grouped under the common name of evolution will continue indefinitely to be operative in the higher regions of mind and matter. The one fatal mistake any thinker can make is to suggest bounds or limits to these forces." The essential process, the main factor, of evolution is natural selection. And in a region where there are no births and no deaths, there can be no continuous natural selection, and consequently, no evolution. Therefore, if the processes of evolution continue indefinitely to be operative in those higher regions, the parents will live and die and their children will live and die there just as they do here, on and on forever! That good men after the death of their bodies will go on toward their own perfection in knowledge and love and beauty and happiness forever I steadfastly believe. "For the just shall live forevermore, and their reward is with the Lord, and the care of them is with the Most High. Therefore they shall receive a kingdom of glory and a crown of life at the hands of the Lord."

Scholiums. The theory that monkeys or apes changed themselves into men by ev-

olution, through innumerable generations of natural selection, would have died long ago, if it had not been greatly helped from the beginning by the fact that many of the best writers on the subject frequently used the term, evolution, in a modified sense—in the sense of development. For instance: In the preface of the article which we are reviewing it is said that "evolution has not ceased, but on and beyond the grave man persists in his development into the infinite and the unknowable." There the words evolution and development mean the same thing. But, of course, evolution by natural selection stopped when the apes became men. But that never did occur. For we have seen that the evolution of apes into men by natural selection, through one generation or any number of generations is an absolute impossibility.

2. The Bible says: In the beginning God created the heaven and the earth. And the earth was waste and void; And darkness was on the face of the deep; And the spirit of God moved upon the face of the waters. And God said, let there be light; and there was light. * * * And God said let us make man in our image, after our likeness. * * * And God created man in his own image, in the image of God created he him; male and

female created he them. And God blessed them; and said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it." That, as far as it goes, is by far the most reasonable account of the origin of the world and man that I have read or heard of. How beautiful, how sublime, how godlike and divine! Man in the image and likeness of God, and God is love. Man in the garden of Eden loved God with all his heart, or he did not. If he did, not, he was not innocent; if he did, he stood disposed to every act of obedience" (Wesley). He obeyed until he was led into disbelief by the alluring, deceitful persuasions of the serpent. And now the greatest need of mankind is knowledge of the truth as it is in Jesus. He said, "Ye shall know the truth, and the truth shall make you free"—free to choose the right, not only because it is right, but because you know and feel that it is infinitely best to do so.

3. "What does evolution tell you about life? It tells you that life began with a cell in a slime pit. That the theory of life does not put back of the cell in the slime pit any brooding love. It does not present any future. It doesn't hold up any divinity of eternity." Bishop McCoy.

Letter From Alabama

By REV. M. H. WELLS.

There has come to me, from an influential source among the admirers and readers of the Texas Christian Advocate, a request that I furnish its readers some impressions held sacred in mind and heart. You may be sure it will be a delight to add an ounce to the deserved popularity of the paper, or a grain of comfort to its readers. I have often thought of the pleasure it would give me, if a member of any of the patronizing conferences, to work in its interest. With so good a text how I would be glad to urge its claims upon the membership! Among the first I would have registered among the 100 per cent pastors. What is to hinder the paper from having one hundred thousand subscribers? The pastors and people are there. If the editor continues to furnish the Baptists with needed information it will not surprise me if many of them become subscribers. Besides all this, some of the dearest friends I have on earth, live in Texas. I dare not discuss the why's and wherefore's of my leaving there. That would carry me into these awful profundities belonging to the doctrine of a special providence and the pre-determining wisdom and power of our Lord.

We are agreed that the Scriptures do not suggest any special form for the organization or rules for the government of the Church, and yet as a Methodist I do steadfastly believe that many of our customs and usages were divinely suggested. Some customs are peculiar to us as a denomination. The Lord has honored their observance. The world may be growing better and there has been wonderful development along certain scientific, economic and humanitarian lines. I must be allowed to express sadness at the passing of certain time-honored customs. Recently this grief has been stirred in seeing the going of the watchnight service. A morning paper states that there are one hundred pastors in the Birmingham (mineral) District. There are some 30 Methodist pastors in the city proper. I watched the daily papers for announcements and accounts of watchnight services in vain. The only thing resembling such service was the gathering of young people in certain homes where they played cards and other games until the coming of the New Year. For once those young people had, what they considered, a good excuse for "being out late at night." We can't afford to surrender a custom that has proven so useful in the past. Many a "burning and shining light" in the Church was converted at a watchnight service. With the wonderful accessories on such occasion any live pastor ought to secure large benefits. The man with no special emotions at the going of one and the coming of a new year has become brutal.

The young preachers I meet are uniformly polite and deferential to the older men whose places they are taking. They seem anxious to learn how to preach effectively; how to aid the Sunday School and other enterprises of the Church. But their chief concern is about pastoral visiting. "What is a pastoral visit?" they ask. They are to be congratulated on perceiving the moral value of the home life in the very springtime of their ministry. The family is the unit of our civic and religious life. It is the unit of our economic life and the kingdom of God. The American home is the mired wheel. If the pastor wants

a spiritual congregation he must make it in the families of his people. It is important that he find out the religious experience of such as are members of the Church. Ask if they are fully satisfied with that experience. When and where were they converted? Have they family worship? Do they read the Bible and how? The wife or mother will appreciate any interest her pastor may take in her parents. Find out the names and ages of the children. Fortunately the pastor who can remember these and be able to recognize said children when he meets them. No visit is truly pastoral that does not end with a prayer. Suggest it if necessary. When gone they will feel that a messenger from God has been in their home. The prayer ought to be very simple, tender and direct. Pray for the father, mother and children by name. I don't think there is much in that oft-repeated saying, "The house-going pastor makes the church-going people." That depends, if the visit is social, those most refined will make return for politeness' sake. Time about will be the rule. For that sort of visiting all the preacher needs is to be genial and have "the gift of gab." Some people will appreciate his visits all the more if he indulges in a little or much innocent (?) gossip. In his rounds he can pick up enough, if an expert, to regale the lovers of such stuff.

DEFINITENESS AS A CURE FOR WORRY.

Many of us worry because we are drifters. We have no plans in life. We have cut loose from our moorings and thrown chart and compass overboard. We are like the fellow who said: "I don't know where I'm going, but I'm on the way." Or like the dog that sat, lonely, in the railroad station because he had chewed up his tag. It doesn't matter so much what your occupation may be—whether it's in the home, the school, the shop or the store—your life will be immensely relieved from anxiety and the petty worries if you have some big ideal the striving after which makes every little worry seem like the pebbles on the highway to the strong traveler who is journeying home. These are mere accidents in his progress, and he is unmindful of them because of the goal just beyond.

It is definiteness, then, which brings calmness. The assurance that one is on the way and not merely drifting brings courage in time of storm. With not a ship in sight and no land to be seen anywhere, with nothing but a waste of water all about—the captain of the ocean steamer is nevertheless calm and serene. His course is worked out. He has a compass which directs him and a chart to show him the way. It's a mighty good thing, once in a while, to stop and ask yourself: "What is the purpose of my life? Is there anything toward which I am working? Or is life merely a succession of daily jobs?"—Rev. Chas. Stelzel.

Notes From the Field

METHODIST PROGRESS IN HOUSTON.

Methodist stock is quoted high and is picking up rapidly in Houston, if the vernacular of the business exchange may be borrowed to express the highly gratifying condition that the Methodist Church at every point is enjoying in the city at the head of navigation of the Houston ship channel. It is no exaggeration to say that Methodism has not been so strongly fortified in the history of the city and that it is pre-eminently in the lead among the Protestant denominations. Houston has always been a Methodist town, from the time in pioneer days when the Catholic priest, who had been sent here to "spy out the land," sent word back to his Bishop that there was nothing doing in Houston but red ants and Methodists, until this day of great churches and thousands of members. Each individual church is showing fine progress and there has never been a finer body of men composing the Houston Methodist Pastors' Conference, and the perfect harmony and co-operation is telling favorably for the Church.

The most notable event in recent Methodist history in Houston was the visit of Bishops E. R. Hendrix and E. D. Monzon in the interest of Church Extension in Houston. On Sunday they preached to crowded houses, Bishop Hendrix at First Church in the morning and at Grace Church in the evening, and Bishop Monzon at St. Paul's in the morning and at First Church at night. Presiding Elder James Kilgore preached at Grace Church at the morning hour. A substantial sum was subscribed.

On the following Monday night a great banquet was spread in the dining parlors of the First Church, which was attended by about two hundred of the leading business and professional men of the city. Bishops Hendrix and Monzon were the chief guests, but the speakers' table included the leading ministers of the other Protestant denominations—Dr. William States Jacobs, of the First Presbyterian Church; Dr. J. L. Gross, of the First Baptist Church; Dr. Robert E. Lee Craig, rector of Trinity Episcopal Church. Each one paid a tribute to the Methodist Church. Christian unity and co-operation was a favorite theme and it was proposed that some concerted action grow out of the meeting for some of the city problems, in particular to break up the practice of wholesale Sabbath desecration. Other speakers were Dr. C. S. Wright, pastor of First Church; Judge E. P. Hamblen, S. F. Carter and J. E. McAshan, two prominent bankers who are Methodist stewards; Prof. P. W. Horn, Superintendent of city schools; Dr. James Kilgore, William A. Wilson, and Mayor Ben Campbell. The Mayor praised the Church people of the city, declaring they were the dominant force in its upbuilding. He said he would not live in a city without Churches, and assured the men if Houston ever attained to the position of the great city it expects to be, it would be because the Church people made it so.

Dr. Craig, of the Episcopal Church, was cheered when he declared that an Episcopal Bishop could well emulate the example of the two Methodist Bishops who were in town to assist in raising funds for new churches.

John T. Scott, vice-president of the First National Bank, presided as toast-master. The dinner was served by seventy-five ladies of the Missionary Society.

Just a short time before this St. Paul's Church held its annual men's banquet, which was no less a success than this latest one. The speakers were Judge Norman G. Kittrell, Judge John M. King, Dr. James Kilgore, United States District Attorney John E. Green, Jr., and Harry T. Warner, managing editor of the Houston Post.

Dr. Hay is completing his fourth year at St. Paul's and is making it the best of the four. He is preaching every Sunday to congregations that practically fill the church. He is a man with "a first century experience and twentieth century methods." He preaches practical truth with eloquence and fervor. His messages are as clear-cut as the polished diamond. In reporting his sermons I take few notes. I remember practically every word he says.

In his Church work out of the pulpit he is the same indomitable leader. His touch is a guarantee of life to any movement. He is a power in the city outside of his Church second to no other preacher, and his career in Houston is a living protest against the iron-clad four-year time limit. Every department of the Church is efficient. The Sunday School Sunday morning had 506 in attendance. A Sunday School revival will begin this week to last until Easter. This is a wealthy congregation, but it is the very opposite from an exclusive one. During the time Dr. Hay has been pastor he has received over 700 members. He is the only pastor in the Texas Conference to be honored last fall by election as a delegate to the General Conference.

At First Church Dr. Wright has been making things hum since he got on the ground. He has received about 125 members, his congregations have been on the increase and he is popular with the members of the Church and with the other preachers. He is a hard worker and every department is showing progress. The Epworth League is a strong arm of the Church, with a large attendance and good interest. There is a fine body of young people active in this work. The Baraca class of the Sunday School is the largest class of its kind in the city, with a membership of about 150 young men. For over two years the class has been printing a weekly

paper, "The Baraca Bulletin," which is distributed every Sunday morning to the congregation, giving the news of the Church.

Miss Hattie Rankin, the assistant to the pastor, is rendering the pastor excellent help with her many duties. The First Church choir has no equal in Houston, under the direction of Mrs. John Wesley Graham.

Things are in good shape at Tabernacle. Rev. Walter G. Harbin has everything in hand and in addition to mastering the situation in his own field, is extending his influence and work through his leadership in the recently organized local Boy Scout movement. Rev. Glenn Finn, of Bryan, is now engaged in a revival meeting at Tabernacle.

Everything is moving along splendidly at the new Woodland Heights Church. That section of the city is growing rapidly and the Church is keeping pace. Although organized just a year ago in January, it is in the front rank among the Methodist Churches outside of the two great central Churches. The congregation is housed in a magnificent new building. The time-limit problem has been solved in the case of the pastor, Rev. H. M. Whaling, Jr. He has served as assistant at St. Paul's, pastor at Harrisburg, pastor at McKee Street Church four years, and is now in his second year at Woodland Heights, making eight years in Houston. When his four-year term is up there will be some other church to be built or something will develop whereby he will be kept in Houston, as Houston Methodists do not intend to give him up entirely. He is the best known Methodist preacher in Houston, with the possible exception of Dr. Hay, and notwithstanding he has requested a great many gentlemen of means to assist in various enterprises, the most notable of which is the Young Women's Co-operative Home, an \$80,000, handsome brick home for working girls, for which he is chiefly responsible, and the new Woodland Heights Church, no preacher has more friends, both in and out of the Methodist Church. Every city-wide religious movement seeks his advice and co-operation, and he is always found with the workers.

Grace Church, in Houston Heights, opened for worship less than three years ago, has outgrown its building and plans are being made for erecting a temporary addition to give room for the Sunday School, numbering in the neighborhood of 400 in attendance. Rev. E. W. Potter is efficient on all parts of the ground. He has acquired a reputation of being an unusually strong man in the pulpit. Together with his preaching ability he combines the energy of a Trojan. Houston Heights has grown from 6000 to above 12,000 population in the past four years and few if any of the Methodists moving in have escaped an urgent invitation to make Grace Church their home. He preaches to large congregations, especially on Sunday nights, when the average is 400, a good average for suburban Church. There is a Northern Methodist Church on the ground, and as many of the newcomers are Northern people, the Methodist flock is divided. With Rev. Cullion H. Booth, of San Antonio, Rev. Mr. Potter has recently held a revival meeting which resulted in fifty additions to the Church.

Plans have been drawn and arrangements are being closed up to build a new \$12,500 McAshan Church in the eastern part of the city. Rev. Harold G. Cooke is the pastor and he is enthusiastic over the prospects. The new church will serve a wide field, a section of the city that is developing rapidly and which with the completion of the channel for ships, will be one of the most thickly settled portions of Houston.

Although a young man, Rev. Mr. Cooke is a splendid preacher and his congregation is delighted with his leadership. He is a graduate of Southwestern University and well equipped for his duties. The new Church he is to build will be a very valuable addition to the list of Methodist Churches and will make the Church strong in a section of the city where it has been weak before.

Rev. Homer K. Morehead is another Southwestern University man who is now pastor at Brunner. The same fine reports come from his charge as from the others. His congregations have increased wonderfully and he is exerting a fine influence with the young people, as well as pleasing the older members of the congregation. Although a single man, he concluded soon after his arrival on the ground that Brunner needed a parsonage, and he set to work with the result that plans have been drawn and construction will soon begin on a handsome new eight-room bungalow, to be built on the church lot. The cost will be about \$1500.

Still another Southwestern University man is Rev. Ira F. Key, pastor of McKee Street Church. He has been successful all along the line. The prayer meeting has become a vital part of the week's program. Sunday School has doubled in membership and congregations have shown steady increase, with strong interest. A recent revival, with Rev. Denn's Macune, a classmate of the pastor in Southwestern, doing the preaching, greatly strengthened the Church. The field is limited, but every inch of the ground is covered and the work of Rev. Mr. Key has attracted the favorable attention of the other pastors.

Rev. Frazier Smith is serving his second year at Trinity and he is doing good work. He has raised a considerable sum on the church debt and they are in much better financial condition.

Nothing has happened in Methodist circles in a long time to cause as much comment as



The above is a cut of the comfortable parsonage, recently built in Pasadena. It cost \$2000 and it is a cozy home for the preacher's family. It has six rooms and a front and back gallery. It was built under the pastorate of Rev. J. H. Meredith, this year stationed at Aransas Pass. Rev. J. E. Woods and family are occupying it this year.

the manner in which Washington Avenue Church has come out under the pastorate of Rev. J. O. Coppage. He has taken in more than fifty members since Christmas, pastor's salary is being paid regularly monthly and good progress is being made on the conference collections. Brother Coppage is a forceful man in the pulpit and has a wise business head. He is gathering about him all the forces of the Church and not in many years have the reports been so favorable. The congregations have shown steady increase since his coming and the average is much higher than in recent years. He is planning for a big revival meeting, which will further strengthen the Church.

The reports from these Churches make it unnecessary to speak of the presiding elder, as all of them have had his careful assistance and co-operation and he may justly claim much credit for their success. The preachers are delighted with his administration and stand by him to a man. The most notable achievement of his term as presiding elder has been the organization of the Houston City Mission and Church Extension Society, which promises to be a very important factor in the program of Methodism in the future. He is a delegate to the General Conference.

M. L. MILLIS.

THE JUNIOR CHURCH AND ELSE.

So many inquiries have been made about our work at First Methodist Church, Fort Worth, Texas, that I have thought it worth while to send out a sketch that others may profit by our experience.

Trained Motherhood.

We have organized our mothers into a council, whose purpose is to increase the efficiency of the home. They supervise a Sunday School class, which studies not only the Bible, but also child life and welfare, household economics, eugenics, etc., etc., and have lectures by specialists. They buy the graded lesson books and study them with their children and make it possible for the teachers to co-operate with them in the religious training of their children. They have also a Thursday class, which studies at present the Montessori System as applied to the home. They go together with their children at intervals to the woods and study nature under an expert, who shows mothers and children what to see and how to see it. Occasional conferences are devoted to practical problems.

Graded Instructions.

We are trying to use the Bible as a real source book of religious education, adapting its rich pedagogical material to the epochs of the child's life, to the changing interests of infancy and youth. Therefore the graded literature is used in all departments.

The educational activities of the Church are correlated under a Committee on Religious Education, composed of the pastor, the superintendent of the Sunday School, a representative from the Board of Stewards, the Woman's Missionary Society, the Epworth League, the Brotherhood, and the Church at large. The Director of Religious Education has charge of the whole.

Graded Worship.

The individual repeats in his life the history of the race, epoch for epoch. The child lives in the world of sense, begins with animism and passes through all the varying stages of primitive religions, including paganism. Our teaching and our appeal must, therefore, be made in terms of these advancing interests, if it is to be effective. And worship must express the real life of the child, must feed the predominant hungers. As these hungers change, the forms of worship must change with them. The child must be helped to unfold according to the laws of its own life. The regular Church service does not meet these needs. The fact that 85 per cent of our Church members come from the Sunday School, 85 per cent of the pupils do not attend Church, and at least 40 per cent disappear forever, and that Jesus is present in the consciousness of as low as 5 per cent of conversions, would in the business world compel immediate attention. We are, therefore, grading our worship in three separate simultaneous services. At the 11 o'clock hour a competent nurse cares for those under two and a half in a nursery fitted up for the purpose, thus enabling mothers to attend Church. From two and a half to

seven they are trained in self-expression by means of the Montessori apparatus, clay modeling, songs, nature work, story telling, etc., etc. The aim here is to teach concentration, self-command, and lead them through the senses to God.

From seven to fourteen they worship together in the Junior Church, which is organized with a Board of Stewards, Board of Officers, a choir, a secretary and treasurer. They have a full service suited to their needs, including proper songs, responsive reading, a sermon, all conducted by the Director of Religious Education, who is their pastor. Their interest is steadily deepening, their members growing, and the effect is tonic upon the whole congregation. It is bringing men out who come with their boys. The children are devoted to what each calls "My Church." At least one-third of the hundred and fifty or more converts in our recent revival came from the Junior Church.

Graded Expressional Activities.

Insight outruns power to act in youth. Boys and girls see much further than they can do. How then shall we bring up the will? What is unexpressed dies. And each stage of life to be conserved must be expressed in terms of its own capacities and interests. But no complete list of things that can be done at each stage of development has yet been made. Our boys under twelve are organized into the "Brotherhood of David." Those over twelve into "The Boy Scouts," and the girls into "The Camp Fire Girls." We are beginning to organize the "gangs" in certain neighborhoods for Bible study, gardening, etc. The organized classes are directing their expressional activities into lines of social service. We have baseball teams and other means of recreation and play.

Trained Leaders.

We have electrified our Wednesday evenings by making the first fifteen minutes a strong devotional meeting; the next thirty minutes I am talking on "How We Get Our Bible," after which we break up into classes in Bible, Psychology, Church History, Missions and Social Service, Household Bacteriology and such other subjects as are helpful in the art of living rationally and efficiently. These courses will be changed from time to time and will be alternated so that each can take all. Still other classes ramify from these. We have one of eighty-five on Tuesdays studying Browning, Tennyson and the Bible, and another of thirty-five studying Dante and the Bible. Yet others will be organized. We are trying to act as middlemen between the University and the people in matters vital. Friday evenings are open to free lectures on "Fine Arts," "Civics," "Welfare Work," etc., etc. We call it "Fine Arts Evening."

The Director of Religious Education.

We are fortunate to have as Director of Religious Education Rev. E. R. Stanford, a graduate of Yale, who has charge of all these educational activities. This office must now be recognized as necessary to an efficient city Church.

Results.

The effects are visible on every hand. The whole atmosphere of the Church has changed. A new spirit is born. A desire to help others is finding spontaneous expression all over the congregation. The stirring of the emotions without adequate outlet may be damaging, but a people who once yield fully to our glorious evangel and are then established on the great trunk lines of principle that traverse the universe, can never go back, can never again escape the compelling charm of the Master's call to self-sacrificing service.

JOHN A. RICE.

Midway Circuit.

Midway Circuit (formerly Belton Circuit) is doing things now. The prospects for a good year's work and the upbuilding of the Church are now better and brighter than ever before. The interest and attendance at the Sunday Schools are on the increase, the congregations are larger and the prayer meetings and Epworth League are doing some good work. We are now finishing up a beautiful five-room bungalow parsonage at Midway and will move in by the time this is in print. The building will cost, when completed, about \$1000. The work has been without a parsonage for some

time, and this was the task we had to begin on coming to the work, and now that it is accomplished we offer a prayer of thanks to God for his presence and for the noble laymen who have stood under the load, and who have stood with us in everything that is for the upbuilding of our Master's kingdom. That noble-hearted layman, Brother Ben Miller, who loves God, the preacher and the Church, has been by my side with his time and money and he never fails to be where he is needed and he sticks until things are accomplished. We are serving a noble people and we are very fortunate in having men on whom we can depend. Such men as L. H. Nichols, W. H. Nichols, A. L. Nibbling, S. A. Mosshart, Rev. J. H. Palmer, and scores of others we could mention, are always behind every move that is for the advancement of Christ's work. The good women are not to be overlooked either, for they generally lead the men in noble and enduring work. We have found men who are not members of our Church or any Church, who have aided us very much with their time and money, and we pray that it may be a means of grace in bringing them into the fold of the Master. We have secured all our help and are now planning for the summer campaign and we are praying for a gracious revival all over the charge, and we are hopeful that God will give us the desire of our heart. Our second Quarterly Conference will be held at Cedar Creek Church April 25-26 and we are expecting a great time, for our presiding elder, Rev. T. S. Armstrong, always brings with him hopeful messages and new inspiration and makes "things move," and the people all love him. We are encouraged by the things accomplished and with a hopeful heart and faith undaunted we prayerfully press forward and look for greater achievements.—J. M. Fryar, P. C.

Edom and Chandler.

Our second Quarterly Conference is past and we are still moving forward. Our presiding elder could not be present, so Brother F. E. Luker came over and did the work for him. While we missed Brother Smith very much the people were delighted with Luker and the occasion was quite a success. The dinner was beautiful, the preaching excellent and the conference hard to match. Our stewards have raised \$383.85 for support of ministry so far this year. We have also paid near \$70 on our conference claims, with over one hundred more subscribed. But these figures do not represent the most hopeful thing to my mind. I believe the deep, earnest, optimistic and prayerful spirit that marks the membership to indicate that we are to have many souls saved this year; and this is the greatest thing to me. With thirty-six new subscribers to Texas Christian Advocate to help on this great charge we are expecting to see our Master's name glorified all along the line.—Eustace P. Swindall.

Saint Jo.

A union meeting is now being held in Saint Jo under the leadership of Lockett Blair and his corps of workers. Brother Blair came to us on the 25th of March. This is the second day since his coming and already there have been about twenty professions. The interest has been great from the beginning and continues to increase. We are expecting great things by the help of the Lord.—E. V. Cole.

Uvalde.

Uvalde is just closing a gracious revival. The Church has been revived and strengthened much, and a number have been converted and added to the Church. Rev. D. Emery Hawk, of Travis Park Church, San Antonio, did the preaching, and he is a forceful preacher of the real Gospel of Christ. He has made an abiding impression here for good. His great city Church is to be congratulated on having so true a gospel preacher for their pastor. Miss Rose Brack, also of San Antonio, led our singing and sang a solo for us, and I wish to commend her as efficient help for large as well as small Churches. Her voice attracts and adds to the power of the revival. You can depend on her to be free from professional heartlessness. She is religious and helps because her heart is in her work. Without intention of boast, but in humble gratitude to God, and all who have helped to sow and reap through the years and days, we are pleased to hear it said this Church was never in better condition than now. Christ be praised.—A. L. Scarborough.

Bruceville.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." My predecessor, Bro. S. B. Knowles, had built and paid for beautiful and substantial houses of worship. To go to a pastoral charge without a parsonage or church debt was a new experience to us, but we are trying to adjust ourselves to our new experience as well as we can. The people have given us a hearty welcome. The parsonage has been equipped with new furniture. The women are looking well after the parsonage and churches; the men have made liberal provision for the support of the preacher and his family. Our Sunday Schools are increasing in interest; the prayer-meetings are growing. The Orphanage assessment has been paid. We have paid \$70 on the "Key Memorial." We have received fourteen members since Conference. Our second Quarterly meeting was a great occasion. It was preceded by a Church Conference on Thursday night and preaching on Friday night. Bro. W. B. Andrews came to us on Saturday morning and preached at 11:00, again at night, Sunday morning and in the afternoon. The business session of the Conference was held Saturday afternoon, and we had an old-

fashioned Love Feast Sunday morning at 10 o'clock. It was a season of refreshing from God's presence. Never before did Bro. Andrews preach quite so well—and that means much. The people of Eddy will not soon forget the occasion, and await anxiously another "old-fashioned Quarterly Meeting." Bros. J. R. Honnoll, M. W. Stevenson, G. E. Kincannon and J. M. Taylor were elected delegates to the District Conference. The outlook is bright in every way. A parsonage will be built at Eddy, and the one at Bruceville will be papered and generally overhauled. We are expecting to "swarm" this fall. We are working and praying that we may have a great revival this year. Will begin an Advocate campaign soon.—W. J. Mayhew.

Elk City, Okla.

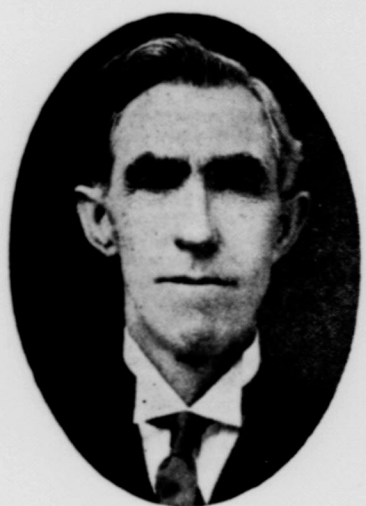
Rev. M. A. Cassidy, of Ada, Okla., and singer, Rev. S. E. Kirby, of Little Rock, Ark., have been with us a week. Our Church is greatly revived, our town interested and over seventy won for Christ already. They are with us for another week, and will do great things here. They are a strong team and void of sensationalism.—C. K. Proctor.

Sherwood Circuit.

The second Quarterly Conference has been held and the work of this charge is pleasant. The attendance at services is fairly good. A forward move has been made in the Sunday School at Mertzton, rooms having been obtained for the three younger classes, and a home department and cradle roll added. Additions to date: by profession of faith, 1; by certificate, 9; dismissed, 15. Two schoolhouses have been taken in for regular preaching since Conference. In spite of increase of \$99 over last year for general assessments, over 50 per cent is in the hands of the Conference Treasurer, and over 40 per cent of the balance is in good subscription. Pastor's salary has small increase over last year. Four boxes have been sent to San Antonio Rescue Home, besides small cash special. A small contribution was made to University Church. The assessments for Home and Foreign Missions, Rescue Home and Orphanage were paid in full by January 18. We serve a loyal people. Christoval is looking forward to District Conference early in June. A revival has been held at Sherwood which did not result as we had hoped. Shall begin at Mertzton April 12.—J. Fisher Simpson, P. C.

Normangee.

Soon after Conference, on recommendation of Dr. I. F. Betts, I secured the services of Rev. and Mrs. A. P. Lowrey of Fort Worth, for a revival meeting at Normangee. I at once began to make preparations, visiting and holding prayer meetings, and enlisting the prayers of all that I could for the meeting. I also spared no time or expense in advertising the meeting. On March the first, the meeting began. The first day was a good one and the sermons caught the people. There was not a single service that was not well attended through the entire fourteen days. The house was well filled at the day services and it was simply packed at the night services. The results of the meeting cannot be told by printers' ink. Eternity alone will reveal the good that came from this meeting. The hardest sinners in the town were reached and saved by the score. Men of mature years and fixed habits were halted in their rush and turned about with their faces toward heaven. Old feuds were settled by the power of God and those who were the bitterest enemies are now fast friends and co-workers in the common work of the Master. Men and women who had been in the Church for years and had never done anything more than fill their places once in a while in the Church became active members and today are praying in public and talking in meeting. The Church and town were stirred from center to circumference. Not a single unsaved person who attended the meeting regularly came out unsaved. The spirit of love and fellowship in our town is simply marvelous since the meeting. Prior to the Lowrey meeting there were not more than six men that would lead in public prayer. Now there are scores of them. Twenty or thirty family altars were established and are running like clockwork. Three young men, converts of the meeting, have made known their intentions to become preachers of the Gospel. The visible results of the meeting are 175 professions of conversion and reclamation at the altar, seventy-five additions to the Methodist Church, thirty-two of whom were strong men, and thirty-six additions to the Baptist Church. The last Sunday of the meeting the men of the Methodist Church came together and assumed all the obligations of the charge and petitioned the presiding elder for full time. This makes Normangee raise her assessment for the support of the ministry \$603 over the assessment of the previous year, being a raise of \$300 over that made at the first Quarterly Conference. Besides this raise there was \$125 raised to repair the church and parsonage, and a pulpit and pulpit chair were donated. So you see the meeting helped financially as well as spiritually. Brother Lowrey's preaching is strong and pointed. He does not use any claptrap to draw a crowd. He does not apologize for telling the truth and demanding a clean life of the Church. He is not tender-footed in condemning sin. He handles the situation without gloves or apology. I have never known a man to condemn as nearly every sin in the Church and out of the Church and do it with so strong language as did Bro. Lowrey. No man can fight sin any harder. He is as fearless as a lion, and yet he held his crowd from the first to the



REV. A. P. LOWREY.

Who recently held a great meeting in Normangee for R. H. Lewelling.

last service. Day and night they came and heard the man of God. I have never seen any one hold his audience so well. There is another thing that I want to mention, although Brother Lowrey condemned every sin in every form, and did it without gloves or apology, yet as far as I know there was not a single person in the Church or out that became offended. Sister Lowrey was a great blessing to our town in many ways. She gets work out of the choir. She is one of the best personal workers that I have ever seen. Her services for the women and children are fine indeed. I can unconditionally recommend these people to any preacher that may need help in a meeting. I will venture to say that if the pastor will help them and stand by them, they will have a revival in any Church in Texas. I can endorse each sermon that he preached. They are Methodists to the core. I can endorse his methods. They are safe and sound. Normangee people are the finest type of people and they are progressive. You will hear more of them later.—R. H. Lewelling.

Bertram.

We have been well received at Bertram. This charge covers some of the best farming land in this part of Texas. We came to the charge at once and filled the regular appointments—not a break in the Church service. Notwithstanding the bad weather and smallpox, our work has gone steadily on. The congregations have grown, not only in numbers, but in interest. Our Sunday School under its efficient Superintendent, C. W. Bailey, has put on new life. We have the Home Department and the Baby Roll organized and it is working well. There has been some material improvement since we came—a new barn and the front porch re-floored. The Woman's Mission Society put a telephone in the parsonage, which adds very much to the convenience of all. We have organized a Senior Epworth League since we came; it is doing a fine work for the young people. We organized with 23 members and several have been added since we organized. We hope to make it one of the best Leagues in the District. We expect to organize a Junior League soon. Pounded, well yes, and it continues; I believe it will last all the year. Bro. and Sister John Bryson have brought us under many obligations to them—they are the pastor's friends. Almost every day some token of appreciation finds its way to the parsonage. May the great head of the Church so help us in our work that we may be able to lead them into a richer experience of grace. We are trying a new plan for the Advocate, which I hope will succeed. It was never better than it is now. We are to have a union meeting here in August, led by Rev. D. L. Coale. We cordially ask all former pastors to remember Bertram in their prayers.—R. L. McIntyre.

May.

During February we had the greatest revival in the history of the town. The great est amount of good was done among the school children; almost all that were not Christians were brought to Christ during the meeting. At one service more than fifty of the school boys and girls made a profession. 134 conversions and reclamations in all. This meeting was conducted by the Erwin Bros. They had the hearty co-operation of the religious people, regardless of denominational differences. Our League and Sunday School work is doing fine, in fact we serve a good people and are moving out on all lines. If poundings are an expression of appreciation, we are doing well. Good things have continually been finding their way into the parsonage ever since our arrival. We are now in our new parsonage, which is a credit to any charge. We hope to soon have it's picture in the Advocate, a \$1900 building in a town of less than 1000. Can you match this?—C. V. Williams, P. C.

Wills Point Circuit.

Well, our first Quarterly Conference is a thing of the past. We made two trials and our Presiding Elder, Bro. Smith, made two trips to Wills Point and failed on account of bad weather. So we finally held it on the 21st at Wills Point. Bro. G. L. Ingram of Wills Point presided. The weather was still bad and only a part of the stewards were present. The assessment was deferred until the second quarter. The stewards reported for the quarter \$113.80; for the P. C., 103.80,

SOUTHWESTERN UNIVERSITY'S

Building and Endowment Campaign

GEORGETOWN REDEEMS HER PLEDGE.

At the District Court room February the 24th the people of Georgetown showed their confidence in the future of Southwestern University when, after a well rendered program, consisting of speeches by prominent business men, representatives of Southwestern University, some very fine music by the Southwestern Glee Club under the direction of Prof. Arthur L. Manchester, and closing with what has been said to be the strongest appeal ever made in Georgetown for a GREATER SOUTHWESTERN by President C. M. Bishop, the great mass meeting with a unanimous rising vote pledged Georgetown and Williamson County for \$50,000 to be used in the erection of a great Williamson County Science Building at Southwestern University.

RAISED IN THIRTY DAYS.

Just how well the loyal citizens of Georgetown and Williamson County have kept their pledge is attested by the fact that just thirty days after the campaign was launched in the Court House on the memorable 24th day of February saw the realization of the plans made by the Executive Committee of thirty-two loyal business men of Georgetown, aided by the Commissioners and other representatives of Southwestern University. From the beginning of the campaign each day brought forth new problems to be solved but with them came encouragement in the liberal subscriptions which were reported each night at the office. A monster Thermometer ten feet in height which had been placed near the post office, with its great stream of imitation mercury daily mounting upward toward the boiling point, which was

placed at \$50,000, showed the temperature of the campaign as well as the loyalty of the generous citizens of the town and county. The great red stream jumped from freezing, as indicated by no subscriptions, to the twenty-sixth degree, the first day of real soliciting, this point being indicated by the word PUSH in big red letters, which showed that the citizens were behind the movement and were going to PUSH it to a successful completion. Every day these loyal men worked, and each day were rewarded by a corresponding rise in the temperature. Small blue tags were made, on which were printed the words, "I AM HELPING THE TEMPERATURE RISE. ARE YOU?" and on the reverse side, "I AM IN TO THE BOILING POINT." These tags were put on everyone who made a subscription and really helped the temperature to rise, because they increased the interest in the campaign. Each morning people blocked the sidewalks in front of the Thermometer, commenting on the increasing warmth of the campaign in spite of the severe norther that prevailed for nearly ten days during the month of March. When the mercury got to \$35,000, as indicated by the word "ENTHUSIASM," it settled down to a steady climb little by little, though at one time it gave a spasmodic jump when the good women of the Woman's Missionary Society—God bless them, they are a power for good in all this broad land of ours—made their subscription of \$2000, one-half of which was guaranteed by that noble Christian woman, Mrs. J. M. Daniel, known by all at Southwestern as the "boys' friend." She not only did this but gave another thousand dollars to the Cody Foundation.

This subscription sent the mercury mounting toward the forty-fifth degree which was indexed by the word "EXCITEMENT," and at this point the people who were usually very calm and deliberate in their nature began to get excited and really began to

wonder where the red line would go next. After "EXCITEMENT" the red line gradually crawled toward the "Boiling" point and was accelerated to another spasmodic spurt when the local lodge of Carpenters subscribed voluntarily \$1000, and finally, just thirty days after they had pledged themselves for \$50,000 to be used in increasing the efficiency of the greatest Christian school in the South, the loyal citizens of Georgetown and Williamson County saw the red line touch the fiftieth degree, at which point was the word "BOILING," and their word was made good to the State. They had told the great State of Texas they would raise one-sixth of the entire \$300,000 needed by Southwestern University and in one short month have made good their contract, and now say to the people of Texas who are interested in the future of our Texas boys and girls, who believe in Christian education in a school that can give all the protection that can be thrown around the young people, who will some day be the country's leaders, "WE HAVE SET THE EXAMPLE, WILL YOU FOLLOW?"

FINAL PLANS.

But Georgetown and Williamson County are not done yet. They feel that it is better to do more than they contracted to do, rather than do a little less than they pledged themselves for. The campaign will be continued steadily for there are a great many people yet in Georgetown and all over the county who are eager to see their names in the list of the Benefactors of Southwestern University. They will continue their efforts and before the campaign is finally closed the amount of \$75,000 will be seen to the credit of Georgetown and Williamson County Campaign, and this will "bust" the Thermometer.

P. E., \$10.00. On the evening of the 19th there was a great storm at Palmer Grove in and about the parsonage; it was the good sisters of Palmer Grove community pounding the preacher; they brought all sorts of good things to eat and lots of it. On the following Sunday we went to Alsa to preach and the good people there filled up our buggy again with good things. The next Sunday we went to Myrtle Springs, and they did likewise. Now if this kind of a wind keeps on blowing the preacher will not starve. May the good Lord bless these good people and help us to prove ourselves worthy of their kindness. We are planning and praying for a great revival at every place in the charge. I believe that Wills Point Circuit can be made one of the best in Tyler District and I believe by the help of the good Lord it will soon be to where a conference man and his family can do well. Our next conference goes to Myrtle the fifth Sunday in May, beginning Friday night before. This is the time of our fifth Sunday meeting and we hope to have a good turn-out and a profitable time; let everybody come, praying the blessings of God on the meeting.—G. M. Fletcher.

Mission Station.

Almost one-half of the conference year has gone and we have not given our work a "write-up." We are therefore writing today. When we reached here after our appointment we received a most cordial reception. A finer class of people, a more cultured and appreciative people the writer has never met or served. Methodism is growing in this Rio Grande Valley country. After beginning the year's work it was soon seen that larger quarters were absolutely necessary. The house occupied by our congregation, which is much the largest congregation in the town, was inadequate for the congregation and a handicap to the development of the Sunday School. Financial conditions in the Valley made it impossible to build a permanent church. The congregation here hopes to build a \$12,000 or \$15,000 church in a few years, but could not undertake such a project at this time. So we have built a most practical and commodious tabernacle which presents a very pleasing appearance, both on the outside and inside. It has a large main room and five Sunday School classrooms, which open into the main room. The house is nicely and comfortably furnished. It has been built notwithstanding the fact that when we came we were told that nothing could be done, and more than that, it has been paid for with the exception of a little over \$600, and this indebtedness is

covered with good subscription, all of which the subscribers have agreed to meet by the first of the coming August. The pastor has also co-operated with the Mexicans in providing them with a church. They now have a good church and the members of our congregation have given \$250 on that church. Our Mexican pastor at this place is a very aggressive and competent man. We have a good Sunday School and a splendid Missionary Society. We are organizing some of our classes. We have an adult Bible class of nearly forty members. Our married people attend the Sunday School here better than anywhere we have been. The ladies are pursuing a course in mission study in the Missionary Society. The missionary policy of the Church for the Sunday School has been adopted. Our foreign and domestic mission assessments were paid in full by the first of January. One Orphanage assessment was fifty per cent overpaid by Thanksgiving. We have also given them a special. Our district parsonage assessment has also been paid in full, and the pastor's salary raised \$200 above that of last year. All in all we think our Church is doing fairly well. We have large congregations for a town of this size and they are growing. We have had fifteen additions to the Church since Conference. But with a larger and more practical house we expect to accomplish a great deal more before the year is out. In addition to our services here we have made regular Sunday afternoon appointments for Alton and Monte Cristo, two towns, one five and the other fifteen miles from here.—Edwin A. Hunter, Pastor.

Mansfield.

The Church at Mansfield continues to grow in interest and numbers. It has been our pleasure to receive thirty-six into the Church since Conference, though there has been no revival in the ordinary acceptance of the word. The prayer meeting attendance has reached sixty-eight, and the average for the present Conference year runs close to fifty. The young people, married people, stewards and others are taking part. The Sunday School has been growing by leaps and bounds. The attendance for the past three Sundays has passed all former records of the School. The most striking feature of the School is the young men's class, known as the "Hustlers," which was organized two months ago and of which Mrs. Munger is the teacher. There were but five or six young men attending the School when we organized the class, and now it numbers forty-two members, the most enthusiastic lot that ever went to Sunday School. They have seated the gallery of the

ONDERDONK IN UVALDE DISTRICT.

It being my duty as district commissioner to assist in our educational work, I have just been campaigning with Brother Onderdonk in Uvalde District. Onderdonk is a real help to a pastor and people from every standpoint. He does his work from an ideal standpoint. He preached some spiritual sermons and followed them up with good and wholesome work. In fact, it was a real treat to have him with us here. All of the charges, so far heard from, report the same splendid results. Not half of the charges visited so far and yet we were able to report almost \$2000, over \$600 cash. The Tehuacana and Frio Town charge was the banner charge in this district last year for S. M. U. We are the banner charge for Southwestern this year so far, with over \$500 for Southwestern to our charge. J. A. PLEDGER, District Commissioner.

Church, having raised from their own number fifty dollars, besides some twenty-five dollars for other purposes. The Woman's Missionary Society is a marvel of harmony and activity. With the exception of a few dollars, the three hundred dollars, expended by them on the parsonage since our arrival, has been paid. The Official Board is composed of true men who love the Church and stand by their preacher, and every member of the Conference reads the Advocate.—H. L. Munger, P. C.

Alamogordo, New Mexico.

We are moving on nicely with our work here. Our Board of Stewards are very faithful and loyal to the pastor. We came here with our mind made up that we would have a revival soon after the beginning of the new year. After a sore disappointment in our first arrangement, providence helped us in securing the efficient help of Rev. J. C. Wilson of Alpine, Texas, our West Texas Conference Evangelist. He came to us the 8th of February and preached for two weeks. As a result of the meeting there were about thirty-six conversions and twenty-four additions to our Church. The influence of the meeting was great. Many of our non-working members have gone to work and the spiritual life of the Church is awakened. The people look on the meeting as the best that has been held here in a number of years. Bro. Wilson is a great preacher and a safe evangelist. Nothing sensational in his preaching. God gives him power and he preaches a simple, convincing gospel. We have taken into the Church, by certificate and otherwise, (Continued on Page 16.)



REV. C. L. McDONALD, M. A.
President-Elect Seth Ward College,
Plainview, Texas.

Rev. C. L. McDonald, who was recently elected to the presidency of the Seth Ward College, at Plainview, Texas, to succeed Prof. W. M. Pearce, resigned, will enter his new field after the close of the present school session.

Prof. McDonald has had eleven years' experience in teaching and is a graduate from the State Normal School at Denton, took his Ph. D. at Polytechnic College with first honors and his Master's Degree at Southwestern University.

McDonald is a man of strong personality and is a most eloquent speaker. The trustees of the College regard him as a most desirable man for the place and his selection will redound to the very best interests of the school.

PROPHECY OF THE REVELATION OF ST. JOHN.

First Angel of the Seventh Seal.

The eighth chapter of the Revelation of St. John begins with a strange introduction in the first verse in saying: "And when he had opened the seventh seal there was silence in heaven about the space of half an hour." The words here given appear to indicate that the Christian people upon the earth would live in a state of tranquility and peace for a limited time before the actual beginning of the seventh seal in the world's history.

We read in verse 5: "And the angel took the censer and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

The greatest earthquake in the eighteenth century was that of Lisbon of Portugal, on All Saints' Day, November 1, A. D. 1755. It began to shake forty minutes after 9 o'clock, leveling to the ground, in the space of six minutes, 30,000 persons and 30,000 more perished in the city before the end of the catastrophe. It extended over all Western Europe, pervading France, Northern Italy, Germany and the British Isles.

Verses 6 and 7: "And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up, and all green grass was burnt up."

History informs us that the Seven Years War began in Europe in A. D. 1756, one year after the earthquake of Lisbon, in harmony with Divine prophecy, that hail and fire was mingled with blood.

An alliance was formed between Austria and France to reduce the little kingdom of Prussia and deprive it of its conquest it had taken in Silesia, Russia, France, Austria, Saxony and Sweden had joined together as enemies against Prussia. England became the ally of Prussia. The war began in 1756 and ended in 1763. At the close of the war Prussia became one of the leading nations of Europe.

A strange part of historical events was foretold in prophecy also, as we find written that the third part of the trees was burnt up, and all green grass was burnt up.

The seed of the infidel doctrine was sown broadcast, not only in France, but it found many supporters and de-

fenders amidst the Christian nations of Europe. Voltaire lived from A. D. 1694 to 1778, Montesquieu from 1698 to 1775, J. J. Rousseau from 1712 to 1776.

David Hume died in 1776. Kurtz Church History gave a record of the events from about A. D. 1750 on, as follows: "Hostility to all positive Christianity spread from England and France all over Germany. The writings of English deists were translated and refuted, but mostly in so weak a manner that the refutation accomplished the opposite of what it designed. Whilst English deism, with its apparent profoundness, found favor with the learned, the poison of frivolous French naturalism tainted the higher classes." It is reasonable to presume that hundreds of thousands of Christian ministers of the Gospel of Christ were led astray under such powerful influences that existed at that period of time in Europe, and that the state of Christianity was being undermined, as prophecy stated it, was burning up.

The sixteenth chapter of the Revelation gave a representation of those same years of time, extending from A. D. 1756 to 1775, describing the time as pouring out vials of wrath.

Rev. 16:1: "And I heard a great voice out of the temple saying to the seven angels, 'Go your ways and pour out the vials of the wrath of God upon the earth.'"

2. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshipped his image."

One of the most positive signs of the times is given in this verse, in showing what important changes were to be looked for after the earthquake of Lisbon in 1755.

A period of agitation, of persecution and days of distress were to fall upon the men that were oath-bound servants of the papal throne of Rome, laboring as the standard-bearers and defenders of the Roman Catholic Church, describing in prophecy the Order of Jesuits; also called the Society of Jesus.

The founder of this order was Ignatius Loyola, who was born in Spain A. D. 1491. He with nine other men appeared in Rome in the year 1537, offering their services to Pope Paul III, who accepted them after a trial of three years, starting out under the title of Society of Jesus. The first part prescribed were suitable talents for the society; the second, the regulations peculiar to the same; the third, the directions of each individual, or his employment. These were to be sent forth to teach the faithful, whether rich or poor, preaching to unbelieving nations the destinies of the Roman Catholic Church and be willing to live in any part of the world where there appeared any prospect for to do any missionary work. They were forbidden to engage in commerce, or act as agents in political affairs. Their vows were poverty, chastity and obedience.

The main object of this order was to prevent the spread of the Protestant doctrine in the European nations. This order existed for over 200 years before any serious opposition arose against them. Their numbers had increased to 22,000 about the time of the earthquake.

The first blow against the Jesuits was made in Portugal by Carvalho in A. D. 1759, when all Jesuits in that nation were arrested, stowed away in ships and were sent to Rome. They were turned out of their colleges in France in 1762 and stripped of their civil existence. In 1767 the King of Spain made a decree that in one night all over Spain they should be taken out of their colleges, placed in wazons, to be escorted by a military guard, taken to a rendezvous on the seashore, where two frigates lay at anchor to transport them to Italy.

The King of Naples expelled them out of his dominions in 1767.

The King of Prussia called them "the Pope's bodyguards" on account of the vigorous stand they made in defense of the Roman Catholic Church.

Historians give the information that letters arrived daily from the Roman Bishops in every State of Christendom, addressed to the Pope in Rome, to preserve the religious body. The Pope Clement XIII confirmed the order anew January 7, 1765, of the Jesuits, and the institute of the same.

Clement XIV suppressed the order of the society July 21, 1773, and placed its disbanded members upon the footing of secular clergymen. The order was established in the year A. D. 1815, by Pope Pius VII.

Such were the fulfillments of this prophecy, when a noisome and grievous sore fell upon the men which had the mark of the beast and upon them which worshipped his image.

BERNHARD EISENTRAUT,
Beaumont, Texas.

POUNDING.

What Does It Mean?

"Pounding" is a term that is becoming quite common in Church language, and especially among us Methodists. We are applying a meaning to the word not given in Webster's Dictionary.

The practice of "pounding" preachers, in the sense which we take it, is quite common. The preacher's "note from the field" is hardly complete without mention being made of the "pounding," and just so certain as he gets pounded will he have a "note from the field." It has been written about so often, and in so many forms of expression, that when a fellow gets pounded he can scarcely frame an expression that has not been used by another. So, for awhile after conference, when I see the name of the charge and of the writer in "notes from the field" in the Advocate, I know right straight that preacher has been pounded.

I'll serve notice now on the reader this preacher has been sure-enough pounded in the true sense in which we take the term.

Now, I don't know how others feel after a "pounding," but this one I received last week put me to thinking and resolving. I have made some close heart-searchings. I believe I am a better man, more tender-hearted and consecrated since.

What did these good people do that for? In fact, what do they give to me of their substance, some to the point of sacrifice, for?

At this point, before discussing the subject of "pounding" further, I desire to speak a word with reference to the preacher's compensation generally, which we are becoming accustomed to call "salary." This too has of late put me to thinking and close heart-searching. That money turned over to me by the Board of Stewards, the total of amounts coming from various points and conditions of the community, what is the meaning of it? What does it represent? In this case, is the "laborer" indeed "worthy of his hire?" Some of it doubtless was given grudgingly, some because it was policy to do so; but some represents real sacrifice. Whatever may have been the motive of the several givers, this total amount was turned over to me because I am regarded by the community as a servant of the Lord Jesus Christ, a representative of His kingdom on earth.

Oh! "How careful then ought I to live!

With what religious care,
Who such a strict account must give
For my behavior here."

Brethren, I hardly think we should so degrade this holy compensation by calling it a "salary." That term belongs to the cold business world. A salary is a stipulated amount paid for service rendered, the service in no wise being rendered without the assurance of the salary. Should the salary not be paid, the workman may sue in the courts and collect his wages. But what would you think of a servant of the Lord Jesus Christ suing a people for not paying him for telling them the "glad tidings of great joy?" I have worked for a stipulated salary. I regarded the wages received with a degree of satisfaction. It was mine. I earned it. I gave value received. But this money turned over to me by my Board of Stewards for preaching to them, when, "woe is me if I preach not the gospel," has a new meaning to me. When I sit down to my table and eat food bought with this money, I am made to feel a spirit of profound reverence. I am afraid this salary consideration is being unduly stressed. Is it possible that a certain price is set upon certain preachers? A \$1000 preacher! A \$1500 preacher! Feeling that he has been hurt if he should get an appointment that paid a smaller salary! Brethren, these expressions don't sound good, much less the actual facts. I have come to believe that if the preacher "does the work," stays close to his Bible, keeps pure in his heart, and consecrated to his Lord, the people are going to take care of him.

But back to my subject. These "poundings." What do they mean? They are not counted on salary.

First. What do they mean, or what may they mean to the preacher? Does it mean a few groceries or other valuable articles that do not cost him anything? Does it mean that the community owes it to him, he expects it of the people, and is very much disappointed and discouraged should they not do it? In this case the pounding would not mean anything, and would better be left off. But when it comes unexpectedly, as the expression of appreciation of his presence and labors in the community, it brings sunshine and gladness into the parsonage home in a way peculiar to itself. It encourages the preacher and his wife, and draws from them new resolutions to render the Church the best service of which they are capable. From this

view the "pounding" is a blessing to the preacher.

Second. What do they mean, or what may they mean to the people? Has it become such a fashion that they would feel mortified should they fail to "pound" the preacher? It may be that the other denominations have "pounded" their preachers, and now "let's show them what we can do." It may be that they are not personally concerned about the welfare of the Church, or do not personally like the preacher, but it's fashionable, therefore we must do it. If this be the motive, the "pounding" had just as well not be given. But if given out of love for the kingdom of Christ, an expression, not so much for the special preacher who may then be in charge, but of appreciation for the cause he represents, in this sense the "pounding" is very helpful.

This article is the result of that "pounding" last week this writer received. I'll declare to you I have never been made to feel so little. It has caused me to do some serious thinking, and self-examination. They took us completely on surprise. Their plans worked perfectly. They unloaded their contents in the middle of the floor until it formed a great heap. Then they formed in an orderly circle about the room and one of their number proceeded to make the speech. The speaker is a very timid man, and devoutly religious. His speech was not eloquent, but this expression impressed me very forcibly: "In behalf of the people of Dumas, and as an expression of their appreciation of your work, I present to you these tokens." What could I say in reply when at that time I never felt more humble in my life? I could only promise them the best there was in me, but, oh, how little that would be! I promised them that I would study my Bible more that I might have live messages to bring to them, and especially to be more consecrated in my life.

After they had departed, and even now as we eat the things brought, I just keep thinking and resolving. Am I really at heart what these people think I am or what God would have me be? Am I doing my best? If not, oh, Lord, show me my duty! By the grace of God, the preacher in charge at Dumas is going to do his best this year. I have a great and good people to serve. This "pounding" has been a blessing to me.

B. J. OSBORN.

SEVERAL THINGS AT ONE WRITING.

By Rev. C. G. Shutt.

Know all men that the Methodist Church, with her open Bible and right of private interpretation, open communion and open church doors to all that believe the Apostles' Creed and have a Christian experience, can be in no way responsible for any schisms or lack of unity in the Church. Dr. Gibbon said: "They who refuse to acknowledge their brethren of other denominations near the peace of the Church and are guilty of schism."

Some of the brethren are in favor of our Church adopting a certain mode of baptism. I sincerely hope that the Methodist Church will never stoop to that. All that is required of a member in being admitted into the Church, as to his belief, is to indorse the Apostles' Creed. To go to specifying things more than that is too small for a great evangelical Church.

The new member comes into the Methodist Church indorsing the Apostles' Creed—not a Methodist Creed for all who claim to follow Christ believe this—there he takes the open Bible and settles other matters for himself, as to who he shall commune with, in what mode he shall be baptized, how many blessings he ought to have, whether or no he shall have his children baptized, etc. Of course, with a close, prayerful study of the Bible he is apt to settle all these questions right.

When the Christian world gets ready to unite, the Methodist Church has nothing vital to give up, as she stands on unity ground, and waiting for them.

Moreover, as the Methodist Church is in no way responsible for schisms it is not the business of our ministers or members to apologize for the prejudices or notions of others. I have known our ministers to halfway apologize for close communion in making their invitations. I have heard invitations like this: "If the rules of your Church don't forbid it you are invited to come and take this sacrament with us."

Why not say it this way: "As God's servant, I set his table before you. If you are God's child you are invited to partake. If you or your Church have prejudices or notions barring you from this communion, the responsibility rests with you."

It is very gratifying to note that in spite of the fact that there were more fads and hobbies and proselyting

schemes in the field than usual last year. Still the Methodist Church in the United States had a net gain of 220,000.

It reminds me that if we will stay by our guns and keep our revival fires burning, that we need not be afraid of all the criticisms and fads and Church fighting artillery that the devil can trot out of hell. "Every plant which my Heavenly Father hath not planted shall be rooted up." God has had no part in founding or fostering any fad or party or organization which sends out its leaders to slander and abuse the Church and its ministers.

Be not afraid of them my brethren, but go on with your soul-saving work; in a few short months you can look back and see the newly made graves of these institutions.

While I am writing on different things, will put in my say about General Conference work. We should have a question somewhere or somehow in the Quarterly Conference like this: "Has the sacrament of the Lord's Supper been administered in each Church on the charge?" It might be asked second or third quarters. This should be done because of the great neglect in this particular in many places. It would not surprise me if there are many Churches in the Connection that have not had the sacrament for years.

Let question 22 in the Quarterly Conference read this way: "Has a Church Conference been held in each Church on the charge and has the committee been appointed to examine the registers and records." By making it read that way, presiding elders will some times dig up the fact that they have Churches in their districts which have not had a Church Conference for years.

If the brethren would hold a Church Conference at least once a quarter, and call the roll of membership and make report of this work, it would keep their rolls straight and do much to quiet the complaint as to the membership having nothing to say in Church matters.

There are eighteen questions in the Church Conference blanks covering every subject imaginable. These can be freely discussed. These questions might be taken up four or five at a conference until all have been called. Our Church Conferences will never be what they should be until the law is made a little more binding on the preacher about holding them.

McCauley, Texas.

"MY OPINION."

It is my opinion that the devil is mad, but what about? Well, there are several things these stirring times that make him a bit uneasy. The saloon business is not quite so thriving as in the past.

It is my opinion that our publicity and opposition of the drink evil has not helped it along. It is my opinion that the "New York Letters" were written none too soon; it is only a pity that some mighty good things are loved by a few; no doubt the large majority of Advocate readers welcomed the "New York Letters." Envy is a giant in the way.

It is my opinion that it is a serious mistake to suppose that publicity and opposition to the Catholic Church (Roman) will help it along. If it does, let us quit our opposition to the saloon business and all evil teaching, such as "Millennial Dawn." It is my opinion that some folks are very ignorant of history or they belong in the Roman Catholic Church. What think ye? Let's give the Baptist folks a rest; there are far worse things than immersion in water to write about.

J. H. STUCKEY.

Every base passion is an insanity, but revenge is an idiocy and an insanity combined.

He who nobly chooses the public advantage to his personal advancement is the true hero.

The voluntary feasting of health calls for the involuntary fasting of disease.

A YANKEE VETERAN'S STORY

"My entire body," writes Thos. Larkin, Soldier's National Home, Maine, "was broken out with some peculiar skin disease, and I thought sure I would never find a cure for it. But after making a few applications of Gray's Ointment I began to improve, and being encouraged continued its use until now I am entirely cured. Words are inadequate to express my gratitude." Gray's Ointment is older than the veteran who wrote this. For 33 years it has been a priceless boon to sufferers from skin troubles—blood sores, boils, ulcers, festering wounds, etc. 25c at drug stores. Write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for a Free Sample, postpaid.

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TREASURERS OF THE KINGDOM.

By William J. Burtcher.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

A treasure may be anything that contains riches in abundance and has lasting qualities. It may be a pearl of great price that we can carry with us, or it may be a gold mine that is stationary. A hidden treasure is of no use until it is found, and may never be found if not sought. The kingdom of God being like a treasure that is hid in a field is also made up of treasures that are hid in various fields.

The treasure of knowledge is hid in a field called education or college. A man must spend four or more years in that field searching diligently for this treasure to find it. Some explore the field, but never find the treasure after all.

The treasure of harmony is hid in a field called music. A man must work hard in that field for a long time before he really finds this wonderful treasure. "Do you play a fiddle?" a man was asked. "I don't know," he answered, "I've never tried it." When he did try it, his friends begged him to desist. The treasure was hid in that very instrument, however, and only a few have found it.

The treasure of things to eat is found in a field called agriculture. The farmer must hunt for this treasure with his plow and hoe, for it is indeed hid in the earth. The more scientifically, the more efficiently, the more earnestly he hunts for this treasure, the more he finds of it.

The treasure of spiritual things is hid in a field called the Church. A man may go to Church regularly for years and never notice it, however, for it is hid there, and must be sought.

In this parable a man came along and found the treasure hid in the field. Thank God for the men in all ages who have come along and found the treasures and handed them down to us.

Along came a man by the name of Columbus and found the treasure of a new world, and we are living in it.

Along came a man by the name of Franklin and discovered the treasure of electricity in the clouds, and we are riding in electric cars, and turning night into day.

Along came a man by the name of Newton, who found the treasure of gravitation under an apple tree, and we understand a little more about the universe.

Along came a man by the name of Wright and found the treasure of flying like birds, and we are about to solve the problem of the perfect locomotion.

Along came a man by your name, and what is he finding. Are you finding the treasure of wisdom that is hid in your brain? We are told that the fear of the Lord is the beginning of wisdom. The man that hasn't learned that is on the other side of the beginning of wisdom. He hasn't found this treasure, no matter how smart he thinks he is. Have you found the treasure of wealth that is hid in your hands? What can you do? Are you finding the treasure of harmony that is hid in your everyday life? Anger, fretting, complaining, and the like, are discords that interfere with life's harmony. This is a treasure that must be sought after with much concern. Have you found the treasure of peace with God that is hid in your soul? Seek these treasures and you shall find them.

Having found the treasure, the man in the parable hid it. He hid it so that no man would take it from him. Before he found it, the treasure was in some other man's hiding-place some man now dead. After he had hidden it, the hiding-place was his own secret. Having found the treasure of the kingdom, we, too, must hide them, so that they will always be ours. Hide the treasure of knowledge so that no one can take it from you. Hide the treasure of spiritual things in your soul so that the world, the flesh and the devil will never be able to rob you of it.

Now, the man of the parable selleth all he has for the joy of finding the treasure. He got all of himself together. We should be joyful and optimistic, and smile, especially if we are finding any of the treasures of the kingdom. We should get all of ourselves together and get possession of the field or fields where our treasures are hid. In selling all he had, the man in the parable simply gave up that which kept him from possessing the field that contained the treasure.

And now what did he do? He bought that field. He did not buy the treasure at all, but got it free. Suppose the field contained ten acres and cost

a hundred dollars an acre. He paid a thousand dollars for the field, or it would hardly have paid him to buy it. We cannot buy the treasures of the kingdom; we simply buy the field and get the treasure thrown in, and strangely enough the treasure is always worth more than we pay for the field.

There's education. College tuition costs about two hundred dollars a year. That's what we pay for the field. In four years we have spent \$800. Now we carry away the treasure which may be worth millions.

Our Church dues may be ten dollars a year or more. That is the price of the field. The treasure that we may find in that field cannot be estimated in dollars and cents.

The farm we buy may cost a hundred dollars an acre. The crop that we raise from it each year may sell at a hundred dollars per acre, and we may keep this up for fifty years. Then the treasure has been worth in that time fifty hundred dollars per acre—while we only paid a hundred dollars in the first place.

This man of the parable might have gone into the field at night and carried away the treasure, as the owner of the field did not seem to be aware of the treasure. But this would have been dishonest. He bought the field. There are too many people about us who are trying to get the treasure of the kingdom without buying the field. Some men talk against going to college—say they can learn more by teaching themselves at home. They are trying to get the treasure without buying the field. Others say they can be just as religious outside of the Church as in it. They may be true—but are they? They, too, are trying to get the treasure without buying the field.

Perhaps the man of the parable did not know the exact location of the treasure—simply knew that it was hidden somewhere in the field, and bought the field so that he might dig in it and work it until he found the treasure. Anyway, that is the way it is with most of us today. We know that the treasure is somewhere in the field before us, and we must work the field.

Let us ask ourselves these questions: Have I found the field containing my treasure. What have I given up to possess the field? How am I working in the field to get the treasure? Am I getting as much of the treasure as I ought to? What am I doing with the treasure? Los Angeles, Calif.

WAS HE WRONG.

I have just read Brother Sherwood's reply to Dr. Luther Roberts' excerpt of "Socialism and Democracy in Europe," and the above caption presented itself to my mind.

It is possible Brother Roberts indicts Socialism a little too severe and brands its followers as part and parcel of all things spoken and written by most of its atheistical propagandists. Of course, Brother Roberts did not say so much in plain words, but the inference may have been interpreted as such.

There are many devout Christian men found among its constituency. They deplore the antagonistic attitude to the Church by the men "higher up." But the fact, nevertheless, remains that Socialism is unfriendly to the Church, by word and practice. It is evident Brother Sherwood is one of the devout Socialists referred to and that he has not read the works of Socialist leaders, such as Karl Marx's "Capital," Humboldt edition; August Bebel's "Woman," San Francisco, 1897; Joseph Dietzgen's "Essays," Chicago, 1906; Robert Blatchford's "God and My Neighbor," Chicago, 1904, and many others.

Socialism can never accomplish its aim, whatever that may be, so long as it allows such names as Karl Marx, William English Walling, John Spargo, George D. Herron, Belford Bax, Robert Blatchford, Enrico Ferri, Paul Lafargue, Joseph Dietzgen, and many others, to head the list of its exponents. Such utterances as Paul Lafargue, son-in-law of Marx, in International Socialist Review, November, 1913, p. 201, is the cause of so much adverse opinion of Socialism. Here is what he says: "The victory of the proletariat will deliver humanity from the nightmare of religion."

I will call brother Sherwood's attention to Socialism's predicament. It has allowed infidels, agnostics, and atheists to be its leaders and propagandists. It has permitted them to bear its flambeau in the front ranks of its constituency. Naturally one asks, "Why are these enemies of the Church allowed to write its literature, if their views are not endorsed?" The leaders or propagandists of every religious denomination have written or dictated its doctrinal standards. These standards are authority. If one desired to inform himself with the doctrine of a denomination, he must go

to its standards. So it is with Socialism. One finds upon investigation that the majority of the exponents of Socialism are hostile to the Church.

GEO. H. McANALLY, Pastor Toyah Methodist Church.

RINGGOLD AND ELSE.

Your delightful day at this place brings up pleasant recollections and, as a paper, need shucks and fodder as well as the more substantial, I send these lines. Originally it was called Doss. Years ago, when I was at Bellevue, the conference sent a good brother to Doss Mission. As usual he went promptly to his work, and one night taking in the situation, and left next day with this distinct understanding: "Unless Gabriel blows his trumpet at Doss I will never see the place again." The Bellevue preacher heard of it and on a convenient day, having a little time and strength to spare, he hitched up Gray Jacket and drove across the prairie to Doss, at that time a very lonely drive, and hardly a home in sight. He found quite a nice village, but no place for religious services. However they were quite busy building a school house to be finished at a certain time, which settled the time of my appointment. The protracted meeting was held in the usual way and it was quite a success spiritually, financially and otherwise. One man of prominence, about sixty years of age, was converted and joined the Church. One reason why I recollect him so well, he had for years been fond of his dram and greatly feared to take the wine at the communion table lest it might kindle the old appetite to his ruin. He soon learned, however, that the Master could help him over this rough place as well as all the rest. The next year the Rock Island railroad was built and the name was changed to Ringgold. "Tall oaks from little acorns grow." W. W. GRAHAM, Clarksville, Texas.

WHY SHOULD WE LIVE A CHRISTIAN LIFE?

"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

As we study this subject in the light of this text we must realize that our lives are seen and read by men of all classes, and can there be any trace of his divine character in our daily life? I think that we should think more and more of our Christian life each day, for as this multitude of witnesses sees our lives we have great opportunities of leading them to Jesus. And we realize that those that are present are not all that are interested in us. We find that the rich man had an interest in the world, and as the rich man's (beggar) pitiful pleadings were made for his brothers, so perhaps we by our godly life might save some one being a beggar in eternity.

We bear the name of Christ and should not our lives be consistent with our profession? God's children are often ridiculed because of lives that are not right, are so often called hypocrites, and I want to say in a great degree the accusation is just. Can a person refuse to go to Church and make the sinners believe in his Christianity? No. We find that so many are seeking their own pleasure. We very often find them in their homes on Sunday evening engaged in a "forty-two" game, or at cards. So mothers, fathers and dear friends, as you are thus engaged you are sowing seed in some young and tender heart that may finally grow into a gambler. Our lives should not be spent in such a way, for the cause of Christ is depending on us. Let everyone feel the personal responsibility of this great cause, and not try to shift it. Remember that Christ redeemed us because he loved us, and also he said: "Go ye into all the world, not for self-indulgence, but to preach the gospel." As we look at the thousands that are rushing heedlessly down to eternal ruin, not realizing their danger, how great is the need that we should place our Christian lives so as to warn them! There is committed to us the preaching of the gospel and in this way are to be saved. So by our careless and ungodly lives shall we stand in their way to the ruin of their souls. Let us take more earnest heed to things eternal, and by so doing live a life that will be a blessing to our fellow man.

MRS. JONNIE RISTER.

Every excessive desire for pleasure is a mania and its satisfaction makes a disease.

The servant of the Lord is the target of the devil and the subject of the hypocrite's criticism.

IN MEMORY OF OUR DEAD.

If asked to name which poem in the English language appeals most to me, I should unhesitatingly answer, "Long-fellow's 'Resignation.'" Others there are to rank above it in artistic and literary merit, but none, in my opinion, can so play upon the heartstrings as this.

The author, it is said, had lost a favorite younger sister, his bitter grief over that loss giving birth to this poem—a lasting memorial to her and to his own spirituality of character. It expresses, in beautiful cadence and rhythm the sublimest thoughts concerning its theme—Death and Immortality. It seems to touch with gentle, healing fingers each hidden spot made sore by the bereavement, and to the thinking Christian brings what its author had found and wished to impart to others—comfort and resignation.

Even the first two stanzas hold their need of consolation by reminding us of the countless hosts of bereaved ones before and around us. We are not alone in our sorrow, each fireside has its vacant chair, and by the ties of similar troubles we are all blood brothers.

"There is no flock, however watched and tended
But one dead lamb is there!
There is no fireside howsoever defended,
But has one vacant chair.

"The air is full of farewells to the dying
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted."

But whence come these afflictions? And why? Ah, why! Does the agonized heart ever fail to ask that question, "Why am I given so heavy a cross? "Whom the Lord loveth he chasteneth," for these chastisements are from God. "These severe afflictions not from the ground arise, but oftentimes celestial benediction assume this dark disguise."

Did you ever stop to question yourself, "Why am I privileged to enjoy life and its many blessings? In God's great scheme of life is it not for the good that we may do? And can a character be well rounded, capable of understanding and lessening sin and sorrow without having known sorrow itself? It must pass through the crucible of suffering before becoming refined gold. God knew how prone to self pity we would be when he gave us his son to show us, by example, the Christian attitude toward these earthly woes that so sorely try the spirit. I like the term, "celestial benedictions" as if, when our troubles seem most unbearable, his hands are extended over our heads in tenderest love and pity.

"We see but dimly through the mists and vapors
Amid these earthly damps
What seem to us but sad, funeral tapers
May be heaven's distant lamps."

We cannot fathom the workings of the divine mind, we cannot know what is best for us, it remains for us but to trust, and pray, and obey, and even when our hearts seem well-nigh breaking with the weight of our cross, murmur, Thy will, my Father. The day of miracles is not yet past; though sunk in the blackest depths of despair he can make the sun of happiness break forth above us, lighting us into the paths of usefulness and content. Those tapers, symbolic of death and sadness, may prove to be lamps lighting us, and through us countless others, to that home above.

"There is no death." Do we not all believe that? But how beautifully here expressed:

"What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portals we call Death."

That dear one who has passed through the portals but a little while before us—we must think of her, not as dead, but more vitally alive than ever before, safe from all earthly pain and sorrow, and shedding the light of her sweet presence amid an angelic throng, happy in the living presence of our Father.

"Thus do we walk with her and keep unbroken
The bond which nature gives
Thinking that our remembrance,
though unspoken,
May reach her where she lives."

Daily, hourly our thoughts are of her and with her—and I believe she knows, Melancholy and rebellion would grieve her; we must do the things, little and big, that she would have us do. The separation is but

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MRS. THERON BELL, Lexington, Tex.

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G. C. RANKIN, D.D. Editor

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Our District Conferences

(This schedule can be amended only by the presiding elders. They will do a great favor in its correction.)

Table listing district conferences with dates and locations: San Antonio, at Pleasanton, April 2; San Marcos, at Luling, April 6; Corsicana, at Blooming Grove, April 7; Paris, at Detroit, April 7; Abilene, at St. Paul's, Abilene, April 10; Austin, at University Church, Austin, April 14; McKinney, at Allen, April 14; Waco, at Riesel, April 14; Beeville, at Bishop, April 15; El Paso, at Alpine, April 16; Pecos Valley, at Hagerman, April 16; C'ville, at Cotulla, April 16; Janesville, at Era, April 21; Bonham, at Ladonia, April 21; Clarendon, at McLean, April 21; Amarillo, at Higgins, April 22; Sherman, Trinity Church, Denison, April 22; Brenham, at Wharton, April 28; Brownwood, at Brownwood, April 28; Vernon, at Quanah, April 28; Lampasas, at Mullen, April 30; Stamford, at Seymour, May 1; Plainview, at Hale Center, May 25; Dublin, at Gustine, May 28; Cisco, at Kainer, May 28; Sweetwater, at Snyder, May 29; Albuquerque, at Pleasant Valley, June 4; Weatherford, at Graford, June 2; San Angelo, at Crystal, June 4; Pittsburg, at Winfield, June 9; Navasota, at Huntsville, June 25; Marlin, at Normangee, June 30; Jacksonville, at Malakoff, July 1; Gatsville, at Killen, Aug. 28.

TWO BISHOPS IN HOUSTON.

Recently Bishops Hendrix and Mouzon spent the day in Houston with our Methodists and their preaching and fellowship were greatly enjoyed. On the following Monday night a great banquet was given in their honor and it was attended by a large gathering of ministers and laymen. It was a splendid time and the Methodists of the city made much of the function. It was an event in our Church circles and left a delightful impression. Those two Bishops are among our foremost ministers and their presence was an inspiration to the entire Church circle in that city.

Rev. E. A. Smith tells us that the Corsicana District Conference has been changed from Kerens to Blooming Grove and it will meet there on the same date, the 7th of April. The change was necessary, but a great District Conference is expected. Let all the ministers and delegates take notice of this change and govern themselves accordingly.

Rev. W. H. Doss of Ballinger is preaching good sermons to good congregations, according to the Banner-Ledger of that town. It recently gave a good account of one of the sermons in its columns. Dr. W. W. Fowler is the efficient Sunday School Superintendent. He has a large enrollment, reaching up toward 250, well organized and doing fine work. Those Ballinger Methodists are live people and they are led by a live preacher and a live Sunday School leader.

Just a Few Things Here and There

The storm of two or three days ago, which was somewhat general in its scope, wrought severe damage in the town of Wilmer, Dallas County. Our church building, valued at \$2000, was completely demolished. This will fall hard on our brave band of Methodists in that community.

A few of our Southern Methodist exchanges are very much perturbed over the Vanderbilt decision and their editorials are gloomily and foreboding. As we said in our last issue, we are not going to have any discussions of this decision until the General Conference outlines some definite policy. We will say, however, that this is no time to become excited and to write or to say rash things. We have not lost everything in the decision, and whatever is left to us we will most assuredly strive to take care of it. What we all need to do for the next few weeks is to sit steadily in the boat in order that we may reach the shore in safety. Second sober thought is always the best thought; and we are sure that we will find it so in this trying instance. Therefore, let every body keep cool, pray a good deal, talk a little, write less, and by and by we will see the course of action best for us to follow.

One of our Dallas Pastors has been devoting his evening sermons to the "Mother-in-law," and he has said some wise things. But it is a treacherous subject to treat in the pulpit. We have mothers-in-law and mothers-in-law; and they are sometimes peculiar and not always easy to please. A mother-in-law who appreciates her relation to her daughter-in-law, and attends strictly to her own business, makes herself a blessing; otherwise it is otherwise. Every young married couple ought to be free from meddling advice and officious interference upon the part of the mother-in-law, whether she happens to be mother of the young husband or the wife. In China the mother-in-law is a tyrant of the worst character; but in other countries she is not invested with so much authority. The best way for a mother-in-law to get along with her married son or married daughter is to let them alone and not burden them too much with her advice and suggestion. If she will pursue this course they will love her the more and she will feel more kindly toward them. Sister mother-in-law, try this and see if it is not good, though homely philosophy. When you were a young wife you did not want your mother or your husband's mother pestering you with her surplus advice, did you?

The Antis lost their fights in Lampasas and Limestone Counties last Saturday. They brought on elections to regain these two strongholds and put them in the wet column. For some years they have been dry. The fight in both counties was hard and furious, but they lost out heavily in Limestone and sufficiently in Lampasas. Just the other day they lost at Big Spring, and in Grayson they had the breath knocked out of them. The fact is, except for the crumb they got out of that little twenty-three majority out in Shackelford, they are carrying bruises and cut places all over their bodies. They have been whipped all down the line. On with the battle!

It looks like that the eliminators on both sides of the political situation in Texas are going to succeed in thinning down the candidates for Governor to only one on a side. The Pros did this skillfully at Fort Worth after the people in the precincts and counties had spoken. Really, the Pros permitted the people to do the eliminating. Now the Antis, seeing their predicament, adopted the eliminating plan also. But before the people could speak in the primaries, the leaders have proceeded to club their candidates off the field. So far,

they have got down to two or three, with a prospect of knocking them all out but one. So we will have two leading men to compete for the nomination in the July primaries. But, when the Antis get through with their clubbing onslaught, they will have some cripples to deal with and these may give them a great deal of trouble. Men do not enjoy being brained by the leaders.

Our Georgia Methodists are having some real experience with our Northern brethren touching the question of fraternity. From time to time we have had joint meetings of commissioners from the two Churches to settle the question of altar against altar in each others territory, and their proceedings have been given publicity. We had thought that we were about to make the efforts a success; but now it turns up that the General Conference of the other Church has fixed Atlanta as one of the locations for a Bishop to reside, and the College of Bishops have fixed on Bishop Lee as the Bishop to reside there. About the first thing he did, or among the first things he did, was to purchase a lot at a large price upon which to build a costly Methodist Episcopal Church; and this, too, right under the shadow of our church buildings. The Board of Home Missions and of Church Extension of that Church have appropriated \$10,000 a year for three successive years to help on in the enterprise. No wonder the Wesleyan Advocate comes out and criticizes this movement; and no wonder that some of the leading and broad men of the Northern Church come out in their own papers and condemn the action in strong terms. But there are people among our Northern brethren who are determined not to observe the rules in such matters adopted by our Joint Commission. Just such action will postpone indefinitely all efforts of any sort of union between the two Methodisms. What a pity!

The International Baraca-Philathea Conference, to meet in Waco at an early date, originally put Governor Colquitt on the program for an address of welcome and so notified him. This was thought proper as these delegates are to come from beyond the State, and the Governor is Chief Executive of Texas. But after his appointment to this complimentary duty, the committee having the program in charge heard from some of their constituents and the outcome is that they wrote to the Governor and told him that on account of some people trying to make partisan politics of his place on the program, they would have to drop his name. He replied to them sharply. Now, we are no special defender of Governor Colquitt, but we think the young people made a mistake by dropping his name from the program after they had appointed him to the number and notified him. He is the Governor of the State, it does not matter what we think of him personally, or of his official acts. As such we see no impropriety in having him to make that address of welcome. Surely he has sufficient discretion to say the wise thing on an occasion of that sort; and to drop him summarily from the program was an indignity he had a right to resent and to rebuke. The Baraca-Philathea committee went just a little too far in this matter. We are sorry that they did it.

Rev. I. F. Betts of the Marlin District is one of our busiest presiding elders but he always has time to urge the claims of The Advocate. He keeps abreast with all the activities of the Church throughout his territory and he and his preachers work with a degree of harmony that is brotherly and cordial.

He who bars Christ from his heart in time will be himself barred from Christ's home in eternity.

A FINE DAY AT SANGER.

Twelve years ago last Sunday I spent the day in Sanger and preached to our people. Rev. Atticus Webb was the pastor. The town was small and the Church was a small wooden building. Our membership was not large. After the passing of these twelve years I was with them again last Sunday and the change was marked and greatly in favor of the town and of the Church. The town has doubled its population, the old wooden buildings then occupied by the business are now mostly gone and substantial brick buildings have taken their places. They have a good school with the modern improvements. The dwellings, most of them are new and many of them of the best type. But the Church shows the greatest progress. The old structure, having served its purpose, is gone. In its place they have one of the most commodious and well finished brick buildings in that part of the conference. It was built under the pastorate of Rev. E. G. Roberts, sometime back. A number of pastors who succeeded him took some part in paying off the debt that remained, with Rev. R. E. Porter, the present pastor, finishing up the last \$1000. When I arrived Saturday afternoon, I found a meeting in progress, the pastor doing the preaching, and Brother Adams of Tyler doing the leading in the singing. At night the house was well filled and I preached to them. The service was interesting. At the close, Brother Porter, who is an adept at such work, took charge and proceeded to raise the last \$256 of the debt so as to have things ready the next day for dedication. It took only a few minutes to accomplish the task and everybody was happy.

The next morning, however, came in lowering with the clouds dripping a drizzling rain. That means something in that black country. They have mud up there when they have moisture. Of course the weather kept a good many people from the country at home, but the town people and those in the immediate vicinity filled the house. It will seat five hundred or more. It was an interesting congregation. The other Churches of the town adjourned their services and worshiped with us. I have never seen people give more earnest heed to preaching of the Word. At the close of the sermon the trustees presented the house for dedication and it was set apart to the worship of God according to our ritual. It was a happy day for the Methodist people at Sanger. They have a church that will serve them for two or three generations and it is a credit to the town and a monument to the enterprise and liberality of our people. They built it by day labor instead of by contract and it cost them a little over \$8000, but it is worth all of \$12,500. It is neatly furnished and its windows are beautiful. The good women did a noble part in raising the money for the enterprise.

We had with us Rev. T. M. Kirk of Bridgeport, one of the former pastors at Sanger, to take part in the service. Also Rev. J. E. Henderson, of Woodbine charge, who also had part in the worship. It was hoped that a number of the former pastors would be there, but they were detained. I enjoyed the hospitality of the parsonage home and of the good home of Mr. and Mrs. G. D. Lane. He is one of the leading physicians of the town and of that part of Cooke County and he and his family are all members of the Church. It was a pleasure to be their guest.

Rev. R. E. Porter is serving his first year, but he knows everybody already and seems able to call them by name. He is one of our most successful men in the work assigned to him. He is consecrated, persistent, and prudent. He reads good books and preaches evangelical sermons. He knows the way to the heart of the people and his preaching and pastoral work hold them. He is held in high

esteem by them all and his work is in fine shape. He and his wife are suited to their calling. They have eight children, from two years up to nineteen; two girls and six boys, and there is not a sorry one in the whole bunch. One of the nearest neighbors told me they had never known a better family of children. They are affectionate, obedient, and well behaved, and they are members of the Church and religious--those of them who are of age. No man's ministry can have a better commendation than to say of him that his children are a credit to the parsonage.

My visit to Sanger was delightful. The people gave me such a royal welcome and treated my visit well in more ways than one. It was a pleasure to meet them again and spend this day with them.

G. C. R.

DECATUR DISTRICT CONFERENCE.

It was my privilege to attend two or three sessions of the Decatur District Conference. It met at Justin, a thrifty town situated on the Santa Fe road twenty-five miles from Fort Worth. This town is located in the midst of a fine agricultural section of Denton County and the people are prosperous and law abiding. They have a good public school and one of the best brick structures we have ever seen in any town of that size. I was invited to address the faculty and student body of the school Friday afternoon. I had a good hearing.

Rev. S. C. Riddle, the painstaking presiding elder, was conducting the conference wisely and expeditiously. His preachers were all present and there was a good attendance of laymen. The reports indicated that the district is in good condition materially and spiritually. They have suffered in the past four years from dry weather, just as the whole of that section has, but there is a fine season in the ground and the people are hopeful and optimistic. Unless all signs fail, that section will be in splendid condition as the season advances. There has been progress in Church and parsonage building and the support of the preachers has made some advancement. The collections for the ensuing year are going forward. It would be hard to find a more heroic band of preachers and a braver set of laymen than we have in the Decatur District. All of the details of the several works were inquired into and the needs of each were discussed. Plans were adopted for forward movements along all lines; and though this is one of the youngest of our North Texas Conference Districts, yet it is coming to the front and will soon be equal to the best average in the conference. Rev. C. N. Smith, the energetic pastor, had the entertainment of the Conference well in hand and ample provisions were made for all delegates and visitors. He is popular with his people and they follow his leadership. He is doing a great work. I preached to a full house Friday night and we had a good service. I heard one sermon, and that was preached by Rev. L. D. Shawver of Krum, at eleven o'clock, Saturday. It was an earnest, practical sermon good to the use of edifying. I had the pleasure, along with several others, of the generous hospitality of Brother and Sister Leverett. I first met and knew them in Nevada, and afterwards they moved to this city and lived here several years. They are now living in Justin and they and their family are staunch members of the Church.

Brother Riddle is on his third year on the district. He has his hand in, as we say about a farm worker, and he is pressing things like a seasoned veteran. He is a man of good parts, well educated, systematic, a good reader, a faithful preacher, studious, and a careful executive. He is on terms of brotherly fellowship with his preachers and people and lives in close touch with them. They feel free in his presence and regard him as a wise and a safe man in the office of

LOSS OF APPETITE

Most Successfully Treated by Taking Hood's Sarsaparilla.

Loss of appetite is accompanied by loss of vitality, which is serious.

It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what is absolutely necessary for the proper performance of their functions.

Hood's Sarsaparilla, the old reliable all-the-year-round medicine, is especially useful in the spring. Get it from your druggist. By purifying and enriching the blood and giving vitality, vigor and tone, it is wonderfully successful in the treatment of loss of appetite and the other ailments that are so prevalent at this time.

Hood's Sarsaparilla makes the rich red blood that the stomach and other digestive organs need. Get it today.

presiding elder. He neglects no interests of the Church and his reports show devotion and persistent application upon his part to every department of the work.

G. C. R.

THE EVILS OF THE FEE SYSTEM.

Texas is beginning to awake to the evils of what has long been known as the fee system. It is a system granting to certain officeholders various fees in addition to the legitimate income of the office.

As a matter of fact, all public office ought to carry with it a specified salary in keeping with the labor and expense of the same, and no fees ought to be allowed.

Under the present regime, there are numbers of county officers in Texas receiving salaries and perquisites in the way of fees far in excess of what our Governor, our Supreme Judges and other high officers are receiving.

INFORMATION WANTED.

Will the subscriber who sent us on February 7, a check on the Dawson County Bank, of La-mesa, Tex., please write us. You failed to sign your name to the check.

God delights in human obedience to his law only because his law safeguards human health and happiness, and that was God's ultimate aim and intention in giving the law.

PERSONALS

Rev. A. T. White of Harlingen gave us the benefit of a visit the other day. He brought good cheer from his charge.

Rev. J. F. Alderson of Leonard was a brotherly visitor recently. We have no more companionable man than Brother Alderson.

Brother R. Berry of Farmers Branch Church was to see us recently. He spoke in high terms of the preacher, his pastor, Rev. D. F. Fuller.

Rev. O. T. Rogers of Crandall and Brother W. H. Broker of Mabank, on their return from their District Conference at Rockwell last week, made the Advocate a pleasant visit.

Rev. J. Leonard Rea of Cumby dropped in to see us recently. He is still growing on the Cumby charge and has a new Church in the country nearby nearly ready for dedication.

The post office address of Rev. J. David Crockett is Roby, Texas. He is having good success on that charge. To date he has received thirty-three into the Church and baptized one infant.

Rev. L. S. Barton has just returned from a trip in East Texas where he has been helping Brother Kidd in raising money for the Alexander Institute. He had considerable success in his efforts.

Rev. B. T. Crews of the Louisiana Conference and residing at Shreveport was a pleasant caller at this office recently. He is in the city visiting his son's family and we enjoyed his visit very much.

Rev. W. H. Brown, our Conference evangelist, is helping Brother Wright and his people in a revival meeting at Forest Avenue Church, this city. He is having good success and large results are expected from the meeting.

A well developed boy has made his appearance in the home of Mr. and Mrs. A. G. Cockrell of Weston, and his name is Morris Rankin Cockrell, named for Senator Sheppard and the editor of The Advocate. He ought to make his mark in the world!

Rev. James Campbell, D.D., presiding elder of Weatherford District, was a pleasant visitor recently. Mrs. Campbell's health has been rather poor for sometime and she came over with him to consult one of our physicians. However, she is better than she was a while back.

Rev. T. M. Kirk has captured his people at Bridgeport and they are much pleased with him. He is one of the most evangelical preachers in the conference. His good wife is not in very good health and this is a source of some anxiety to him.

Miss Laura F. Weir, daughter of Rev. and Mrs. R. O. Weir of Anderson was united in marriage by her father to Dr. Byron O. Griffin of Victoria, La., the 19th of March. The bride was teaching in the schools of Victoria, La., and the wedding took place in that community.

Rev. J. W. Hunt of Snyder sends us a postal picture of the new church in that far Western town, and it is a beauty. Those Snyder people and their toiling pastor deserve much praise for their enterprise under difficulty. They are paying for the structure as they proceed.

We had a pleasant visit from Rev. B. L. Ayers, formerly of Bay City, but now in the evangelistic work. He is a brother of Mrs. R. C. Ayres of this city and is visiting her. He preached

a most acceptable sermon at Grace Church last Sunday morning. He was brought up a Methodist but joined the Baptist Church and became a young minister in that denomination. But he has returned to the Methodist Church, where he naturally belongs, and for some months he will be associated with Rev. D. L. Coale in revival work. Brother Ayers is a strong and promising young minister.

THE DEATH OF REV. J. W. DOWNS.

Rev. J. W. Dowas, pastor of our Church at Ennis, and a leading member of the Central Texas Conference, died in Mineral Wells Sunday morning at 5 o'clock. He had been in poor health for several months, though able for the most of the time to attend to his work; and his death came as a distinct shock to his many brethren and friends. He was in the prime of life, and only forty-six years of age. He was born in Panola County June 30, 1868, was educated in Summer Hill school and Southwestern University. He entered the ministry in the East Texas Conference 1893, rose to its best appointments and was presiding elder of the Pittsburg District and served that important place with credit to himself and the Church. For ten consecutive years he was the secretary of his Conference and was elected a member of the General Conference which met at Birmingham. He was a curator of Southwestern University for a number of years and a trustee of the Alexander Institute at Jacksonville. His health gradually gave way and a few years ago he was transferred to the Central Conference and stationed at Mineral Wells. For four years he served this charge acceptably. Then he was appointed to the Church at Polytechnic College and at the close of the first year was sent to Ennis. He was in his second year at this charge when called from labor to reward. He died in peace and has gone to his heavenly home. A number of his brethren went to Mineral Wells to attend the funeral and interment.

Rev. J. W. Downs was one of our truest preachers. He was a refined and cultured gentleman of the highest type, pure in speech and clean in all the details of his splendid life. In the pulpit he was clear, lucid and chaste, and his sermons always evinced careful thought and preparation. Socially he was genial, pleasant and delightful. All who knew him loved him. He made his ministry a success and he left his mark as a master workman among his brethren. May the good Father above regard his widow, his children and his loved ones of his father's family with the greatest consideration and tenderness. We will miss him, but we know where to find him.

OPEN LETTER TO MRS. J. W. DOWNS.

Fort Worth, Texas, March 31, 1914. My Dear Bereaved Sister: It was with great sorrow that I learned of the death of our dear brother, James W. Downs. He was our former pastor at the Polytechnic Church and during that time we all learned to love him. He was a man that was true to his God, to his family, to his friends, and to himself. What higher tribute can be paid to any man.

I have just read a great work of Bishop Candler's and I feel that I can not say anything more helpful than to refer you to this book. It is his studies on the Gospel of John, especially the fourteenth and fifteenth chapters, and two subjects, "The Comfort of the Faithful" and "The Faith that Soothes." What a blessing, what a blessing, there is in those two chapters! I trust they will have in them for you the blessing they had for me, and I am sure they will have for all people if they can get the book into their homes. I give you a few of the principal references of Scripture spoken by our Lord, that are quoted in these two chapters: John 13:33; 14:16-26; 15:26; 1 John 2:1. These quotations are mere starting points. You, of course, have a good reference Bible. You start in your reference Bible with these Scripture quotations as the foundation and with your mind and your familiarity with God's Word, you can build thereon a great building into which you can walk day or night in these hours of sorrow that now covers your home, and have the light that is superior to the light of any kind of electric means which man has invented to light up our homes.

What a treasure is the work of Bishop Candler is to the world, to God's people, if they will only secure it and use it. I have gone to it for help and strength, and have never been disappointed. The Gospel which your husband preached will stand forever, for it comes from the foundation which is laid in the fifth and twenty-first chapters of John. There is no use for me to multiply words—words are hollow things in our sorrow. Our lips are easily made to speak, but what a

gloom would hang over us were it not for the words of our blessed Lord. Do not say Brother Downs' work is done. Oh, no, do not say that. His life lives on forever. Jesus said to his disciples, I will send the Comforter and he will abide with you forever; not during life, but forever. Be cheerful, look to Jesus, use your great helper, the Bible; let the world know that God's people are in possession of that which the world knoweth not. God bless you and your children. Your brother, I. Z. T. MORRIS.

RESOLUTIONS—REV. JAMES W. DOWNS

Whereas, God in his wisdom has seen fit to call our beloved brother, friend and former pastor, Rev. James W. Downs, from his toil in the earth to that higher and better land in heaven; therefore, be it

Resolved, By the Board of Trustees and the Board of Stewards of the Polytechnic M. E. Church, South, that we deeply deplore the untimely death of our beloved brother, friend, counsellor and former pastor;

Resolved, That we shall always remember in tender gratitude Brother Downs' loving ministrations to the congregation which we represent and that we shall always cherish in loving memory his faithful and sympathetic care for our spiritual interests while with us;

Resolved, Further, that we extend to the family of our departed pastor and friend our profoundest and sincerest sympathy in this hour of sore trial, and that we shall pray our Heavenly Father to render comfort and consolation to each of them in their unutterable distress; and, be it

Resolved, Further, that these resolutions be spread upon the minutes of our Church Conference and the minutes of our Boards of Trustees and Stewards, respectively; that a copy thereof be furnished to the family of the deceased and a copy also furnished for publication to the Texas Christian Advocate.

O. C. SPEER, P. E. DEDMON, C. F. WEBB, Joint Committee from Board of Stewards and Board of Trustees of Polytechnic M. E.

The 100 Per Cent Roll

Latest additions: Dalhart—Rev. J. W. Mayne. Lyons Mission—Rev. S. W. Stokely.

All my stewards take the Advocate, and these make 14 new subscribers this year. Will get 20 and then some. J. C. GIBBONS, Lake Creek, Texas.

WHY TAKE THE ADVOCATE?

1. Quality. The news in the Advocate can be found nowhere else. That you see in the Advocate is absolutely reliable.

2. There is no place where \$2 will bring greater returns. For education, inspiration and donation it cannot be beaten. The Texas Christian Advocate is cheap at any price, and is the greatest power for good in our beloved Southland. BEN CROW.

TO PASTORS.

Time is slipping by. General Conference will soon meet and many of your members will lose the benefit of the reports of it in the Advocate if you do not secure their subscription now. Why not begin right now to see or phone every member about the Advocate? You will be surprised and gratified at the number whom you can secure.

Subscribers to the Advocate are delighted with the paper, and it is my purpose to place a copy in every home in my charge this year. J. W. HILL, Wichita Falls, Texas.

The Woman's College of Texas Methodism

THE WOMAN'S COLLEGE OF TEXAS METHODISM will open its doors to young women in September, 1914. The building now used by The Polytechnic College, situated on a campus of twenty-five acres and equipped with all modern conveniences, will furnish the home for the new college for women.

Early in the history of the Texas Methodist Education Commission they passed the following resolution: "The Polytechnic College shall be continued in its present status until the opening of Southern Methodist University when it shall become THE WOMAN'S COLLEGE OF TEXAS METHODISM and made an integral part of the system." At a later meeting of the Commission it was definitely decided to open the institution as a Class "A" College and continue it as such indefinitely.

Acting under this resolution The Polytechnic College has continued for three years as a co-educational institution. This decision concerning the future of the school has necessarily caused a decrease in attendance as few students care to attend an institution whose identity is to be entirely lost by a complete change of name and character.

For this reason the attendance at The Polytechnic College for the past three years has not been what it would have been under normal conditions. Many of our boys and girls have gone where they could graduate without a further change in schools.

This period of transition, or days of waiting for the change, became so trying and the time for the opening of Southern Methodist University not officially set, though unofficially announced through the press as September, 1914, caused the Board of Trustees of The Polytechnic College to take up the question of opening the Woman's College at an early date. They were called to meet at the College on December 17, 1913. Dr. John A. Rice, Vice President of the Commission and Dr. John R. Nelson, Presiding Elder of the Fort Worth District, met with the Trustees. After a full and careful consideration of all present a resolution was passed by unanimous vote favoring the opening of the Woman's College in September, 1914. This resolution was sent to the absent members of the Board and endorsed without an exception.

It should be noted that during the discussion of the resolution above referred to by those present, it was frequently asserted that unless the resolution met with the hearty approval of the Commission, The Polytechnic College would be continued co-educational even at a great financial loss to the institution. The Board of Trustees, while recognizing themselves under the law of the State in absolute control of the institution, wished to defer to the wishes of the Commission as the general supervisors of all our educational interests. They expressed themselves as in complete harmony with the Commission and ready to co-operate with them in every way to advance the general good of the Church. The former Board of Trustees of The Polytechnic College constantly maintained this attitude toward the Commission, and readily co-operated with them even at a great sacrifice of the interests of the Polytechnic College to the general good in the establish-

ment of Southern Methodist University. Dr. G. C. Rankin, Judge Ocie Speer and Judge I. H. Burney, Trustees, were appointed with me to present the resolution to the Commission at their next meeting.

When the Commission was called in Austin by Bishop Atkins to consider a number of interests this resolution was presented and duly considered. After careful deliberation of the Commissioners present the request was granted without a dissenting vote and authority given the Board of Trustees to open the Woman's College of Texas Methodism in September, 1914.

Since the Board of Trustees, who are charged with the management of the affairs of the institution and who are intimately acquainted with all the conditions, were unanimous in their request, and since the Commissioners present at the meeting, who are charged with the general oversight of all our Methodist schools in Texas, were unanimous in their consent, surely their action will not be questioned by those who are not familiar with the situation.

I am glad to announce that arrangements have been completed whereby the young men now studying at the Polytechnic College can be transferred to Southwestern University without loss of time or credits. President C. M. Bishop in his letter of the 25th of March writes as follows: "My Dear Doctor Boaz: I have just read your letter of the 21st, and beg to express my hearty appreciation of it. I assure you that we shall be glad to recognize all the work of your students who may come to us at the exact valuation officially assigned by your own office."

Wilbur F. Wright, Registrar, also writes as follows: "Southwestern will give full credit for all work done at the Polytechnic College, and its policy will be, in so far as possible, to allow these men to continue their work toward a degree without any interruption or delay caused by the change in schools."

Our Junior Colleges will welcome the preparatory boys now with us and allow them credit for all work done here. Under these circumstances all are properly cared for and there is no room for complaint.

I am setting my hand, head and heart to the establishment of a Woman's College that will be a credit to our great Church. The hearty co-operation of all our people is earnestly desired. H. A. BOAZ, Fort Worth, Texas.

THE EPHESIAN BONFIRE.

There was a strange bonfire in the city of Ephesus many years ago. "Many of them also which used curious arts brought their books together and burned them before all; and they counted the price of them, and found it fifty thousand pieces of silver."

Many interesting lessons could be drawn from this event. But it is particularly helpful to consider the cost of this Ephesian bonfire. Books to the value of fifty thousand pieces of silver were burned in order that their owners might be purged of the stain of possessing or perusing them. It is impossible to pass by this event without suggesting that many books and periodicals of the present day ought to meet the same fate that overtook the wicked books of those homes in Ephesus.—Selected.

Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor Street, Mungler Place,
Dallas, Texas.

Address all communications intended for this department to the League Editor.

STATE LEAGUE CABINET.

President—Gus W. Thomasson, 5115 Victor Street, Dallas.
First Vice-President—Rev. L. E. Booth, 459 West Virginia Ave., San Antonio.
Second Vice-President—Mrs. Minnie F. Armstrong, Gainesville.
Third Vice-President—Mrs. S. M. Lillard, Seguin.
Fourth Vice-President—Rev. Glenn Flinn, Bryan.
Boy's Superintendent—W. H. Butler, San Marcos.
Junior Superintendent—Miss Pearl Crawford, Corpus Christi.
Secretary-Treasurer—Layton W. Bailey, 1303 Commerce Street, Dallas.
Dean of Encampment—Dr. Geo. S. Sexton, 1308 Commerce St., Dallas.

BOARD OF TRUSTEES.

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NORTH TEXAS LEAGUE CABINET.

President—O. L. Hamilton, Lewisville.
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Chairman R. M. K. Fund—Miss Mary Hay Ferguson, McKinney.
Secretary-Treasurer—Ralph DeShong, Paris.
Next Place of meeting, Greenville, June, 1914.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blanket, North Texas: Rev. W. B. Douglass, 301 Henderson St., Dallas.
Northwest Texas: Rev. W. Y. Switzer, Claridon.
Texas: Rev. T. R. Morehead, Troup.
West Texas: Rev. C. E. Cross, Cuero.

Encampment, Epworth-by-the-Sea. JULY 16th to 26th, 1914

SPECIAL TRAIN TO BUFFALO.

Plans for the International are taking shape for one thing in the form of a special train which will leave Nashville probably the evening of June 30, at 8 p. m. We expect to make connection with parties coming from Arkansas through Memphis at Bowling Green, Kentucky, and parties coming from the East at Cincinnati. We shall reach Columbus at 7:30, July 1, and Cleveland at 11:35, and Buffalo at 5 p. m.

I should be glad to have this information in the hands of the Texas Leaguers without delay, as many of them might wish to join our special train at Nashville.

FITZGERALD S. PARKER,
General Secretary,
Nashville, Tenn.

STATE NOTES.

There seems to be general satisfaction that the Encampment will be held again at Epworth this year.

Chairman J. E. Harrison writes to say that, representing the Board of Trustees, Rev. T. F. Sessions and Mr. W. N. Hagy will handle matters in connection with the Encampment coming under the supervision of the board. Announcement regarding concessions and the Inn will probably be made soon.

Albin Ragsdale, always alert to League activities, was in to see us the other day and reported general interest in attendance upon the Encampment.

Secretary S. C. Riddle, of the Program Committee, and Dr. Geo. S. Sexton are working out the program, a tentative outline of which will probably be forthcoming in an early issue.

Rev. Geo. F. Fair writes of the organization of a new League of sixteen members at Driscoll, Texas, with A. R. Ladd in charge.

We call attention to the letter published in this issue from Dr. F. S. Parker, General Secretary, regarding the International meeting at Buffalo. Those who are interested in attending this convention should communicate promptly with Dr. Parker.

Bishop J. H. McCoy, President of the General Epworth League Board, preached twice in Dallas Sunday, March 22, and raised \$1700 at Grace Church and \$2000 at Trinity Church for the Key Memorial Fund. The Dallas engagement closed a week's tour in the State in company with Commissioner J. D. Young, of the Southern Methodist University, during which time the memorial plan was presented to ten congregations, all responding willingly and liberally. The remaining unpledged is to be completed at our State Encampment in

July. It is a disappointment to us that a report of the progress made is not available for this department this week, but Brother Young may give it in his own department, on the last page. That the memorial will be successfully financed there is now no doubt. Texas Leaguers are thus bringing to themselves their greatest honor.
G. W. T.

NOTE FROM PRESIDENT HAMILTON.

President O. L. Hamilton sends us for publication a letter from Miss Ferguson, about which he has this to say, namely:

I enclose a letter from Miss Ferguson that brings joy to my heart. It appealed to me you would like it for publication.

O. L. HAMILTON,
Lewisville, Texas.

The Letter.

Dear Mr. Hamilton.

Again I am most happy as Chairman of Ruby Kendrick Memorial Fund to report to you, the President of North Texas Conference Epworth League, the very largest income of any quarter came in the third quarter of this conference year. The wonderful receipts show a grand total of \$1316.82, the disbursements amounted to \$678.50, which leaves a cash balance of \$638.32 to begin the fourth quarter. The fourth payment on the salaries of our three missionaries comes on April 1 (the amount due is \$425), and a fourth time in succession these payments will have been made quarterly in advance. The Leaguers are growing in grace and in pocketbook heroism. I have always kept our payments to the Board of Missions paid in advance, but with this, the fourth quarterly payment, my ideal of paying quarterly in advance is achieved. This is a consummation I have wished bringing happiness and new strength to pursue the development of Ruby Kendrick Memorial Fund. These North Texas Conference Epworth Leaguers are the finest people in the world to do missionary business with. I handle every dollar entrusted to me with loving care.

MARY HAY FERGUSON,
McKinney, Texas.

THE EPWORTH LEAGUE—ITS PURPOSES, POWER AND VALUE IN MISSIONARY WORK.

(Read at Missionary Institute, Lytle, Texas, January 29, 1914.)

To my mind the Epworth League has a three-fold purpose in missionary work. First, to educate the young people in regard to the conditions and needs of the mission field, both home and foreign. No effective service can be rendered in any walk of life without a practical knowledge of existing conditions. One reason why so many people are not interested in missions is that they are ignorant of the needs of the mission field, and of the great opportunity before them to work for the Master. It is on this subject that the League purposes to enlighten the young. By a systematic study of missions, the facts of the case are placed strongly before them; and when they understand the condition of the mission field, and realize the need of workers and intelligent service, they are ready to begin the line of work for which they are best prepared, and in which they can do the most good. Also, in studying home conditions, one of the greatest aims of the League is accomplished—that of teaching each member to be a missionary at home, for which so many opportunities are to be found in every community. The second great purpose for every League to have is to incite young lives to a broader field of service. I recall at this point a little story of a young father and mother. They were both great artists, and their chief aim in life was that their children should become greater in the world of art than they. They placed before their children only the greatest masterpieces of art. The walls were hung with beautiful landscapes and noble faces; and from their infancy the children knew nothing save the very highest form of art. These children grew to be great in the world of art, and their lives were a blessing to the world, because their parents had in bringing them up, the purpose of guiding them to the highest form of service. So has the League in the development of the young the purpose of guiding them to the best form of service by keeping constantly before them the highest ideals of the blessings which service rendered for the Master will bring. As regards the third purpose of the League in missionary work. I should say it is the training of its members into a corps of efficient workers. It matters little how well informed the members may be, or how eager they are to serve, if forces are not organized and work systematically planned, little can be accomplished. The Epworth League is a great school and the young people who are being trained therein today are the mature men and women of tomorrow. What a great mission, then, this school has before it; that of shaping the lives of those who are to take up the work of winning the world for Christ!

So much for the purpose of the League. As for the power—it is unlimited. Think for a moment of the power of a great, organized body of intelligent, consecrated, Christian workers—some going abroad, others staying at home, giving their support and co-operation, while all have the supreme purpose of serving their God and decide for yourself what a power the Epworth League is in the world of Christian endeavor!
And what is the value of such an organiza-

tion of young people? Do not numbers of Leaguers consecrate their lives to God and go into the foreign field every year? And while these go abroad, is it not the Epworth League and kindred organizations that are making our nation strong by educating and Christianizing the present generation? Then who can overestimate the value of the Epworth League in saving the world for Christ?

Let every Leaguer say, "I am not all, but I am one; I cannot do everything, but I can do something; what I can do I will do to honor my Lord and to extend the blessings of his kingdom to all the world."
REBECCA HIGHTOWER.

WHERE THE KNIGHTS OF EZELAH COMES IN.

This is the day of the Boys' Club, the Boys' Department in the Y. M. C. A., and the Boy Scouts of America. The last-named movement is the colossal enterprise of the world on behalf of the boy. It extends to all countries and enrolls millions of boys in its membership. At bottom, all these specially organized activities mean one thing—that is, that the boy merits more attention than has heretofore been given him; that he requires more direction than he has received; that he is hungry for more instruction than we have thought it worth while to impart.

The Church sees this plain truth, and it is determined to do something more for its boys than merely to gather them into a Sunday School class for half an hour once a week. Its purpose is to extend the interest of the teacher of the class to cover all the days of the week, and it intends to bind all the boys of the Church together in a brotherhood that shall develop in them a feeling of unity and train them in practical co-operation.

The expansion of interest in the boy begins in the Junior period, with supplemental work in the Sunday School and special activities in the Junior League. In the Wesley Classes of Intermediate and Senior grades, including boys from thirteen to seventeen years of age, the

current deepens. There will be found provision for extending the activities of the boys beyond the class period, as well as for widening the scope of instruction to include other books besides the Bible.

To provide for giving expression to the principles of unity and co-operation the Church has recreated a boys' society of its own. The name of the society is the Knights of Ezelah. The local organization is called a Camp. The membership of the Camp is composed of boys between twelve and sixteen years of age. Boys nine years old are allowed to enroll as candidates, but they may not sit in the regular meetings of the Camp.

The Camp is organized under the direction of a superintendent appointed by the pastor. The officers are a King, Prince, Scribe and Treasurer, elected by ballot from among the members. There are three committees in every Camp. A Religious Work Committee conducts studies in missions, Church history and Church government. A Friendship Committee directs the benevolent activities of the boys. A Recreation Committee has charge of athletic, scouting and all social pursuits.

Every Camp meets regularly twice a week, on Friday evenings for business and on Sunday afternoons for religious work.

A feature of the Knights of Ezelah which appeals strongly to the boy's primary interest is the initiation into the degrees. Boys of nine years of age are initiated as candidates into the Page's degree. Then there are three degrees in the Camp proper—the Shepherd's degree, the Squire's degree, and the Knight's degree. Tests for the degrees involve the boy's attendance at Sunday School, his conduct, and his proficiency in Bible study. The initiations follow experiences in the life of David and require close familiarity with the Bible story of the hero. Each degree is set to inculcate an important truth.

The manual, leaflets, and application blank for a charter will be sent to any one on request. Every charter granted will carry with it the ritual containing the secrets of the order. Address all inquiries to the Knights of Ezelah, 810 Broadway, Nashville, Tennessee.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.
All communications for this department should be sent to above address.

THE SUNDAY SCHOOL AND EPWORTH LEAGUE AGAIN.

This editor likes to tilt with a sprightly adversary, even though he get the worst of the encounter; therefore he is glad to exchange ideas with Mrs. Herman Hirsch, of San Antonio, who takes issue with him in the Advocate of March 19. With much that Sister Hirsch says we are in perfect agreement; therefore we take space enough to note only two or three differences of opinion. Sister Hirsch thinks that where the League does not do well it is the fault of the Sunday School. We should say that the justness of that conclusion must depend upon several considerations. Youngsters would not willingly go from a live Sunday School to a dead League. But our point was that the Sunday School is now offering just what the Epworth League offers, and that this duplication of machinery is not only unnecessary, but often positively harmful. The Epworth League is supposed to operate under not less than four departments: Devotional, Literary, Charity and Missionary. The Wesley Adult Class, in order to procure a charter, must have at least three departments: Religious Work, Social and Membership. It may have as many other divisions as its field calls for. It is supposed to study the Bible, hold devotional meetings, do aggressive evangelical work through its membership committee, look after sick and strangers, have social functions, and render any other kind of service that it finds possible. Both these institutions are authorized by the law of the Church. Cannot any clear-sighted person see at a glance that the two are covering substantially the same ground? It is even admitted in some quarters that between them there has been friction. The upkeep of each department is costing our Church a round sum in men and money. Our contention is that to place both under one general board would conduce to unity and economy of administration. As to whether our young peoples' work is to be called Epworth League, Adult Class, or something else, matters but little.

We think Sister Hirsch falls into the fundamental error of many Epworth League advocates when she says: "The Epworth League is the great intermediary between the Sunday School the real adult work of the Church." The League was founded upon the now obsolete idea that the Sunday School is for little children, and that its sole mission is to instruct. Since the starting of the League the educational ideal of this country has been transformed. An educator of today who would declare that instruction is the whole of education would be laughed to scorn. Any crossroad school teacher would tell us that the educational process is incomplete until the student expresses the impression conveyed by text book or teacher. Hence the Sunday School is now performing all the functions that were formerly delegated to the Epworth League. Whether it is doing this work so well as the Epworth League would do it, is a question we do not raise. Our only point is that we do not need two agencies among our young people in one Church when both are aiming at precisely the same result.

When we mentioned the matter of profit, in connection with the League, dollars and cents

were not in all our thoughts. We do not wish to "commercialize the Church." Our question is, "Is the Epworth League paying the same dividends to the Church in Christian character that the Sunday School is paying, or would pay if what time and talent are now invested in the Epworth League were invested in the Sunday School?" We would simply apply to the situation the parable of the barren fig tree.

With what Sister Hirsch says as to the social life of our young people we say a most hearty amen.

If we had our way would we abolish the League? Far from it. But we would abolish the Epworth League Board, and place the direction of all our young people's work under a Sunday School Board of respectable size and recognized ability.

EAST TEXAS CONFERENCE NOTES.

By A. E. Rector, Field Secretary.

The cold, wet northern of the past week prevented both the Sunday School rallies which were to have been held at Staples and Fentress in the San Marcos District. One rally was held at Martindale and an institute at Harris, both in the above mentioned district. Though our school at Martindale is very small, they rallied thirty-four deeply interested auditors at the single night service. The attendance included five officers and teachers. The spirit of progress imbued the pastor, Rev. Lewis McVea, and his people, and a Cradle Roll and an organized Missionary Department

were the definite pledges given for immediate realization.

At Harris Chapel the Sunday morning and evening service were along Sunday School lines, but only one institute meeting was held and that was in the afternoon of Sunday. Fifty-five attended and showed a lively interest. The pastor, Rev. Marcos Williamson, is greatly concerned for a forward movement in the three schools on his charge. The superintendent, Brother Edward Francis, was detained by sickness, to his great regret and ours. This Sunday School has had an excellent record in the past, furnishing recruits for several younger schools that have sprung up in adjoining territory. An interesting item is the fact that this school is going to furnish literature for a Mexican Sunday School which is to be organized near by. The leader of the Mexican movement is a refugee, who came from Monterrey, Mexico, where he was in touch with our Mexican Mission. He is deeply interested in the spiritual welfare of his fellow countrymen in Texas. There are many such opportunities in Mexican neighborhoods among us if our Church and Sunday School workers would only rise up and grasp them.

The Field Secretary is cheered by reports of progress from many of the schools which have been visited. Rev. M. L. Darby, pastor at Edna, reports a temperance department recently added, along with other items of progress.

Brother Aiken, of Medina, writes: "Since you were here we have organized the Workers' Conference. We are going to have the Home Department and have planned to have curtained rooms for the classes. We are also planning for a Missionary Department."

J. S. McGee, superintendent at Sabinal, writes that the Sunday School recently contributed 211.25 cash to help the building committee of the Church to provide separate class rooms. He adds: "Now if you can suggest some plan by which I can get up a little enthusiasm in our school I will certainly appreciate it." It sounds like a joke to ask for enthusiasm in a school which is a "standard" school—the only one yet reported among those visited. The Field Secretary suggested a plan, however, which was for the superintendent to attend the approaching session of the District Conference. As every Sunday School superintendent in the West Texas Conference is an ex officio member of the District Conference, it is a word in season to emphasize the importance of attendance. At all our District Conferences this year the Sunday School will occupy a prominent place in the program. What a powerful impulse would be imparted to the Sunday School cause if the superintendents would attend. What better contribution would any of them make? I suggest that this year our pastors make a specialty of securing the attendance of Sunday School superintendents at District Conference.

The excess of every pleasure is a pain.

Pains All Over

Houston, Tex.—"For five years," says Mrs. L. Fulenck, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, today. Your druggist sells it.

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LIMP CLOTH (not paper): \$15.00 per hundred, carriage extra; \$2.50 per dozen, postage 50c. Single copy 25c, postpaid.



Robert H. Coleman,
EDITOR, PUBLISHER AND DISTRIBUTOR.
Depository also in Chicago. Slaughter Building, Dallas, Texas.

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.

A RARE OPPORTUNITY.

The Woman's Missionary Council of the M. E. Church, South, will meet in Fort Worth April 8-15. It will not meet in Texas again for many years. All of our women who can possibly do so should attend this meeting.

WORD OF THANKS.

This is a word of thanks from the Texas Club of the Scarritt Bible and Training School. We were glad to see the picture in the Advocate and we wish to express our hearty appreciation of the complimentary copies you sent to the members of the Club. We are indeed grateful for this kind remembrance. Thanking you for past favors and sending a most hearty greeting from the club, we are very sincerely,
TWENTY-EIGHT TEXAS GIRLS.
By Annie Chise Bock, Sec. Kansas City, Mo.

NOTICE, TEXAS CONFERENCE.

Rates of one and one-third fare for round trip to Beaumont for annual meeting of Texas Conference Woman's Missionary Society. Tickets on sale April 17 and 18, good to 23. Delegates, take notice. Ask your local ticket agent now so that you will be sure to get them.

Be on hand April 18. Every auxiliary is entitled to one delegate from each department.
MRS. GEORGE CALL,
Secretary Foreign Dept.

WEST TEXAS CONFERENCE.

The Missionary Society of the West Texas Conference will hold its annual meeting at Pearsall, May 29 to June 1.

Let us get ready for this meeting. Elect your delegates. We hope that each auxiliary will be represented.

Another notice will appear later.
MRS. E. A. LILLY, President.
MRS. M. Y. STOKES,
MRS. T. A. BROWN, Secretaries

TEXAS CONFERENCE NOTES.

Most gratifying is the news coming in from Superintendents of Publicity as to their anticipated attendance at the Council meeting. So many are going, and I hope to meet many more there, especially the day our department is presented by our Council Superintendent, Mrs. Luke Johnston. Watch for this.

The material we asked for our display is coming in splendidly, but we want more. It was a late call to us anyway, so we have to work and expend just that much more readily and promptly.

Then comes our own Texas Conference, and we just must be there. I am hoping to have our display there, too. Come and see.

Gilmer, Alba, Jewett, Davilla, Livingston are all showing wonderful interest in their publicity work and asking for literature, poster ideas, helps and press problems generally. I like this. It shows an appreciation of the office, any office, and a sense of responsibility.

We are all pretty busy these days of reports, quarterly and annual, council plans, conference plans, clothes, school, gardens, Easter bonnets, spring cleaning, papering parsonages, etc., but I must again, lest you forget, speak of our Missionary Home and our School of Missions in Denton in June.

Do your duty to and by these and yourself. Feel that clear, satisfying content of a task well and promptly done, and get ready for something big we are going to hear about soon—Mrs. Call and Mrs. Spivey backing Mrs. McKnight, or vice versa maybe. Anyway we are going, every one of us, to back them in it. But the first duty first, and the way clear for what they hand finds to do and ready and willing to do it must be our personal wants. Council hotel rates, three and four in a room, \$1.25, with bath; without bath, 75c and \$1.00 per day. All the Council officers, a number of retired missionaries, heads of all our departments and a working plan of our work presented every day! Think of it; this opportunity! Elect your best, brightest women and send them. April 8 to 16. Then Beaumont, April 18-22.
MRS. W. T. SPENCER,
Tex. Conference Pub. Supt.

TO THE GATESVILLE DISTRICT, CENTRAL TEXAS CONFERENCE.

I have just received the letter printed below. Please read it carefully and make an effort to attend Council meeting on College Day, April 13, if you cannot attend more than one day. I am sure the auxiliaries of Gatesville District will gladly do all in their power to help their beloved District Secretary in this time of need, and we all regret so much her illness. Sister Cosgrove has served Gatesville District as secretary six years, and as a token of appreciation of her work and love for her the auxiliaries of the district have recently presented her with a scholarship, board and railroad fare to Denton School of Missions in June. She has our sympathy and love in her sickness. **MRS. S. HUNDLEY,**
Conference Publicity Superintendent.

The Letter.

Cranford, Tex., March 21, 1914.
My Dear Mrs. Hundley: How I do hate to trouble you with my troubles; but the district work must not suffer at my hands, and I am

sick in bed and have been for a week. I was just able to creep around when the doctor said I must stay in bed altogether, and he hasn't said I could get up yet. Now, Mrs. Hundley, I know just how overworked you are right now, but I know, too, how you feel about the work, and I want to ask you to do some writing for me. I wrote some of the auxiliaries urging them to send a woman to Fort Worth and to subscribe for "Council Daily," but didn't get them all written to. I have thought of urging as many as could to go on one day, maybe Monday, the 13th, and call it Gatesville District Day. Will you please write them for me? I thought the 13th best, as it is College Day. I am blue, for I fear I will not be able to go. Don't forget to pray for me.
MRS. SHELBY COSGROVE.

CENTRAL TEXAS CONFERENCE NOTES

We congratulate Miss Eugenia Smith on her successful work in North Fort Worth, and hope many will help in furnishing the new Wesley House.

Thurber work is succeeding nicely, with one exception—a piano is so much needed in the Foreign School and Summer School. Will some individual or music company present Thurber work with a piano? If some one has a good piano to give, even though it is second-hand, it will be greatly appreciated by the workers at Thurber, also by Central Texas Conference President, Mrs. J. W. Downs, and Conference Second Vice-President, Mrs. J. B. Price, who are so anxious that some one respond to this appeal at once, as a piano is very much needed.

We are sorry to learn of Mrs. Cosgrove's illness—Secretary of Gatesville District. Mrs. J. T. Bloodworth, Conference Secretary of Home Department, is assisting Sister Cosgrove some in her district work during her illness.

The plan of the circuit society worked out by Mrs. M. K. Little, of Gatesville, and her husband, the presiding elder of Gatesville District, is fine. If it were adopted in every district it would prove a blessing.

Mrs. J. H. Stewart, Conference Secretary Foreign Department, has recently been doing some very valuable work in Zephyr, Santa Anna, Coleman and other places.

Elm Mott, in Waco District, had all-day meeting in their mission work last Sunday.

Thanks for nice charts and posters from auxiliaries over the conference. The one from Georgetown young people is especially good.

Auxiliaries who have sent posters for council, need not send others for annual exhibit, at Temple, but auxiliaries who have not sent posters for council meeting send them to me by first of June for annual exhibit.

I hope each auxiliary will send at least one woman to council meeting at Fort Worth, April 8-15.
MRS. S. HUNDLEY,
Conf. Pub. Supt.

WOMAN'S MISSIONARY SOCIETY.

The Missionary Institute of a portion of Clarendon District was held in the Methodist Church, March 12. This was one of three meetings which our District Secretary will hold in and as a part of Clarendon District, as in this way she will be able to inspire and come in touch with each auxiliary.

The work of the day began by discussing the strong and weak points in our societies. Mrs. W. D. Morgan represented Memphis in giving an outline of our work and its strongest points. Mrs. Max Temple, of Memphis, bringing out the weak points. Mrs. T. L. Hughston spoke in behalf of Clarendon; Mrs. Masterson for Hedley; Mrs. Smith, Lakeview; Mrs. Williamson, Wellington; and Mrs. Moore, Claude. These were indeed interesting and helpful as suggestions and plans from one society and their results was help to another. These five societies reported 250 members of the Missionary Society. Mrs. Moore then laid special stress on the Corresponding Secretary's sending to her a full report, as a great deal was being done for which we should receive credit. Mrs. Delaney of Memphis introduced the subject of "Reports," their importance at each business meeting, each officer having her report in writing; also the importance of an executive meeting at the close of each quarter, so that each officer would have an accurate report and all forwarded to the conference officers, after having been approved by the Executive Committee. Our conference officers depend upon our reports which make their reports to the council either as improving or deficient. Mrs. Moore concluded the morning's work with a few points as to our financial standing, referring to a letter from Mrs. J. D. Camp, of Wellington, our Conference Treasurer. She stressed the importance of getting the foreign work on our hearts.

The three preachers, Brothers Bowman, Bryant and Hawkins, were introduced and given the privilege of a member.

"The Work of the Children, the Hope of the Future," under the work of First Vice-President, was discussed very ably by Mrs. Street of Wellington and Mrs. Morgan of Memphis. Both reported good work. Mrs. Street told of using the Japanese curios and the deep interest of the children as they studied of the Japanese. Mrs. Morgan, as Superintendent of the Junior League, and First Vice-President, made a splendid report on the advantage derived by the correlation of the two organizations. Hedley reported a splendid organization of

children, also eighty-nine babies reported on Baby Division from Wellington, Memphis and Hedley.

The discussions drifted into the work of the Second Vice-President, or young people's work, and was presented very ably by Mrs. R. W. Dodson, of Memphis; Mrs. Hughston, of Clarendon, and Mrs. Kendall, of Hedley. All missionary work is affiliated with Leagues, with the exception of Hedley, which has a bright, wide-awake Missionary Society having forty members enrolled.

Mrs. Baker, of Memphis, in an impressive way, presented the very important subject of Christian stewardship, giving helpful counsel from God's Word, and directed our attention to the noble lives we should give to his service as his stewards, tithing our time and talents as well as our means, and with the use of a chart presented a plan of systematic giving to missions which had been adopted by Memphis Auxiliary. This system is an individual pledge by which each member adopts the plan of giving weekly "as God hath prospered him" and paying monthly. The system is complete in every detail and would be a blessing both spiritually and financially to any society who would prove its merits by adopting this system. The Social Service Work, under the supervision of the Fourth Vice-President, was then discussed at length. Brother Hawkins, of Memphis, made a very helpful and impressive talk on this work and suggested ways and means of getting into this work to make it progress as it should. Mrs. Hughston and Mrs. Bird also aided in the discussion. The work of the Publicity Superintendent was introduced by Mrs. Delaney, of Memphis, who laid stress on the important factor, the Publicity Superintendent, who is to the auxiliary preventing news of our work both at home and abroad. By the use of charts and posters the things which should receive our attention are fixed more forcibly on our minds and hearts as any subject when presented attractively makes the impressions more lasting. The use of the Monthly Bulletin should not be neglected, as we are informed of the latest events through this missionary leaflet. We should keep in close touch with the Conference Superintendent, as the experience of others is of the greatest aid to Auxiliary Superintendents.

A paper on "Mission Study Classes," by Mrs. Burton of Clarendon was read by Mrs. Teague of Clarendon. This was a fine paper and an inspiration to each one as they learned of the results derived from the study of Missions in real class work. Mrs. Moore concluded the discussions by presenting the important subject of our literature—Texas Christian Advocate, etc., and the reading of leaflets, as through this channel information is gleaned which, as it falls on good ground, reaps real inspiration which leads to lasting results. Mrs. Baker, in behalf of Memphis, expressed our appreciation for the presence of all visitors, delegates, members and pastors, which brought to us such a gracious day, and to our District Secretary for the splendid institute.

Memphis asks the co-operation of all interested in having the annual meeting in this part of the conference in 1915, to aid Memphis in receiving this privilege and honor. As a closing benediction all gathered around the altar in a series of prayers that the results of our day's work might be all we should desire. All were then invited to one of the Sunday School rooms where the Memphis Auxiliary served the guests with punch and cake, and the social hour gave opportunity for getting acquainted and made all feel they were one great army in the work of the Lord.

This was a memorable day in the history of Memphis Auxiliary and we appreciate the presence of each one which helped to make this true.

Those present from other towns were: Mrs. R. A. Moore, Claude; Mesdames Teague and Hughston, Clarendon; Mesdames Street, Williamson, Brother and Mrs. Bowman, Wellington; Mesdames Bain, Wimberly, Kendall, Moreman, Masterson, Johnson, Brother and Mrs. Bryant, Hedley; Mesdames Davenport, Smith, Parish and Somerville, Lakeview.

Thus passed into history a great missionary day in Memphis Auxiliary, and we trust the seed sown may reap an abundant harvest.
MRS. T. C. DELANEY,
Publicity Superintendent.

CENTRAL TEXAS CONFERENCE NOTES

First, I want to thank the Publicity Superintendents for so faithfully and cheerfully following my suggestions in the Advocate. Any who have not sent reports and posters, send them by the 27th of this month.

Mrs. Marshall, who edits the Council Daily, has asked Mr. J. H. Stewart to edit it one has asked Mrs. J. H. Stewart to edit it one we are sure that this one issue will be worth more than the price of the entire paper. Waco District Secretary, Mrs. Abbott, reports that one hundred subscribers to Council Daily have been secured in Waco, and she is expecting one hundred subscribers in Waco District, outside of Waco. Will each Publicity Superintendent in this conference appoint herself a committee of one to secure all the subscribers possible and send names in to your District Secretary? Superintendents, don't forget to advertise College, or Young People's Day, at council meeting, also School of Missions at Denton, June 2, the fountain head for preparation in mission work, also annual meeting of Central Texas Conference at Temple, 16th of June, where this year's work will be reported and next year's work planned. I have never heard a more splendid or beautiful report than was given at last annual meeting by Mrs. C. L. Cartwright, Conference First Vice-President, on children's work. Mrs. Cartwright suggested in a letter to me that the pastors be influenced to use one entire Sunday for children's work, preaching in the

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forenoon on children's work and organizing Children's Mission Departments or holding rallies in departments already organized in the afternoon. Mention Mrs. Cartwright's splendid suggestion to your pastors and First Vice-Presidents, for many children would be blessed by the carrying out of this plan.

A member of Georgetown Auxiliary has given \$500.00 to Davidson Memorial, South, payable in annual payments.

Mrs. D. R. Blair of Brownwood has donated \$10 to Miss Graham's salary. The Brownwood Woman's Mission Society also donated \$10 to Miss Graham's salary.

MRS. S. HUNDLEY,
Conf. Pub. Supt.
Moody, Texas.

THE WOMAN'S MISSIONARY SOCIETY, DALLAS DISTRICT, NORTH TEXAS CONFERENCE.

At the all-day meeting of the auxiliaries of the Woman's Missionary Society, of Dallas District, held in Grace Church, Dallas, February 10, an account of which interesting and profitable occasion has already appeared in these columns, it was decided to appoint a Press or Publicity Superintendent for Dallas District, to whom the Press Superintendents of the auxiliaries of the district could report once each month. The District Secretary, Mrs. O. F. Sensabaugh, appointed this Press Superintendent for Dallas District at that meeting, to take charge of this office, to whom the Press Superintendents of each auxiliary in the district were requested to send reports monthly, containing items of interest connected with the work of their auxiliaries, or suggestions for the advancement of the general work of the district, all such reports to be published the last week in each month in the Woman's Department of the Texas Christian Advocate for the benefit of all interested workers.

This plan for the extension of the interests of the work on the district is, of course, only yet in the beginning and we have reports from only two auxiliaries, these being hereby given for the month ending March 31, from the Auxiliary of Trinity Methodist Church, Dallas, and the Auxiliary of First Methodist Church, Dallas.

Auxiliary Woman's Missionary Society, Trinity Church.

As a member of Trinity W. M. S. I take great pride in giving you this report, for we feel that we are doing excellent work under the leadership of our new president, Mrs. T. B. Floyd. Financially we are in a splendid condition. We have so far been able to meet all obligations, pledges, and outside calls, and still keep a healthy balance in the treasury. No matter how great the demand for money, and this is sometimes heavy, we have always been able to meet it.

We feel that our success in this line is in a great measure due to the spirit of Christian stewardship existing in our midst.

We have just finished the study of the King's Business, and we are endeavoring to make ours an ideal society, according to the standards of this book. We will begin this month the study of the Gospel of St. John, under the leadership of Mrs. A. W. Shaw, who has recently joined us, coming to us from San Antonio where she has gained an enviable reputation as a missionary worker.

We feel very fortunate in having her in our midst, and we feel sure her splendid influence will be felt throughout the society. We have had during the past month "A Win One Campaign" on and as a result have added quite a number of new members to our list.

Mrs. A. V. Lane's circle entertained the society and their friends with a beautiful Martha Washington tea on the 27th. The proceeds, credited to the pledge fund of Mrs. Lane's circle. This ends report for this month. We will send one each month. Our prayer is that we will steadily grow in grace through the coming year.
MRS. R. H. WALL,
Pub. Agent, Trinity W. M. S.

Auxiliary Woman's Missionary Society, First Methodist Church, Dallas.

Our auxiliary is moving on with renewed zeal and activity with the advent of the new year 1914. The following officers were elected for the year, taking up their duties at first meeting in January:

Mrs. T. H. Napier, President; Mrs. Alice Wolf, First Vice-President; Mrs. C. A. Gill, Second Vice-President; Mrs. B. Blankenship, Third Vice-President; Mrs. J. M. Young, Fourth Vice-President; Mrs. Ben Thorp, Corresponding Secretary; Mrs. J. M. Shipperly, Recording Secretary; Mrs. J. S. Turner, Treas-

urer; Mrs. W. H. Howell, Press Superintendent.

The work has been arranged in a systematic way, the society meeting on Friday afternoon, at 2:30 o'clock, at the Methodist Publishing House, the first meeting in the month being a strictly business meeting; the second meeting being given to the study of the book, "New America," in the interest of the Home Mission Department, led by the Second Vice-President; the third meeting being given to the study of the book, "Mexico," in the interest of the Foreign Missionary Department, led by the Third Vice-President; and the fourth Friday afternoon being devoted to a social meeting, held by invitation in the home of some member of the society. The past year has been one of good results for the society, under the leadership of the former President, Mrs. B. Blankenship, who has been the President for several years, who by her quiet, gentle bearing and faithfulness to the interests of the work has won the love and confidence of the members who have cheerfully and loyally followed where she has led, while the financial claims have been regularly met under the guiding care of the faithful and efficient Treasurer, Mrs. J. M. Young, who has held that important office for the past several years. The outlook for the present year is encouraging, a number of new members having been added recently, and every department of the work moving forward auspiciously, the membership rallying to the support of Mrs. Napier, the newly elected president, and the other officers, who have taken charge of the various departments for the year, and it is fully expected that under the guidance of these faithful leaders the work will continue to advance.

AUX. PRESS SUPT.

It is hoped that the Press Superintendents of the auxiliaries of Dallas District will send in reports of their work for the month of April by the 20th of the month, if possible, to the address of the Press Superintendent of the district, the same to appear in the Woman's Department of the Advocate the last week in the month. This plan for the extension of the interests of the work on the district has been arranged by our faithful District Secretary, as already said, and it is earnestly urged that the Press Superintendents of the auxiliaries will respond promptly to her call thus made by sending in their reports each month in due time.
MRS. W. H. HOWELL,
Press Supt. W. M. S. Dallas District,
3301 Swiss Avenue, Dallas, Texas.

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Are factors of the greatest success. No person can do full justice to himself without them.

In no season of the year are they more easily exhausted than in the spring. We need not discuss the reasons for this here. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.
(Adv.)

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The Passing Day

The Board of Regents of the State University of the State of Texas announces that Will H. Mayes, Lieutenant Governor of Texas, has accepted the Chair of Journalism. This necessitates his resignation, as he cannot hold two offices.

The Texas Intercollegiate Press Association meets at Trinity University, Waco, Texas, today. Eleven of the leading school publications of Texas will be represented.

Senator Sheppard has offered an amendment to the rivers and harbors bill for an increase of \$200,000 for Brazos River improvement; also an amendment for the survey of Trinity River from Dallas to Fort Worth.

The Woman's Missionary Society of North Texas Conference met in McKinney last Tuesday for a four days' annual session. A large delegation was present.

Over large areas of Texas the storm of last Monday did great damage. While but few lives were lost, yet the devastation of property was considerable.

It was announced on March 31, in New York that John D. Rockefeller had given to the Rockefeller Institute for Medical Research an additional \$1,000,000 to the \$9,000,000 general endowment fund to organize and conduct a department for the study of animal diseases. To support an investigation into the cause of hog cholera which is said to have killed hogs valued at \$60,000,000 in the last year, James J. Hill has guaranteed \$50,000.

Chicago University scientists are preparing to weigh the moon. The learned men are seeking to know the resistance of the earth's magnetism to all planets.

It was stated at the offices of the Pennsylvania Railroad Company, March 26, that the policy of retrenchment and economy put into effect in the closing months of last year will be continued until the number of employees on its lines east of Pittsburgh and Erie had been reduced from 142,000 to 137,000. The company today confirmed reports that the number of employees had already been lowered in the last few months to 125,000. It was explained that the traffic in October, 1913, when 142,000 men were employed, was about the same as in February, 1910, when 137,000 were on the payrolls, and that the company decided to reduce the number of employees to the 1910 basis.

After three years of experiments a serum for the treatment of lobar pneumonia has been offered to the public by the Rockefeller Institute of Medical Research, New York. With the offer is the statement that the remedy is lowering the mortality from this disease.

The St. Louis Southwestern Railroad (Cotton Belt) has let contracts for 2000 new freight cars, which will cost \$2,000,000. It is one of the largest single purchases made in the equipment market for some time. All the work of building these cars will be done in St. Louis. It is expected that deliveries will start about the middle of May and be completed in August, depending somewhat upon the quickness with which materials can be assembled.

The suit filed by the District Attorney of the Ninth Judicial District at Liberty, Texas, last Tuesday is against the Santa Fe Railway Company for approximately \$1,750,000. The suit is for alleged violation of the law requiring engines and cars to be equipped with electric headlights, power brakes and automatic couplers, and the alleged violations extend over a period of two years.

A suit for \$115,500 penalties against the Southern Pacific Company was filed in San Francisco, March 25, by the Federal Government. The complaint charges that the rail road company has repeatedly refused to comply with the Interstate Commerce Commission's demand to inspect its files and records.

The main building of the West Texas State Normal School, built in Canyon City in 1909 at a cost of approximately \$200,000, was destroyed by fire on March 25 at 4:30 o'clock. The building, together with the equipment, burned, entailed a loss of approximately \$250,000, covered by insurance to the amount of \$100,000. School was in session when the fire was discovered, but there was quick and orderly response to the call for fire drill and the building was emptied in a few minutes without loss of life or injury to any one.

More than 1,145,000 motor cars of all descriptions in use in the United States were, according to the Secretary of New York State, Mitchell May, registered in the several States last year, and of this number 88 per cent were pleasure cars and the remaining 12 per cent commercial, based upon the registration returns in New York State, where, of the total registration of 1,355,000 motor vehicles, upward of 15,000 were commercial cars. Of the cars used in this country 91 per cent are of American make. It can be safely computed that the motor cars owned in the United States aggregate a present value of nearly \$2,000,000,000, one-half of the total number of cars registered last year at \$1000 each and the remaining half at \$2000 each, both figures being exceedingly conservative. But the annual expenditure for new machines, large as it is, is not all. Tires, gasoline and lubricating oil, repairs, renovations and periodical "overhauls" amount to many millions. Since 1911 approximately \$0,500,000 in license fees has been collected. The actual number of professional drivers licensed in this country during 1913 was 173,087, and since that time their number in this country has increased fourfold. If the wages of this number were fixed at the rate of \$15 per week and the compensation of others employed about the car were added the total would reach upward of \$11,000,000 annually and thus the running expenses of the motorists added to the purchase cost and incidentals would reach the enormous aggregate of some billions of dollars.

Italy faces another general strike. Eighty thousand railway employees are clamoring for an amelioration of their conditions of employment, which would represent an increase of \$10,000,000 in the State budget.

Dr. William Duane, of the Harvard Cancer Commission, who, for seven years, was assistant in the Curie laboratory at Paris, has attracted the attention of the medical world by an invention which increases the efficiency of radium in cancer treatment. The new method makes the treatment seven times more powerful in results than any other.

The Royal Geographical Society has awarded the King's gold medal to Dr. Hamilton Rice, of Boston, Mass., for his work of exploration in South America. Dr. Rice started from London in December, 1911, for Barranquilla, at the mouth of the Magdalena River, and twenty-five days later reached Bogota, capital of Colombia. From that city Dr. Rice and his party started for San Martin, 100 miles south of Bogota. For twenty-one months the party explored Southeast Colombia and Brazil, traveling also 100,000 square miles of virtually unknown country. The trip ended at Manaus, Brazil, 1000 miles up the Amazon River.

Queen Eleanor of Bulgaria has declared her intention of visiting the United States and expects to depart on her journey from the Bulgarian capital during the third week of May. Queen Eleanor will be the first reigning Queen to visit the United States. She intends to make a study of American institutions and people. Her Majesty was much touched during the recent Balkan wars by the practical sympathy displayed for her suffering subjects by Americans. She made many inquiries among the Bulgarian soldiers, numbers of whom had been residents of the United States and had answered their country's call to arms. It is stated semi-officially that King Ferdinand also will pay a visit to the United States, probably in 1915. He may see the Panama-Pacific Exposition at San Francisco. The plans for His Majesty's trip are not yet definite.

The Federal Parliament at Berlin, March 26, unanimously passed a bill providing that where a duel or challenge has been provoked by dishonorable conduct, the offender shall be liable to imprisonment in a penitentiary instead of a fortress. This is the first occasion on which all the parties have been united on a measure to discourage dueling.

Opposition within the Democratic membership of the House, political and otherwise, to President's Wilson's position on the Panama toll question was given a crushing blow, and the leadership of Speaker Champ Clark, when pitted against that of President Wilson, was humbly repudiated in the House of Representatives March 27 when 206 out of 284 Democratic members voted in support of the administration in the first crucial test on the canal tolls question. This is 70 per cent of the Democratic strength in the House. Only fifty-five Democrats voted with 122 Republicans and Progressives against ordering the previous question on the adoption of the rule for the consideration of the Sims bill to repeal the toll exemption clause in the canal act. Eight Republicans voted with the Administration, making the vote on this question 208 to 177. It is generally conceded that the Sims bill for the repeal will be adopted by a larger majority than that given on the moving of the previous question in order to shut off debate, or on the adoption of the rule itself. This remarkable showing was made notwithstanding that the opposition within the Democratic ranks was led by such men as Speaker Clark, Floor Leader Underwood, Chairman Fitzgerald, of the Appropriations Committee; Claude Kitchin, who is being groomed as the next floor leader to succeed Mr. Underwood; Representative Doremus, Chairman of the National Congressional Campaign Committee, and several committee chairmen. On March 23, 1912, practically this same leadership split the Democratic majority and carried sixty-odd Democrats to the Republican side and made possible the adoption of the amendment to the canal bill exempting coastwise shipping from the canal tolls.

The Trustees of the American University at Washington, District of Columbia, held a meeting March 25, 1914. The plan for an Episcopal residence on the site of the University is progressing. The program for the opening of the University on May 27 is being put into detailed form. Hon. William Jennings Bryan, Hon. Josephus Daniels, Mr. William S. Corby and Col. H. O. S. Heistand, U. S. A., were elected trustees. The Board of Award for the University were appointed as follows: Hon. William Jennings Bryan, Secretary of State; Hon. Josephus Daniels, Secretary of the Navy; Hon. Philander P. Claxton, United States Commissioner of Education; Dr. Alfred Charles True, Dean of the

Amendment to the Charter of Southern Methodist University

THE STATE OF TEXAS COUNTY OF DALLAS.

KNOW ALL MEN BY THESE PRESENTS: THAT WHEREAS, We, the undersigned, George T. Jester, M. M. Brooks and C. C. Walsh, all being resident citizens of the State of Texas, were the original incorporators of Southern Methodist University, and

WHEREAS, the Texas Conferences named in the original charter of Southern Methodist University, to-wit: The North Texas Conference, the Texas Conference, the West Texas Conference, the Northwest Texas Conference and the Central Texas Conference, did, in regular session, at the regular annual meetings of the said Conferences held in the year 1912, adopt the following Resolution:

"WHEREAS, In obtaining the charter of the Southern Methodist University, which charter is recorded in Volume I, pages 34-35 of the Minutes of said University no provision was inserted therein for the participation of any but the five Texas Conferences, and

"WHEREAS, It has been and is the purpose of said five Conferences to admit to the participation and ownership of said University such other Conferences of the Methodist Episcopal Church, South, as may have heretofore or may hereafter by Resolution agree to participate in such ownership and control.

"NOW, THEREFORE, the Trustees of said University are hereby authorized and directed to prepare and file an Amendment to said charter so as to include such of the additional Conferences of the Methodist Episcopal Church, South, as may have heretofore or may within three months from this date by Resolution of such Conference agree to act with said five Conferences in the joint ownership and control of Southern Methodist University, and

BE IT FURTHER RESOLVED, That said charter be so amended as to restrict the number of Trustees to two from each of the Conferences so participating in such ownership and control as heretofore provided and each Conference so participating shall elect two Trustees of said University, so that such new Trustees shall take the place of the present Trustees of said University as soon as said new charter shall have been prepared and filed.

"THIS RESOLUTION shall become effective and valid so soon as the other four Texas Conferences shall adopt Resolutions of the same tenor and effect as this," and

WHEREAS, the following action was taken in regular session at the regular annual meetings, in the year 1912, of the following named Conferences of the Methodist Episcopal Church, South, to-wit:

The German Mission Conference (of Texas), the New Mexico Conference, the East Oklahoma Conference and the West Oklahoma Conference.

"IN PURSUANCE of the recommendation made by the Educational Commission, organized by the five Texas Conferences of the Methodist Episcopal Church, South, in order that this Conference might by formal action become a part of the educational system of said Church, in connection with five Texas Conferences;

"NOW, THEREFORE, BE IT RESOLVED, That this Conference hereby agrees with said five Conferences in the ownership and control of Southern Methodist University, and also, be included in said educational system, and to that end, the undersigned does hereby elect

as Trustees of the Southern Methodist University, incorporated under the laws of the State of Texas, which said Trustees shall act in conjunction with the Trustees elected by the other Conferences for the control of the Southern Methodist University, and this Conference also elects

as Commissioners from this Conference to represent its members on said Educational Commission, and this Conference pledges itself that it will endeavor to act in harmony with the other Conferences, embraced in said educational system for the establishment and upbuilding and prosperity of the Southern Methodist University, and its correlated schools," and

WHEREAS, All the above named Conferences have heretofore elected Trustees of the Southern Methodist University to serve until their successors are duly elected by the several Conferences, as follows:

- CENTRAL TEXAS CONFERENCE. Horace Bishop, Chairman, Hillsboro, Texas; G. T. Jester, Corsicana, Texas; WEST TEXAS CONFERENCE. C. C. Walsh, San Angelo, Texas; Thomas Gregory, San Marcos, Texas; NORTHWEST TEXAS CONFERENCE. J. G. Putman, Stamford, Texas; W. G. Swanson, Abilene, Texas; TEXAS CONFERENCE. James Kilgore, Houston, Texas; John C. Box, Jacksonville, Texas; NORTH TEXAS CONFERENCE. O. S. Thomas, Bonham, Texas; M. M. Brooks, Dallas, Texas; GERMAN MISSION CONFERENCE. C. A. Lehmburg, Cherokee, Texas; C. H. Grote, Castell, Texas; EAST OKLAHOMA CONFERENCE. D. H. Linebaugh, Atoka, Oklahoma; P. R. Knickerbocker, Tulsa, Oklahoma; WEST OKLAHOMA CONFERENCE. W. A. Shelton, Oklahoma City, Oklahoma; R. E. L. Morgan, Lawton, Oklahoma; NEW MEXICO CONFERENCE. R. L. Young, Las Cruces, New Mexico; S. E. Allison, Albuquerque, New Mexico

AND WHEREAS, at a special meeting of the Board of Trustees of Southern Methodist University held at Dallas, Texas, on the sixth day of February, 1913, at which a lawful quorum was present, the said Board of Trustees by Resolution authorized the Amendment to the original Charter of Southern Methodist University so as to embody the actions taken by the several Conferences hereinbefore mentioned, and

WHEREAS, It is contemplated that said Southern Methodist University shall be owned and controlled and managed by the following named Conferences of the Methodist Episcopal Church, South, to-wit: The Central Texas Conference, the Northwest Texas Conference, the West Texas Conference, the Texas Conference, the North Texas Conference, and the German Mission Conference (all of the last six Conferences being situated in the State of Texas), the East Oklahoma Conference, the West Oklahoma Conference, and the New Mexico Conference, and

WHEREAS, said Southern Methodist University is a corporation incorporated for the support of an educational undertaking and without a capital stock.

NOW, THEREFORE, we, the undersigned, in compliance with the action of the Conferences hereinbefore described of Southern Methodist University aforesaid, have, on the

seventh day of February, 1913, amended the original charter of Southern Methodist University so as to read as follows:

THE STATE OF TEXAS, COUNTY OF DALLAS.

KNOW ALL MEN BY THESE PRESENTS: THAT We, Geo. T. Jester, C. C. Walsh and M. M. Brooks, all being resident citizens of the State of Texas, and being desirous of establishing and maintaining a University at Dallas, Dallas County, Texas, to be owned, controlled and managed by the hereinafter named Conference of Methodist Episcopal Church, South, do hereby organize a corporation, as follows:

I. NAME.

The name of this corporation shall be SOUTHERN METHODIST UNIVERSITY.

II. PURPOSE.

The purpose for which this corporation is formed is the support of an educational undertaking, to-wit: the establishment, maintenance and support of an institution for higher learning with authority to confer all college and University degrees.

III. LOCATION.

The said University shall be located at Dallas, in the County of Dallas, in the State of Texas.

IV. TERMS.

Said corporation shall exist for a term of fifty years.

V. STOCK.

This corporation has no capital stock.

VI. TRUSTEES.

The number of Trustees shall not be less than eighteen or more than twenty-five, and the names and residences of the Trustees comprising the Board of Trustees of Southern Methodist University from the date this amendment is filed in the office of the Secretary of State, of the State of Texas, and until their successors are duly elected in the manner hereinafter specified are as follows:

CENTRAL TEXAS CONFERENCE. Horace Bishop, Chairman, Hillsboro, Texas; G. T. Jester, Corsicana, Texas; WEST TEXAS CONFERENCE. C. C. Walsh, San Angelo, Texas; Thomas Gregory, San Marcos, Texas; NORTHWEST TEXAS CONFERENCE. J. G. Putman, Stamford, Texas; W. G. Swanson, Abilene, Texas; TEXAS CONFERENCE. Jas. Kilgore, Houston, Texas; John C. Box, Jacksonville, Texas; NORTH TEXAS CONFERENCE. O. S. Thomas, Bonham, Texas; M. M. Brooks, Dallas, Texas; GERMAN MISSION CONFERENCE. C. A. Lehmburg, Cherokee, Texas; C. H. Grote, Castell, Texas; EAST OKLAHOMA CONFERENCE. D. H. Linebaugh, Atoka, Oklahoma; P. R. Knickerbocker, Tulsa, Oklahoma; WEST OKLAHOMA CONFERENCE. W. A. Shelton, Oklahoma City, Oklahoma; R. E. L. Morgan, Lawton, Oklahoma; NEW MEXICO CONFERENCE. R. L. Young, Las Cruces, New Mexico; S. E. Allison, Albuquerque, New Mexico

The successors of said Trustees shall be selected in such manner as may be determined by the nine Annual Conferences of the Methodist Episcopal Church, South, above mentioned in conjunction with such other conference or conferences of the Methodist Episcopal Church, South, as may elect to participate therein on the terms and conditions prescribed by the nine participating conferences. A majority of the Trustees shall control in all affairs of Southern Methodist University, and said Trustees herein designated shall hold their office until their successors have been duly selected and qualified as above provided.

Witness our hands, this seventh day of February, A. D. 1913.

GEORGE T. JESTER, M. M. BROOKS, C. C. WALSH.

THE STATE OF TEXAS COUNTY OF DALLAS.

Before me, the undersigned authority, on this day personally appeared George T. Jester, C. C. Walsh and M. M. Brooks, known to me to be the persons whose names are subscribed to the foregoing instrument, and severally acknowledged to me that they executed the same for the purposes and consideration therein expressed.

Given under my hand and seal of office, this seventh day of February, A. D. 1913.

L. B. MILAM, Notary Public, Dallas County, Texas.

(Seal) Endorsed: Filed in the Office of the Secretary of State this 17th day of February, 1913.

JOHN L. WORTHAM, Secretary of State.

(Seal) DEPARTMENT OF STATE.

I, John L. Wortham, Secretary of State of the State of Texas, do hereby certify that the foregoing is a true copy of the Amended Charter of SOUTHERN METHODIST UNIVERSITY, with the indentures thereon, as now appears of record in this Department.

In testimony whereof I have hereunto signed my name officially and caused to be impressed hereon the Seal of State at my office in the City of Austin, Texas, this 20th day of March, A. D. 1913.

JOHN L. WORTHAM, Secretary of State.

(Seal) BY-LAWS OF SOUTHERN METHODIST UNIVERSITY.

We, the Board of Trustees of Southern Methodist University, in session assembled, do hereby make, ordain and establish the following by-laws as the by-laws of Southern Methodist University, declaratory as well of its plan of organization and its scheme of administration, as for the government of its affairs, and for this purpose do declare our allegiance to its principles, recognizing the same as binding upon us and our successors forever.

ARTICLE I.

The amended charter of Southern Methodist University filed in the office of the Secretary of State of the State of Texas, March 20, A. D. 1913, together with such other amendments as may hereafter be adopted with the consent and approval of the patronizing conferences first obtained, together with the laws of the State of Texas relative to corporations organized for the support of educational institutions, are and shall forever be the supreme law of the Southern Methodist University.

"I sat as one glued to his seat"

The Story of My Life

By G. C. RANKIN, D. D.



REV. G. C. RANKIN, D. D.

The author tells of his first effort at speech-making. "A phrenological chart of a perfect human head" bore no resemblance to his own. Half century of "Clouds and Sunshine" in a life of activity. Read "The Story of My Life." It's worth your while.

A FEW EXPRESSIONS.

I have just finished reading "The Story of My Life." I was perfectly delighted with it. It contains many truths that shine in beauty, brilliancy and power. It ought to be in every home in Texas. Sincerely,

DR. JAMES ROUNTREE, Mount Pleasant, Texas.

"THE STORY OF MY LIFE."

Yes, I have read it with great interest. I regard it as one of the most helpful books for young men that I have read for a long time. The man who has made the success in life that you have made is nothing short of a positive inspiration to the worthy young manhood of our country. SAM R. HAY, Houston, Texas.

Price, \$1.00, Postpaid. Address with price, G. C. RANKIN, D. D., 1804-06 Jackson St., Dallas, Texas.

ARTICLE II.

The ownership and control of the Southern Methodist University by the Methodist Episcopal Church, South, being a basic and fundamental principle of the organization and maintenance of the Southern Methodist University, it is expressly provided that this institution shall be and forever remain under the ownership and control of the Central Texas Conference, the West Texas Conference, the Northwest Texas Conference, the Texas Conference, the North Texas Conference, the German Mission Conference, the East Oklahoma Conference, the West Oklahoma Conference and the New Mexico Conference of the Methodist Episcopal Church, South, in conjunction with any other conference or conferences of the Methodist Episcopal Church, South, as may hereafter elect to participate therein upon the of said charter upon such terms as said participating conferences hereinbefore named.

ARTICLE III.

It is hereby expressly made the duty of the Board of Trustees then in office, one year prior to the expiration of the present charter of the Southern Methodist University, to present to the conferences of the Methodist Episcopal Church, South, then participating in the ownership and control of the Southern Methodist University, the matter of a renewal of said charter upon such terms as said participating conferences may deem proper.

ARTICLE IV.

The successors of the Trustees of Southern Methodist University shall be selected in such manner and for such terms as may be determined by the participating conference.

ARTICLE V.

Amendments. The Board of Trustees may at any meeting thereof, amend or rescind these by-laws, or any article or section thereof, by a majority vote of the entire Board, provided, that this article shall not apply to Articles I, II, III and IV of these by-laws.

IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for Diarrhoea. Twenty-five cents a bottle.—Advertisement.

FREE TO Swendsen's "Areana Celestia," Vol. 1, and one of the following for 30c, postage: "True Christian Religion," "Apocalypse Revealed," "Diagrams of Love and Wisdom," "Heaven and Hell," "Biography of Swendsen," by Worcester. REV. L. G. LANDENBERGER, 3741 Windsor Place, St. Louis, Mo.

Individual COMMUNION SERVICE. "Notation" cushion Trays with new Short Glass Trays Interlock. All glasses well spaced. 26 and 36 size trays. Outfits sent on trial. DIETZ Communion Service Company 28 E. Randolph St., Dept. H. Chicago

The Passing Day

Graduate School of Agriculture and Director of Experiment Stations, Department of Agriculture; Dr. Thomas N. Carver, Director of Rural Organization Service, United States Government, and Professor of Economics in Harvard University; Dr. John W. Hancher, Assistant Secretary of the Board of Education of the Methodist Episcopal Church; and Dr. William Andrew Wood, pastor of Maple Street Methodist Episcopal Church, Lynn, Massachusetts. Dr. Frank W. Collier, of Boston, was selected as Director of Research.

The National Government is to build a railroad in Alaska at a cost of \$25,000,000. It is to be constructed from one of the three southern ports, through canyons lined with glaciers, to Fairbanks, some 450 miles from the sea coast. Judge Wickersham, a fighter on the frontier and the Alaskan delegate in Congress, is the author of the law. Trains, it is expected, will be running by the winter of 1916. Snow and ice, Judge Wickersham says, will not hinder the operation of the line. He talks about the land of mystery and of a \$20,000,000 copper mine that was bought for \$200,000, and tells of the monopolization of railroads, steamships and stage lines in the northern country.

Robert H. Gary, a boy eleven years old, of Laneville, Rusk County, has written to the Texas Industrial Congress at Dallas that he has a fine Hereford calf which he wants to enter in the Pryor Beef Club of the congress and that he expects to make West Texas "sit up and take notice" that the eastern section of the State can produce good live stock. The congress this year, following out the plans of Col. Exall, has provided three live-stock classes and has named them in honor of three prominent Texans, who have shown especial interest in live stock production. For men, the congress has provided a contest for the best three-year-old steer, to be fed from July 1 to November 1 next. The animals in this class, which is termed the Kleberg Beef Club, will be judged from the butcher's standpoint. Ten prizes, amounting to \$600, will be awarded for the best results. Contestants in this class are required by the rules of the congress to be contestants in Class A, which constitutes the model demonstration farm contest. The Pryor Baby Beef Club is intended for boys and girls between the ages of ten and twenty years, who produce the best baby beef from the butcher's standpoint. Five hundred dollars divided into fourteen prizes are offered for the best results shown in this class. For boys and girls who are interested in hog raising, the congress has formed the Frank P. Holland Hog Club and offers fourteen prizes, amounting to \$500, for the best hogs produced. These live stock classes are a new feature of the work of the congress and the competition is intended to emphasize the fact that the best farming is that in which live stock is included, so as to profit by the profitable feeding and marketing "on the hoof" of the crops grown. Incidentally, the fertility of the land is conserved and re-fertilized by the animal manure. Entry in the baby beef and hog classes is open to every boy and girl in the State, whether a member of any other baby beef or hog club or not. The rules are few and simple. They require contestants to keep a daily record of the kind and amount of feed used and to weigh the animals in the presence of witnesses on July 1 and again on November 1. Contestants are not restricted as to the kind and amount of feed used in fattening their entries; nor are they required to produce the feed themselves, although urged to do so. A special prize for boys and girls, cultivating an acre of corn and an acre of peanuts, and who entered the baby beef and hog clubs, is provided and has been named the Exall Combination Prize. This prize of \$100 will be given to any contestant in the four classes who shall win the first prize in each of any two classes. This is an especially attractive combination and all that the contestant requires is an acre of ground, a baby beef and a hog. On this acre he will first raise a crop of corn, planting peanuts between the rows when the corn is given its last cultivation. After the corn is gathered, and which he may use to fatten his live stock, he allows his calf the run of the acre so that it can eat the fodder and peanut tops. Following this, a hog is turned in to clean up everything that remains. By this plan, the contestant not only raises a perfectly balanced ration for feeding his livestock, but he also returns the animal manure to the ground, including most of the nitrogen gathered from the air by the peanuts. Experienced farmers and live stock growers say this is an ideal combination and that it could be profitably adopted by every farmer.

The existence of bubonic plague at Havana was officially confirmed when Carlos Archaga, a Spanish boy, died from the disease. Two others are officially declared to be suffering from bubonic plague. Both patients are in a critical condition. Sanitary precautions are being redoubled and the quarantine zone enlarged. Dr. Wilson, chief of the United States Hospital Service, is enforcing extreme quarantine measures for passengers and freight for the United States.

The Acting Secretary of Agriculture has issued an order releasing certain counties in Texas and the remainder of the State of Oklahoma from quarantine to prevent the spread of scabies in cattle. The territory released is as follows: In the State of Oklahoma the counties of Cimarron, Texas, Beaver and Harper, and in the State of Texas the counties of Hansford, Lipscomb, Hutchinson, Hemphill, Carson, Gray, Armstrong, Donley,

Briscoe, Hall, Hale, Floyd, Lubbock, Lynn, Garza, Andrews, Nueces and Cameron, and all of Roberts County south of the Canadian River. This makes the entire State of Oklahoma free from quarantine. An order has been issued releasing also the entire State of New Mexico from this quarantine.

Troubles do not come singly for William J. Bryan, Secretary of State. His negro man-of-all-work quit just as a quantity of snow fell on his walk. The law of the District of Columbia necessitates the removal of the snow by the owner of the property, so Mr. Bryan, undaunted, proceeded to do the work. After shoveling for a while, in which task he got up a good perspiration and also got winded, he realized that he did not like the job as much as he thought, and while gazing over the larger expanse of the untouched beautiful air negro strolled along. "Want a job?" asked Mr. Bryan. They struck a bargain and Mr. Bryan went to the State Department to wrestle with the Mexican tangle.

The vandalism of the militant suffragettes caused the closing in London of a great many public buildings. The Victoria and Albert Museum, the crypt and galleries of St. Paul's Cathedral, the royal stables at Buckingham Palace and the Charter House were among those affected.

The Cisco District Conference will convene at Malakoff, July 1. The following are the committees: License to Preach—L. B. Elrod, C. E. W. Smith, J. J. Weatherly. Recommendation for Admission On Trial—G. H. Collins, C. W. Hughes, J. M. Mills. Deacons' Orders—P. T. Ramsey, Thos. R. Morehead, A. L. Houston. Elders' Orders—W. W. Armstrong, M. F. Wells, W. B. Moon. Local Preachers—A. H. Calloway, D. F. Pulley, H. T. Pitman. J. B. TURRENTINE, P. E.

REPORT OF COLLECTIONS FOR SUPERNNUATE HOMES, NORTH-WEST TEXAS CONFERENCE. Previously Reported \$105.00 W. A. Sorelle 10.00 G. S. Slover 5.00 W. Y. Switzer 5.00 P. E. Riley 5.00 J. T. Hicks 5.00 L. O. Lewis 5.00 J. W. Story 5.00 H. M. Long 5.00 G. W. Baker 2.00 H. Lott 2.00 Mrs. W. D. Vancaton 1.00 Miss Harsinger .75 Miss Timmons .75 R. E. Bonner 5.00 L. B. Tooley 8.00 Total subscribers \$175.25 Paid on the above 56.25 Help me, brethren. For the Baker Home in Childress and the Caperton Home in Sweetwater I need \$1000. Help me. SIMEON SHAW, Sec.

JACKSONVILLE DISTRICT. The Cisco District Conference will convene at Malakoff, July 1. The following are the committees: License to Preach—L. B. Elrod, C. E. W. Smith, J. J. Weatherly. Recommendation for Admission On Trial—G. H. Collins, C. W. Hughes, J. M. Mills. Deacons' Orders—P. T. Ramsey, Thos. R. Morehead, A. L. Houston. Elders' Orders—W. W. Armstrong, M. F. Wells, W. B. Moon. Local Preachers—A. H. Calloway, D. F. Pulley, H. T. Pitman. J. B. TURRENTINE, P. E.

CORSICANA DISTRICT CHANGE. The Corsicana District Conference has been changed from Kerens to Blooming Grove; same date, April 7. This change was necessary and we hope to have a good conference at Blooming Grove. E. A. SMITH.

JACKSONVILLE DISTRICT. The Cisco District Conference will convene at Malakoff, July 1. The following are the committees: License to Preach—L. B. Elrod, C. E. W. Smith, J. J. Weatherly. Recommendation for Admission On Trial—G. H. Collins, C. W. Hughes, J. M. Mills. Deacons' Orders—P. T. Ramsey, Thos. R. Morehead, A. L. Houston. Elders' Orders—W. W. Armstrong, M. F. Wells, W. B. Moon. Local Preachers—A. H. Calloway, D. F. Pulley, H. T. Pitman. J. B. TURRENTINE, P. E.

CISCO DISTRICT. The Cisco District Conference will convene at Ranger, May 28, 3 p. m. The committees are as follows: License to Preach—J. H. Walker, J. H. Baldrige, J. W. Hawkins. Deacons' Orders—E. M. Wisdom, C. E. Wilkins, J. M. Armstrong. Admission on Trial—J. E. Crawford, J. N. Vincent, W. T. Singley. Local Preachers—W. H. Whitworth, T. A. West, F. T. Weaver. Opening sermon, W. A. Clarke, 3 p. m., May 28, organization of conference following. All trains reach Ranger before that hour. C. E. LINDSEY, P. E.

ABILENE DISTRICT. The Abilene District Conference will meet at St. Paul's Church, Abilene, April 10, and will be in session Friday, Saturday and Sunday. License to Preach—Ed R. Wallace, J. H. Ross, George Smallwood. Deacons' and Elders' Orders—E. L. Sisk, R. E. L. Stutts, J. W. Cadwell. Admission on Trial—A. W. Waddill, M. H. Hudson, A. D. Jameson. Northwestern University Scholarship—C. W. Heron, A. M. Martin, J. W. Smith. C. N. X. FERGUSON, P. E.

SAN ANGELO DISTRICT. San Angelo District Conference will be held at Christoval, Texas, June 4-7, 1914. Committees are as follows: License to Preach—R. A. Rowland, C. W. Hardon, S. M. Hull. Admission—I. T. Morris, A. J. Weeks, C. W. Rylander. Deacons' and Elders' Orders—W. M. Crutchfield, J. M. Perry, R. S. Adair. F. B. BUCHANAN, P. E.

MARRIAGES. Hartmann-Cobb—At Mound Creek Baptist Church, Gonzales County, Texas, February 12, 1914, Mr. E. F. Hartmann and Miss Lula Lee Cobb, Rev. E. G. Hocutt officiating. Smith-Pennington—At the residence of the bride's brother, Wallis, Texas, on the night of March 18, 1914, Mr. Allie Smith and Miss Myrtle Pennington, Rev. W. W. Horner officiating. Casswell-Rea—At the home of the bride's parents in North Fort Worth, Monday evening at 6 o'clock, Mr. Horace Casswell and Miss Bertha Rea, Rev. R. B. Young officiating. Birdwell-Mayers—At the Methodist parsonage, Whitesboro, Texas, Wednesday, March 11, 1914, at 6 p. m., Mr. John Birdwell and Miss Mayers were united in marriage, Rev. W. R. McCarter officiating. Brown-Goodloe—In the residence of the bride's parents, 126 Hess Street, San Antonio, Texas, February 18, 1914, Mr. Charles Kane Brown of Montgomery, Ala., and Miss Emma Louise Goodloe, Rev. Cullom H. Booth of Laurel Heights M. E. Church, South, officiating. The bride is a granddaughter of the sainted pioneer of Texas Methodism, Rev. Wm. S. Hamilton.

Harle-Rankin—At the Methodist parsonage, Throckmorton, Texas, Tuesday evening, February 10, 1914, Mr. Marion Harle and Miss Sally Rankin, Rev. F. L. Meadow officiating. Martin-Reynolds—In Live Oak Cottage, Glen Rose, Texas, March 1, 1914, Mr. R. C. Martin and Miss Dovie Reynolds, Rev. F. M. Winburne officiating. Gatlin-Snell—In Clifton, Texas, March 3, 1914, Mr. James E. Gatlin of Howland, Texas, and Miss Maud Snell of Clifton, Texas, Rev. J. H. Braswell officiating. Hotchkiss-Pounds—At the home of the bride's parents, Rev. and Mrs. W. A. Pounds, Tyler, Texas, 11:30 a. m., February 17, 1914, Rev. DeWitt S. Hotchkiss and Miss Lena Marie Pounds, Rev. W. A. Pounds officiating.

Dublin District—Third Round. Comanche Mis., at Harmony, May 2, 3. Dublin, May 8, 8 p. m. Harbin and Greens Creek, at G. C., May 9, 10. Stephenville Sta., May 16, 17. Stephenville Cir., at White Ch., 11 a. m., May 20. DeLeon Sta., 8 p. m., May 22. DeLeon Cir., at Ross' Ch., May 23, 24. Gustine at Energy, June 6, 7. Iredell, at —, June 13, 14. Huckabay, at Corinth, June 20, 21. Bunyan, at Cox Creek, June 27, 28. Duffan, at —, July 4, 5. Comanche Sta., July 11, 12. Q. C. 8 p. m., July 10. Comanche Cir., at Cottonwood, 11 a. m., July 11. Carleton, at —, July 18, 19. Hico, 8 p. m., July 22. Bluffdale, at —, 11 a. m., July 24. Tolar and Lipan, at —, July 25, 26. Proctor, at —, 11 a. m., July 29. I ask that every member of the Quarterly Conference answer roll call on this round. I sincerely request the stewards to make the best possible report on pastors' salary. S. J. VAUGHAN, P. E.

Dublin District—Third Round. Comanche Mis., at Harmony, May 2, 3. Dublin, May 8, 8 p. m. Harbin and Greens Creek, at G. C., May 9, 10. Stephenville Sta., May 16, 17. Stephenville Cir., at White Ch., 11 a. m., May 20. DeLeon Sta., 8 p. m., May 22. DeLeon Cir., at Ross' Ch., May 23, 24. Gustine at Energy, June 6, 7. Iredell, at —, June 13, 14. Huckabay, at Corinth, June 20, 21. Bunyan, at Cox Creek, June 27, 28. Duffan, at —, July 4, 5. Comanche Sta., July 11, 12. Q. C. 8 p. m., July 10. Comanche Cir., at Cottonwood, 11 a. m., July 11. Carleton, at —, July 18, 19. Hico, 8 p. m., July 22. Bluffdale, at —, 11 a. m., July 24. Tolar and Lipan, at —, July 25, 26. Proctor, at —, 11 a. m., July 29. I ask that every member of the Quarterly Conference answer roll call on this round. I sincerely request the stewards to make the best possible report on pastors' salary. S. J. VAUGHAN, 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. WE will pay you \$120.00 to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 675 Winston Bldg., Philadelphia.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of imitations and the penalty for making, selling and using an infringing article.

BUSINESS OPPORTUNITIES. FREE FOR SIX MONTHS—My special offer to introduce my magazine, "Investing for Profit." It is worth \$10 a copy to anyone who has been getting poorer while the rich, richer. It demonstrates the real earning power of money, and shows how anyone, no matter how poor, can acquire riches. "Investing for Profit" is the only progressive financial journal published. It shows how \$100 grows to \$2200. Write now and I'll send it six months free. H. L. BARBER, 435, 28 Jackson Blvd., Chicago.

EDUCATIONAL. SAN ANTONIO FEMALE COLLEGE PRESERVES THE DECENCIES OF LIFE BY REQUIRING DECENT DRESSES.

EGGS FOR SETTING. "Methodist Chickens in old Kentucky." Pure strain Barred Rock Eggs, 15, \$2.00; 30, \$3.50; 100, \$10.00. Guarantee 10 in 15 to hatch or replace at \$1.00 for 15. PASTOR METHODIST CHURCH, Mt. Washington, Ky.

EVANGELISTIC. I have open dates beginning first Sunday in May and second in June. Pastors in need of revival help may write me at Jacksonville, Texas. Reference: Consult Advocate for March 19, under article from Nacogdoches, and write either of these men. TERRY W. WILSON.

Brethren, attention! If you need me this spring, summer or fall in a protracted meeting, a series of doctrinal sermons, of nights only, or a debate, you may write me at Trenton, Texas. Get out your book and pencil right now and take my address, for you will be sure to need me on some one of these lines this year at some one of your preaching places, and don't forget this. At a great many of our preaching places we must show the people why we are what we are or give up our people and Church to others who constantly preach against us. You will need me. H. M. PIRTLE.

I have several Sundays in April and May. Any brother needing my help at this time I would be glad to hear from you at once. R. J. TOOLEY.

NOTICE TO ALL PASTORS. Beaumont is attracting a great many people, and the city is growing fast. It is a problem to keep up with the new-comers. If you know people coming from your community, town or city, or any part of the country to Beaumont, Texas, please write to either Revs. W. J. Johnson, L. J. Power, Miss Gussie Allen or to me. It will be a service to us and to the people. L. B. MANLY, 1520 Live Oak St., Beaumont, Texas.

A CORRECTION. It is a small matter, yet life is largely made up of little things. In your write up of the labors of our good Brother Thomas B. Vinson you state that Shelby Circuit was the last charge he received. As a matter of record, he was appointed to Harleton Circuit the next year and served it a part of the year, and was superannuated from that point. W. W. GRAHAM.

Tobacco Habit Banished. In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 80, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

POST OFFICE ADDRESS. Rev. H. A. Abney, Route 6, Crockett, Tex.

Hillsboro District—Second Round. Penelope Cir., at New Hope, April 4, 5. Peoria Cir., at Kearby, April 11, 12. Lovelace Cir., at Pleasant Hill, April 18, 19. Itasca Sta., at L., April 19, Evening. Kirk Cir., at Ben Hur, April 25, 26. Huron Cir., at Ft. Graham, May 2, 3. Whittier Sta., at W., May 3, Evening. Hubbard Sta., at Hubbard, May 10, 11. HORACE BISHOP, P. E.

Terrell District—Second Round. (Revised) Forney Sta., April 4, 5. Mesquite and Pleasant Md., P. M., April 5, 6. Crandall and Seagoville, at S., April 11, 12. Mesquite Cir., at Riley's, April 18, 19. College Md., at Greebe's Ch., April 25, 26. Elmo Mis., at Eden, April 28, 29. Hutchins and Wilmer, at H., May 2, 3. Lancaster Sta., May 3, 4. A. L. ANDREWS, P. E.

FIRE AND WINDSTORM INSURANCE -AT COST. Churches, Parsonages, Homes of people who build and sustain them and Ministers' properties insured on easiest terms consistent with safety. Total policies issued in fifteen years OVER ONE HUNDRED AND FIFTY MILLION DOLLARS. Not one dollar ever due for losses and unpaid. Easy payments. No Assessments. No Agents. Deal direct with the company. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO. Nathaniel M. Jones, President. Frank L. Hart, Asst. Secretary. Sampson Rogers, Treasurer. Address HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, 175 West Jackson Boulevard, Chicago, Ill.

FOR SALE. 470 ACRES OF LAND, all under good fence; small farm, first-class improvements. For complete description address, THOS. DE CROW, Georgetown, Williamson County, Texas, P. O. Box 183.

HELP WANTED. LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after leaving our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All our spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, 1351 Madison Building, Washington, D. C.

PERSONAL. BROTHER accidentally discovered need cures tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, M-shaw, Florida.

SANITARIUMS. CALDWELL'S Sanitarium, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

REAL ESTATE TO EXCHANGE. \$200,000 IN REAL ESTATE, close in, situated in the great center of the artesian and irrigation belt, located in Dimmitt and Llave Counties, to exchange for farms, revenue bearing property, brick or stone, and for merchandise. Finest climate in the world. What have you to offer? Address J. L. HOLLERS, Big Wells, Texas.

STEREOPTICON FOR SALE. Practically new stereopticon with all accessories and set of slides. Cost \$75, but will take \$40. Half cash; rest in terms. J. H. GRIFFIN, P. C., Clarksville, Texas.

TOURS. CHOICE summer European Tour. W. H. BUTLER, Principal Coronet Institute, San Marcos, Texas.

WORK WANTED. To the Presiding Elders: If you should have a vacancy in your conference to be supplied until the meeting of the General Conference, and desire the service of an equipped young minister who can give good school and Church references, address L. S., 125 Fourth Avenue N., Nashville, Tenn.

Lampasas District—Third Round. Kemper, at Okala, April 18, 19. Bettrani, at Strickland, April 19, 20. Burnett, at Lake Victor, April 25, 26. Lampasas, April 28. Mullen, at Mullen, May 2. Cherokee, at Cherokee, May 16. Center City, at North Brown, May 23, 24. Goldthwaite, May 24, 25. Louisa, at McCrawville, May 30, 31. San Saba Cir., at Live Oak, June 6, 7. San Saba Sta., June 7, 8. Richland Springs, at Varger, June 13, 14. Star, at Moline, June 20, 21. Llano Sta., June 27, 28. Mason, at Loyal Valley, July 4, 5. Fredonia, at Fontaine, July 9, 7. Willow City, at —, July 17, 12. Llano Cir., at —, July 12, 13. Marble Falls, July 18, 19. Johnson City, at —, July 25, 26. J. W. COWAN, P. E.

Tyler District—Second Round. Alba, at Golden, April 4, 5. Emory, at Emory, April 5, afternoon. Tyler Cir., East Tyler, April 11, 12. Mineola Cir., at Democrat, April 18, 19. Canton, at Pine Mills, April 25, 26. Canton, at Morris Chapel, May 2, 3. Mills Point Sta., May 3, 4. Mt. Sylvania, May 9, 10. Colfax, at Sand Flat, May 15. Ben Wheeler, at Myrtle Spring, May 16, 17. Muscogee, at Phillips Chapel, May 23, 24. Marvin, Monday evening, May 25, 26. Willis Point Cir., at Myrtle Spgs., May 30, 31. J. T. SMITH, P. E.

Navasota District—Second Round. (Revised) Porter Springs Cir., at Latexo, April 4, 5. Crockett Sta., April 5. Anderson and Bellas, at Iola, April 11, 12. Walker County Mis., at Johnson Chapel, April 18, 19. Huntsville Sta., April 19. Oakhurst and Dodge, at Blackjack, April 25, 26. Conroe Sta., April 26. Willis and New Waverly, at El Mina, May 2, 3. Milican and Stoneham, at Magnolia, May 9, 10. Midway Cir., at High Prairie, May 16, 17. Madisonville Sta., May 17, 18. Montgomery Cir., at Plantersville, May 23, 24. Cold Springs Mis., at Wavely, May 30, 31. Cleveland and Shepherd, at Fostoria, June 7. Brazos County Mis., at Steep Hollow, June 13, 14. Bryan Sta., June 14. District Conference will meet in Huntsville, July 25. E. L. SHEPHERD, P. E.

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Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 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.

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

MRS. MARY LOU HODNETT.

Mrs. Mary Lou Hodnett (nee Linebaugh) was born in Greensburg, Kentucky, December 7, 1865, and departed this life at the home of her daughter, at Mt. Enterprise, Texas, Sunday morning, March 1, 1914. She was the daughter of Rev. D. H. and Mrs. M. E. Linebaugh. In the early spring of 1878 she was happily converted and joined the Methodist Episcopal Church, South, at Camden, Arkansas. She was married to T. J. Hodnett, at Travis, Texas, August 4, 1883. To this union were born six children. Her eldest child died in infancy. The other five, namely, Mrs. E. B. Tipton, Mt. Pleasant, Texas; Mrs. Letta Tipton, Jacksonville, Texas; Mrs. C. E. Pumphrey, Dallas, Texas; Tom J. Hodnett, Jr., and Helen Edward Hodnett, together with her devoted husband, five grandchildren, three brothers and two sisters, a host of friends, live to mourn her death. About December 1, 1913, she was bitten by a dog. At this time she was in good health, but the shock was too much for her; from that moment until her death her suffering was almost unbearable. She was unconscious for about sixty hours before her death. For thirty-six years her Christian character shone out like the noonday sun. In joy or sorrow, in prosperity or adversity, in disappointments and suffering, her faith in God was never shaken. She was undoubtedly one of the most Christian characters I ever knew. Her love for her Church knew no bounds. All who knew her will bear testimony to her unselfish devotion to her blessed Lord and her Church. Her devotion to her family was beautiful to behold. Nothing I can say will add to her beautiful life. She is complete. Her dear children and husband were close by her side when her gentle spirit left her tired, weary body, and went to be with God. How they will miss her. May the good Lord comfort them in this sad hour. We buried her at Mt. Enterprise, Texas, close by the grave of dear Lois, her first grandchild, and with all hearts and her good-bye for awhile only. Won't that be a happy meeting over yonder in the sweet bye-and-bye? Her brother,

N. L. LINEBAUGH.

DAVID N. McLARTY.

David Newton McLarty, son of W. A. and Annie J. McLarty, was born in Yell County, Arkansas, January 30, 1858, and died at Cleburne, Texas, January 13, 1914. He was married to Miss Cynthia E. South in Hardin County, Tennessee, October 28, 1878. To them were born two boys, Frederick Edridge McLarty, a banker ofaco, Texas, and David How McLarty, a bookkeeper of the National Bank of Cleburne, Texas. "Born in Arkansas and raised all over the United States," was the jocular way in which he spoke of his life. The son of a contractor and builder, born at the beginning of the ever-to-be-regretted civil conflict, the itinerant of his life could scarcely be more aptly put. With his young wife and son he made an overland trip to Texas in 1879, settling in Milan County, near Cameron. From then until his redeemed spirit returned to God who gave it, Texas was his home. Here he successfully pursued the occupation of an agent, first, hotel keeper, merchant and banker, until a few years ago when he relinquished business enterprises on account of failing health. Through his veins flowed the pure strains of Scotch-Irish blood. The traits characteristic of these two great folk—their industry, shrewdness, tenacity and plainness—the Irish impulsiveness, ubiquity and warmth. Strong in his convictions, he was resolute in his purposes. Anything that engaged his mind he sought information concerning it and was not above asking questions. Tenderness and sympathy were admirably blended in him. He wanted to know the people, greeted them on meeting, and was solicitous in regard to their welfare. In fact, we can truthfully say of him, "He was a true Southern gentleman." August 27, 1882, he was baptized and received into the Methodist Episcopal Church, South. A few years later he was most happily converted at a camp-meeting held near Kosse, at Alto Springs. From that time forward he was indeed a changed man. He applied himself to the study of the Bible and the doctrines peculiar to Methodism. He knew these doctrines and was ever ready to give a reason for the hope that was in him. Every evening the incense of his prayers ascended heavenward. Some of the brightest memories of the writer are the times he spent under the roof of brother David on these sacred occasions. Even now memory recalls the rich tenor voice which rose like the liquid notes of a flute, "Savior, more than life to me, I am clinging, clinging, close to Thee." With rapture now he beholds the face of his Savior. The incense of disease did not sour him. To the contrary, it led him nearer the cross. He believed these things came from the loving Father for his good. His growth in grace was remarked by the family. He dwelt more and more upon the thoughts of God and his mother. The sheet anchors which held him were the consciousness of pardon and the life of devoted husbands, and well he might be for God blessed him with one of the best of women. He was proud of his sons and of their success in life. They will miss his wise counsel and his lavish affection. With pen and voice his closing words were "God bless you." The pen is now still and the voice is hushed. May He who bottles up the prayers of his saints, ever keep that oft-repeated prayer in remembrance and be exceedingly gracious and kind to those whom he loved and for whom he prayed. Our circle is now broken. David was the first of eight to marry and the first to die. David has left us but we know where to find him. Every one of us are on our way to heaven "in the good old-fashioned way." Some day, through the grace of the Lord Jesus, we shall all meet again and join in singing praises unto Him that loves us and washes us. His own precious blood. Fill them, may we ever be faithful. His brother,

CHAS. U. McLARTY.

LYONS—John F. Lyons was born April 4, 1876, in Wales, and died February 26, 1914, at Barker, Texas. At the age of eight he came to this country and in 1909 he married Miss Eva Mosley, of Pueblo, Colorado. He leaves four children—Frederick, William, John Robert and Leslie—and his wife, who reside near Barker, Texas. Mr. Lyons and his wife were both members of the M. E. Church. The remains were placed in the Magnolia Cemetery, Katy, Texas, by the writer.

D. B. BODDIE.

BEN BOUNDS.

This young man was the son of Rev. Ben H. and S. C. Bomlds. He was born at Bear Creek, near Nevada, Texas, March 28, 1880. He was baptized in infancy by Rev. R. M. Powers. He was converted and joined the Church before he was ten years old, as all his brothers and sisters were. He attended Polytechnic College and Southwestern University, but was advised to quit school on account of ill health. For some months he traveled with Rev. J. Allen Kay as singing evangelist and assisted several pastors in their meetings. For six years he fought bravely the fight for life, but finally succumbed to the ravages of disease and passed away February 14, 1914, at Kirkland, Texas. The writer has known this young man for twenty years. He was always a good boy, always obedient to his parents, always religiously inclined, unselfish in his disposition and genuine in his professions. Like his mother, he was open and frank and had no secrets. While he longed to live and fought for life, yet he did not complain. During the year's struggle with disease his faith in God did not waver, his bright, cheerful, hopeful spirit was not saddened and when the end came he was resigned and submissive and passing away singing and shouting triumphant hallohals. He was not permitted to live a long and useful life, as he craved to do, yet he has shown with what patience a young man can endure afflictions, what courage is possible in the face of the wreck of all earthly hopes and what a glorious triumph death can be.

DAVID H. ASTON.

MAJ. MARTIN WHITE.

A few weeks ago there passed from the earthly walks of life, in his home in Lampasas, Texas, one of the most useful and remarkable citizens the country has had—Major Martin White. Since July, 1869, he had been a leading and prominent character in this section of the State. He was founder and organizer of the old Lampasas College in 1879, and was its first president and later was a professor in Centenary College, which flourished here for several years. From these two schools have gone out a large number of educated men and ladies, who have filled with credit many of the most important positions in Church and State. Before coming to Texas he had been the president of Sulphur Springs Academy, in DeKalb County, Alabama, and of Cave Seminary (now Duke College), White County, Tennessee. After the close of the war he was made president of his alma mater—Barnett College, in Tennessee. In these colleges he taught several thousand young men and ladies, who in life—some of whom have become United States Senators, Congressmen, Federal Judges, college presidents and professors, leading physicians, lawyers, farmers and business men, etc. Of these distinguished and useful citizens he often spoke with pride. He was a brave soldier and followed the Confederate flag four full years. He rendered valuable service in the Confederacy as a scout and topographer. He was wounded several times, and was an invalid through the remainder of his life. He was always a worker and student and was one of the most interesting conversationalists the writer has ever known. In his religion he was a Primitive Baptist. He was thoroughly familiar with the Holy Bible, having read it through many times. His father was John S. White, of South Carolina, and his mother, Elizabeth Balfour, of Kentucky. He was born in Jackson County, Alabama, December 25, 1835, and was married to Miss Mary White, of White County, Tennessee, August 16, 1852. He was reared on the frontier of civilization, and with but limited school advantages, yet became one of the most splendidly educated men of his generation, and but for his wounded body and impaired health would have become one of the Nation's foremost citizens. He belonged to an age and a generation which are rapidly passing away. He served his age with distinction and credit, and helped to build and strengthen a civilization the light of which will brighten and bless the paths of the children of men to the remotest generation of time. After forty years of physical suffering he passed his earthly career a December 9, 1914, aged seventy-nine years, eleven months and fourteen days. He is survived by one son, Judge M. M. White, of Lampasas, and one daughter, Mrs. M. J. Clark, of Lockhart, with their saintly mother and several grandchildren. There are several thousand grateful pupils, sustains a great loss. They will miss his bravery, chivalry, intellect and faith. May they overtake him some glad day in the beautiful land beyond the stars. Z. V. LILES.

BARTON—Mrs. Evelyn Barton (nee White) was born in Jasper, Texas, July 17, 1879, and died in Brownwood, Texas, February 17, 1914. She leaves behind a father, three brothers, her husband, Rev. K. P. Barton, and two children—a son and daughter—and a large circle of friends and relatives. She was converted and joined the Methodist Church in childhood and in early youth became a devout Christian and a very active Church worker. I was her pastor three years; she was in our home almost daily, and her life was much given then to such Christian service as ministering to the sick and needy. She was always ready upon for any service that she did not undertake if gladly. This willing and determined spirit grew upon her through the years and characterized her life to the end. For more than five years she was the pastor's wife at the parsonage, and well did she fill this responsible place. She made many fast friends, and no one could do more for their friends than she. Her life from childhood to the hour of her going was full of faith and good works. She goes at a time when she was most needed; useful, strong and beautiful in all the elements of widowhood, motherhood and Christan service. It is hard indeed to understand why she should be called at thirty-four years. How much we are to miss her. The world is the poorer for her going, but is richer for her having lived in it. She rests from her suffering and is with him whom she loved and served so faithfully. May God's grace be sufficient for those who feel most keenly the sad blow of her going and lead them finally to a happy reunion with her friend.

J. T. McCLURE.

CURTIS—James Atticus Curtis was born near Hico, Texas, December 16, 1909. He was the youngest child of O. O. and Marion Curtis. He was baptized when he was seven days old by Rev. W. D. Gaskins. He was converted to the Methodist Church, and moved to Pecos, Texas, January 21, 1913 and he was taken sick the 20th of May. From then until Nov. 9, 1913, he suffered as I have seldom seen grown people suffer. I sat by his bedside many times during his sickness, and if at all able to speak or to recognize any one, he would always have a smile and a word of greeting. Though but a babe, he loved God's house and often spoke of the time when he should be able to go Sunday School and Junior League once more. To a very remarkable degree his disposition was sunny, hopeful and bright. He left behind a large number of relatives, all of whom are devout Christian people. His funeral was conducted by this writer, who was his pastor and who loved him like a little brother. We shall join with him in the praise and service of that home where little children and all God's loved ones go to part no more. JOEL FRANK HEDGPETH, Pecos, Texas, March 24, 1914.

DASHIELL.—Mrs. Julia A. Dashiell, widow of Rev. B. D. Dashiell, who was a member of the Texas Conference from 1852-1882, was born in Taylor Island, Maryland, December 27, 1832, and quietly and peacefully passed into eternal rest at the home of her son, Hon. B. D. Dashiell, in Jewett, Texas, March 9, 1914. She was a member of the Travers family of Maryland, her ancestors having moved to that State in 1666. Having completed her education in Baltimore she was married to Rev. B. D. Dashiell in 1852 and they moved to Texas and her husband joined the Texas Conference the same year. To them God gave nine children, of whom Mrs. Dashiell, B. D. Dashiell, L. T. Dashiell, Wm. W. J. Bryan, survive. The subject of this memoir was well born and bred and fulfilled in her life the expectation created by these fortunate facts. Love to God and devotion to the Church were early instilled in her young mind. To these ennobling and inspiring sentiments she held steadfastly to the end. She was a devout Christian, but not demonstrative. Sincerely converted in girlhood, she knew by a rich personal experience the meaning of true spirituality. Her faith rested on the Rock, and the glow of a warm Christian love often thrilled her soul. She was no vague dreamer. She was practical, but deeply pious; bright and cheerful in her religious life. She held strong opinions and strong determination. Her life was governed by principle and not by prejudice. Being a consecrated Christian, a loyal and fond wife, and believing in the efficiency of the itinerant system of preaching the gospel, she made willing self-denial of convenience and comfort for the sake of the Kingdom of God. As the wife of a pioneer Methodist preacher, whose honored and distinguished husband was called upon to serve large circuits, excommunicating stations, and extensive districts, she found it necessary to undergo many privations and to be deprived of the companionship of her fond husband, but through it all she manifested a sublime courage and heroic fortitude, which was supported by strong faith in God. The writer, who had formerly been her pastor, and by Rev. C. F. Smith, conducted the funeral services in the Methodist Episcopal Church, Brenham, Texas, from which her husband was buried in 1882, and all that is mortal of her rests by him in the beautiful Prairie Lea Cemetery to await the general resurrection. Sister Dashiell is gone, but her influence abides, and her death, yet speaking, may her mantle of strength and power fall upon her children.

S. W. THOMAS.

OWENS—Lorena Owens was born April 2, 1894. She was the only child of her parents, who are left to mourn their loss. When Lorena was eight years old her father and mother moved to Polytechnic that they might be near by all their neighbors, and they were a nucleus of the Church wherever they lived. They did not amass wealth and leave their children rich in that respect, but they have left them the priceless heritage of a good name, and so brought them up that I believe they are all Christians and members of the Church. This certainly speaks well for the piety of their parents and the docility of their children. The old first settlers of Southwest Texas are passing away. Not many more years and they all will have passed over the great divide and vanished from earthly view; yea, faded from memory. Many of them, and among them the old Francis family, lived and worked well, and the world will always be the better for it. They rest from their labors and their works do follow them. We who remain are beginning to feel lonesome as we look around and call for those with whom we used to live and move. Since answers our call, and a little mound in a quiet graveyard is all that is to be seen of them. Thank God for the Christian's hope of a happy reunion beyond the bounds of time in the land wherein dwelleth righteousness, and where there is no more death, neither sorrow nor crying.

A. J. SUTHERLAND.

ABERNATHY—Henry Ernest Abernathy was born at Early, Georgia, Mississippi, October 17, 1858. His parents, belonging to the Episcopal Church, had him baptized in infancy. He was married to Miss Lucy Phillips December 28, 1881. After a short illness he passed away November 24, 1913, at his residence in Rosette City, Texas, where he had lived for several years. He and his wife had three daughters, Mrs. Bertha McKee and Mrs. Verna Stowers, of Rosette City, Texas, and Mrs. Ethel Pointer, of Pittsburg, Texas, survive him. Edna having died in 1901. As a husband and father in the home he was affectionate and kind, and his family trusted him and loved him. As a citizen he was respected and had a host of friends. He was a leader in his community and was always in the forefront of every enterprise projected for the good of the community. His neighbors considered him a man of good judgment, honest in his convictions and upright in his life. While he was a layman and not a professed Christian, yet he did not join the Church until he was forty-four years old. It was the writer's privilege to receive him, his wife and two daughters into the Methodist Church. He at once became an active member, served on the Building Committee that built the nice and up-to-date church and parsonage at Rosette City in 1903. And for a time he served as steward. Death did not surprise him. He was expecting it and had made all arrangements and left a last glad message of love to the Church and expressed his desire for its unity and success.

DAVID H. ASTON.

WOOD—J. E. Wood, son of J. A. Wood and wife, Mrs. M. E. Wood, of Hill City, or Granbury, Tarrant, Texas, was born April 27, 1913, and departed this life March 7, 1914. Little J. E. was not long for this world—only ten months and ten days—but it means the longer to stay in the next world where sorrow and pain and sickness shall not be. We know where to find little J. E., for our Savior said, "Of such is the kingdom of heaven." So, dear loved ones, do not weep over your loss, for it is his gain; for Christ has him in his care. He is there awaiting for you, and I fancy now and then I see him as he looks this way and beckons his little hands and says it is good to be here, come on this way. You cannot bring him back to you, but you can go to him. May God give you grace to stand the trial. Look to God, he will help you. His little body was put to rest, March 8, at 1:30 p. m., in Rock Church Cemetery.

HENRY FRANCIS.

CRENSHAW—Mrs. Mary E. Crenshaw (nee Morr) was born July 2, 1853; died February 7, 1914; married to J. H. Crenshaw May 9, 1872; professed religion in 1875, and joined the M. E. Church, South, and has lived a most interesting Christian life ever since. Her interest was found in the Christian welfare of her family and neighbors. She was loved by all who knew her. There were born eleven children to this union, of whom ten children preceded her to glory in infancy. There were nine children with her husband and a host of friends left to mourn her departure. Eight of the children were present at her funeral, one being absent. The burial took place at Camp Springs. Let us look to God for comfort, for he alone can give comfort. Blessed are the dead which sleep in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors. E. S. DORSETT, L. P.

T. N. BARTON.

WHY COUGH? Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide. J. C. Ayer & Co., Lowell, Mass.

FRANCIS—This most excellent Christian woman and exemplary wife and mother, Mrs. Joseph Gertrude Navarro Francis, laid aside mortality and entered into rest at Las Cruces, New Mexico, February 9, 1913. At the same place her husband, Brother John R. Francis, died July 3, 1911. By the request of the family I wrote his obituary and it appeared in the Advocate over two years ago; and now, by the request of her daughters, I write that of the mother. Sister Francis was of the old San Antonio Navarro family, and was either daughter or niece of the Texas patriot by that name, for whom Navarro County was named. The Navarros were not Mexicans and never lived in Mexico, only as Texas was then a part of Mexico, but came to San Antonio from the Canary Islands, and so were Spanish. The subject of this sketch was born in San Antonio, October 6, 1827, and was living there with the family at the time of the fall of the Alamo, March 6, 1836. Her father had to flee from the city, as Santa Anna wanted to kill him. The tyrant turned the mother with the mother family into an outcast of their home. They subsequently moved to Seguin, and it was there that Brother Francis met her and they were married March 30, 1834. Of course Sister Francis was born and brought up a Roman Catholic. Her father's espousal of the cause of the Texans against Santa Anna brought her into intimate association with the Protestant Texans and caused her to want a Bible. He went to his priest for one, and the priest forbade him to have the Bible. He bought one anyway and the priest wanted him to give it up, but Mr. Navarro refused to do so, and then the priest excommunicated them from the Catholic Church. They afterward became Methodists. What year this was, the present family do not know. Sister Francis was a devoted member of this Church to the day of her death. They had five children, all of whom live, save one that died in infancy. I knew Brother and Sister Francis intimately for more than forty years; and I only know of good of them as husband and wife, as parents, as citizens, as members of the Church and as Christians. Their lives were spent largely on the thin frontier, or borders of civilization, and among many rough people, but such were their lives that they were respected and admired by all their neighbors, and they were a nucleus of the Church wherever they lived. They did not amass wealth and leave their children rich in that respect, but they have left them the priceless heritage of a good name, and so brought them up that I believe they are all Christians and members of the Church. This certainly speaks well for the piety of their parents and the docility of their children. The old first settlers of Southwest Texas are passing away. Not many more years and they all will have passed over the great divide and vanished from earthly view; yea, faded from memory. Many of them, and among them the old Francis family, lived and worked well, and the world will always be the better for it. They rest from their labors and their works do follow them. We who remain are beginning to feel lonesome as we look around and call for those with whom we used to live and move. Since answers our call, and a little mound in a quiet graveyard is all that is to be seen of them. Thank God for the Christian's hope of a happy reunion beyond the bounds of time in the land wherein dwelleth righteousness, and where there is no more death, neither sorrow nor crying.

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CATE—Mrs. Mary Elizabeth Cate was born in Jackson, Louisiana, August 1, 1855, and died at her country home in Bosque County, Texas, February 19, 1914, having reached the age of fifty-eight years, six months and eighteen days. Her father, Rev. John C. Miller, seems to have been a man of extraordinary ability and usefulness and therefore mention is made of him in this paper. It seems from the papers before me that his own work led him to New York, but he early in life cast his lot with the people of the Southland. He studied law and was admitted to the bar, both in the superior and inferior courts of the Commonwealth of Kentucky. He graduated at Transylvania University on August 20, 1845, and in December of the same year, was licensed to preach by the Quarterly Conference of the Natchez Station in the State of Mississippi, by B. M. Drake, P. E. He was ordained deacon by Bishop Robert Paine December 21, 1847, and elder by Bishop William Capers December 9, 1849. Choosing to exercise his gifts as a local preacher, at that time a most important branch of his work, he followed other pursuits for a livelihood, but preached somewhere almost every Sabbath day. For a number of years he was a commission merchant in the city of New Orleans and often filled the pulpits of the city for the regular pastors, with great acceptability. He later entered the ministry of the Methodist Episcopal Church, and was licensed to preach by the Quarterly Conference of the Natchez Station in the State of Mississippi, by B. M. Drake, P. E. He was made president of Soule University, then at Chapel Hill. When that school was moved to Georgetown it was arranged that he should still have charge, but death stepped between him and the office. He was called to the Kingdom above. Sister Cate, inhering the spirit of her illustrious father, made herself a great blessing to the world. She was educated at the Norwood Institute, Jackson, Louisiana, qualifying herself for a useful life in whatever field the call of duty might suggest. All too soon the call came to take the place in the home, made vacant by the ascension of her sainted mother, which responsible position she filled with love and skill, becoming a mother to the younger children, even though she had only reached the tender age of nineteen. After the death of her father she took up the profession of teaching, and with great acceptability at Abilene, Chapel Hill and the North Texas Female College, now the Kidd-Key College for Girls. On the 9th day of August, 1888, she was united in marriage to Robert Johnson, of Chapel Hill, with whom she lived happily for the short period of seven years, this time to John Cate, and on the 11th from her, leaving her to battle with life's ill alone. Being the embodiment of faith and courage, she entered life anew and once more took up school work, teaching in Polytechnic College, at Fort Worth, and elsewhere. On July 18, 1896, she was once more happily married, this time to John Cate, and once more took the place of mother to children who had been left motherless by the cold hand of death. No one ever more beautifully filled a mother's place or more faithfully kept her vows to her husband and her Lord. She so literally inherited her father's life, she lived so long that they loved her white children her own that when she died, as if she were their own mother. A letter from a married daughter, Mrs. Bertie Allen, of Georgia, to Sister Cate during her last illness, expressed the sweetest sentiments possible to be given. All of Brother Cate's children, four in number, gathered round her tenderly and to them her name is as outcome poured forth. Sister Cate could not remember the time when she did not love the Lord and believe that she was a Christian. Like Samuel of old, she grew up in the house of the Lord, and her life was one of loving service, which constantly reflected the glory of her Savior, in whom she so completely trusted. Her son-in-law, Rev. H. S. Allen, of the South Georgia Conference, in a letter to her, gave testimony to her Christian character in the following beautiful language: "We feel sure that you having devoted your life to doing good to others, will now feel comforted by the presence of the Christ, of whose reflected beauty you have caught so large a part." She was a lifelong member of the Methodist Episcopal Church, South, having united with this Church in her early childhood and continued one of its most faithful members until the call came to join the Church of heaven. Her's was a life of sweet service to those who needed her sympathy and care; and this road to true greatness she learned early and ever followed, and has now come into possession of the rich inheritance which is found only at the end of such a life. One of God's true children has gone from her home and Church, and by these is greatly missed; but the world is better because of her life and the highway to heaven is plainer and brighter. She leaves behind her a loving husband, four children who found in her a real mother, three sisters and one brother, besides scores of friends who grieve because of her going; but they all know where to find her. May a kind Heavenly Father sustain and comfort them every one.

I. W. W. SHULER.

A Woman's Appeal To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You care yourself in home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Sumner, Box 167, South Bend, Ind.

FULLER—Theron Alonzo Fuller was born August 5, 1849, in Greenville, South Carolina, and came of noble Christian parentage. He was born of the Spirit in Clarksville, Texas, in 1866, and united with the M. E. Church, South, and ever afterwards proved to be a fruitful branch of the true vine by living an active, zealous, faithful and consistent Christian life. Brother Fuller emerged through the gate of death into the celestial land of eternal day at 5 o'clock a. m., January 1, 1914, in Chicago, Illinois, where he had been carried by his noble wife and devoted son some months previous, for medical treatment, and where his remains were suitably prepared for transportation and interment in the beautiful family burying grounds in Reed Hill Cemetery, at New Boston, Texas. Upon arrival in Texas, the body of Brother Fuller was taken in charge by the Commandary, Knights Templar Masons, and conveyed to the home of his son, Dr. T. Earl Fuller, to await the remains being conveyed to the station and a strong escort of the Sir Knights accompanied them to the latter place, the funeral party arriving here on Friday, 4:30 p. m., January 2, where they were met by large committees from the fraternal orders, of which he was an honored member, and the body taken in charge and conveyed to the station and the beautiful and much loved home of the deceased where it lay in state surrounded by the rarest tokens of loving admiration and viewed by scores of friends of all ranks and conditions, white and black, until Sunday afternoon, when the casket was closed and the remains were conveyed to the station and the body was transferred to the Methodist church where the funeral services were conducted by the pastor, Rev. Mark N. Terrell, the funeral prayer was offered by the writer, the benediction pronounced, by Rev. Miller, pastor of the Presbyterian church, and then the Commandary, Knights Templar Masons, of Clarksville, assisted by many Sir Knights from Texas, performed their solemn, impressive ceremonies over the remains of their much beloved deceased worthy brother and conveyed the remains to the cemetery for interment. To know Brother Fuller was to love him. This was attested to by the sorrowing procession, fully a mile and a half in length, which followed his remains to their last resting place, and by the fact that the rarest of flowers were sent from all parts of the State, with which to suitably decorate his tomb. A man's life is his truest portrait. The ethical axioms of Bro. Fuller's life were, "A square deal in every thing towards everybody," "Not who you are but what you are," "He always acted on these principles and insisted that these principles only could meet the requirements of the 'Plumline' rectitude, the 'Square of Virtue,' and the exalted 'Love' of that noble manhood and Christian service which is so beautifully set forth in the 13th chapter of first Corinthians. As a husband he was practical, loving, a father, firmest and sacrificing devotion; as a neighbor, the incarnation of charity; as a citizen, loyal, energetic and progressive; in politics he was a prohibition Democrat, and always on the side of civic reform. So great was the appreciation of the business men of his home town and so deep their sympathy that every business house in town, while his remains were being conveyed from the station to the home; he had but few enemies, and these only among the enemies of righteousness. As a Mason, Brother Fuller extracted from its tenets and practiced its most valuable spiritual truths; he was a true brother, a loyal companion, a safe counsellor, a worthy Sir Knight, and enjoyed the distinction of being a Past Master, Past High Priest, and Past Eminent Commander—all of which honors could never have been more worthily bestowed. As a Christian he loved, counseled and fellowshiped all who gave evidence of having been redeemed by the blood of the Lamb. He believed in co-operation between all Christians as far as practical, and the Abraham and Lot plan the rest of the way. As a Church member he had been chairman of the Official Board of Stewards for many years; the trust of helper, friend and counsellor both to his pastor and Church. He was an honored and much-loved teacher in the Sunday School for twenty years, ever faithful to his trust and capable in the work. Brother Fuller leaves on this side of the gate a weeping wife, a heart-broken son and only child (Dr. T. Earl Fuller, of Texas, a grandson and a widow sister but he has only gone a little while before, and awaits your coming. Death is a home by such glorious images as these and is pleased to represent our departure from the present life. To such as Brother Fuller the gate to the grave is the 'nearly gate,' dying is only translation. God calls our loved ones, but we lose not wholly what He has given, for they live on earth in thought and deed, as truly as they live in heaven.

HENRY E. SUMMERS,
Pastor First Baptist Church, New Boston, Texas.

JONES—Mrs. Ella G. Jones, daughter of G. E. and Timpa Neighbors, was born July 14, 1874, and died February 20, 1914. At ten years of age she was happily converted and united with the M. E. Church, South, and lived a consistent Christian since that time. On July 17, 1893, she was married to Brother H. C. Jones, in Indian Territory now Oklahoma. To this union were born nine children, five boys and four girls, seven of whom, with a bereaved husband and father, are left to mourn their loss. She was laid to rest in the old Porter Cemetery on the 21st, and she is still an object of friends and loved ones, to await the resurrection of the just.

W. W. ADAMS, P. C.

JONES—Brother C. L. Jones was born December 7, 1848. He came from Alabama to Corsicana, Texas, when a young man and was married to Miss Annie Wootton in 1878. To this happy couple were given six children—four boys and two girls. Three boys have passed to their reward. He leaves a wife and three children, brothers, sisters and loved ones to mourn their loss. He joined the Church when a young man and was a devoted and true member of the Methodist Church at Zion's Rest for about twenty-five years. During that time he served the Church as steward and Sunday School superintendent. To know him was to love him. He was faithful in all his duties. His children were instructed in the things of God, and he was a father in Israel. I was his pastor for four years. He was my Sunday School superintendent, and every interest of the school was talked and prayed over by him. That the kingdom should be advanced was his man, earnest in his conversation, pure in his thought, true in his neighborhood. In his home, at church, in the camp with the boys and friends, he was Christlike, always interesting, hospitable, ready to do his part and more—shunning the very appearance of evil. No man ever had a better and truer friend than C. L. Jones. He was failing in health for some time. He seemed to know the end was near and said to his family and loved ones, "I know I can't stay long, but all is well with my soul." As the family and loved ones watched so anxiously by his bedside, December 7, his soul was translated to Paradise in the paradise of God. Look up, not to the grave, for he has gone to the God who gave him. Let us prepare to meet him. He was laid to rest December 8 in Oakwood Cemetery.

W. VINSANT.

SAFFELL—A. J. Saffell was born June 22, 1829; was married to Mrs. M. J. Moseley January 8, 1857; died at McDade, Texas, August 28, 1910. Brother Saffell was born in east Tennessee, near Knoxville, and grew to manhood in that State. He was the youngest of six children. He professed religion and joined the M. E. Church, South, about thirty-five years ago. He and his wife came to Texas about thirty years ago and settled in Bastrop County. He was a Master Mason in good standing for about forty years. When the Civil War broke out he enlisted and served faithfully in the Confederate Army through that fearful struggle. Brother Saffell was a good man, a true friend and a kind and faithful husband. Their home was ever open to the itinerant preacher, and many of them have found refreshment and shelter beneath their hospitable roof. The writer has often enjoyed visits in their home, while he was their pastor several years ago. They lived happily together for more than fifty years. In 1907 they celebrated their golden wedding. Many friends and relatives came with gifts and tokens of love. On that day religious services were conducted in their home and a grand jubilee enjoyed by all. Brother Saffell was an industrious, hard-working man, a musician of more than ordinary skill. He built his own home and obtained much of the material out of the forest with his own hands. We all loved these good old people. They were of the old type of Southern hospitality. He reached the ripe age of eighty-one years. His wife, Aunt Martha, as she is generally called, still survives, at the age of eighty-eight. She is a true old Christian, and is joyfully awaiting the glad reunion. This is a brief account of the life of a good man, "Well done, thou good and faithful servant," "Lancelot, but not forever."

S. H. MORGAN,
Elgin, Texas.

VANCELEAVE—Mrs. Flora Vanceleave (nee Cameron) was born in Moore County, North Carolina, June 14, 1840; moved to Alabama in childhood with her parents, and in 1854 moved to Texas. Some time after she was converted at Harrell's Camp-ground, in a meeting conducted by Rev. J. M. Boyd, and joined the M. E. Church, South, and lived a consistent Christian life until God called her. She was married to W. G. Vanceleave, April 29, 1867. To this union were born five children. Two of them preceded her to the better world, while three of them and an aged companion remain to mourn her death. But they keep not as those who have no hope, for they know where to find her when the toils of life are all over. The father and children are all on their way to meet companion and mamma. Sister Vanceleave was an excellent, good, faithful Christian, full of good works. She leaves a host of friends and relatives who join in sympathy with the bereaved hearts. Sister Vanceleave died January 9, 1914, and we laid her body to rest at Graham Point January 11. May God's blessings rest upon the companion and children, is the prayer of one that loved them, and may we all live and strive to meet her in the land beyond the storms. There was a large crowd of friends that met on that cold Sabbath evening to pay the last tribute of love to one that had fallen. Thank God for a faith that we can see just like going to sleep. Written by a brother,

J. M. CULVER, L. E.

MANNING—Mrs. Emma Alice Manning (nee Trout) was born May 17, 1870, at Honey Grove, Fannin County, Texas; was married to E. L. Manning, January 17, 1887, at Rockwall, Rockwall County, Texas, and moved to Clay County, Texas, the following year. When she remained until her death. She died Sunday evening, March 21, 1914, after six days' illness with pneumonia, at her home, in Charlie, Clay County, Texas. To this union were born five children, two boys and three girls—Frank E., Fred, Edna, Roxie and Sadie. All were present, with a large number of friends, at her burial. She was converted and joined the M. E. Church, South, in 1899, and lived a consistent Christian life until death. The writer was her pastor three years and found her to be a loyal, humble Christian woman, regular at Church, who by her good example was among the faithful in sickness, a good and faithful wife, mother and neighbor. In the death of this woman the Church has lost a good member. She was president of the Woman's Home Missionary Society at Charlie. It seems to us that God called her too soon, but we bow in submission to Him who knows best and doeth all things well. We laid her remains away in the Charlie Cemetery to await the resurrection morning. May the God in whom she trusted and served guide her family in such a way as that they will some day be united again, never to part. Her former pastor,

P. S. WARREN.

REA—Sister Bessie Rea (nee Neal) was born April 29, 1888, in Grayson County, Texas, where with her parents she lived until her married life began. She professed faith in Christ at the altars of her Church at the age of eleven years. In the same good year she took upon herself the vows of the Methodist Episcopal Church, South, from which she never swerved. She was always consistent, always ready to give an account of her faith, and her Savior. She was married to Rev. T. J. Rea, November 28, 1904, to which union there were born three children, Adrian, Ermance and Thomas Jefferson, Jr. Through her brief illness she remained. She was patient and kind. Bessie was a good wife and a good mother, a good neighbor and was a helpmeet indeed to her fond and sorrowing husband. She died and went to heaven on January 20, 1914, at Kirkland, Texas, where her husband is now pastor of our Church. We laid her body away in the Kirkland Cemetery to await the resurrection on that great day. Farewell, Bessie, but not forever, for we will see you on that glad day. May God comfort the sorrowing husband and motherless children. Their old-time friend and pastor,

C. S. CAMERON,
Paducah, Texas.

GORDON—Father C. M. Gordon has gone home to heaven. No more will we see his kindly face, his kind face and his pleasant smile here on earth. His cold form is laid beneath the sod and his spirit has gone the way of the blessed of all the earth. He was truly a man of God. In the lonely hours of the night, with none but Jesus to comfort and sustain, he met the struggle with grim death. And we believe he met this struggle as he had met the struggles of a long life, bravely and without fear. Father Gordon was loved by all who knew him. He was quiet, modest, gentle and kind. His was a big heart and he was true to his home, his neighbor and his God. His life was a success, for he lived close to his God and his mistakes were few. He made friends with sinners, as well as with righteous people, and he held their friendship and their confidence. None doubted his religion. He had many trials, struggles and heartaches along life's pathway, but he never lost sight of his God. Father Gordon has gone, but his influence still remains to bless and comfort those who still must travel on. May we who are left behind be as true to duty, as wise in meeting life's problems, and as brave at all times as was this man of God. His family are in law.

MRS. E. V. GORDON.

DESHAZO—Mrs. Elizabeth Deshazo was born January 28, 1828, at Vela, Alabama, and departed this life at Aquila, Texas, March 9, 1914, in her eighty-seventh year. Her husband, E. W. Deshazo died a prisoner at Camp Chase, Ohio, during the Civil War. She left three children to mourn her demise—Will and John, of Scurry County, Texas, and Mrs. G. L. Tapp, the wife of our good steward, G. T. Tapp, at Lebanon. She came to Texas soon after the close of the Civil War, and had lived constantly near old Lebanon Church. She had seen much of life at its worst; had endured many hardships and deprivations, but her later years had been peaceful and happy. She had been a member of the Methodist Church for seventy years. As long as she could go, she was at the services of her loved Church. What a record this! She was kind and gentle to all and was much loved. A good woman has gone, but influence will abide. Like the good grain sown in the ground, it will spring up in other lives. We laid her to rest at the general resurrection day, in the Lebanon Cemetery, on March 10, 1914. May the good Lord of all grace bless the relatives. God bless her memory! Her pastor,

W. H. KEENER.

SMITH—Freeman Smith was born January 3, 1893, at Sandy Point, Texas, and met his death January 13, 1914, in Galveston, Texas. Freeman leaves a mother and father, Mr. and Mrs. B. C. Smith, and two brothers, Lee of Houston, and Neal, who is with his parents, and little sister Willie May, who live at Missouri City, Texas. The news of his death was a great shock to all of his friends, especially his mother and father, for they were expecting great things from their son in the future, but, alas, they had to give him up! Freeman was a young man well thought of by the best people who knew him, and he leaves many friends to grieve. He was running an automobile out of Houston, Galveston and Texas City, and he had a handsome car and had splendid patronage, from the very best public, as they all enjoyed riding with him.

D. B. BODDIE.

THE JUNIOR CHURCH AGAIN.

Personally I dislike very much to see my name frequently in print. The brethren may rest assured that I write because I conscientiously believe that I have something to say. Did I not believe that the Junior Church was of God and that it filled a long felt need in the Church I would not thus impose upon the indulgent readers of this periodical. Since first writing on the Junior Church idea my mail has been largely increased by appreciated letters from every direction, from pastors, presiding elders, editors, and others, all commending the plan in the highest terms, many asking for more light on the subject. To all I have replied as fully as possible with what information I could command. I realize that all epochal movements have to start somewhere. The Epworth League started in our Church within the fertile brain of Dr. DuBose, who organized his young people into a model League at Trinity Church, Los Angeles. A few months later his Church Conference memorialized the approaching General Conference which gave us the Epworth League as we have it, largely. Who will say that the hand of God was not in the League movement? Great streams from little fountains flow. Who will rise and say that God's providence is not in this movement also? The editor of the Western Methodist calls it "the wisest movement that has been made." He hopes that the General Conference will give us legislation "with such exacting, yet flexible, plans as to meet every condition in all our Churches." A prominent Texas presiding elder, a delegate to the General Conference writes, "I am much interested in the Junior Church." Another city pastor of Texas writes, "I am in most hearty sympathy and co-operation with this timely movement. My experience convinces me of the practicability of your plan, and so far as the necessity is concerned it is absolutely imperative." Another, "I believe that the Junior Church is a great step in advance." This from an Arkansas pastor, "I am glad you have written about the Junior Congregation. I am attempting the same." This from a live Oklahoma pastor, "Methodism has always been accompanied by startling revelations and discoveries of new and better methods, but I think that the Junior Church idea is the longest step forward that has been made in a generation." Says Dr. Bulla, "I shall watch your Junior Church with interest." These are a few of many words of approval. You see, the idea has struck a responsive chord. I will not at this time attempt to give the argument why it is needed. I take it for granted that all wide-awake pastors and members feel as do I that some better and more inclusive plan for the prevention of leakage of our young people is imperative. Our motto is, "All the children for the Church." Our plan proposes to hold them until they reach fifteen years of age, when the organized class and the League get hold of them. It is the solution of the vexing "Boy Problem," and many others.

Just this word of further explanation: The first requirement for becoming a Junior Church member is that one take the Church vows. It is not a separate organization from the whole Church, but a part of it. It is specially designed to magnify the Church and to train the Juniors for efficient and intelligent Church members. It is simply a Church within the Church, training for the Church. When one joins the main Church he automatically falls into the Junior Church. It provides not only for special preaching services for the children—the best preaching we can do—but for a school of instruction in the doctrines, polity, etc., of Methodism. Wherever practicable a special pastor should give his entire time to the Junior work, as in First Church, Fort Worth. A capable deaconess might do.

Now as to the memorial: It is purely a recommendation, rather than a binding law that is proposed. Adaptability and flexibility are advised. All we ask is that the General Conference take cognizance of the idea and work out a feasible general plan, the Altus plan simply being submitted as the best for such conditions as exist here and in similar places, according to our judgment. I urge

that every interested pastor put through your District Conference the memorial in last week's issue, or one similar. I have not the means to get out literature and must depend on the press and the brethren getting behind the idea and making it go. The more memorials the better. Write me. If I can help you, write me. If you contemplate helping out in the memorial, write me.

Yours for the conservation of childhood,
E. R. WELCH.
Altus, Okla.

WHY NOT A SUNDAY SCHOOL EXHIBIT AT THE STATE FAIR NEXT FALL BY THE METHODIST EPISCOPAL CHURCH, SOUTH?

While reading and studying the many good things in our most excellent Sunday School magazine for March, on page 149, I came across an account of the Sunday School exhibit at the Tennessee State Fair held at Nashville last fall. I was so taken by the idea that I was impressed to write this article under the hope that others might take it up who are more capable than I, and it would result in giving us such an exhibit at Dallas next fall during the great State Fair. I am sure that the management in Texas would be as courteous and kind as the managers of the Tennessee State Fair, and would readily allow us all the space necessary for the exhibit. It seems to me that, as a Church, we should be as anxious to help our people to learn how to bring up good boys and girls as others are to teach our people the best way to raise good crops, pigs, cows and horses. It would be of inestimable value to have an expert man, or woman, for one hour during the day while the Fair shall last to lecture to those who wished to learn about the workings of an up-to-date Sunday School. If a program should be worked out, showing the topic of the lecture for each day, and who should handle said topic, then those interested in the Sunday School work could attend the Fair on the day that the topic that they are especially interested in was to be discussed. Besides, the exhibit would be a school within itself, in the numerous things that many should know, and that would be of untold value, could be learned more thoroughly than through any other method. I noticed in the exhibit at the Tennessee State Fair were the following: Illustrated Bible stories and hymns, memory textbooks, relief and drawn maps of the Holy Land, and models of Oriental objects such as houses, sheepfolds, water jars, and agricultural and household implements. There were objects also made by the Sunday School teachers, such as honor rolls, on-time charts, birthday calendars, cradle rolls, souvenirs for special occasions, book covers, birthday candle boards, and temperance mission posters. I would add to the above, as we are now trying, through the proper authorities to raise through the Sunday Schools of our Church in the State enough money to endow a chair in Sunday School pedagogy, that there be on exhibition the name and class of every Sunday School that has contributed to this end.

Those who had the exhibit in hand in Tennessee claim that it was a success from every point of view; the attendance was encouraging, and "the entire exhibit, regarded from an educational viewpoint, was a decided success." And they ask, "Why may not this plan be adopted by Sunday Schools in other States?" It can be done, and while I am not much of an expert in such work, it will be my pleasure to do what I can to assist in starting the ball to rolling and bring it success. We can think of almost enough expert Sunday School men and women in our own Church as we sit here writing to fill the program for days during the Fair. Here are some of them: E. Hightower, J. E. Godby, W. E. Hawkins, R. B. Bonner, Mrs. R. B. Bonner, C. S. Fields, Mrs. C. S. Fields in the State; H. M. Hamill, E. B. Chappell, L. F. Beatty, Bishop James Atkins, Bishop W. A. Candler, H. H. Smith, Andrew Sledd, E. L. Pell, and Ethel C. Smart. I believe I came within one of the necessary number, as the Fair runs seventeen days, if I forget not, and I have mentioned sixteen. But you, who are more familiar with the experts in the line of Sunday School work, can think of a car load of them, and I would not be afraid to venture that among them you can find a presiding elder or two—if Brother Hightower would not object to their showing him that they know. But all pleasantries aside and let us have the exhibit. What do you say, Brother Enunnett? You are the man to push it if you think it advisable.

G. S. WYATT.

The law showed what man was but ought not to be, while the gospel revealed what God was and what man could become through it.

LETTER FROM BROTHER HOLT.

I was asked several times at our last conference why I did not write more, each saying they were always glad to hear from me. Well, I say to the brethren, the past year being the first in twenty without a pastoral charge, I have felt somewhat lonesome, and the year's work was of less satisfaction to myself. But I have not altogether been idle, but busy watching Denison's rapid growth, numerically, morally and spiritually. I can only explain this by telling you what has happened. About a month ago the Antis brought on a whiskey fight, which was pulled off throughout the county, 21st inst. But at the first the Pros got behind the Antis, with a long stick with a big bug on the end, and run them into their hole. So far it will doubtless be impossible for them ever to extricate themselves.

Every Pro in Denison was singing the Doxology yesterday. Pro majority, 1905. Let Tom Ball and all his cohorts praise God with us. Now then, something else: Our Advocate gets better all the time; yes I read everything that Uncle Buck writes, having known him forty years and always found him on the right side of every question. I get good out of everything he says or writes, and Gulliver, well, he is just Gulliver. But he gets in some good sledge hammer blows. We are also glad to see W. C. Everett coming to the front on so important a subject. I have longed for some one to contend for the rights of the superannuates of our Church, who have given their lives for the cause of the Church to which their God had called them. Now who will say a word in behalf of the supply? This writer knows some who have served for a quarter of a century, most of the time on the outside row, where the fight was hardest and the pay least, for years, in the old Indian Mission Conference; they (the Church) used from fifty to seventy-five of these available servants of God; they have willingly and cheerfully gone and stood at their post, and during the four years of Bishop Atkins' administration, every supply was permitted to make his own report at conference, and this writer sat and listened with anxiety to their reports, and am frank to say compared well with the average and some above the average. Now, why not some one come to their rescue, or at least say a word in their behalf; the time is near at hand; what thou doest do quickly. J. M. HOLT, M. D., Denison, Texas.

He who can best curb his passion and be patient is the greatest hero.

CLEVER WIFE.

Knew How to Keep Peace in the Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it, however, because the harmful alkaloid—caffeine—is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble but said my heart was irritated from something I had been accustomed to, and asked me to try and remember what disagreed with me.

"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

"He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the 'coffee' is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms: **Regular Postum** must be well boiled. 15c and 25c packages. **Instant Postum** is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum. (Adv.)—sold by Grocers.

Makes
the most nutritious
food and the most
dainty and delicious

ROYAL
Baking Powder
Absolutely Pure

No fretting over the biscuit
making. Royal is first
aid to many a
cook's success

Notes From Field

(Continued from Page 5.)

forty-seven members. Our League is moving on nicely. There was no League when we first came. Early in January it was organized and now we have a membership of above sixty. Our Sunday School has more than doubled. We have enrolled above one hundred and forty. This is largely due to the fact that the Methodist Episcopal Sunday School came to us. Some of the M. E.'s have united with our Church and we think most of them will in the near future. This is a fine community and the people are hard to beat. Our congregations are large and much interest is shown in the real work of the Church. The second Sunday in March Bro. Cochran, our P. E., was with us and received twenty-eight into the Church. After the reception of the new members the sacrament was administered. Brethren, pray for us that this may be a great year for the Lord at Alamogordo.—James E. Conder, P. C.

Bonham.

The First Methodist Church of Bonham is enjoying a season of unusual prosperity. There has been no special stress on any particular feature of Church work, but a marked interest is noted in every department. The best record has been kept of the Sunday School. During January the average attendance was 335. This was the best monthly average on record up to that time. The February average was 343. Thus far in March no Sunday has fallen below 400. The attendance last Sunday was 432. Similar steady growth has been noted in the Church congregations. First the main auditorium filled up, then the Sunday School room, and the galleries are now being occupied. A committee has been appointed to build additional room to the church. Conference collections are being secured and a check will be sent to the treasurer of the Mission Board the first day of April. Our revival will begin the first Sunday in April. The pastor, with the presiding elder's help, will do the preaching. Miss Brock of San Antonio will assist in the service of song. Pray for us.—J. Sam Barrens.

Loraine.

Our pastor, Rev. C. E. Jameson, assisted by his brothers from Matador, Rev. R. L. Jameson doing the preaching and Mr. J. D. Jameson leading the song service, have just closed one of the best revivals that it has been our pleasure to attend. We have seen a greater number of converts and more additions to the Church, but never before have we seen a Church so well revived. There were fourteen converts and nearly as many additions to the Church, and while this is not as large a number as we had hoped for and prayed for, still we do not feel like the work of these good men has been in vain. Our second quarterly Conference was held during the revival meetings. A good report was given and our new presiding elder, Rev. W. B. Dodson, preached us some very able sermons. On Sunday at eleven Rev. R. L. Jameson preached to a packed house. His theme was the "Old-fashioned Home." We wish every father and mother in Christendom could have heard this sermon. It was a real spiritual uplift to us all and many of us could, in our imagination, go back to our old-fashioned homes, where, when the shades of evening gathered over us, the head of our family took down the Word of God and read from its sacred pages and prayed with us and for us. Our eyes were dimmed and we were made to rejoice in the fact that we had been reared in such homes. Afterward a call was made for those who would hold family prayers and the heads of about twenty families responded. Brother R. L. Jameson is a good preacher and an earnest preacher, a devout and consecrated man, and what he says goes home to the heart. We hope he will help to hold many revivals before the year is out. Surely there has been seed sown in good ground and we will yet have a great harvest. We have all been placed on higher ground. We have a pastor who is about his Master's

work, visiting the sick and preaching to a full house. Surely the Lord has given us a blessing and to him we give the praise.—Roy A. Edwards.

CHURCH OPENING.

We will have an opening service in our new church at Goree, Texas, next Sunday, the 5th of April. The opening sermon will be preached by Rev. J. G. Miller, presiding elder of the Stamford District. At 11 a. m. and at 3 p. m. Epworth League rally; addressed by Rev. C. B. Meador, of Stamford. We expect to protract the meeting for an indefinite length of time if conditions are at all favorable. Pray for us.

J. H. WATTS, P. C.

ANIMALISM RAMPANT.

Purity Sunday.

By Rev. Lawrence L. Cohen, Jr., Dallas, Tex.

Every student of our social order is all but overwhelmed by the prevailing immorality between the sexes and the maddening play of sensuality in the great centers of our population.

Every human measure seems but futile in arresting the pitiless abortion and licentious revelry constantly practiced in our very midst.

We all lament the fact, and yet when an institution such as the Virginia K. Johnson Home strives to lift its arms to shelter the soiled doves of womankind, few there be among us who spend their last breath or last dollar in giving help to this God-ordained and Christ-called asylum for the poor, bruised, defiled and outraged daughters of man's own villainy and lust.

Here's an institution that in less than two decades has sheltered and cared for in a vocational, cultural and religious way more than 1600 poor girls, ranging in age from twelve to twenty-two, who have been "more sinned against" than sinned.

What a redemptive work this Christian institution is doing may be learned when one considers that nearly one thousand precious babies, through the wise administration of "Mother Johnson," have been placed and adopted into Christian homes.

When one studies the statistics of what becomes of the babies of "outcast mothers" and learns that nine out of ten of them become either paupers or criminals, it is cause enough to "stir a fever in the blood of age" and inspire every lover of mankind to support both morally and financially this great Methodist Rescue Home and Training School.

Think of it! To our shame there is a debt of \$12,000 on the home that must be paid on April 12, 1914, or the great institution will be embarrassed. I have been in the home, know of its work and its imperative need, and urge every Methodist preacher throughout the State to observe "Purity Sunday" by preaching a sermon upon the subject and then taking a handsome collection for the Home and sending it to the Virginia K. Johnson Home, Dallas, Texas, Station "A," by April 12 without fail.

Brethren, help this great woman in her task. It is a heroic one—the reclamation and uplift of man's fallen idols—and God's wayward and erring children. Let us

"Touch them again with immortality; Give back to them the upward looking and the light. Aye! rebuild in them the music and the dream."

The Passing Day

(Continued from Page 13.)

While attempting to save the life of Miss Dixie Blackburn, his sweetheart, whose foot was caught in a railway trestle near Williamson, West Virginia, William McCoy was struck by a train and tossed into a ravine fifty feet away. Miss Blackburn was instantly killed and McCoy was dying when picked up by the train crew.

The Department of Religious Education
IN
Southern Methodist University

(REV. J. T. McCLURE, Commissioner in the Field)

A Campaign for Efficiency in Christian Service

It may not be known by all the Methodists of Texas, that quietly without any great publicity or demonstration, one of the most vital agencies for our Church is being rapidly built up.

We refer to the Department of "Religious Education" in Southern Methodist University.

And for the establishment of this department, the Annual Conferences of New Mexico, Oklahoma and Texas ordered a campaign among the Sunday Schools of those three States.

The Bishops in charge then appointed in each presiding elder's district a commissioner to represent Sunday School work in every phase, but to manage also this campaign for the endowment of the above department and most loyally, earnestly and enthusiastically have they been pushing the campaign. They are alive to the opportunity—they see victory in it, and of course will surely succeed.

BUT WHAT IS THIS DEPARTMENT?

It is this department that must differentiate our Methodist University from secular institutions. It is not intended in the least to discount the great fundamental branches, but it is absolutely necessary that this Department of Religious Education be especially effective if the institution as a whole meets the demands upon it. Its mission is more than simply a school of Sunday School methods; more than a course in pedagogy; more than a general knowledge of the Bible; more than an exhaustive course in Church administration, Church finances, etc. Its scope includes everything practical in Church work and an irrepressible desire on the part of those who have been trained therein to serve the Church wherever they may locate after their school days are past.

It must be that department, which combining all of the work done in every other department, so tests and tempers and strengthens the young Christian that nothing but the highest standard of efficiency would ever in the future satisfy him.

The Need of it.

"The immediate duty of the Church is to make boys and girls competent to do the work of the Church."

Beyond any question, the time has come and the people are realizing that the efficiency of the Church is the efficiency of its average member. It is a question as to which is the worst condition—a Church without workers or a multitude of workers with a low standard of efficiency. What degree of growth is possible if the membership, however willing they may be, is inefficient?

The test of a Church is the efficiency with which it makes Christian men and women.

It is estimated that seventy to eighty per cent of our Sunday School students are lost to the Church, but from the balance come ninety-five per cent of the preachers and eighty-five per cent of the Church membership. But behold what an immense number of our Sunday School boys and girls are lost! The test of our growth is in stopping this leakage and transforming this material that would otherwise be lost into efficient machinery of the Church.

For instance, how many young men and women are there who are able to take charge of a Sunday School choir, to say nothing of the music for the regular services. Have we not room for a training that will supply the need of gospel singers?

How many of our young people return from college equipped and ready to serve as Sunday School superintendents, teachers or Epworth League officials? Have we not room for a department that will fill this need?

Woodrow Wilson, became Mrs. Francis Bowes Sayre in the east room on November 25, last

While attempting to save the life of Miss Dixie Blackburn, his sweetheart, whose foot was caught in a railway trestle near Williamson, West Virginia, William McCoy was struck by a train and tossed into a ravine fifty feet away. Miss Blackburn was instantly killed and McCoy was dying when picked up by the train crew.

Severe fighting, in which the Italian troops

Again, how about that inestimable number of young people who would be loyal and true in the ranks if they had had such training and equipment in Church work in their youth as would prevent them from being lost, as are the majority from the Sunday Schools, in the day of their greatest susceptibility? The public at large is demanding of our Churches just such equipment and such efficient young men and young women. Other Churches are answering the demand readily, and our Texas Conferences have determined on the building of such a department and it is the duty of the membership to build it well and then see to it that it is efficient.

The Campaign Plan.

Immediately after the session of the Annual Conferences the Sunday School Boards of the several Conferences held meetings at which were present almost without exception the Commissioners appointed in each district by the Bishops to lead in this work. Without exception these Commissioners went into the work heartily, even enthusiastically. They have determined to solve the problem of such a department and do it at once. The minimum amount asked by the Conferences was \$50,000. To meet this amount the Commissioners decided that they must have not less than one thousand fifty-dollar subscriptions. To be sure, additional subscriptions must be secured, but this amount is absolutely necessary to found the department. It can not be started with less.

It was decided that it was much better for an organized class to take a bond than it would be for the school, as that would deprive the student of a personal contribution. No individual will be held responsible for the signing of a bond—not being a legal obligation—merely a moral one, and which will no doubt have a tendency to keep the classes intact.

There are many individuals who should take a bond like that, in addition to those the class would give, at ten dollars per year for five years. When the individuals have done that it is all right to take smaller subscriptions, but it is not contemplated that the primary classes should be asked to contribute at this time.

Rally Day.

It has been decided by the different conferences that there shall be held a simultaneous Rally Day, at which time the payments on the bonds shall become due and payable. This Rally Day program is now being prepared and it is hoped that every school will register a "high water mark" of enthusiasm, numbers and efficiency.

THE PROGRESS TO DATE

We could not in a single article tell of all that has happened since the inauguration of this campaign, so we give merely extracts from a few of the many letters we have on file from our District Sunday School Commissioners and other pastors—also Sunday School Superintendents, showing how the campaign was received and the progress that is now being made:

"My Sunday School is going to take four bonds. I am going to see that my Sunday School leads the district." C. L. Bowen, Roston.

"The campaign is on in nine of the eleven districts. Rockwall Station sends out the ringing challenge, 'We take seven fifty-dollar bonds. Is there another \$1200 station in the North Texas Conference that beats it?' C. W. Dennis is the Light Horse Harry over there. Please send this challenge out to all the schools of our conference.

"Remember that our aim for the

Chair of Religious Pedagogy is an average of two fifty-dollar bonds for each school in the conference by the first day of May." S. M. Black, Cooper.

"Assign Jacksonville District its prorata; notify me, and we will secure them or know why. Am ready to go in the campaign with all I have." Walter Armstrong, Alto.

"I pledge to you my very best endeavors to co-operate with you in your plans. You have on hand a great enterprise, and I wish you abundant success."

And so they come. Have you sent us a message of co-operation and encouragement?

Brother A. E. Rector, West Texas Conference Secretary, has sent a letter to every member of his Conference and is enthusiastically in the work.

Hurray for Bro. H. T. Perritte of Pittsburg District. He keeps sending in for bonds.

Rev. Sham M. Hull may be away out on the plains but just the same he can see far enough and clear enough to send in the stuff. A man like he is just cannot keep from doing big things when he gets started.

Rev. A. S. Whitehurst, P. E. and District Commissioner R. D. Brown have had in continual operation "An Every Member Sunday School Convention" for a month, and they claim that their district is in the lead—are they?

Bro. D. H. Hotchkiss and his school at Crockett have the honor of having been the first in the Texas Conference to send for blanks, and indeed right well have they responded.

The good people at Alto, Texas, have a right to be proud of their pastor, Rev. Walter Armstrong. He proves that he is their true friend by endorsing with them the Department of Religious Education at S. M. U., and they defy any school in their Conference to make a better report.

The Commissioner for the Cleburne District is a layman, Mr. C. C. Lewis. My, what a power he is! He proves that when the development of the laity means the success of the Church, no Church can fail with such a layman in its membership, and Bro. Moss and his pastors are with him. Cleburne will do her part.

"THE KEY MEMORIAL CAMPAIGN"

The great interest manifest in the "Key Memorial" campaign has kept me on the go so fast and so continuous, trying to keep up with the great multitude of letters that have poured in from all sides, that I have not had time to make even a partial report of the work thus far.

To say that the ten days' campaign conducted by Bishop McCoy was up to the high water mark, expresses it mildly. His work was superb, his addresses were great, and he was given an ovation at every place visited. Splendid hearings, and generous responses on the part of the people, as evidence of their interest in the work, was manifest at every place. The high tide of the campaign was reached at the last service conducted by Bishop McCoy, with the Trinity League and Trinity Church of Dallas. State President Gus W. Thomas was at the helm, ably assisted by State Secretary Layton W. Bailey, and in all his glory. More than \$2000 was pledged at this service, and still it comes. Thus far about \$12,000 has been subscribed to this gracious cause. Everybody, regardless of what they have done, should esteem it a rare privilege to have a part in this memorial. Get "Key Memorial Bonds" at the University office, and have the "founders medal" come to you by next mail.—J. D. Young, Commissioner in Charge.

Pennsylvania. "The great fight," he said, "is being conducted by Americans. They are teaching the people of the Orient the vast importance of keeping clean. Through China, I met many young American doctors who assured me the new Chinese Republic is beginning to realize the necessity of protecting the health of the inhabitants."

Great knowledge without wisdom to direct it, is but a scientific simpleton, an educated ignoramus or a learned lunatic.

That plague in the Orient will be eradicated by American methods of sanitation within another decade is the prediction of J. W. White, professor emeritus of the University of