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The Church Paper and Its Sphere Of Operation

ONE of our most ably edited and reliable exchanges, the Wesleyan Christian Advocate, in its last issue, devoted a timely editorial to the above subject. The Church paper is essential to the enterprises, the loyalty and the progress of the Church. It is the medium through which the Church receives its intelligence of what is going on in its connection and the advocacy of its doctrines and polity. In a certain sense it is the weekly circulating library of the Church. People read it and understand the needs and undertakings of the Church.

The Church is one of the great, if not the greatest institutions of the world. As such it stands in need of Church papers worthy of it in all particulars. They ought to occupy a high stand and measure up to high ideals in the sphere of journalism. Papers that are insignificant in size and indifferent in subject matter are no credit to the Church and not of much benefit to the constituency of the Church. To make a really worthy paper for the Church requires large patronage in the way of circulation, and advertising enough to help meet its current expenses. To secure this sort of circulation and support, the Church paper must have territory with a sufficient constituency to make it a success.

Southern Methodist papers are suffering at this point. But few of them have a circulation necessary to produce an income sufficiently large to support them decently and thereby put them on a substantial financial basis. Many of them are limited in their territory and even more limited in their patronage. They have our Methodist constituency so divided as to leave but little room from which to receive an ample support. People are not going to subscribe for all of them, and hence but few people, comparatively, take any of them. As a result, the most of our conference organs are so cramped for means that they are not able to do themselves credit or their patrons a high order of service. A glance at the most of them is a sufficient demonstration of this statement.

We have entirely too many papers assuming to be conference organs. Some of them are owned by the conference or several conferences and some of them are individual enterprises with the conference, or several conferences, patronizing them. We have five conference organs trying to live on the patronage of one conference each, and others looking to three, or four, or five conferences for support. In other words, we have fifteen conference organs, to say nothing of our Connectional publications, all clamoring for existence. And what is the result?

Why, the most of these papers are burdened with obligations and unable to measure up to the required standard of first-class journalism. Either individuals or the conferences have to tax themselves to support them. Most of them have an actual struggle to live.

It is a fact that we have too many conference papers. They need to be thinned out with only a sufficient number of them left to grow and do the real work of the Church. But how to fall upon some satisfactory thinning-out plan is the difficulty. The Northern Methodist Church seeks to solve this problem by having the General Conference take over such as the Church is willing to become responsible for, assign to them certain conference territory and constituents, and when these papers have deficits, as the most of them do at the end of the fiscal year, the Book Concern supplements their income and keeps them on their feet. Is Southern Methodism, through its General Conference, able to adopt this sort of policy and carry it into effect?

Just here is where the Wesleyan makes two sane suggestions, and they come so nearly coinciding with our view of the matter that we reproduce them: 1st. "Adopt some action, and by such a decided unanimity, as will leave no doubt on the mind of the Church as to what the lawmakers think as to the wisdom of reducing the number of papers in the Church. This, of course, in the very nature of the case can be only advisory, and would have no more binding force than would any other recommendation from a legislative body. 2nd. The General Conference can determine the number of papers the Church should have and put the Publishing House under them so that they can go and do the work they should do for the Church. At once the suggestion arises, How can the General Conference take the money of the Publishing House for such a purpose as this when the law declares that the proceeds of the Publishing House can only be apportioned to the superannuated preachers and the widows and children of deceased preachers?"

In support of the above course, the Wesleyan proceeds to answer the question:

"Without making at this time an elaborate argument we say, the Publishing House was established and is maintained to furnish the Church with religious literature. There is no other purpose that can justify its existence.

"As a matter of fact, the money of the Publishing House is now taken to maintain, or to help in the maintenance of two of our publications, if no more. If the General Conference can take this

money for two or more of the papers of the Church why may it not take money for all of the papers which the General Conference adjudges to be best for the interests of the Church? Legally, there is no obstruction in the way. It must, then, be a matter of expediency, one to be settled by determining whether the present method of conducting our religious papers is better than for the General Conference to do as we have suggested—whether the present method is serving our people with religious literature as well as they would be served by the other method."

As to the wisdom of the above course,

there will be, at first reading, a multiplicity of views, and some of them different views; but the judgment of the General Conference is worthy of some sane thinking. Beyond all doubt, the General Conference ought to devise some workable plan to relieve the Church of our surplus of conference papers, and then give to the remainder such encouragement and support as will make them serve the Church with larger efficiency and success. Under the present regime the Church, in many places, is suffering and we ought to have relief from such waste and embarrassment.

Col. Thomas Ball and Prohibition

COL. BALL, one of the candidates for Governor, and the man whom the great Fort Worth conference endorsed for that high position, formally opened his campaign at Greenville last Tuesday. He had before him a record breaking crowd, one of the largest ever assembled in that popular little city. They were there from all adjoining sections until it looked like the ends of the earth had come together. It was a fitting day for such an event, for it was the day that commemorates the victory of Sam Houston at San Jacinto. He was given a magnificent ovation and nearly every period in his great speech was cheered to the echo. His anti opponents have been giving it out that Col. Ball was a man of one issue, and only one, and that to the neglect of all other issues; but he put that futile criticism to silence, for he placed emphasis on a broad and progressive platform of principles. With the political part of his speech the Advocate has nothing specially to do; but with his position on prohibition we are greatly concerned. And right here we want to say that in no particular did he disappoint us. He came out unqualifiedly and squarely for submission and State-wide prohibition. Upon these two issues he sounded no strange note. He pledged himself to do his utmost to carry submission in the July primaries and then he pledged himself if it carried to do his utmost to have the Legislature carry out the instructions of the people on that subject; and if it then comes to the people he will use his influence to have the people adopt constitutional State-wide prohibition at the polls next year.

He expressed himself opposed to statutory prohibition, that is prohibition by legislative enactment; and in this he is eminently correct. We do not want to temporize with this question by statute; we want it in the organic law of the State. He does not favor a ten-mile law—that is a law removing saloons ten miles from an institution of learning, for this would be trying to do by indirection what ought to be done by an amendment. While he sees no objection to the United States

Government adopting prohibition by constitutional amendment, yet he holds that such an issue is not an issue in this State campaign and he sees no reason why State issues should be loaded down with this one when at the present time the State is in no way concerned. In this he is also eminently correct. If the Legislature refuses to submit the question after the primaries have instructed that way, then Col. Ball will favor a law giving saloons shorter hours and also a law known as the unbroken package law, destroying saloons as tipping houses. There would be no doubt about the validity of this sort of a statute.

Therefore, we congratulate the prohibition movement in Texas on having such a firm supporter of our cause in the race for Governor. His opponents are rabid antis. They fight local option, put their money in such campaigns to aid the saloons, and they fight State prohibition. No wonder that they do not want prohibition as an issue. They do not want the saloons disturbed. The saloons can always depend upon them and they want to muddy the water now and have the saloon forgotten for the time being. But Col. Ball has put the issue squarely up to them and they will have to face this issue and they will have to face their records on this issue. On with the battle!

Christ is no respecter of persons. In his eyes the little child, poorly clad and hungry, is of just as much importance as the man who is able to write his check for a million. Yes, verily, such a child appeals more effectively to the Saviour than the hard-hearted man of means and of selfish indifference.

When the sun is high in the heavens it looks small, but when near the horizon it looks large. Why is this? Well, when it is near the horizon you see it in comparison with other objects, but when it gets in the sky you see it alone. So when a man is down in the world of struggle he may sometimes look large in human eyes; but when he mounts up higher and finds himself close to the Master, he looks small.

What the General Conference Should Do

"Et Tu Brute!"

By REV. JAS. CAMPBELL, D. D., Weatherford, Texas.

Well, Brother R. C. Armstrong thinks our plan for the support of the conference claimants is "exceedingly unjust." Is that rather complimentary or not to the committee who prepared the memorials? Or is it even more so to the Central Texas Conference which had the memorial published in its journal for twelve months, and then sent it on to the General Conference without even allowing the paper to be discussed when Brother Armstrong and I were just dying to make the speeches of our lives on it, and now neither of us can get the floor at the General Conference?

We, the committee, had three sittings for the consideration of the subject. We had before us all the information we could get from other branches of the world-wide and great Methodist family. We had before us the plans of the Methodist Episcopal Church, the Canadian Methodist Church, and the mother of us all, the Wesleyan Methodist Church both in England and Ireland. There is nothing new in the plan we propose. It has been thoroughly tried out in the other branches of Methodist peoples. I do not know what feature of our plan is most objectionable to Brother Armstrong, but imagine that it is the provision for the annuity society. If that be it, as I know that it is objectionable to some, that need not destroy the whole plan. We simply submit it for consideration, and if the General Conference does not like it then it can be cut out, or of course they may turn down the whole proposition. The compulsory feature in that proposition may seem a little objectionable, but our conferences are reasonable, and will no doubt excuse anyone who has a reasonable excuse, such as old age or financial disability, etc. At my time of life I could expect to receive but little benefit from the annuity society, yet I would gladly pay the fees to help others who would be benefited by it. Our preachers spend considerable money on life insurance, and some of them, after paying for a time, feel that they are not able to keep it up, drop out and lose what they have paid. Why not have insurance of our own. You say the Church can not manage such things successfully? The management of Church extension is sufficient answer. Let us have such a man for secretary as McMurry and he will "make her hum." There has been no failure in that department. We have 6000 traveling preachers. Each of these paying \$25 would start us off with \$150,000 permanent fund, and 200 entering full connection annually would add \$5000 to the permanent fund each year. The dues \$10 per member would give \$60,000 for distribution, plus the interest on the permanent fund. The annuity feature is no wild-cat scheme. It has been tried out for over a century. It is the principal thing for the superannuates in the Wesleyan Methodist Church. They have now a permanent fund of over 200,000 pounds—equal to \$1,000,000. That Church has a regular set day to take a collection in every Church in England and Ireland for their superannuates, with the understanding that if it rains on that day, or if anything else prevents, the collection is to be taken the following Sunday. I notice that quite a number of the annuitants who do not need the help donate their annuities back to the society, among these notably are several widows.

These Wesleyans have another feature which might be interesting to Brother Armstrong and other young brethren. They have what they call a "marriage premium." If an unmarried member of the conference marries he must pay into the superannuate fund five guineas; if he marries the second time he is required to pay ten guineas, and for the third marriage fifteen guineas. So the preacher who marries three times is required to pay thirty guineas—equal to \$150. That is "going some." Explanation unnecessary.

Certainly nothing can be more unjust than our present plan of operation for the support of our conference claimants. Brother Armstrong travels twenty-five or thirty years in the Central Texas Conference, and then for health reasons transfers to New Mexico, where he travels three years and dies. His family become claimants on the New Mexico Conference. That conference can do but little for them. The Central Texas Conference, where he gave the most and best of his life, goes scot-free from any help for his bereaved family. Is that what you call justice? There is not even the semblance of justice in it. You can

not by any kind of logic make our present system of support for our claimants square with justice. "Exceedingly unjust" indeed! "Mirabile dictu!" Nothing can be more exceedingly unjust than our present way of taking care of our conference claimants, and our Church is "poking" behind all the other Methodist Churches in this respect.

But "every conference ought to attend to its own affairs." Wonder of wonders out of the land of midnight darkness! When did any Annual Conference ever have any affairs of its own? By whose authority does an Annual Conference breathe the life of its existence? Who presides over its transactions? By what authority does it transact any business whatever? By the authority of the Methodist Episcopal Church, South, only. The Bishop sits in the chair and holds the Methodist Church in his hand, and the Church dictates to him every question of business he is allowed to ask. The affairs of an Annual Conference are the affairs of the M. E. Church, South. A preacher sits in the room a member of the Texas Conference, but how does he know what conference he will be a member of when the appointments are read out? Besides the argument that "every conference should attend to its own affairs" is what the logicians call the "argumentum ad hominem." It is selfish to the core. It means "me and my wife, my son John and his wife, us four and no more." It is just the argument with which the serpent enticed mother Eve and the argument used in that business ever since. No, our itinerant preachers are one grand army to serve wherever we are needed. I dare say that over half of the members of the Central Texas Conference are transfers and became members without the consent of the conference, and yet they are just as rightfully members as those who were admitted by vote. Let us have a plan coextensive with the traveling army. Let it be so that the brother in New Mexico or in Oregon or Florida may expect to be cared for in superannuation as in other conferences. As a preacher may be appointed to any place in our territory he should have the same care of the Church in superannuation as others.

Anything else? Well, yes. There seems to be a hue and cry for a change in the Creed. The Holy Catholic Church seems to be giving some people trouble. Why? Because they say some people confound "Catholic" with Roman Catholic. Well, who is it that so confuses things? Are they the ones who want the change? No. Those who want the change are those who are solicitous for others. I have not come in contact with the ignorant yet. And really I would not be surprised if those who are considered so ignorant have about as much sense as the rest of us. I do not think we will lose a single member if we do not change the Creed on that account. What name is proposed instead, for instance? "The Church of God." A Unitarian might use that name as well as a Trinitarian. I had rather be a Roman Catholic than a Unitarian. The Creed very readily and easily explains itself. It carries the definition of "Holy Catholic" right in its own bosom. Simply remove the semi-colon (:) after Catholic Church and you have it—"the Holy Catholic Church (is) the communion of saints."

GENERAL CONFERENCE WORK.

Listen! There are six Church papers that reach my little humble home and I scan them tolerably close. Of course that is but a small per cent of the various Church papers published. But if the General Conference takes time to deliberate and act on just what is suggested in these few papers it will have to continue at least four years, and by that time another will come. And so if suggestions continue to come in the future as we have them now, we will have a perpetual General Conference. I wish I could have just one hour in the conference to outline what I think we ought to do. First, I think we ought to "Tarry until we are endued with power from on high. As Bro. R. C. Armstrong has well said, "We need religion more than we need legislation," etc.

As for the presiding elder question, it is indispensable in our Episcopal form of government. He is the middle man between the Bishop and the people and no Bishop can intelligently make the appointments without

"his" help. But I would so arrange his support so that a big per cent wouldn't cut off the pastor's financial head. We are brethren. None of us will get rich from preaching. Next, I would insist on some well defined statement as to what we Methodists believe the Bible teaches about sanctification. We claim that "we were raised up of God to spread scriptural holiness over these lands." But what is it? Is it a growth in grace, or is it going on to perfection? Or is it what we sometimes call the residue theory, i. e., "San in consecratis," astounded by Mr. Wesley?

Personally, I am, as I think scripturally and Methodistically settled on this question. Experimentally, of course, I "groaned after it," as I promised at the bar of the conference, and am still groaning for higher heights and deeper depths. But I'll declare I'm afraid some of our dear young brethren hardly know how to say it. Yes, yes, give a sane deliverance on this vital question. Of course the name of Church should be changed to Methodist Church, and Holy Catholic Church forever stricken from our Apostles' Creed, so called. These few modifications and a rich, sweet baptism of the Holy Ghost and fire and, under God, we could accomplish wonders. So mote it be. Selah. F. M. WINBURNE.

WHAT THE GENERAL CONFERENCE SHOULD NOT FORGET TO DO.

Many things which the General Conference should do have been mentioned in the Christian Advocate and in the Texas Christian Advocate, but one very important point has not yet been mentioned; I mean the missionary problem among the foreigners in our State of Texas. There ought to be done something for these new-becoming American citizens. The General Conference should make good plans for carrying the gospel to the Italians, Poles and Bohemians in our State. The Mexican work is well organized and is prospering and so is the German Mission. There may be yet enough room for amendment, but the Bohemian, Italian and Polish work is far behind these. If this very important work should become successful then there ought to be a superintendent appointed by the General Conference. He should call good men into this field, locate them well, help them in organizing Sunday Schools, in securing the right literature and in building chapels for worship.

We should not get discouraged on account of failure in the past, but should make better plans, put forth more efforts, and continue with more faith and prayer. Many people are looking to us for the gospel, they want us to preach to them, and we should not neglect to bring them the gospel of our Lord Jesus Christ.

JOS. DOBES,
Missionary to the Bohemians,
Bryan, Tex.

BAPTIZED INFANTS.

I have been pleased to note several articles recently in the Texas Advocate relative to the relation of baptized infants to the Church, and was very much gratified to find the editor taking the position that they should be enrolled as members of the Church.

There are many preachers of the M. E. Church as well as of the M. E. Church, South, who recognize baptized infants, whose parents are identified with the Church, as being members, and enroll them as such. That is most certainly the intent and purpose of the ritual. Listen to the words of our order of baptism, "Dearly beloved, forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit."

Now if they are born into the world in Christ and into the home of members of the Church, why not allow them a place in the Church roll, but an Episcopal decision says, "It has not been our custom to enroll them." Must we, because of a custom, which is neither endorsed by scripture or our best judgment, do that which is an injustice to our own children as well as to the Church, and perhaps do a lasting injury to the spiritual life of the child?

Some say they are not Christians, but the scriptures as well as the ritual continues, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God." Shall we continue to follow precedent which is neither biblical, nor just, to the child. The ritual continues, "I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness he will so grant unto

this child, now to be baptized, the continual replenishing of his grace." If this means anything, it means the child has the grace of God and the prayer is for a continuing of that grace. The ritual proceeds, "That he may ever remain in the fellowship of God's holy Church, by faith that is in Jesus Christ." The word "remain" is conclusive as it would be impossible to remain in a place where we have never been. Some say "God's holy Church" has reference to the Church in heaven. That it does not mean this is conclusive from the words of the paper later on where the minister must pray "That finally he may come to the land of everlasting life, there to reign with thee, world without end through Jesus Christ our Lord." The word "finally" refers to the time when the child shall have passed from this world to his final reward.

The ritual also says, "That abiding safe in the ark of Christ's holy Church;" how can a child abide in a place into which it has not come? Again in the prayer the minister must say, "Regard we beseech thee, the supplications of thy congregation; and grant that this child now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord." Now if the child is in the Church and we are made to pray that "He may ever remain there," what right has any man or Church to say he shall not stay there?

Our Campbellite and Baptist friends ask us if we baptize infants to save them; we answer them, no, we baptize them because they are saved and are entitled to the clothing of the saved. Then if they are saved, why not allow them to be members of the Church?

The baptized babe is an unconscious member of the Church just as he is an unconscious member of the family. Do we reject him from the family because he is not conscious of the relationship? It would be just as consistent and religious to reject him from the home as it is to reject him from the Church membership. How would it sound to say, when asked "How large is your family?" to reply, "I have a wife, son and daughter. Oh, yes there is a baby in our home which we expect to count when he is ten years old." Well, that is what we do in the Church. Just as soon as a child has any intelligence it knows it has a relationship in the home, and if properly raised, as directed by the same ritual, he will come before the Church and ratify and make his own the act of dedication which his parents perform when he is baptized. If the parents perform their duty the child will recognize his relationship to God

just as quickly as he recognizes his relationship to the family.

The last General Conference did all it could to get the Church to fully understand just where the baptized children belong. Some six years ago in an Annual Conference the Bishop was asked if baptized children were members of the Church, he said at once, "Yes, I did not know any intelligent person was in doubt about that." The Bishop has a text book in the conference course dealing with these very questions. In an Annual Conference three years ago, the question was submitted for an Episcopal decision. The question was as follows: "Are baptized infants members of the Church; if so shall they be enrolled as such?" The question was direct and a direct answer was desired so the Church might have Episcopal authority and know just what to do. Now listen to the answer, which was supposed to be direct information and authority for a great Church: "Baptized infants are members of the Church in so far as it is possible for infants to become members. It has not been the custom to enroll them as members of the Church."

From this discussion we are not able to decide whether or not our babes are members of the Church. A horse is a member of the Church in so far as it is possible for him to be. "It has not been our custom to enroll them as members of the Church." That gave no information for it has been the custom of many preachers from the very birth of Methodism to enroll infants. The question was not to learn history but to find out the exact standing of infants. Now I do not know whether this decision was concurred in by the College of Bishops or not, as it was never published in the general organ of the Church. We trust the Church will take higher ground than our legal friends do. The lawyer and the judge are always looking for precedent, always looking backward. I have read a certain classic representing those of the lost world with their heads all looking backward. St. Paul says something about "Forgetting the things which are behind; let us look forward." The Church has not taken the right position on this question, according to its own testimony. We cannot find a preacher or Bishop who will say that a babe is not a member of the great Church of God. Then, why not count them here below? We trust the General Conference in May will give a deliverance on this question which will show plainly what we all believe, that is, that the baptized infant is a member of the Church and should be enrolled as such.

E. H. MOWRE,
Portland, Oregon.

The Rights and Duties of the Church In Vanderbilt University

By DEAN WILBUR F. TILLET.

This article is not written for the purpose of setting forth the points wherein the Church is disappointed in and dissatisfied with the decision of the Supreme Court in the Vanderbilt lawsuit. The discussion of this subject can now, in my judgment, not only do no good but can do harm by calling the attention of the Church away from the one and only duty that is before us—viz., that of calmly and wisely considering the Church's rights and duties toward the University as these have been defined and declared by the court. Even if an argument should, as, indeed, I think it could, be presented to show convincingly that the Southern Methodist Church founded Vanderbilt University in the way it has founded all its institutions of learning—that is, through its Bishops, ministers, laymen, and conferences acting for it—and that Commodore Vanderbilt gave his donation of a million dollars to an already founded and chartered institution, and was therefore, though gratefully referred to from the first as the founder, in reality simply its first and greatest benefactor and not, strictly and accurately speaking, the founder of the University—such an argument could at best only serve to make the Church more dissatisfied with the decision; it could not possibly alter in any way the decision itself. It behooves us now to devote our whole attention to considering the question as to how the General Conference can best exercise the rights and discharge the duties resulting from this decision of the court.

I regard the opinion of the Supreme Court in this lawsuit as a decision in favor of the real, active, and responsible participation of the Church in the management of Vanderbilt University, and an unable to understand how anyone can say that the court, in denying the right of the General Conference to elect trustees and the right of the Bishops to act as visitors, has taken away all the Church's rights that are worth anything in the management of the University, when the court has most emphatically declared that all the rights that have heretofore been exercised by the General Conference belong to it now and must be respected by the Board of Trust. This decision does not make any new law for the government of the University; it simply defines and announces what, in the judgment of this court,

has been the legal relation between the Board of Trust and the Church from the beginning of the University.

In declaring that the right of confirmation or rejection of members elected to the Board of Trust belonged by contract first to the patronizing conferences and belongs now to the General Conference, the court made legal and binding that method of Church control which had been selected as the wisest and best by Bishop McTear and those associated with him in drawing up the historic "Memphis resolutions" which were declared by the court to be "the articles of foundation" for the University. These men who came together in the Memphis convention, all of whom were Methodists, certainly thought that they were founding a Methodist University, and that the University would not only be vitally related to and affiliated with the Church, but would be given all the Church control that seemed to them necessary or desirable if each new member of the board should be either nominated or confirmed by the proper Church Conference. The General Conference of 1910 also thought this the wisest and best method of controlling a Church university as evidenced by the fact that they, assuming their right so to do, not only ordered that the Board of Trust of Vanderbilt University should fill its own vacancies in the future, but named this as one of the approved methods of securing and maintaining Church control of Church schools generally. How, then, can it be a loss of Vanderbilt University to the Church for the court to decide that this method of recognizing and maintaining Church control is legal and binding on the Board of Trust?

All Church property is held and legally "owned" by boards of trust. For a board of trust to own property does not mean that a Church may not also at the same time own it, in every vital sense of the term, provided that the Church has a controlling voice in determining the personnel of the Board of Trust. "Control" without ownership is much more important and desirable than "ownership" without control, if both ownership and control can not be declared by law to belong to the Church.

It is said that any one elected by the Board of Trust of Vanderbilt University now becomes

a member at once and remains such unless rejected by the conference or some other body to whom the conference delegates the power of confirmation? This, I answer, was the case before this lawsuit was ever begun. Many who served as members of the board never were confirmed by any conference. The right to confirm or reject was a privilege that could and should always have been exercised; but it did not have to be exercised in order to give one elected by the board a right to sit and serve as a member. Silence gave consent. This is proper and right. Otherwise the failure of the confirming body to act, whether this failure should be by oversight and neglect or of design, would in course of time disintegrate the Board of Trust entirely and reduce its members to zero. If it should ever be found desirable to do so, the confirming body (the Board of Education) could convene at the same time the Board of Trust meets and act immediately upon all members elected or re-elected to the Board of Trust.

While electoral and confirming bodies co-exist for purposes of co-operation and not of counter-operation, it is yet true that the most important exercise of the privilege of confirming or rejecting is not that of confirming, but that of rejecting when this is found necessary. As long as the members selected by the body charged with the privilege and duty of electing are acceptable to the associate body to whom pertains the privilege of confirming, there is little or no real need of acting; confirmation will follow as a matter of course. But when the electoral body begins to elect to membership those who for any sufficient and satisfactory reason are not acceptable to the confirming body and those whom they represent, then it is that this privilege of confirming or rejecting becomes a vital one and is transformed into a duty which should be exercised judiciously and courageously.

But what are "sufficient and satisfactory reasons" for refusal to confirm on the part of the confirming body? and to whom shall these reasons be sufficient and satisfactory? To the electoral body, or to the confirming body and those whom they represent? Most assuredly the latter. But what does the law mean when it says that if the confirming body shall "contumaciously refuse to confirm members elected and cease to co-operate with the University, its rights to representation in its Board of Trust and in its management would cease"? Here are the words which, more than any others contained in this entire judicial decision, call for proper interpretation. Before answering the above question—or perhaps as a method of answering it in part—let us call attention to the following facts: (1) The court has decided that the "Memphis resolutions" are the "articles of foundation" of the University and properly a part of the charter. (2) The General Conference has by this decision its legal "right to representation in the Board of Trust and in the management of the University"; and this right is not a mere by-law privilege which may be set aside at the option of the Board of Trust, but a matter of contract and a right legally binding on the Board of Trust. (3) This right of the General Conference to confirm or reject does not pertain to some members only, but extends to all members placed on the board, none of whom can continue to hold office after rejection by the General Conference or by the General Board of Education acting for the conference and under its authority. (4) The charter, including the Memphis resolutions as articles of foundation, calls for the establishment of a University that shall represent the Christian ideals and meet the educational needs of the Methodist Episcopal Church, South, as evinced notably by one fact among many—viz., that the first object for which the University is founded is there said to be to provide "a theological school for the education of our young preachers," and the Bishops are requested, if they will, to take part in the selection of a faculty and a suitable course of study—and whatever may be, or might have been, the interpretation of Resolution No. 8 as to the legal rights and prerogatives of the Bishops in the management of the University, and whether it was a wise proviso or not, there can be no doubt that the words contained in it help to define the Christian ideals and the purposes for which this school was founded. Surely neither the electoral nor the confirming board can be faithful to its trust and ignore these articles of foundation.

Now it is being said by some that if the General Conference (or the Board of Education acting for it) should reject a man elected to membership on the Board of Trust because, in their calm and godly judgment, he was not acceptable to them and those whom they represent; should reject him because his influence in the Board of Trust would not, in their sober and deliberate judgment, be exerted to carry out the ideals and purposes for which the University was founded as set forth in the charter, and especially in the Memphis resolutions; should refuse to confirm him when they had no charge to bring against his moral character or his intellectual and business qualifications for office—this, it is being said by some, would be interpreted as "contumaciously refusing to confirm" one elected by the Board of Trust. I do not believe it, and will not, until the courts so decide. And who shall say whether or not it is a sufficient and satisfactory reason for nonconfirmation? Let the confirming body say so, and act accordingly; they are not obliged to assign any reason for their action to the public or to the electoral body unless they choose to do so. Only when brought before the courts can they be compelled to give in detail the specific reasons for their rejection of a member elected by the Board of Trust.

But let us suppose that a member newly elected by the Board of Trust is rejected by the Board of Education, and the Board of

Trust, either because of what they know or do not know as to the motives and reasons for such rejection, interpret it as a case of "contumaciously refusing to confirm," and decide that this discharges them by decree of court from being further bound by the contract; and so the rejected member, with the approval of the other members of the Board of Trust, goes ahead and acts as a member, notwithstanding his rejection by the confirming body. Then what? Then take it to the courts—to a Federal court and up to the Supreme Court of the United States. Our whole Church is interested in the decision of this question, inasmuch as this mode of securing Church control is one of the recognized and approved methods of governing our institutions of learning; and we should have it decided, not by a State court, but by the Federal courts, up to and including the highest, so that it may be law for the whole Church.

Let the General Conference incorporate itself and take out a charter in the State of Oklahoma, and let the Board of Education take out its proposed new charter there also if necessary. This will make it possible for the General Conference to have the case tried in the Federal courts, if it is found desirable to do so.

While I would for the reasons named have this question passed on by a Federal rather than a State court, if the Church should ever be forced to take it into court, yet personally I do not believe that the Supreme Court of Tennessee would override the judgment and wishes of the General Conference or the Board of Education in this matter. If the General Conference should with practical unanimity decline to confirm an individual member elected to the Board of Trust, assigning as their reason for such rejection that he was unacceptable to them and those whom they represented, not being, in their calm and deliberate judgment, a proper person to be called on to carry out the articles of foundation of the University, foremost among the reasons for founding which was to establish and maintain a theological school for the education of Methodist ministers, I believe such nonconfirmation would be sustained by the courts, whether Federal or State, if it should come before them. There are Jews and Roman Catholics and Unitarians and successful men of business with no religious faith whatever, against whose moral character and intellectual and business ability no charge whatever could be brought, and yet the representatives of the Church might be unwilling to vote to confirm them as proper trustees to manage a University having a Methodist theological school as one of its leading departments; and this they might do without being justly open to the charge of being unduly narrow and sectarian.

While I believe that the courts, both State and Federal, would sustain the Church in any and every reasonable exercise of its rights and duties of confirmation, surely the General Conference ought to have some other and more serious ground for rejecting members elect (and this would be especially true if they be Methodists in good standing in the Church) than that they have claimed, in opposition to the General Conference, certain rights and duties as members of the Board of Trust, which claims have been sustained by the Supreme Court of Tennessee. The Church does not want another lawsuit over Vanderbilt University; but if it should be found necessary to go again into the courts to defend its rights and in order to conform to the laws of the Church (for example, the law requiring that three-fourths of the trustees shall be members of the Methodist Episcopal Church, South,) it will and should do so. While the conference need give no reason for its refusal to confirm, it surely will never so act without a reason, and a good one, which can be given if it is necessary to do so.

But we all realize that patience and forbearance are called for on the part both of the Church and of the Board of Trust at this time; and hasty and ill-advised action on the part of the General Conference could never be more unfortunate and disastrous in its consequences to the Church than at this time. It is incumbent on the Church to maintain its rights in times of storm and stress no less than in periods of peace; but whenever conditions are abnormally trying to both head and heart, then it is especially needful that what is done by Christian men charged with a great responsibility shall be done "in godly judgment."

The Board of Trust has lost two of the most vital points that they contended for—viz., that the right of the conference to confirm members was a mere by-law privilege which could be repealed by the Board of Trust at will, and, second, that the "Memphis resolutions" were mere surplusage and no integral part of the charter. In view of this fact, it may be said that, while the decision of the court was against the Church in the two points contended for, it was also and equally against the Board of Trust in these two vital points contended for by them.

If any of the defendants in this lawsuit therefore thought and hoped that the decision of the court would sever every legal tie that had been binding the University to the Church and make the Board of Trust absolutely independent, they of all men ought to be the most disappointed and dissatisfied with the decision of the court. These ties can be severed only by the action of the General Conference; and if it should ever be found best to sever them or make them less close and binding, this will surely be done, not only with deliberation, but with the sincerest effort on the part of both the General Conference and the Board of Trust to secure and promote the best interests alike of the Church and the University.

Considering the present situation from the point of view of the Biblical Department, in

which the Church is most vitally interested, it seems to me that four courses of action are possible to the General Conference.

1. Accepting the decision of the court that the mode of governing the University which has obtained in the past is the legal and proper mode, the Board of Trust electing and the General Conference confirming all members of the Board of Trust, let the General Conference enter afresh and in good faith upon its rights and duties in confirming members of the Board and co-operating with it in building up the University. This will define the University as one of the institutions of learning belonging to our Church according to the language of our Discipline, which says that "the trustees of our schools, colleges, and universities must all be confirmed, nominated, or elected by some governing body of our Church or by some board or officers of the Church to which the power to confirm, nominate, or elect trustees has been delegated by the governing body of the Church." (Paragraph 206.) Paragraph 540 says: "An institution of learning is under the care of the Annual Conference when it has been formally adopted by the vote of the conference independently of the legal title of the property." The same is true of the General Conference no less than an Annual Conference; and while this last quotation is simply an episcopal decision, it has the force of law until nullified by action of the General Conference. To take this course will mean that Vanderbilt University will retain the place it has always occupied among the institutions of learning under the control of our Church. It seems to me to be the part of wisdom for the General Conference to take this course.

2. If the General Conference is vitally interested only in the Biblical Department of the University and is most concerned to bring it more directly under Church control, then it could seek by arrangement with the Board of Trust to have this department placed under a Board of Control of some seven or more members to be elected by the Board of Trust out of nominations made to the Board by the General Conference (or the Board of Education acting for the Conference), the members of this Board of Control to be selected wholly with reference to their fitness for managing a theological school for the Methodist Episcopal Church, South. The members of this Board of Control need not be members of the Board of Trust, but they may be members of both boards if the General Conference should in the first instance nominate one or more already on the Board of Trust; or if the Board of Trust should see fit to elect to its membership one or more who are members of the Board of Control, but have not been previously members of the Board of Trust. This arrangement would have to be entered into, of course, by contract between the Board of Trust and the General Conference, and could be discontinued only by agreement of both parties thereto. Under this arrangement the General Conference could determine absolutely the personnel of the board that should have control of the Biblical Department, selecting the faculty and determining the expenditure of money belonging to the department. To make this arrangement satisfactory to the Church, it would be necessary for the Board of Trust to so far segregate the endowment funds, both general and special, that are now used and have always been used for the Biblical Department, as to make them permanently available for the maintenance of this department. This would make the Biblical Department genuinely Methodist, and yet it would have the very great advantage (as compared with the next course to be mentioned) of continuing to be a department of the University.

3. The Vanderbilt University Board of Trust consenting thereto, a third course would be possible: Let a Board of Trust acting for and under the General Conference take out a charter for a theological seminary of the Methodist Episcopal Church, South, to be located at Nashville in proximity to Vanderbilt University and George Peabody College for Teachers; and let the Board of Trust of Vanderbilt University get permission from the Legislature of the State of Tennessee to transfer to this Board of Trust of the Theological Seminary all special funds raised for and belonging to the Biblical Department and such portion of the buildings and grounds and general endowment funds of the University as could and should be fairly allotted to the Biblical Department as one of the original departments of the University named and provided for in the charter and articles of foundation of the University. Under this arrangement the Theological Seminary would be absolutely under the control of the Church; but it would have the advantages of proximity to Vanderbilt University and to George Peabody College for Teachers—advantages of the greatest possible value to a theological school—one of these being the right, secured in the charter of the University, of free tuition in the Academic Department for all theological students who should take courses of study in that department.

4. The General Conference can withdraw entirely from all formal relationship to the University, including the Biblical Department, surrendering its privilege and right of confirming members of the Board of Trust and renouncing its accompanying obligations of patronage and of co-operation with the Board of Trust to maintain and build up the University. In this case the Board of Trust becomes, by the decision of the court, wholly independent of the Church, and the Biblical Department will necessarily become (like Union Theological Seminary, of New York, and the Divinity Schools of Oberlin, Yale, and Harvard Universities) an independent school of theology, but with its traditions all Methodist and with Methodist students who come to

it having a moral right to prior claims in the use of its helping funds. Only by a positive act of renunciation of the University on the part of the General Conference could there be justification for turning the Biblical Department of the University into an independent school of theology. But with such renunciation there would come not only the justification but the necessity for such independence for the future.

I have mentioned these four alternative courses of action by the General Conference in the logical order in which I think they are entitled to the wise and favorable consideration of the conference. If conditions are such as to make the first course unsatisfactory and inadvisable in the judgment of the General Conference, then I should favor the second course named above—that of placing the Biblical Department under the immediate supervision of a Board of Control the personnel of which would be determined by the General Conference.

And now let me say that the reason why I have written thus at length concerning the rights of the Church and how to maintain them, but little about the duties and obligations of the Church and how to discharge them, is not because the latter are not just as real and important as the former, but simply because the all but universal note that has been struck by the Church press and Church leaders who have spoken, since the decision of the court was announced, is one of utter discouragement, as if all the Church's rights worth preserving had been lost under this decision—a proposition which I not only do not assent to but have felt called on to refute. The time will speedily come, I trust, when the Church having duly recognized and entered upon the exercise of its rights, it will be in order to discuss its duties and obligations to this great institution of learning, which, if these duties and obligations are properly met, will be not only a right arm of strength to the Church in the years to come, but an untold and ever-increasing blessing to the entire South. Certainly I would not have any one think that my reason for writing thus concerning the protection of the Church's rights in the University is because I have any reason for thinking that the Board of Trust is going to try to interfere with those rights. On the contrary, so far as I have heard any expression from those whose position and influence in the Board of Trust give them a right to speak, the purpose of the board is, in all fidelity, to exercise its rights as now legally defined and meet its corresponding duties and obligations to itself, to the Church, and to the larger Christian public which the University can and should serve.

I can not conceive of a more unwise act on the part of the Southern Methodist Church, and one which would likely be more deeply deplored in future years, than for the General Conference to allow the present deep and widespread but abnormally excited feeling of regret over the loss of this lawsuit to cause it to surrender and renounce the important and vital right which the decision of court gives it and which is the one and only right it has exercised in the past—viz., the right of confirming those elected to membership on the Board of Trust. In the itinerant ranks of the Southern Methodist Church today are eight hundred and twenty-five former Vanderbilt students, more than one in every nine of our preachers. These men are thoroughly loyal to the Church and are rendering every kind of service, and in the main doing it well. I do not think the Biblical Department has ever rendered any better service for the Church than it is rendering to-day; and there is every reason to believe that it will render even larger and better service for the Church in the future if the General Conference, with its legal relationships to and rights in the University now definitely defined by the courts, will only make good those relationships and rights by co-operating in good faith with the Board of Trust to make Vanderbilt University such an institution as shall fully realize the articles of foundation contained in its charter.

In the meantime it is well to remind ourselves of the fact that it will be only a few years until the present Board of Trust and faculty of the University, and the present College of Bishops and other leaders of the Church, will all be gone from the scene of action; but the Church and the University are here to abide. The providence of God joined them together in the beginning, and what that providence has joined together in a sacred covenant which the Supreme Court has witnessed to and confirmed, let not Methodist ministers and laymen, in General Conference assembled, lightly put asunder.

THE DIMENSIONS OF HEAVEN.

We are not accustomed to think of heaven as having exact dimensions, like a room, but in Revelations 21 we have a description by John. "He measured the city with a reed, twelve thousand furlongs." To bring the immensity of this space into our grasp let us reduce the dimensions to feet. Twelve thousands, as here understood, would be 7,920,000 feet. Now John says the length and the breadth and the height were equal. Hence if we cube any given dimension we shall have cubic space, or, in round numbers, four hundred quintillions of cubic feet. This total does not stagger human comprehension—it is so large that the mind gets no hold upon it at all except one of immensity inconceivable by mortal intelligence.

We arrive at the figures and demonstrate their correctness, but we still have no commensurate conception of the vastness of the space indicated. To illustrate, let us suppose that we subdivide this space into fifteen-foot rooms—about the size of the rooms in most of our modern dwellings. The result would give us more than one hundred and twenty-

five quadrillions of such rooms. Whether these figures are intended to be taken literally, or whether, like many other illustrations in the Bible, we are to understand them as meaning space incomparably vast, we leave the conclusion to those who wish to study the commentators on the subject. After all, it doesn't matter much just what the exact size of heaven may be, measured in Arabic figures, or by any other system of measurements. The chief facts are that there is a heaven, that God and the Christ are there, that millions of those who have died in the Lord are there, that there is plenty of room for all who wish to go there, and that you and I have one chance to make it our ultimate home, and that one chance is now. We pass this way but once.

DO NOT LOVE GEORGE WASHINGTON.

There is not much love for George Washington in England. Naturally the English nation could not look upon the great ultra patriot with very warm affection. Great Britain can not well forget Yorktown.

We have now had one hundred years of peace with England. The centennial anniversary is to be celebrated formally and informally. It will be celebrated by both Americans and Englishmen, though the secret motives and hidden impulses of joy will spring from different and sometimes opposite sources.

The ancestral home of the Washington family in England has been purchased by the Anglo-American committee in charge of the centenary-of-peace celebration. This old homestead will be preserved as a kind of museum and monument to the memory of Washington.

The fact that the committee is composed of persons from both American and England, working harmoniously toward a successful celebration of the 100th anniversary of peace between the two countries, is proof of present good will and amity, and it also vouches for the fact that there is in England a certain degree of admiration for the character of George Washington.

Among Washington's English admirers there has grown up an enthusiasm that has led to a proposition for placing a statue of the American hero in Westminster Abbey among the busts of those great British immortals that have made England the first country in the world. But such a protest was raised by certain of the English press who denounced Washington as a betrayer of his English country that the matter had to be dropped. But the purchase of the old manor-house of ancestral Washingtons in England by Americans is an achievement of Western patriotism which is rendered permanent by deed to the property and the right to occupy it as a museum and a monument on English soil to our love of Washington.

THE CRUCIFIXION OF CHRIST.

By Rev. J. E. Vinson.

Upon Golgotha's Hill
Outside the City's wall,
The long foretold prophecies
Are being now fulfilled,
While shadows like a pall
Fall dark and drear.

The bleeding skies hang low
Their heads, the sun is veiled—
All nature shivers, earth trembles,
Graves open, all in awe;
Satan's host now assails,
The lines draw near.

God's Son hangs on the Cross;
The mocking crowds pass by
And wag their heads and shout;
"If Thou be the King, Thy loss
Is shown in blackened sky—
It is Thy doom!"

Bows low His sacred head,
At every pore He bleeds,
The Roman guards sit by
Casting lots (wielde thus He bled)
For His seamless coat—wile deeds—
There waits the tomb.

He, to His Father cries:
"Why hast Thou forsaken Me?"
Then comes His burning thirst;
Alone upon the Cross He dies,
The world from sin to free,
With His own blood.

The Marys weep at heart
While standing off afar;
His mother nearer, stands by John,
The dazed crowd stands off apart;
While at the altar priests do start
No voice from God.

O faded star or hope,
Forever has thy light withdrawn
And left the world in gloom
To fall beneath the cruel stroke?
O could there be another dawn
To us given!

The footfalls now are heard
Approaching Joseph's new-made tomb,
Bearing the body of our Lord,
While not a breath of nature stirred,
And there laid it in the gloom
That shut out heaven.

My soul, what do those shadows
Mean to thee? Must we go by the Cross
And suffer with Christ our Lord?
Then hear here thy deep sorrows:
It is rather our gain than loss—
We wait awhile.

If we suffer here with Him,
Though deep the wound and fierce the pain
That duty calls us to endure;
And though at times the sun shines dim,
Can we not feel it's not in vain,
Though man be vile?

O, sin-cursed darkened world,
How deep and sore thy pain;
With bruised hope forlorn—
Satan's banners hope now unfurled—
The Temple veil rent in twain—
O, world, so drear!

The darkness and the light
Are both alike to Thee,
O Lord, Thou dost govern all;
And from death's gloomy night
We know, to us, Thou wilt bring day,
So bright and clear,
Corinth, Miss.

Notes From the Field

Cole.

We closed our revival at Cole Avenue last night. We had small crowds, but good services. The Lord blessed us. We had only a few professions and five joined the Church. I am always glad to see even a few turn to God.—W. H. Brown, Dallas, Texas, April 20, 1914.

Elmo.

Elmo Methodist Sunday School is up to a high standard. Rev. E. B. Jackson, the much-beloved pastor for two years, was taken from us and stationed at Mabank, but the conference sent us the very efficient Rev. I. A. Thomas. We greatly regret his illness, which prevented him from filling his pulpit yesterday, but this scribe filled his pulpit at morning and night. We are looking forward to the time for a great revival here, and at the three other appointments on this work.—J. W. Griffin.

Center.

We had 411 in attendance at the Sunday School last Sunday; collection, \$14.02. We believe this was the largest Sunday School in East Texas, not barring Marshall, Longview, Palestine or Texarkana. The pupils in the primary department each received a rabbit and an egg. In the other departments each an Easter pennant. The pastor at the 11 o'clock service received seventeen into the Church. This was a fine day for Methodists in Center.—M. M. Dupre, Superintendent.

Avery Circuit.

The work on the Avery Circuit is moving along nicely. Avery is growing and our Church is growing with it. We have six appointments, and on our circuit there are four Sunday Schools, two Leagues and a Woman's Missionary Society. We have a splendid cooperative prayer meeting and more Sunday School scholars than there are Church members. There is plenty of room for development and our Church throughout the bounds of the charge is growing. The revival meetings are as follows: Avery, first Sunday in fourth Sunday in July; Henrietta, first Sunday in August; Shawnee, second Sunday in August; Cope Ridge, third Sunday in August. Our people, as a rule, are moral, loving people; most of them take the Advocate and have read the Life of Dr. Rankin. We have some of the best Methodists in the State, also some of the best—because they will not attend Sunday School and a few won't pay the preacher—but as a whole we have, I think, the best circuit, the best folks, the biggest territory and the most work and one of the "livest" Sunday Schools in the Conference.—J. J. Moran.

Polk Street, Amarillo.

Our fourth year as pastor of Polk Street, in Amarillo started with a great celebration of the twenty-fifth anniversary of Methodism in this city. From a mere handful the congregation has grown to a membership of over a thousand and is in a prosperous and thriving condition. We have up to this writing received over four hundred into the Church. The Church is out of debt. The salary is now three thousand and we have the best parsonage in the country, making this charge one of the most desirable places in the State of Texas. How inspiring to preach to these people who crowd the great auditorium Sabbath after Sabbath. Brother E. T. Hicks, presiding elder of Amarillo District, comes to us in the spirit of a true Christian gentleman and leaves a good influence when he is gone. His Quarterly Conferences are spiritual, rational and uplifting. Some Sundays ago Brother Hicks preached to a large congregation here and at the close two strong young men were converted at the altar. As good will and harmony prevails, we expect the fourth year to be the best of the quadrennium. Success to all the brethren.—Ernest E. Robinson, Pastor.

Gonzales.

A gracious revival, in our Church recently, is one of the reasons why we are rejoicing in our work. Dr. H. M. Whaling and Mrs. Whaling, of Austin, were with us the entire time. We have never known a more consecrated, or better-equipped, team of Gospel workers for evangelistic service. Their sermons and Bible readings were of a high, spiritual order. As personal workers, seeking out the unevangelized, they were untiring and unceasing. Their personal work, contributed much to the success of the meeting. Dr. Whaling is a preacher of the first rank and easily held the large congregations from beginning to end for three weeks. Sister Whaling, with her spiritual Bible readings each day, is his equal. The day congregations were equally as large, almost. The stores and places of business closed each day for one hour, at 10 o'clock, and the business men and clerks attended the services. As a result of the meetings there were about thirty conversions, twenty-four additions to our Church, and the Christian people of all the Churches thoroughly revived in the Christian life. There were, also, accessions to the other Churches. Gonzalez charge continues to go steadily forward. Salaries were increased at the beginning of the conference year. This, together with over \$300 increase last year, for salaries, places our Church on rising ground. Last Sunday Brother Frank Reedy, of Dallas, was with us and delivered

one of the best and most sensible lay sermons at the morning service I have ever heard. As the result of a personal visit, which we made to four of the classes in the Sunday School, we received pledges for four bonds—\$200—for S. M. U. for the Department of Religious Education. What an inspiration it would be for all our Churches if Frank Reedy could visit every Church and deliver the same address which he gave to my congregation. He would give them a much needed vision. Rev. J. D. Scott was also with us a few weeks ago and represented the S. A. Home Mission and Training School. He secured about \$100 for the same. We had already had our regular assessment. Rev. A. E. Rector, Field Agent for the Sunday School, has recently held a Sunday School Institute for us. Our Church responded to this cause. Brother Rector did good and faithful service. These, with other important interests, are receiving due attention. Our people cheerfully respond to these different interests of our great Church. The people everywhere are being educated and made richer in their Christian life by reason of becoming more intimately identified with the great institutions of our Church. The Methodist Church has the money and the folks to do anything that it undertakes to do.—A. R. Davidson.

Oakville.

The Oakville Circuit is one of the old circuits of the West Texas Conference. Until the early eighties this part of the West Texas Conference was known as the Corpus Christi District, but is now the Beville District. Oakville is the county seat of Live Oak County, and is situated on a beautiful hill among the live oaks, overlooking the rich and fertile valleys of the Nueces River. Oakville is a five-point circuit and the preacher finds plenty to do. Hard work? Yes, but the Lord is helping. Good people? Yes, the best in Texas. Small salary? Yes, but all the preacher is worth. Just closed a fine meeting in Oakville. We had twelve or fifteen conversions and fourteen additions to the Church. Rev. W. M. McKinney, of Robstown, did the preaching. We are planning for some real old-time "brush arbor" revivals on the Oakville Circuit this year, and under the blessings of God we expect a good year.—A. M. Foster, P. C.

Lampasas Station.

Lampasas Station is still to the fore. Since conference our congregations have been larger than during the last year. Our splendidly organized Sunday School, under the superintendency of Judge M. M. White and his assistants, is the pride of the Church and the admiration of the community. Our W. M. Society continues to lead the West Texas Conference. It would be difficult to find a more efficient Board of Stewards than we have here. So 'tis not a wonder that the Church moves forward. We've recently had a gracious revival in which we were assisted by Rev. D. L. Coale and Huston, the evangelists. They are both evangelists, and together do most satisfactory work. I've never had an evangelist and singer I'd rather have again than Coale and Huston. Thirty were received into our Church by vows and baptism. Most of these were from our Sunday School and Junior League. The prospect promises splendid reports at conference. The stewards have arranged to add \$100 to the salary of pastor over the last year. Lampasas is fast forging to the front.—Z. V. Libos, Pastor.

Travis and Chilton.

Since coming to Travis and Chilton charge we have had a number of experiences—good and bad. Perhaps the worst experience was a seizure of typhoid. But before I was out of bed from the effects of the fever, R. S., Jr., made his appearance at the parsonage, and from that moment recovery was rapid. Most every preacher claims that he has the best people to serve, but I am sure that I could substantiate that claim if called upon to do so. Their care and concern for their preacher and his wife has been persistent and continuous. We have had only one pounding—beginning the day we arrived and continued to the present. Most everything has been given us in the line of edibles from sacks of flour and hams of meat to a pair of rabbits—white ones. But we did not eat the rabbits. Though I had only preached three times when the first Quarterly Conference met, a good report was made on the pastor's salary, and an assessment of \$800 salary for the year. The three Sunday Schools are doing good work. At Chilton we are organized as a Missionary Sunday School, and we hope by our next writing to be able to say as much for Travis and Cedar Springs. The winter weather did not succeed in freezing out the Chilton prayer meeting. We are organizing a prayer meeting and also a teacher training class at Travis. Literature Day is being observed. Preparations for Children's Day service are going forward at Cedar Springs. The Woman's Home Missionary Society at Travis, assisted by the two congregations, furnished the means to rebuild the yard fence around the parsonage. The pastor and others did the work. It has the appearance of a white man's fence now, and when we solve the water problem with a new cistern we will be thankful indeed. On last Tuesday night a number of the Methodist and Baptist people gave Sister F. M. Skinner a pounding. She is the widow of one of our preachers who fell at his post as a loyal soldier of Jesus Christ. We have no better

Christian woman than Sister Skinner and she has been a blessing to this preacher and his wife. Brother A. P. Lowrey will help us in our meeting at Chilton, and our other meetings are planned for. If we succeed in accomplishing anything, we may write again before Annual Conference.—R. S. Marshall, P. C.

Linden.

Since the first of last July, a year ago, this charge has steadily come to the front. Paid off an old debt on the old parsonage of \$375.50, and sold it at double the purchase price, \$1200, and moved the church to one side of the lot and built a two-story parsonage on the same lot, with a north and east front, with upstairs and downstairs porches. One of the nicest residences in town

as Swedish iron is to the hammer of a blacksmith. They have large visions. They bear the call of God and man. They are responding with patriotic enthusiasm. Conservative business men and sturdy captains of industry are planning to reach not the masses, but every individual in or about our town. The work is on a high plane. We have 172 out of a Church membership of 200 attending Sunday School. We are having around 100 at prayer meeting. The men of the Church are handling the prayer meeting. Our missionary society is unsurpassed. The stewards are a fine body of men, thoughtful, painstaking and energetic. Practically every member of the Church is a worker, using the tugs and not the backstraps. We could not ask God or man to be better to us than the Lord and

the results—they can not be obtained. The whole body of Christian people has been drawn closer to God and stands on higher ground. There is a spirit of unity and brotherly love in our town which nothing but a God-sent revival can produce. In Brother D. L. Coale, of San Antonio, we had an experienced and competent leader. He is a man of pleasing personality and address, who soon won the confidence and friendship of his audience. While he is denouncing sin he makes it plain that he loves the sinner. He does not carry any "big stick" with him. His methods are such that no fair-minded person can object to them. He preaches a pure Gospel of repentance and renunciation of sin and trust in Jesus Christ as a personal, present and powerful Savior. He seeks to hold up Christ and magnify him as an all-sufficient Savior. The keynote of his preaching is the love of God as manifested in Jesus. He holds up a high standard of Christian living and service and continually exhorts to love and good works. His service for men was very fine. Some of the "hardest cases" in town were reached. I will sum it up by saying that if you can get Brothers Coale and Huston you will not be disappointed in them. Brother R. E. Huston and his choir of 200 voices did most excellent work and contributed much to the success of the meeting. Huston knows how to make them sing. Brother Ayers did most excellent work with the young people's services and personal worker studies. He depends on nothing but the Word of God as the sword and hammer of the Spirit. He is at his best as a personal worker.

I write this account of our meeting with the hope that it may bring encouragement to other towns. If you will prepare for a meeting as we did, you can have a good one that will change your town. All of our Churches entered heartily into the movement. We kept it before the minds of our people for several months before the meeting. During the month immediately preceding we had union Sunday night services in which the pastors preached in turn. The ladies held a union daily prayer meeting for a week previous to the meeting. When the meeting began we were all with one accord in one place and with one mind. The business men closed stores and came to Church and worked between times as Christian men should do "All had a mind to work" and pray. God honored us and blessed us because we honored him. We give him all the praise.

If you want any further information, write me.
W. H. MATTHEWS,
Pastor Southern Presbyterian Church.

RESOLUTIONS CONCERNING DR. S. H. C. BURGIN.

Whereas, our beloved brother, Dr. S. H. C. Burgin, is serving his fourth year as presiding elder of the San Antonio District; whereas, according to the law of our Church he must be removed from this charge at the end of this year and sent to labor in another field; whereas, under his statesmanlike leadership Methodism has made marvelous growth in the city of San Antonio and throughout the district; whereas since his appointment as presiding elder three and a half years ago thirteen churches have been built, among which is the Laurel Heights Church, valued at \$100,000, besides six or seven splendid parsonages; whereas, the sum of \$375,000 has been raised for all purposes and the membership of the Church increased about 25 per cent in three and a half years; whereas, all the other interests of the Church—Sunday Schools, Epworth Leagues and Woman's Societies—have gone forward in the same degree; and whereas, he has conducted himself in a brotherly manner toward the preachers, and has been faithful as a minister of the gospel and efficient as a presiding elder; therefore be it

Resolved, 1. That this District Conference does hereby express its appreciation of him as a brother, a consecrated minister of Christ, and for the work which he has done for the Church in the district.

2. That we pray our Father to continue heaven's blessings upon him, and that the lines may fall unto him in pleasant places wherever he may be sent to labor in the years that are to come.

GASTON HARTSFIELD,
S. B. JOHNSTON,
T. N. BARTON,
S. L. BACHELOR.

April 7, 1914.

DOUBLE BROTHERHOOD NOTICE.

Revs. C. B. Smith and R. M. Morris, both have fallen. They were members of the Northwest Texas Conference Brotherhood. Send your mortgage fee of \$2 not later than May 20, when call expires.

C. B. MEADOR,
Sec. Northwest Tex. Conf., Stamford, Tex.
JNO. M. BARCUS,
Sec. Central Tex. Conf., Waxahachie, Tex.



CARL VENTH

In last week's issue of the Advocate appeared the photograph of Yves Nat and an announcement that he had been employed as Director of Piano in WESLEY WOMAN'S COLLEGE. I am also pleased to announce to our friends and the public that CARL VENTH, the great German Violinist and Composer, has been chosen as Director of the College Conservatory and Teacher of Violin, Harmony, Composition, Ensemble Playing, History of Music and Director of Chorus Work. The National Encyclopedia says: "Mr. Carl Venth is one of the finest violinists of today, as well as an eminently successful teacher, many of his pupils being well known professional musicians."

H. A. BOAZ.

and best parsonages in Pittsburg District now occupied by the family of the present pastor. At first, three years ago, had an appropriation of \$150 per year from the Home Mission Board, and paid less than \$50 per month salary for their preacher. Last year the fund for missions was moved and they increased the assessment for the salary; also increased it again this year. Our woman's home mission work has been a marvelous success. The response for all the charities has been above an average. We have only a remnant of people, none wealthy among us, but all endeavoring to contribute of their substance to support the Church and Church work. Received by certificate and vows since we began upwards of forty into the Church. The pastor is giving a course of lectures on the Articles of Religion every Wednesday night. We have some true and loyal local preachers on this work who are using diligence to indoctrinate the people. If any of these would be presiding elders want my district I will just keep it myself. One point was taken off and placed on Brother Cannon's work. Am using Dr. E. H. Lovejoy on the east end acceptably. In all this work we are truly arising to the task of showing ourselves workers for our Lord's cause. Have a fine band of stewards on this charge, and our presiding elder is in favor with these good folks. Like George Stuart says "We are going some."—J. T. Hooks.

Normangee Station.

The best smith with the finest equipment can not do much with poor iron, but most any smith can have some success in forging good iron. An amateur will hardly fail to accomplish something desirable. And so it is in the work of the Master. The best trained workmen, the most skilled leader in all the Church, with the splendid equipment of Southern Methodism (our machinery and organization are unequalled) can accomplish much without sterling character in the people he serves and labors with. There are many essential elements that enter into success, but in the work of the Church there is one that is absolutely essential—that is the quality of the people must be good. When a minister's constituency is good he can hardly fail to accomplish something worth while. This explains the development of the work at Normangee. The people are as fine as can be found anywhere. They are as responsive to the needs of the Church and the call of God

the Normangee people have been. The great success of our work humbles us. Pray, brethren, that we may not fail. On with the battle! —R. H. Jewelling.

First Church, Bonham.

We closed last night a two weeks meeting. There were thirty-eight additions to the Church. The presiding elder, W. W. Watts, preached very acceptably for three days. Miss Rose Brack delighted and helped us greatly in the service of song. Rev. S. R. Coburn, an evangelistic singer, was also with us a few days and favored us with several solos. Our Sunday School continues to grow. The average attendance for April has been 477. Hopefulness pervades all our Church work.—J. Sam Barcus.

Clay Street, Waco.

We haven't had much to say down this way, but words speak louder than words. We have been so busy that we haven't had time to stop. We have just closed a good meeting; eight joined the Church by baptism, with several more yet that will join. We have received about thirty since conference. We have a fine people to serve. The Board of Stewards have paid the salary of the pastor and presiding elder up to date. We have paid half of the collection ordered by the Annual Conference. We have just finished paying a \$75 debt on the piano. We have no debt. We have one of the best woman's societies that I have ever seen; they are always doing things. Methodism in Waco is alive. We have one of the best presiding elders in Texas, and a faithful band of pastors, and some of the best stewards in Texas. At present I am in a meeting at Robert Lee. This is the first day and we have had twenty-two conversions, with a fine prospect for a great meeting.—D. A. McGuire.

THE COALE-HUSTON UNION REVIVAL AT HUNTSVILLE, TEXAS.

The two weeks revival conducted by Brothers D. L. Coale and R. E. Huston, has been a great blessing to our town. There were approximately 500 professions and recommitments and forty dedicated their lives to God for special Christian service as ministers, missionaries or Christian workers. As a result of one Sunday morning service at the penitentiary about 200 men came forward as accepting Christ as their Savior or determining to lead a righteous life. Figures do not express

LOW FARES
TO
OKLAHOMA CITY
GENERAL CONFERENCE
M. E. CHURCH, SOUTH

via **Santa Fe**

Tickets on sale May 2-3-4-5 and 14, limited until May 29, 1914 for return.
THROUGH SLEEPERS HARVEY DINING SERVICE
For Particulars Ask **SANTA FE AGENT**



REV. J. U. McAFEE. Pastor Barry and Emhouse, Central Texas Conference.

Rev. J. U. McAfee has added 23 new subscribers to the Advocate list this year and has placed his charge on the 100 per cent roll. He has been a busy man, too. He has built a modern Church at Barry, with five Sunday School rooms, and is planning an \$8000 church at Emhouse. He expects to make a fine report at conference and there is no doubt that he will. He has a good one now.

GOOD NEWS FROM SPANISH FORT.

During the first ten days of this month (April) there was conducted here the greatest revival and religious uplift this section has ever known.

In order that you and your readers may understand the greatness of the work done here, it will be necessary to give something of the conditions prevailing here before the revival and those everywhere manifest after this great religious awakening.

From 1873 until 1902 Spanish Fort was noted as a saloon town and as a place for carousal, and during its early history it had a reputation far and wide as a rendezvous for cowboys and other rough characters from what was then Indian Territory, this being a border town on Red River.

In those early days it was no unusual occurrence for a man to "die with his boots on," and as many as three of those desperate characters have been known to thus change worlds before breakfast in one morning.

When local option was voted in Montague County in 1902 Spanish Fort was one of the strongest boxes against local option, and I think it was the strongest anti box in the county.

The sentiment was so strong against prohibition that for several years after 1902 Spanish Fort was a haven of rest for the bootlegger, the booster, the frosty man and the fighter. Why good men of high intelligence, with highbred, talented children, would endure such impositions upon society as was done here is a mystery to me. But with many good people those conditions were considered a necessary evil and were endured with patience and forbearance.

But as the strong arm of the law came to be enforced and the example of other prohi-

bition sections showed what could be done, the sentiment changed and the bootlegger, the frosty man and their attendants had to seek other quarters to ply their trade.

The first church building in Spanish Fort was erected in 1904, two years after local option was voted in the county. During the ten years since the erection of those two houses of worship the pastors and their faithful membership have done much to bring about better conditions, but the baneful effects of the conditions that prevailed here for so long could not be eradicated in a decade nor likely completely overcome in a generation.

At the Annual Conference of 1912 Rev. H. M. Coaling was sent to our circuit. This appointment proved to be a God-send to the Bonita charge, and the entire membership of the charge put forth their greatest efforts and secured his return this year, and we are expecting to do our best to hold him for the full four years. Yet we realize that he is a stronger man than we could expect to hold without a great increase in the membership of the charge and that we are expecting at this place and are hopeful of great upbuilding in members and spiritual growth also.

While Brother Cowling held successful revivals at other points on the charge last year, the main work done at this place has been with the membership of the Church which had to be renovated spiritually before any movement could be made upon the unconverted part of the community which was not reached until this revival.

When Brother Pierce held the Quarterly Conference here the second Sunday in March there were assembled in a pasture adjoining the town a greater number of young men and boys on Sunday morning "busting bronchos" than the congregation at the 11 o'clock service to hear the presiding elder preach a sermon the like of which I would go many miles to hear. On other occasions at the time of the Sunday services baseball has attracted the larger crowd.

During the early days of the revival the two ministers called at the school building to conduct chapel services and upon a test as to the number of Christians in the school it was found that of the three teachers two were Christians, but not one of the number of about one hundred pupils were found to be religious. But after the revival thirty-five of those pupils and all of the teachers were Christians.

The revival closed with a total of forty-six conversions with a great number of penitents at the altar and a wonderful interest.

Since the revival most of the young men and boys who have been desecrating the Sabbath are found in the Sunday School and other religious services, many of them leading prayer meetings and taking active part in religious services, some of them taking active work in the laymen's mission work.

In one week our Sunday School increased in attendance more than one hundred per cent and the number and interest continue upward. The man who did the preaching that wrought such wonderful change in Spanish Fort and set the whole community on fire for God was Rev. W. T. Preston, pastor of Valley View.

R. A. CUNNINGHAM, Layman Missionary Leader for Bonita Charge.

OUR ORPHANAGE.

Brethren and friends of the Orphanage, I wish to say just a word to you about your Orphanage and its needs.

The first thing I want to say is this: We have 180 mouths to fill three times a day, which makes 540 meals a day; putting this at the lowest possible rate of 48c a day to include board, laundry, light, fuel, medicine, doctors' bills, books, school supplies, teachers, matrons' salaries and that of a trained nurse, by a little computation you will find our expenses for the month to be \$2592. Our expenses this month, when the furnace has had to be run for the most part of the month, have been somewhat less than this amount, hence I am forced to furnish the child with all stated above for less than 48c a day a child. If this can be done any cheaper, brother, I will pay your expenses personally for you to come over to Waco and teach me how it can be done.

Now in view of this fact, do you not think that each pastoral charge should have the privilege to make a contribution to these little ones and save the manager the great embarrassment of having to borrow money and pay interest for the purpose of caring for the children when the people would give gladly if they had the opportunity. If we could just get the amount assessed each charge, it would save us from borrowing the money. Brethren, will you please take your Orphanage collection and send it in.

The next thing I want to say is this: During the past five months I have had to say "No" to sixty-one children. Sixty-one children turned over to the State or the poorhouse or to the cold, hard conditions from which they might be rescued when they might have been saved to Methodism and, above the Church, to the Church's God, the children's God who said, "Suffer them to come." Wake up, thou that sleepest, rouse to your opportunity, hear the bugle blast of duty, join that great number who on the 26th of September, Orphanage Field Day, expect to give his day's wage or earning to this noble cause. Encourage our State Field Secretary and Brothers Harralson and Bigas as they co-operate with you in planning this campaign. I must confess that this turning away orphan children from our doors has become the hardest thing for me to do that has ever come my way. A little five-year-old boy, as fine a specimen of childhood it has been my privilege to meet, when told the other day that there was no room for him, as he reached the door leaving, extended a cordial little hand and said, "Come to see us." The lady who had brought him, wiping her eye, said, "Come where, darling, you have no home!" As they passed out of the gate in the gathering twilight, in fancy I saw the large throng gather-

SOUTHWESTERN UNIVERSITY'S

Building And Endowment Campaign

LOOK on PAGES 8 and 9 at the PICTURE of the PROPOSED PLAN of GREATER SOUTHWESTERN UNIVERSITY

ing in the twilight of the great Afterwhile and knew that the little one would have a home there!

Now, where is the remedy? Listen: Eighteen thousand dollars will enable us to care for 300 children. If each Methodist in Texas would give 16 2/3c each year Orphanage would double its capacity. Are you going to fail the great Architect in this which must be His plan for these the least of His? You will not and you can not afford to do so. Brother pastor, let you people have the opportunity of giving. Send us the money. We can not exist without it. R. A. BURROUGHS, Manager.

J. N. McCAIN, Assistant Manager.

PURITY SUNDAY.

Dear Fathers and Brethren: Our Council has come and gone and to our intense humiliation we had to report \$12,000 deficit on the Virginia K. Johnson Home. Why? Only because the great majority of our ministers have not yet preached their Purity Sermon. We know you are going to do so, and realize that other claims have hindered. But let us no longer delay. In one single day, if every Church would give as old First Church, Dallas, or Trinity, every dollar would be paid.

Do wish every congregation in our Southland could have heard Dr. Carrie Weaver Smith in Council tell of the appalling need of this work. She said: "It's a tragic shame that the number of downfallen young women and girls is increasing daily. We are facing tragedies of neglect every day. They are growing worse and more numerous. It is a condition of affairs that is not only prevalent in our own midst, but one that is increasing with alarming rapidity all over the country. We have got to fight it! It is worse than all our wars. Think, over 50,000 young women are being claimed every year for the scarlet life, and our Church is standing idly by apparently happy in its ignorance."

"It is up to the Church, the schools, the institutions, the individuals, and most of all, the parents to save these girls. Laxity will no longer be accepted. Action must be taken and stringent action. And let me say right here that the women of Texas right now have a mighty good chance to stamp out one cause to this vice—in the enforcement of prohibition throughout the State."

The Council was so stirred by the thrilling words of Dr. Smith, who knows as house physician, whereof she speaks, that after several talks by leading members \$500.00 extra appropriation was voted to give a field worker to look after girls who leave the Home and prevent others from the need of coming.

Oh! its because our people don't understand that the very foundation of religion and the home is being destroyed by immorality, while we passively wait till every other need of Church and social life is met before we "snatch these brands from the burning." Brethren, your Purity Sermon will do more good to your community than all the money it will cost them. Please let us hear a great report from all who have not yet sent us a collection. And the God of Peace will bless and prosper his Church. MRS. VIRGINIA K. JOHNSON.

THE USE OF THE CATHOLIC CREED IN THE METHODIST CHURCH.

As a Methodist and as a Christian, I desire to raise two questions respecting the use of the Apostle's Creed, so called. I am one of that growing class who still "protest" against the idolatrous mass of the Roman Catholic Church, and also with John Wesley, testify against all empty ritualism.

First: As a Methodist, I wish to submit respectfully, the question: Why do we Methodists seek to undo the work of John Wesley, whose every breath publicly, was a protest against that lingering remnant of Romanism in the Church of England? Methodism was a necessity not because of any defect in the doctrines of the Established Church, but because of her dead ritualism; and as long as we take up the time rightfully belonging to the worshiping of God in song, prayer and the study of the Word, to repeat a form born for a different age, and which has served its purpose and belongs to the relics of Ancient History, we are slowly

undoing the blessed work of Luther, Calvin, Knox and Wesley.

The statement commonly called the "Apostle's Creed" was the decree of a great Church Council against a spreading heresy. It was never intended as a part of Church worship, and was never so used until the Roman Catholic Church turned it to that unworthy purpose.

Next: I wish to ask, as a Christian, why is it that our Church clings so persistently to a form humanly devised and uninspired and born three centuries after Pentecost when on the request of his disciples, Jesus Christ gave his Church a declaration of faith (the only form in words he ever gave), so practical and expressive for worship and given in a form intended to assist us in our devotions, for it is a prayer—the Lord's Prayer?

How strange it is that we, who have entered into the glorious heritage of Luther and Wesley, have so far forgotten as to despise their glorious achievements and to sell ourselves and our birthright for a mess of "Catholic" pottage. How strange it is that we, who profess to be born from the darkness of hell into the light of life through the blood of Jesus, should so far disregard his counsel that in hunting for a form of worship we should leave out the only form of devotion the Lord ever ordained, and give preference to a form which originally served against mediaeval heresy, but which in modern times Rome has woven into her worship of the idolatrous mass.

"Thou shalt not steal"—and the use of the Catholic creed was never heard in the Southern Methodist Church for fifty years prior to eight years ago, and now take and appropriate that which belongs, and has always belonged to the Roman Catholic Church, is nothing less than stealing. So cut it out, and cut it out the first day General Conference convenes so it will not be a stumbling block to the true Methodist during the session.

So I say Bishops and ministers who favor cutting it out and laymen the world over demand that it be cut out the first day. If the opposing party don't hear you, go out and re-establish the Southern Methodist Church that was prior to eight years ago and let them that refuse return to Rome where they belong, as you can safely say that every minister that has repeated Catholic Creed and left out the Lord's Prayer, has offended at least ninety per cent of his members.

Paul said "it would not hurt him to eat meat sacrificed to idols, but if it offend thy brother, I will eat no more

as long as the world stands," and I can safely say in my place of worship that there has been more than ninety per cent offended.

I made my pastor a proposition to work the Church, and if there was ten per cent that demanded the use of the Catholic Creed instead of the use of the Lord's Prayer, I would hush or get out of the Church; that I wouldn't remain in any Church that had over ten per cent of its membership inclined to Catholicism. To use something in Church that drives the casual worshipper out, and keep you explaining the remainder of the week that it is no part of Catholicism, it is too far back in the dark ages for me to tolerate in this enlightened age, and for conference to refuse to cut this out of the worship would be another disturbance that the Vanderbilt trouble would be small compared with what is coming.

If this form of worship is kept up for twenty-five years more, the rising generation will not know the Bible contains the Lord's Prayer, unless they are close Bible students; and all this time we are drifting deeper and deeper into Romanism. I know I speak the sentiment of the laymen of this place, when I say cut it out.

It is pretty hard for a true Methodist, when Sunday School is over, to have to leave and remain out till after the Catholic performance is over, to hear the sermon. So let the opposing party, if there be any, see the handwriting on the wall at the beginning, and if they will do that, there will be nothing left to do but the shouting, and that will go down the line from one end of Southern Methodism to the other. Amen, amen and amen. J. R. MILLSAP, Paris, Texas.

CRATES ON "HOLY CATHOLIC CHURCH."

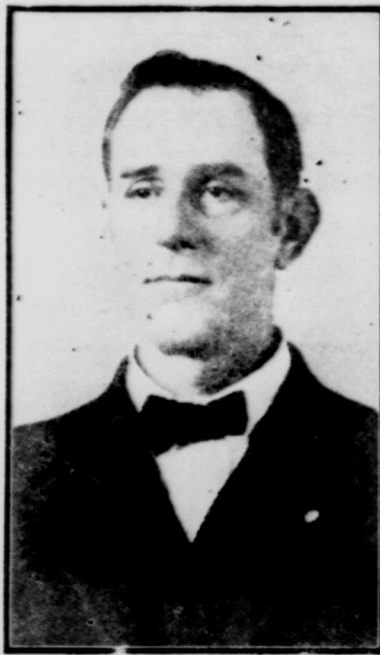
Rev. J. A. Crates, whom I have proved to my satisfaction to be a splendid fellow, says in the Texas Advocate of April 16, 1914, "To those spiritually enlightened Holy Catholic Church presents a beautiful truth and blessed faith. To the unenlightened, darkness will ever continue."

Thomas O. Summers influenced the General Conference of the M. E. Church, South, to substitute "Church of God," for "Holy Catholic Church," but according to Brother Crates, Thos. O. Summers, D. D., L. L. D., Book Editor, Dean of Vanderbilt Biblical Department, was unenlightened, and Crates is an honorable man.

J. E. HARRISON, San Antonio, Texas.

Oklahoma City AND RETURN ACCOUNT GENERAL CONFERENCE OF THE M. E. CHURCH, SOUTH Tickets on Sale May 2, 3, 4, 5 and 14 Return Limit May 20th. TWO FAST TRAINS DAILY -via- Rock Island Leaves Dallas 12:20 p.m. Leaves Fort Worth 1:50 p.m. Arrives Oklahoma City 9:20 p.m. Or Leaves Dallas 7:50 p.m. Leaves Fort Worth 9:30 p.m. Arrives Oklahoma City 8:10 a.m. Through Sleepers on night train. For particulars or reservation, write or phone A. E. DOVE, C. P. & T. A. 1500 Main St., Dallas, Texas. GEO. S. PENTECOST, G. P. A., Fort Worth, Texas.

Haviland China (Noted the World Over) Pattern No. 22777 displays some of the finest work done by the Havilands. The body is of the Haviland pure white, with a beautiful green and gold border, the green being worked in alternately with gold—each piece also bears gold band on edge. Haviland Green and Gold Oatmeal Dishes, regular value \$3.25 set of 6, this sale \$1.95 Haviland Green and Gold Ramekins and Saucers, regular value \$3.25 set of 6, this sale \$1.95 Haviland Green and Gold Bouillon Cups and Saucers, regular value \$7.00 set of 6, this sale \$4.25 Haviland Green and Gold Coffee Cups and Saucers, regular value \$6.00 set of 6, this sale \$3.55 Haviland Green and Gold Covered Vegetable Dish, regular value \$4.90, this sale \$2.35 Haviland Green and Gold Salad Plate, 6 1/2 inches in size, regular value \$2.95 set of 6, this sale \$1.75 Haviland Green and Gold Covered Butter Dish, regular value \$2.50, this sale \$1.25 Haviland Green and Gold Chop Dish, regular \$2.50 value, this sale special at \$1.55 Haviland Green and Gold Cake Plates, regular value \$1.95, this sale special at \$1.15 Haviland Green and Gold Salad Bowl, 7-inch size, \$2.00 value, this sale special at \$1.00 Haviland Green and Gold Leaf Mayonnaise and Plate, regular \$1.75 value, this sale \$1.10 Haviland Green and Gold Oval Soup Tureen, regular \$6.60 value, this sale \$3.50 Haviland Green and Gold 12-Cup Size Tea Pot, regular \$3.46 value, this sale \$2.10 Haviland Green and Gold Pickle Dish, regular \$1.10 value, this sale \$55c Haviland Green and Gold Open Vegetable Dish, 7-inch size, regular \$2.25 value, now \$1.45 SANGER BROS. DALLAS, TEXAS



THE DEPARTURE OF REV. C. B. SMITH.

Just as we were on the press with last issue we learned of the death of Rev. C. B. Smith. We stopped the press long enough to get the bare announcement of the event in something like half the issue. We now take up the matter and write more at length. Brother Smith has been in declining health for several months, as we noted from time to time in these columns. He was afflicted with cancer of the pancreas, and for it there was no cure. As soon as he learned his condition, he began to set his house in order for the impending stroke. He knew it was but a few weeks or months off. There was but one thing that disturbed him—his financial condition. We put this before his brethren of the Northwest and Central Texas Conferences, and they came to his relief and put his mind at ease on this question. They never did a nobler act. It took the only cloud away that was hovering around his sunset, and from that moment there was the radiance of faith and hope and peace. He died as he lived, like a brave soldier of Jesus Christ. He wrought well during his career and the fruits of his ministry abound. Strong in body, robust in mind and buoyant in spirit, he went forward from year to year in his Master's work. He never complained, he never soured, he never balked. All who knew him loved him and in his death they are bereaved.

Rev. C. B. Smith, son of F. P. and L. E. (Brown) Smith, was born near Cornersville, Marshall County, Tennessee, May 13, 1866. He descended from a study, thirty people, fond of the frontier and were potent factors in the development of Virginia, North Carolina, Kentucky and Tennessee. Particularly was this true of the establishing of the Methodist Church in these States. The Davises, Vaughans, Dogzettes, Browns, Coulsons and Smiths were Methodists of the old type. It was from this stock that our subject descended. Bishop Doggett was a first cousin to his mother's father. Brother Smith did not have the advantages of a college education, but was a close student and never ceased to carry on a systematic course of study. His primary and elementary school work was well founded, having received instruction from such teachers as Miss Belle Buckner and Mrs. E. G. Buford, of Nashville, as a child and youth. In his fifteenth year he came to Texas with his father's family, where he has continuously resided. He taught in our public schools for some ten terms, teaching in the High School at Midlothian six years prior to his entering the itinerant ministry. Joined the Church in August, 1883. Was licensed to preach July 16, 1892, John S. Davis, presiding elder, and M. E. S. Davis, presiding elder, and M. E. Hawkins, pastor on the Waxahachie Circuit. Was ordained as a local deacon by Bishop Galoway November 21,

Use Medicines Wisely

Most folks doctor their symptoms instead of the source of their trouble. If they have indigestion or stomach trouble they take a stomach remedy to digest their food and only weaken their poor stomach still more. If they are constipated they take a harsh, irritating, drastic physic or some habit-forming laxative to move their bowels and only make their constipation worse. They might as well try to kill a tree by trimming or pruning its branches. The source of most all stomach and bowel trouble with constipation, light colored stools, pains in stomach, back or right side, biliousness, sick headaches, indigestion, colic spells, sour risings, gas, nervousness, bloating, heart palpitations, bad color, yellow or itchy skin, blues, etc., is in the Liver and Gall and your remedy should be wisely aimed at this source, the root of your trouble. Information in detail is contained in our Book on Liver-Gall Complaints, Gallstones, etc., which we will be glad to send you free upon request. Address: Gallstone Remedy Company, Dept. 878, 219 S. Dearborn St., Chicago, Ill.

1898; was admitted on trial November, 1899, at Cleburne, Texas; ordained elder November 15, 1903, by Bishop W. W. Duncan. Served the following charges: Indian Creek, two years, the first as a supply; Comanche Circuit, two years; Forrester Circuit, two years; Grapevine, one year; Lorena Circuit, two years; Mt. Calm Station, one year; West, two years. Transferred to the new Northwest Texas Conference the year of its organization and served Caps two years and at the session of 1913 was assigned for a second year to McCaulley, where his health failed and he was released from his work.

Brother Smith was married when a boy of nineteen to Miss Bettie Jinkens, December 24, 1885, at her father's home, near Midlothian, where she was reared, as well as her parents before her, they having spent their lives in that neighborhood. Eleven children have blessed and gladdened their home, nine of whom survive; two are married, the rest are at home.

DEATH OF B. W. JACKSON.

The death of this venerable layman in the Church and prominent citizen in Texas, last week in this city, removes a veritable landmark from among us. For a great many years he lived and did a successful business in Mexia. There he amassed a competency and made for himself a name greatly loved and honored. A few years ago he moved to this city and retired from business. During this time he has lived quietly at home on Swiss Avenue, where his neighbors held him in high personal esteem.

Brother Jackson came from one of the Southern States, perhaps Alabama, a good many years ago. He brought with him those high moral and intellectual ideals that belonged to the old South. This found the highest exemplification in his long and useful life. He was a highly educated man, applied strict rules to his business and to his manner of private living. He was a thoroughly religious man, having lived in good conscience for nearly sixty-five years as a member of the Methodist Church. He was broad and liberal and never failed to give large support to the Church and to benevolence. He loved the ministers and his home was always open to them. He was prudent in his speech and always projected his conversation upon a high moral plane. His life was the expression of lofty standards of right.

He reared a large family and they are all worthy citizens and members of the Church. They fill honorable places in business and in the social sphere. They are a credit to the father who educated them and prepared them for the best in life. Rev. Horace Bishop and Rev. J. L. Morris attended his funeral services at the home, and then the remains were taken to his old family lot in Mexia for interment.

A large concourse gathered at the home to take part in the tribute to his memory. One of the best of men is thus transferred to the Church triumphant, and while his widow and children will miss his benignant face around the fireside, they know that his reward is sure.

A BROTHERLY CRITIQUE.

Your short editorial paragraph on ministerial tolerance, as compared to that of lawyers, called to my mind another quality wherein a very large number of our calling are deficient, viz.: A real practical fraternal spirit. Some time ago I had a sister who underwent several very dangerous and complicated operations in a certain sanitarium of a Texas city. I wrote some of my brethren in the ministry of that city asking them to visit her and called upon some of them, making the same request. I guess they were too busy, for during the three months my sister was there never a one ever called. Now if I had called upon some member of the fraternal orders and I had been a member, the results, I am persuaded, would have been different. A few days since in that same city I was talking to a brother of another denomination who has passed through somewhat the same experience. How can we effectively preach something that we do not practice? Fraternally,

M. L. LATHAM.

Jonesboro, Texas.

TEMPORARY STRUCTURES USED TO ADVANTAGE.

Texas Methodists, in the work of church building, can learn a lesson from the University of Texas. Recently, while on a visit to Austin, President James, of the progressive and successful University of Illinois, stated that his institution would follow the plan inaugurated by the University of Texas of erecting on its campus temporary structures to meet present needs and pressing emergencies. One of these temporary frame structures for the Department of Chemistry, could well be copied by small towns and country Churches for carrying on institutional and community work.

It has been erected at a cost of \$5000. Besides an auditorium, with sloping floor, that will seat 300 people, it has three other large classrooms. These could be utilized for Sunday School and Epworth League work. There are several offices and an apartment that could be utilized for dining room and kitchen. The auditorium is so arranged as to give lectures with lantern slides, etc.

The building is substantially constructed of yellow pine and will last for years. I hope to see it copied by many Texas Methodist congregations who are desirous of building commodious and well-equipped churches.

WILSON WILLIAMS.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

SOME WORD HISTORIES.

Mortified is Latin, mortis meaning of death, and mortified literally means deadened, killed. It is a word, therefore, that should be rarely used if we speak of the experience of some one who has survived. Though of course the meaning has changed to mean much less than death. Lyceum is strictly Greek, coming from a word much like it in spelling, and meaning a wolf's den. Debate is from an old Norman French word which means to batter down. Debauch is French, and means originally and literally, in the verb, to draw a workman away from his shop. It will not only draw a man away but keep him away from his shop, and drive his business from him. Isn't it strange that delirium, which is purely Latin, should mean and does mean getting out of the furrow when you plow? That is, you do not make a straight row, you wander, and then by easy transition, the application is made mental.

THE STONE AGE.

The term "Stone Age" is used to indicate that period of human history when men employed stone as the chief substance for their tools and weapons. They had not yet learned how to utilize metals.

The word "age" here employed does not mean a single generation, but may cover hundreds or even thousands of years. It extends its meaning over any period during which stone was the chief material for implements of war or industry.

The South Sea Islanders and the Eskimo are to this day in the "stone age" of their civilization. In a very large sense all North American Indians were living in that stage of their development when this country was discovered, and the uncivilized ones are largely so to this day.

The use of stone for tools and war implements has preceded the use of metals in the history of every people on earth.

There are two distinct divisions in the kind of implements assigned to the stone age of civilization—the paleolithic and the neolithic—that is, the very ancient and the less ancient. The very ancient implements are extremely crude, they are poorly made, they are

fashioned only by chipping and they are made exclusively of flint. They are found chiefly in caves, often imbedded in the earth with the bones of extinct animals.

The neolithic stone implements are much handsomer, often smoothly polished, and sometimes ornamented. This proves that the race was progressing. These later implements are often found on the surface of the earth, or beneath the ruins of ancient huts and in ancestral tombs. They are also made of horn and other kinds of stone than flint. The bronze age came after the later stone age, and the iron age followed that. Because of its many beneficent uses iron is the most useful metal. If our age should have a name, it would be neither stone nor bronze, copper nor iron, but the finer forces of electricity and other subtle powers.

SHOES.

While it is certain that many peoples go barefoot, at least for most of the year, it is also certain that covering for the feet was used many centuries before the Christian era.

Strangely enough the different races have their own unique ideas about shoes. The North American Indian has his buckskin moccasin, untanned, but often beaded beautifully. In Holland and in much of France the shoes are of wood. In China the shoes are of paper and other seemingly flimsy materials.

In the reign of Henry I. of England, the shoes of the nobility had very long pointed toes. These points were stuffed with tow, and then turned up or coiled up over the foot like a ram's horn. In the reign of Richard II. these long points to shoes were so extremely lengthy that when turned up they were "knee-high," and they were fastidiously fastened to the knee with clasps or chains of gold. Surely, after such a nonsensical curly-my-cue on the toe of a man's shoe, the men ought to say very little against the women's fashions.

But for thousands of years shoes were not "rights" and "lefts." It was not until the early part of the nineteenth century that any attention whatever was paid to the differences in shape necessary to fit properly both feet.

All shoes had prior to that time been "straights," just as very small children's shoes are now.

THE QUEEN'S MESSAGE.

The Queen (or King) of England sends to Parliament a message in many ways similar to the message which the President of the United States sends to Congress. In this message she first outlines the general condition of affairs throughout the Kingdom. Then she mentions such measures as she wishes considered, and always closes by thanking the members of both houses for their faithful attention of the matters she has committed to them. More than likely, whether for King or Queen, this document is prepared by the Cabinet. It is read by the Queen or King from the throne in the House of Lords.

WEIGHTS AND MEASURES.

We have heard much about corn clubs and corn conventions in the last few years. The origin of English measures is the grain of corn. Thirty-two well-dried grains from the middle of the ear made what was then called a pennyweight. Twenty pennyweights made an ounce. Twenty ounces a pound. Later, the pennyweights were made into twenty-four equal parts, each part called a grain. It was a grain of corn.

William the Conqueror introduced into England what we call Troy weight or measure. His people were displeased, so that there was a readjustment of the "table of grains," till sixteen ounces became the settled weight for a pound. The original Troy weight was, however, retained for drugs and medicines. Also for jewels, gold and silver. But, back of all this is the grain of corn.

The yard is the unit of measure for all linear measurements in England. The Clerk of the House of Commons had a brass rod with two gold studs set in it a certain distance apart. In 1824 Parliament adopted the length between these two gold studs as a standard yard for the empire. This original rod was destroyed when the house of Parliament were destroyed by fire in 1834. But there were copies of this rod in existence. Parliament then had five official copies made of the original, and one of these is kept in a stone coffin in a window seat. At one time in the history of England a yard was the length of the King's arm.

SELKIRK AND CRUSOE.

Robinson Crusoe was not strictly an original story. It was suggested to Foe (or DeFoe as he named himself after he was grown) by the actual history of Alexander Selkirk who went from England on a buccaneering expedition to the South Seas in 1707.

Selkirk got into an unfortunate quarrel with the captain of the vessel, and when a little rocky island was sighted, he asked to be put ashore. The island was absolutely uninhabited. Selkirk lived here alone for four years and a half. He was seen by a ship's officer who was inspecting the island with his field glass. He was taken aboard and reached England in due time.

There was no way to keep such a remarkable adventure from the public. The story spread all over the world. Seven years later DeFoe's Robinson Crusoe appeared in print. DeFoe's story is not all like the experience of Alexander Selkirk, but there can be no question that he formulated his romantic little book from Selkirk's adventure.

Selkirk afterwards rose to the rank of lieutenant in the English Navy. A monument stands in his memory in his native town, Largo, in Fifeshire, England.

The lonely island was that of Juan Fernandez, named from its Spanish discoverer. There are two of the islands. They are between 400 and 600 miles west of Chile, to which they belong. They are 130 miles apart. The one further west is the scene of Selkirk's adventure, and of Crusoe's. It is about four miles wide by 13 miles long. It is of volcanic origin and has peaks fully 3000 feet high. It has never had many inhabitants, though for fifty years a few Chileans have lived there. They are hunters of seals and seal-lions. In 1827 Chile leased the island to the Swiss Government, and a small Swiss colony was established there.

RAPID GROWTH OF OUR LANGUAGE.

Do you know that while the average vocabulary does not greatly exceed five hundred words, the language takes on five thousand new words every year? Ours is a composite language, drawing its words from almost every one of the 3500 languages and dialects in the world, and the temptation is often irresistible to adopt a new word when it is discovered in any tongue if it expresses some new shade of meaning desired by us.

Slang is responsible for many of our more modern words. These words at first shock the refined ear, but the interminable employment of them by the masses brings them into universal sanction by degrees. We first "pity, then endure, then embrace." Many words originate with some achievement or some distinguished act of some person—as "Hobsonize," to blockade or pen up—while others come from necessity when a scientific discovery is made that requires a name not found with us. The X-ray could not have had a name, for it had never been known. Mr. Roosevelt has introduced some new words, and so has Mr. Gifford Pinchot, ex-Conservator of Forests.

The big dictionaries are the preservers of our words and their pronunciation. But for them we would have such a variety of dialect in different sections of the country that a citizen from Maine would require an interpreter in Texas. This is almost the case in the German Empire today—the different dia-

lects varying so widely as to render it very difficult for persons to converse if they are from widely different parts of their country.

About the first big dictionary that undertook to give all the words of our language was published in 1616, and it contained only 3080 words. Of course there had been many collections of words, and as the Latin language was the language of polite literature, the learned had access to many Roman books. Shakespeare used about three times as many words as were printed in this big dictionary, which was published the year of his death. The lexicographer was Bullokar.

Within less than fifty years two other lexicons had been published, containing each about 17,000 words, and by the opening of the eighteenth century there were 20,000. Fifty years more passed, and Dr. Samuel Johnson published his dictionary with 50,000 words. This great work was so scholarly and so complete that it held an undisputed field until Noah Webster, in 1828, gave the world his big book with 160,000 words. Webster worked more than twenty years on his book, while Dr. Johnson labored thirty-four years to bring his out.

Near the close of the nineteenth century The Imperial Dictionary contained 200,000 words, and it was soon followed by The Standard with 318,000 words, and it is certain that an early edition will contain the enormous total of 400,000 words.

Eight leading nations speak more than 600,000,000 different words; that is they have this number of words in their languages. Except China, the English lead in number of words and of people who speak them—160 millions of people and 400,000 words. German is spoken by 130 millions of people, Russian by 100 million, French by 70 millions, Spanish by 50 millions, Italian by 50 millions, Portuguese by 25 millions, while Chinese dialects are spoken by 300 millions, and the Japanese by about 65 millions.

It is impossible for any human being to know all the words of our language. The late Dr. Jacob Ditzler offered to define every word in Webster's Unabridged Dictionary, and there were at that time over 160,000 words. His thorough linguistic education would probably have enabled him to do this, not by remembering every word as a word, but by linguistic association with roots, stems and idioms of the several languages of which he was master.

FIRST AND SECOND CHRONICLES.

First Chronicles deals specifically with genealogies from Adam down to the time of Ezra, who was probably the compiler of these books. The period covered is from 4004 B. C. to 1015 B. C., or practically 3000 years. The object is to trace such genealogies as were to lead by a direct lineage down to the coming Messiah, Jesus Christ. The first book contains also a general review of national history. The first nine chapters of the second book give the reign of Solomon, and the remainder gives the history of the kingdom of Judah down to the destruction of Jerusalem by Nebuchadnezzar, B. C. 588. It also includes a recital of the proclamation of Cyrus for the rebuilding of the Temple, 536 B. C. The period covered by the second book is therefore about the same as that covered by the two books of Kings—1015-588.

A second childhood is immortal infancy to virtue.

He is nearer perfection who most fully deplores his imperfections.

There is not a constructive element in atheism. It is a mere deprivation or depravity, for short.

The man who is honestly trying to save his own soul is also doing what he can to save others.

He whose practicing is not up to his preaching had better save his breath to do his work. The pauper is in need of many things but the miser is in need of everything.

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A GLIMPSE INTO THE LIFE OF THE MASTER.

Christ came down to earth on a two-fold mission of love and mercy—first, to be a "way-shower", to lead us into the truth; and second, to bring back to us life from death.

Christ said, "I beheld Satan, as lightning fall from heaven," and he made his abode on this earth. The inhabitants of the world are his children—without God—but blind to their condition because dead in sins and trespasses. God so loved them, that he sent his beloved son to awaken them, so they could arise from the dead, that God might give them light. It is harder to unlearn erroneous beliefs than it is to learn the truth. Satan was cast out of heaven for his pride and unholy ambition; and his children inherit these traits from their father, and constantly manifest his disposition.

A mother cannot teach her child nobleness and truth unless she first inculcates these virtues in her own heart, and live the life herself, that she wants her child to live.

Christ came to teach us. And to do this perfectly, he must first live the life himself that he wants us to live, because there is no other correct method of teaching, only to be yourself what you want another to be.

Christ's first lesson is to teach us to be humble—versus Satan's false teaching of pride "ye shall become as Gods." Therefore, it behooved Christ to humble himself and leave all the riches and glories of heaven to come down to this sin-cursed earth and live in poverty, "having not where to lay his head," that he might teach us, by his own example, this important lesson of being humble. His next lesson must be to teach us our utter helplessness to save our own selves, versus Satan's teachings, "you are self-sufficient to save yourself and need not any other savior." Therefore, it behooved Christ to come down to earth, a helpless babe, to be born into our own flesh, to take our own human nature. And he says to us, "Except ye become as a little child," ye shall not be born into the Kingdom of God. Take my own divine nature upon you. So he came down to live his life as our "exemplar." He was a man among men, subject to heartaches and tears, and his whole life was a life of self-control and self-sacrifice, because this is the very life marked out for us—"In the world ye shall have tribulations." And he must live this life himself to teach us to walk in his footsteps, for there is no other way to teach us. He could have prayed his Father and legions of angels would have been sent to protect him. Yet, had he done so, he would have disappointed his Father, who had said, "This is my Son, in whom I am well pleased." He preferred to honor his Father through deepest sufferings, rather than thwart his plan of salvation for man by cowardly failure. Once, when his "soul was exceeding sorrowful, even unto death he prayed, "Father if it be possible, let this cup of woe pass from me," but he overcame the temptation, and instantly said, "Nevertheless, for this very purpose I came, not my will but thine be done." His temptations were very human, for he was man and God in one. While all power in heaven and earth was vested in him, as Son of God, and he could have turned stones into bread; yet, while on this earthly mission for our benefit, he tied up his own power in a napkin, as it were, and buried it from use and observation, saying I can do nothing of myself, but my Father worketh through me, teaching us by his own example, this most important lesson; that of our own selves we can do nothing, but must "look unto God, from whence our help cometh." He went about teaching and doing good always, and never dishonored his Father by doing evil. He was often in the mountains and in the gardens, holding communion with his Father, through prayer and fasting. And he urges us by example and precept, to pray without ceasing and in everything to give

thanks. He was often tempted, but always conquered the temptation by the "sword of the spirit," saying "It is written"—teaching us that the Bible must be our weapon of warfare.

The three years of his faithful ministry is now at its close. The disciples, whom he loves, are all with him now. It is the last time they shall all be together before he faces the horrors of the crucifixion. He cannot teach them the most important lesson of all today, because there is no trait of human nature, so bitter and ruinous to the peace of the possessor as Satan's poisonous hate. So he must teach and impress upon them its certain "antidote" in this last lesson. His soul is exceeding sorrowful as he thinks of the baptism of sufferings that are yet in store for him. He said to his disciples, "Little children, yet a little while I am with you." And his disciples are at once thrown into distress, saying among themselves, "What does he mean?" But Christ must teach them while he lives, and the most important lesson is "love," saying, "a new commandment I give unto you, that ye love one another; even as I have loved you, love ye also one another." "By this shall all men know ye are my disciples; if ye have love one to another."

Because of the things I say unto you, ye have sorrow in your hearts. But it is better for you that I go away. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus saith, the cock shall not crow till thou hast denied me thrice. The spirit indeed is willing, but the flesh is weak. A ship cannot sail on the sea aright without chart and compass. Neither can my disciples follow me aright without a constant guide. Christ said unto them, "Let not your hearts be troubled, I will not leave you comfortless." Christ can not be with each believer in the world in person to teach and guide them. Therefore he said, "I will pray the Father to send you another comforter." And when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. The Holy Spirit, whom the Father will send shall be with you, and dwell in each of your hearts; and he will bring into your remembrance all things I have said unto you; so that you can keep my commandments, and thus prove your love to me by glorifying me on the earth, even as I glorified by Father while I was on earth, by keeping his words and doing the work he gave me to do.

God chose Christ for this work because, being without sin, he could take the sins of the world upon himself, and nailing them to the cross in his own body, they were made dead in his own death. And for this "plan" of God's salvation, he has put our sins as far from us as the east is them against us, no more forever. Christ rose again from death on the third day, and "in him" we arise from our death of self to walk a new resurrection life, both now and here, and hereafter, forevermore, thus proving Christ God's "plan" of redemption from death and salvation from sin, to all mankind; who believe with the "heart," this vital truth, that he is God's son, sent to earth for our benefit; because "with the heart, man believeth unto a righteous life." For he lives in Christ, even as Christ lived in the Father, while sojourning through this sinful earth. If the Father could have found any other "way" for salvation, then Christ need not have given himself a suffering sacrifice unto death for us.

To reject Christ for a Savior is a ruinous, fatal mistake; "for there remaineth no more sacrifice for sin, but a fearful looking forward of the judgment to come;" because you have kept your sins upon your own self, instead of laying them on Christ, to be blotted out in his own blood, forevermore. Therefore man is without any excuse for not accepting in Christ Jesus such a glorious, completely finished salvation. God is anxious to save us; so is Christ, and the Holy Spirit, too; and when we get anxious, too, then we shall be saved, for if we "draw nigh unto God he will draw nigh unto us." Man's excuse for neglect of salvation is unbelief, and this very thing is the blackest sin in all the category of crimes; because it is the nest out of which is hatched all the evil things that can be brought into the world.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." "How

shall we escape damnation if we neglect so great a salvation." Christ said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him." You should rejoice that I go to my Father; because all my power in heaven and in earth shall be used by me, then. "And if ye shall ask anything in my name, I will do it." There is no salvation in any other thing, or way, outside of me, but there is salvation, full and free and complete in me. Therefore "look unto me, and live." For my Father shall give you all things freely, if ye love me, and keep my commandments. Then Jesus lifted up his eyes to heaven and said, "Father, the hour is come. I have glorified thee on the earth. I have finished the work thou gavest me to do. I have given them the words which thou gavest me, and they have received them, and have known, surely that I came out from thee; and have believed that thou didst send me." To his disciples he said: "For the Father himself loveth you, because you have loved me; and believe that I came out from God." "This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." What earthly father, if his child ask him for bread, will give him a stone? How much more gladly, then, will your heavenly Father give his Holy Spirit to them that ask him. This second "Gift of God" to the world, so sadly neglected, is the greatest need of the Church and the world today. For the work of the Holy Spirit is to convict of sin—this is God's work—for flesh and blood, with all their ways and means and devices, can never accomplish the Spirit's work—not by might, nor by power, but by my spirit, saith the Lord of hosts." Let us honor more and appeal more than ever to the Holy Spirit. For when he reveals a man's sins unto him, he sees himself just as God sees him, "a lost and ruined sinner, needing a Savior." And he feels his own weakness and helplessness, and need of help outside himself; then he seeks the Lord until he finds Jesus precious to his soul.

There is great need in this perilous age of the world that the Church, the "Bride of Christ," humble herself by prayer and fasting, until God shall send a revival of such pentecostal power that shall shake the world to righteous living.

MRS. V. C. BILLINGSLEY, Marlin, Texas.

GOD'S CALL IN SAN FRANCISCO TO SOUTHERN METHODISM.

In a recent issue of the Voice, San Francisco was pictured as the blackest of the eight darkest cities in America. Some may not agree with the Voice, but the fact remains that few places in America are more greatly in need of the Gospel of Jesus Christ than this great city. The writer recently heard the three following statements made publicly: There is more Christianity and Christian workers in Shanghai, China, than in San Francisco. There are less than 2000 Christian men in San Francisco out of a population of 425,000 or over. Less than one in five of the 80,000 children in San Francisco attend Protestant Sunday Schools. Do you wonder that the situation looks dark?

Again, consider what it means for young people and children to be turned loose on the streets just to do as they like. In many sections of the city the boys and girls are thrown together on the streets with but little or no supervision or restraint from parents. Young people crowd the places of low or doubtful amusements. Fraud, deception, and dishonesty are alarmingly prevalent among officials, in business circles, on the streets, among the young folks, and in fact most every way you turn. (This has been the forced conclusion from the writer's several months residence among and contact with the above classes.) Other striking facts are the absence to a great extent of courtesy, chivalry and a high regard for true womanhood.

Such is the field in which Southern Methodism has launched out in a new and very promising movement. A little over a year ago Miss Mattie Wright, deaconess, was sent to San Francisco to begin city mission work. A few months later Miss Mary Fausnaugh, another deaconess, was sent to be a co-worker with Miss Wright. And at conference last fall Rev. T. E. Reeve was appointed as Conference City Missionary to San Francisco. Together these three were located near the lot owned by the Board of Missions, and a building rented suitable for the beginning of the Wesley House activities. The growth of the work

"If You Want to Get Results, You Must Advertise Continuously"

V. O. Lawrence, an Oakland business man, was talking to the Rotary Club of that city recently about advertising.

"If you want to get results," he said, "you must advertise continuously. The public forgets. Just to prove this to you, I will give a prize to any man here who can tell me offhand who was President Taft's running mate at the last election. I'll venture there isn't a man here who can remember the name, although it was a household word with all of us at the time."

The speaker paused while the 100 men in the room pondered. Finally some one asked: "Do you know yourself who it was?"

Lawrence laughed. "I do not," he admitted. "I intended to call up one of the papers to find out, but I forgot."

The question remained unanswered.

METHODISM in the great Southwest has many causes. Don't let yours be forgotten. When they see it in the Texas Christian Advocate You have their attention

has been marvelously surprising, and the extent of its influence already has reached out for many blocks around. The workers are coming in touch with nearly one hundred and fifty boys, girls and young people. The average daily attendance for a week at a time has run up to as high as seventy-five, but the normal is about forty-five. Among these are many Jews and Catholics.

The following are some of the various phases of the work being done. Kindergarten for small children; boys' clubs, athletics, camping trips, and hikes for the boys; sewing school, cooking classes, girls' clubs, and indoor athletics for the girls; club work, athletics, social evenings and music for the young men and women; quiet games for all; religious services on Sunday morning and evening; Bible study on Friday afternoons for women; and constant personal work for Jesus Christ with all who attend. The highest Christian standards and ideals in the personal lives of all are the goal in every line of endeavor. In this respect we are almost in a class by ourselves. Of the fourteen or fifteen settlement centers in the city there is but one other where we are informed where the religious is undertaken or worked towards, the others being of a social or educational nature only.

We feel that the Sunday services deserve especial mention. On account of Mr. Reeve having to divide his time with the San Francisco Mission and the Alameda Church, he is unable to be present at the mission on Sunday morning. For this reason Sunday School had to be held in the afternoon and preaching service in the evening only. Since spring has opened up the Sunday sports draw away so many of the youngsters and young people that it has been deemed wise to change the Sunday School to a Missionary Society for the girls and small boys, which will meet on Sunday morning under the supervision of the deaconesses. It is a terrible fact that the ideas of Sabbath observance are so slack, and the love for religious institutions so lacking that such a thing becomes necessary, but it shows what a need there is for Christian truth and power. In time we hope to have things so we can organize a Sunday morning Sunday School for all. The attendance at this we believe would be good right from the start. The Sunday evening services have been and are to continue to be made special services for the boys, girls and young folks, who already are attending these services in encouraging numbers. The singing and sermon are especially evangelistic, and as has been the custom are followed up with personal work. Some of the special services already held for boys and young men have been among the most inspiring services ever attended by some of the workers.

There is one great drawback to our work at present, and that is the inadequacy of the present, but only available building. We have hoped and prayed that the Mission Board would see fit to turn over their nearby lot for this work, and that a suitable building could be erected upon it. The outlook for a self-supporting plant in time is splendid, and we be-

lieve that if the opportunities offered our Church in this work are handled in the right way the result will be great glory to God in the salvation of souls and a credit to Southern Methodism on the coast. If we are going to take advantage of these opportunities arrangements must be made before much longer for a permanent location and adequate building, and God himself only knows the limit of the results from this new line of endeavor in this great dark spot of America. In the opinion of a number who are closely in touch with the situation, this line of work will prove to be the key to San Francisco and will play a mighty part in opening the hearts of the people to our Savior. Those who believe in Home Missions have here a great field for the investment of prayer and money. What are you going to do about it?

T. E. REEVE.

About twenty billions of nickels were spent for beer in the United States in the year ending June 30, 1912. One out of every ten nickels went back to the farmer. If this money had been spent for bread, about four out of ten of these nickels would have gone back to the farmer.

The empty seat in the Church of Christ today and the place of responsibility unfilled, are sad reminders that there may be vacancies in heaven and undistributed rewards that may greatly lessen our joys and satisfaction.

NEW LIFE

Found in Change to Right Food. After one suffers for months from acid dyspepsia, sour stomach, and then finds the remedy is in getting the right kind of food, it is something to speak about.

A N. Y. lady and her young son had such an experience and she wants others to know how to get relief. She writes:

"For about fifteen months my little boy and myself had suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

"It was the key to a new life. I found we had been eating too much heavy food which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my housework. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

"We have regained our lost weight and continue to eat Grape-Nuts for both the morning and evening meals. We are well and happy and owe it to Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest. (Adv.)

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G. C. RANKIN, D.D. Editor

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BLAYLOCK PUB. CO. . . . Publishers

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BACK NUMBERS--Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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

All remittances should be made by draft, postal money order or express money order, or by registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

Our old friend and brother, P. A. Sidell, of West Dallas, has been elected Justice of the Peace for the Oak Cliff Precinct by the County Commissioners of Dallas County. The place was made vacant because of grand jury indictment recently, and the Commissioners were looking for a man whose standing is such as to restore public confidence to that office. We congratulate them on selecting Judge Sidell. He is also a member of our West Dallas Church and loyal to its interests.

Dr. Boaz is in the field for Southwestern this week. His itinerary is as follows: Sunday, Marlin; Calvert, Tuesday; Hearne, Wednesday; Caldwell, Thursday; Somerville, Friday; Brenham, Saturday, and Bryan, Sunday.

A SUNDAY ON THE VERA CHARGE

Last Friday night I boarded the Texas and Pacific at Fort Worth and headed west for a trip. At Weatherford I awoke with the rain beating in at my window and the lightning was something fierce. The next time I woke I was in Sweetwater. Dropped over to the Mart Hotel and spent the time with my old friends, Mr. and Mrs. Ramsey. Brother Dodson, the beloved presiding elder, was not in the city; so I saw none of the preachers. At 10 o'clock I took the Orient train north for Truscott, on the Vera charge, to dedicate a church. Truscott is about 125 miles in the direction of Chillicothe. At Hamlin, Rev. G. S. Hardy, the presiding elder, joined me, and I had good company from there on. Reached Truscott at 2:30, and was met at the train by Rev. C. D. Pipkin, the pastor, and a number of the lay brethren. We repaired to the church, where the Quarterly Conference was held. Vera charge reported in condition along all lines. The several societies were represented. People in that section go to these meetings and make them a great occasion. Vera is a town in the country, the strongest point on the circuit. The parsonage is there. Benjamin is also on that work. Had supper with Brother and Sister G. H. Shawver. They went to that country from near Mesquite several years ago. At night I preached to a good congregation. The weather was threatening, and thought I was going to have my usual weather out that way. But Sunday morning came in bright and beautiful. It turned out to be an ideal western day. The people began to come in for miles from all directions. Soon the house was filled to overflowing. Among them were many strong and healthy babies, and they took a large part in the opening services. I baptized three of them. The presiding elder and the pastor took part in the services. I preached to the people and they listened attentively. At the close the house was presented and we set it apart to the service of God. It was an event in the progress of that community. They had looked forward to the day with many anticipations, and the occasion made a deep impression. At the conclusion the good women served an ample basket dinner. It was abundant and the fellowship and good cheer abounded.

The house is well worth fifteen hundred dollars, maybe more. It is a neat and tasteful building, and the people had to sacrifice to build it. But they are a brave and heroic band, and they have done a splendid work. I wish I could mention all their names, but have not the space. They are loyal and true and worthy of all commendation for their work. They live in the midst of a good country. The land is fertile, and when they have seasons it brings forth an abundance. For the past few years it has been dry out there, but they now have a good season in the ground. It is a wheat country and the fields are green and prosperous looking. If they get one more good rain they will have a great crop. It is also a grazing country and good stock abounds. The grass is fine. The town itself is small; but the people are enterprising and alert. They do a good business and seem to have money. They are liberal and big of soul. This is characteristic of these western people. They are now very hopeful of a return of good times.

Brother Pipkin is one of the finest men in his conference. He has a warm heart, a good mind, excellent preaching ability and is in high favor with his people. This is his first year and he is doing things. He visits from house to house and the people attend the services. He has good Sunday Schools, and he is a worker for the Advocate. Has all his stewards on the list but one. He is pressing the interests of the paper. Brother Hardy is closing out his fourth year and he has had fine success. He is one of the best presiding elders in the State--strong, businesslike and full of enterprise.

I had to leave that afternoon in order to get home Monday morning; put in a day in the office and then start for Nashville, Tenn., to attend our Mission Board meeting this week. Took the train and ran up to Chillicothe to get the Fort Worth and Denver; but I got there at 4 o'clock and had to stay over until 11:50 that night. Dropped round to the parsonage and met the good household of Rev. M. Phelan, the pastor there. He harnessed me for the evening service. Had a good congregation--it was

his own congregation, for nobody knew I was to preach. We had a good service. They have plans for a new church, but they are waiting for a good crop year. They hope to have it this season, and if so, then they will get busy. In the meantime they are worshiping in a roomy temporary structure, and it is answering present purposes. They have a good congregation. The town has grown a great deal since I was there last. It has about 2000 population now. Our Church is strong and Brother Phelan is ministering to them wisely. He has his hand well on the situation, and before the year closes he wants to have things booming. He and his good family are well thought of and they are factors in the life of the community. It was good to meet them and spend a season in their communion.

While at Truscott I enjoyed the hospitality of Brother and Sister Guynn along with Brother Hardy. They are staunch members of the Church and among its liberal supporters. G. C. R.

McKINNEY DISTRICT CONFERENCE.

This body held its annual session last week in the town of Allen. We spent one day and night with them. Allen, under Pastor Curry, gave the delegates and visitors a fine welcome and made every provision for their comfort. The conference was largely attended both by laymen and ministers. Its proceedings were varied and interesting. There was no fixed program and there was no dull moment as the program proceeded. The reports showed a good state of things and there was a note of hopefulness in all we heard. Rev. C. A. Spragins had charge of matters, and right well did he direct them. He is a ready and a resourceful executive and knows how to give variety to otherwise monotonous proceedings. This is his fourth year, and he has made good on all parts of the ground. He has a fine lot of preachers, and there is harmony and co-operation among them. We heard Rev. D. H. Aston preach a good sermon on Wednesday at 11 o'clock. He had a good audience and a good hearing. Rev. R. G. Mood, of the Sherman District, and Rev. C. M. Harless, of the Greenville District,

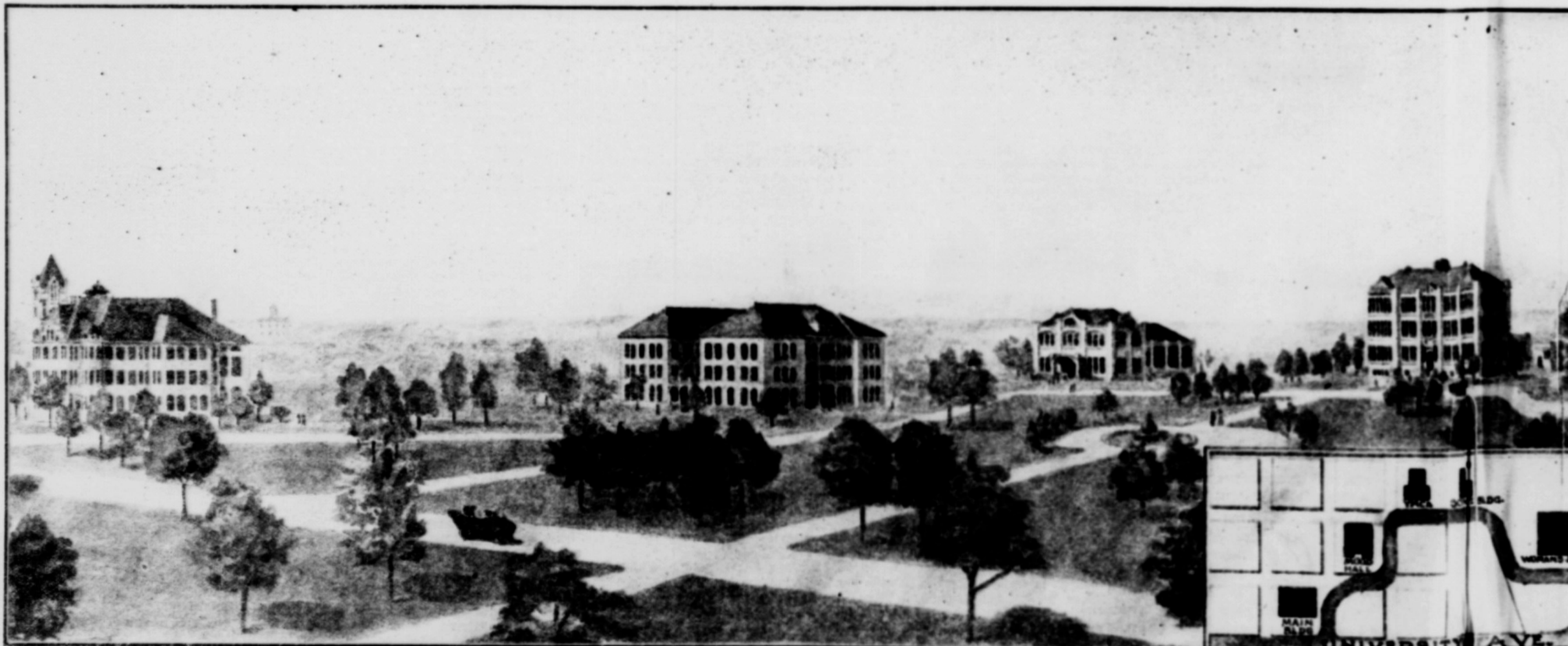
were present a day or so. Also Rev. O. F. Sensabaugh, of the Dallas District. Rev. Charley Bounds represented Wesley College. Rev. John R. Nelson spoke for Polytechnic College and Rev. F. O. Miller addressed the body on the "Superannuate Homes Enterprise." We enjoyed the hospitality, along with others, of Brother Butler's good home and that of Dr. Perry. The next session will go to Blue Ridge. Several places wanted it, but Brother McKinney won it for his country town.

POLYTECHNIC CHANGED TO WESLEY WOMAN'S COLLEGE.

The Board of Trustees for Polytechnic College met last week at the college and there was a good attendance. Matters of importance were transacted. Among other things, the name of the college was changed from Polytechnic to Wesley Woman's College. A number of names were proposed and two meetings of the board were held to consider it. After careful discussion and much thought, the above was selected and unanimously given to it. It will take us sometime to get use to it, but the name is appropriate and very expressive. It carries with it all that there is in Methodism, for the name Wesley gathers round it the history and traditions of the Church. The word Woman's identifies it as a college for girls' and this means that it will carry a course of study adapted to this end. A large and capable faculty was elected and the salaries fixed, and all the details are now about complete for transferring the institution from a co-educational to a woman's college. So next fall it will open as such. In the meantime work will go forward to make it a great success. Dr. Boaz will take the field and look after the patronage, and after the financial interests of the school. It is confidently believed that Wesley Woman's College has a great future.

WESLEY COLLEGE.

Wesley College at Greenville is a junior college, pure and simple. It does not pretend to be anything else, and its work is confined to that class. It is under the wise management of Rev. D. H. Aston, one of the most



The above picture shows how Southwestern University's campus will look after the erection of the three new buildings and other improvements which will be made as a result of the great campaign for \$300,000 now being carried on with such favorable results. Reading from the left, the first, second and fifth buildings are on the ground, in

daily use, each crowded to the very limit of its capacity; the third, fourth and sixth are the proposed new buildings. The diagram, beginning at the left, shows the first building, which is the Main or Administration Building, with just behind it and in the distance for comparison, the Fitting School or "Prep," for many years the only building that Southwestern had.

The second, Mood Hall, or Men's Dormitory; the third, the proposed Y. M. C. A. and Gymnasium, two stories in height with modern bath fixtures and other up-to-date apparatus; the fourth, the great Williamson County Science Building for the erection of which the loyal citizens of Georgetown and Williamson County, in whose honor it is named, have al-

ready subscribed nearly \$54,000, will be the most modern and best equipped science building in the South. The Ladies' Annex, or Woman's Dormitory, is the fifth, and the sixth of the group will be the Fine Arts Building, soon to be erected.

The Fine Arts Building, which is the most pressing need of Southwestern University at this time, will be constructed of native Williamson County limestone and will have a slate roof. It will be used chiefly to accommodate the departments of

PROPOSED PLAN OF GREATER SOUTHWESTERN UNIVERSITY

Music and Art. The proposed condition building will be in charge of a minimum of fifty rooms, two

earnest and devout men in the North Texas Conference. He has good buildings and a good faculty; and his student body is up to a high standard of work and deportment.

Rev. C. L. Bounds is its financial agent, and he and the board of that school started out at the beginning of the year to raise \$100,000, partly for further improvements and partly for endowment. Greenville has already subscribed \$50,000 of the amount, and Brother Bounds is out after the remainder. He has already received two or three good subscriptions and his prospect for raising the remainder is good. This junior college is doing a work not looked after by the other institutions of learning. It is putting the expenses within reach of a large and worthy class of boys and girls who would hardly be able to attend the more expensive schools. The Church gets large benefit in this way, and, therefore, the enterprise is worthy and ought to appeal to our Methodists effectually.

DR. TILLET'S COMMUNICATION.

In an issue or so back we published what Bishop Hoss had to say about the Vanderbilt University decision; and this week we publish a communication from Dr. W. F. Tillett on the same matter. He is the Dean of the Theological Department of the University and entitled to be heard. It is a calm and judicial discussion of the whole attitude of the Church toward the Vanderbilt in view of the court's decision. It is not a promiscuous discussion of it. Neither is it an appeal to prejudice or to passion; but a statement from a wise head and a sound heart. With the communication of Bishop Hoss and this one from Dean Tillett, our people are given the wisest and the best that can be said by these two eminent men. Besides this, they both live at Nashville and see the questions involved at short range. They have the facts and speak them from their respective sides and the two taken together will give the readers of the Advocate the best view of the situation from all angles. After this the General Conference will proceed with the Vanderbilt question and when that body adjourns we will have a definite policy submitted to us touching the matter, and then we will govern ourselves accordingly.

THE OTHER OKLAHOMA CITY CHURCHES.

When we wrote up our recent visit to Oklahoma City we did not have the time or the space to mention much about the suburban Church organiza-



REV. R. E. L. MORGAN, Presiding Elder Oklahoma City District.

tions. We confined our remarks mostly to the central movements. Now permit us to speak a few words about the others. There are four other organized societies in process of growth and development. They have the beginning of good memberships. Their buildings as yet are not permanent, but temporary. They are manned by strong and faithful men and they are planning for forward movements in Church enterprise. They are geographically well located and when improved and made strong, Southern Methodism will have the city largely under its influence. In all the congregations there is loyalty and harmony. All the preachers are of one accord and working to one end. Rev. R. E. L. Morgan, the presiding elder, is leading the hosts wisely and aggressively. He is a man of fine judgment and good ability. He has a large territory outside of the city and is devoting himself to it assiduously. He has the co-operation of the preachers and the people, and Southern Methodism is a dominant force not only in the city, but throughout the district. All the preachers and people, headed by the presiding elder, are looking

forward to the coming of the General Conference with great interest; and they propose to make it contribute the largest result possible toward the encouragement and inspiration of the Methodism of the city and the surrounding country.

When these four Church movements in the city get their building projects under way and bring them to a completion, then no city in the West will be stronger fortified in its Methodism than Oklahoma City. These men are a heroic band, full of faith and good works, and there is no reasonable task that they are not able to accomplish. We hope to see much more of them and to write much more about them when we get back up there at the General Conference.

PERSONALS

Mrs. J. C. Barringer, of Baird, was a pleasant caller recently. She is a great friend to the Advocate and reads it with increasing pleasure.

Rev. H. L. Vincent and his good wife were pleasant visitors to this office this week. Their town, Olney, is afflicted with smallpox, and they are away for a time until the epidemic passes.

Brother Unamp Traylor, our old friend from far up in the Panhandle, was more than a welcomed visitor to this office this week. He is one of the best friends the Advocate has among the laymen. He sends sixteen copies of it to worthy people whom he does not even know.

Rev. W. J. Johnson, of First Church, Beaumont, is having success in that important charge. Easter Sunday was a great day with them. More than 700 were at Sunday School and the contribution to missions was \$200.81 at the Church service twenty-three members were received on profession of faith, making more than 100 since conference and more than \$1000 has been paid on conference collections.

Dr. Casper Wright is prospering at First Church, Houston. He is having great congregations, has received more than 100 members since conference, and has all his collections sub-

scribed and much of it collected. He is a great organizer, a persistent pastor and an attractive preacher. His large congregation is one of the dominant forces in the moral and civic life of the city. He is wielding a large influence in Houston as a devoted Church leader.

DEATH OF SISTER J. S. MOORE.

Ballinger, Tex., April 20, 1914. Mrs. J. S. Moore, wife of Rev. J. S. Moore, our pastor at Water Valley, died in the parsonage at Water Valley yesterday, April 19, at 5:30 a. m., and was buried in Ballinger late in the afternoon of the same day. Rev. W. H. Doss and I conducted the services. Sister Moore leaves one daughter, Miss Ethel, and her husband.

I am here assisting Bro. Doss in a meeting. A more extended notice of Sister Moore's life and death will be sent in later.

W. H. MATTHEWS.

How They Succeed

The 1913 Record Breakers tell how they increase the circulation of the Advocate:

REV. G. W. KINCHELOE'S METHOD.

As to the best methods of securing subscribers for Advocate. Deut. 6:6-7. These words shall be in your heart. Thou shalt teach them diligently to thy children. This Bible rule will succeed in any kind of work. 1st. Get the importance of circulating the Advocate in your heart. 2nd. Follow it up with diligent, systematic work, and you will get the subscribers in any field. Respectfully,

G. W. KINCHELOE.

JUST ONE OF THE DETAILS.

This makes 37 new subscribers. I expect soon to reach 50 new subscribers. I am not making a hobby of it, either. I simply look after the Advocate's interest along with the other details of a regular pastoral visit.

Brandon, Texas.

J. F. TYSON.

REV. J. M. ARMSTRONG'S METHOD.

Keeping the interests of my people and of the Lord's cause in general constantly in mind, and knowing the vital relation of the Advocate thereto, it comes natural to frequently speak of the paper publicly and privately, to distribute sample copies and urge subscriptions. Show the people that it is cheap at the price—less than 4 cents a week.

J. M. ARMSTRONG.

REV. C. O. SHUGART'S METHOD.

Some years ago I heard a "Knight of the Grip-sack" say that as a first condition of success a drummer "must believe in his line." Right good counsel this for the preacher, in other matters as in circulating his Church paper. With this faith in his line, let the preacher, (1) Preach on Christian Education, earnestly setting forth the necessity and value of the religious newspaper, both as an educational agency in itself, and as an inspiration for other good reading. (2) Then go to the members individually, all of them, rich and poor (the poor need it as much as do the rich) and when necessary argue the matter on the broad basis of the promotion of Christian intelligence. I have found this the most successful method of securing subscribers for the Advocate.

C. O. SHUGART.

WHEN FEELING TIRED

Hood's Sarsaparilla Builds Up the Whole System—Makes Pure Blood.

That tired feeling that comes to you in the spring, year after year, is a sign that your blood lacks vitality, just as pimples, boils and other eruptions are signs that it is impure; and it is also a sign that your system is in a low or run-down condition inviting disease. It is a warning which it is wise to heed.

Ask your druggist for Hood's Sarsaparilla. This old standard tried and true blood medicine relieves that tired feeling. It cleanses the blood, gives new life, new courage, strength and cheerfulness. It makes the rich red blood that will make you feel, look, eat and sleep better.

Be sure to get Hood's, because it is the best. There is no other combination of roots, barks and herbs like it—no real substitute for it—no "just-as-good" medicine.

REV. I. T. MORRIS' METHOD.

First of all is my honest conviction of the worth of the Advocate. It is one of the best, if not the best, papers in the South. No Methodist home is complete without it. With this personal conviction it is easy for me to talk to my people. I frequently speak of the Advocate publicly mentioning some splendid article recently appearing in the paper. A private canvass is absolutely necessary in order to secure subscribers. When I came to Brady more than a year ago, I found only seven Advocates taken here. We now have 24. I sent a list of prospective subscribers to the Advocate office, asking that the paper be sent three months to each of them at my expense. Most of them became regular subscribers and all paid for three months. So I was out nothing and in the end secured quite a nice list of subscribers. It will pay any preacher to try this named plan. That is all I know about it. If this worth anything to you, you are at liberty to use it as you see fit. Trusting that this will be the best year in the history of the Advocate.

I. T. MORRIS.

REV. J. W. HAWKINS' METHOD.

The only plan I know of for increasing the circulation of the Advocate is to work at it. I mention the Advocate most every Sunday in some way in my announcements. I speak of it and its value often in the homes. I emphasize it in my regular Church conferences. I often get others (members) to help me boost it by telling what they think of the paper. I am inclosing my little Church bulletin, with a marked article in it, which I mailed to each member. I wish I had gone further in placing the Advocate in homes. What I have done has been by work. Yours for the best work I can do.

JNO. W. HAWKINS.

REV. E. V. COX' METHOD.

As I go pastoral visiting I always have with me a memorandum book in which I index all names for easy reference. I go to a family and take down the following data concerning every member: Name, member of Church, go to Sunday School, Member W. M. Society, Member Epworth League, Age, Street number, Phone number, Have Bible, Take Advocate, Have Discipline, Name of Religious Literature. I get subscribers to the Advocate in this way, in my pastoral visiting.

E. V. COX.



C. F. WARD - ARCHITECT HOUSTON - TEXAS

THEATER SOUTHWESTERN UNIVERSITY

Music and Art and by relieving the crowded condition of the Woman's Building will enable the management to care for a large number of additional students. The plans call for a minimum of fifty teaching and practice rooms, two lecture or Seminar

modern conveniences of a well-equipped Music Auditorium. Plans are already under way for the institution of a yearly Music Festival at Southwestern, which will attract the very best artists in the United States and Europe. This will not only be of great benefit to the students, but to music lovers all over the State. The plans for the Science Building

provide for a stone structure three stories in height, with slate roof, and part basement; the main part of the building will be 50x112 feet with a one-story "L" 60 feet wide extending back nearly 60 feet. The most modern equipment, even to the smallest detail, will be installed in this building, which will house the large departments of Chemistry, Physics and

Biology. Special equipment for oil analysis, soil bacteriology, soil physics and other practical apparatus of value to the farming interests of the county will be provided. With the successful conclusion of the present campaign Southwestern University will have the most complete equipment of any university building in the South.

Epworth League Department

GUS W. THOMASSON, Editor
1515 Victor Street, Mungler Place, Dallas, Texas.

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

Encampment, Epworth-by-the-Sea.

JULY 16th to 26th, 1914

THE COMING ENCAMPMENT.

Plans which have been in an embryo state with reference to the 1914 Encampment are now fast assuming tangible and definite form.

It is hoped that our friends throughout the State will make their summer plans for attending the Epworth League Encampment.

STATE NOTES.

President E. Hightower, of the Texas Methodist Sunday School Conference writes that the Sunday School work will be made to occupy one hour each day during the Encampment.

Our good friend, Henry Stanford, well known to Texas Leaguers in connection with the Vanderbilt Quartette, writes to know about the Buffalo trip.

Rev. Glenn Flinn sends us his check for twenty-five dollars to apply on the Ruby Kendrick Hall fund, which is being added to the amount on hand and which will be used as soon as the matter of a permanent home is definitely settled.

Note that the date of the Encampment this summer has been advanced almost a month, the July period being suggested by many who had attended previous sessions.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

All communications for this department should be sent to above address.

VANDERBILT AND THAT FIFTY THOUSAND DOLLARS.

We do not attempt to advise the General Conference, nor to forecast its action concerning the Vanderbilt muddle. But it is fairly certain that since the consideration for which the money raised to employ the Chair of Religious Pedagogy has failed, the Church is absolved from her obligation to give.

NEWS AND NOTES.

Rev. E. L. Silliman, District Secretary of the Decatur District, North Texas Conference, sends out the following encouraging item: "Nearly every school is pledged now to send monthly collection to Walter Ishell, Treasurer, Jackshoro, toward the support of Miss Nellie Bennett, our special missionary."

The Sunday School Conference at the Southern Methodist Assembly at Junaluska, near Waynesville, N. C. will embrace the latter part of July. A good program is arranged and there can be no better time, etc. or was for those who are able to reach Junaluska to spend their summer vacation.

In the Decatur District, North Texas Conference, the Sunday Schools are represented

NOTES FROM WEST TEXAS CONFERENCE.

By Rev. A. E. Rector, Field Secretary.

Since the last report we have attended three District Conferences and held three institutes. Presiding Elders Alexander, Burgin and Gregory showed the Field Secretary all possible courtesies and gave the Sunday School convention full of enthusiasm which does not crystallize into action.

The Round Table, consisting of 21 leading questions, was made a prominent feature of the program. All the superintendents, teachers and other Sunday School workers present took an active part in the Round Table discussion.

The institutes were all very informal, the program being a flexible one. We believe the success of the institutes is largely due to the fact that they were not programmed to death, but were made easy for every one to take part.

The Sunday spent at South Plains, San Antonio, was marked by the cordiality of the people who interested attention Pastor F. M. Jackson and Superintendent E. C. Jolly are thoroughly awake.

Last, but not least, came East End, San Antonio. This is a new mission school connected with South Plains. Though only a single building has been built and a new church will be planted in this promising suburb, thanks to the aggressive campaign conducted by the presiding elder, Rev. S. H. C. Burgin.

In this all my rounds, I have emphasized the endowment of the Chair of Religious Pedagogy in our Southern Methodist University. Where there are no organized classes, either adult or junior, it is hard to realize immediate results.

Bulletins of progress from the field are encouraging. Many improvements are not reported, but information gathered reveals marked progress in the schools where institutes have been held.

"A SERIES OF SUCCESSFUL SUNDAY SCHOOL AND MISSIONARY INSTITUTES," WAXAHACHIE DISTRICT.

The Waxahachie District is perhaps more alive at present along the line of Sunday School work than at any previous time in its history.

Four successful Sunday School and Missionary institutes have been held, and three more will follow, the last one being a grand rally of all the Sunday Schools in the district.

Rev. J. A. Whitehurst began early to plan for the institutes. A uniform program was arranged for the district, with topics to be assigned by the pastor in whose charge the institute was to be held.

10-10:30—Outline and Explanation of the "Standard of Efficiency." R. F. Brown.
10:30-11—Round Table, Informal, General.
11-12—Sermon, "Place of Sunday School in the Evangelization of the World."

Afternoon Session.
2-2:30—Workable Plans for Mission School.
2:30-3—Chair of Religious Pedagogy for S. M. U., Frank Reedy.

3-3:30—Practical Demonstration with Special Reference to Primary Work, Mrs. R. F. Brown.
3:30—Departments of Sunday School and Ways of Organizing and Working.

4-4:30—Children's Day and Other Days. Round Table, at free for all discussion on pertinent phases of work, such as opening and closing, etc.

On the front page of the program the dates and places of holding the institutes were written, while in connection with the District Conference came in for a good advertisement.

The Round Table, consisting of 21 leading questions, was made a prominent feature of the program. All the superintendents, teachers and other Sunday School workers present took an active part in the Round Table discussion.

The institutes were all very informal, the program being a flexible one. We believe the success of the institutes is largely due to the fact that they were not programmed to death, but were made easy for every one to take part.

The first subject on the program was discussed by Rev. J. A. Whitehurst. For this discussion he had a most splendid chart made to represent the importance of the Sunday School in supplying the future material for the Church.

One of the most interesting features of the program was the practical demonstration with reference to the Primary Department. This was done by the use of home-made charts and other lessons, on the principle that "an ounce of picture is worth more than a pound of talk."

At every place where an institute was held a number of charts, notes and notes were placed on the walls of the church, also folders were distributed, explaining the different departments, along with a good number of the latest books on Sunday School methods for examination.

These are some of the details of the institutes, which might have been omitted, and yet they may be of service to some.

In conclusion we would say, if asked to formulate a plan, that it would be about as follows:
First. A uniform program for the whole district.

Second. The use of home talent as far as possible.
Third. Sectional institutes, bringing several Churches together.

Fourth. One day institutes seem to be the best.
Fifth. Culminating in one grand district rally with all the Sunday Schools in the district represented.

We believe, after having tried the above plan, that it is a movement in the right direction for reasons that are plain to anyone who will give it attention.

No plan however good it may be, will work itself. Some one must get in behind it, and that brings a repetition of a statement in the beginning of this article that every district is fortunate which has for its superintendent a Sunday School man. He, with his District Secretary, can no doubt use the above plan to great advantage.

Trusting this plan will recommend itself to some, and that it will be your standard what it has been to the Waxahachie District, we are yours, fraternally.

R. F. BROWN, District Commissioner.

ANTI-TOBACCO (CIGARETTE), SUNDAY, MAY 3.

The Sunday School Lesson for the day is about the "Prodigal Son." Prodigal means wasteful. The young man in the lesson did not need to go "into a far country" to be a prodigal. He could have stayed at home and "wasted his substance," which would have made him a prodigal.

All these possessions were "divided unthem" by their Heavenly Father, not to be wasted in selfish indulgence, but to be used in trust for him, and an accounting will be required of them as stewards, in the last great day of accounts.

thought against becoming tobacco and hypocritals, or wasteful, into a telling appeal to abstain from the use of the weed in connection with the lesson May 3, which is World's Anti-Tobacco (Cigarette) Sunday on the Sunday School Calendar.

H. A. IVY, Sec. Temp. Dept. Texas S. S. Assn.

RESOLUTIONS—JUDGE F. S. EBERHART.

To the Superintendent, Officers, Teachers and Members of the M. E. Sunday School of Gilmer:

We, your committee appointed to draft resolutions on the death of our beloved brother and friend, Judge F. S. Eberhart, beg leave to submit the following report:

In the early morning of February 4, 1914, a message reached Gilmer from Mineral Wells, announcing the untimely death of our former citizen, Brother F. S. Eberhart. It is fitting indeed that this Sunday School pass these resolutions for no Church or Sunday School ever had a more faithful worker.

We remember how, under the most trying circumstances he performed the combined duties of superintendent, secretary and heard more than one class on the same Sunday, in a small and ill-arranged house, with teachers absent and everything to discourage yet with a zeal that knew no faltering, with a heart overflowing with the tenderest love for the children, and with a determination that never lagged, he labored unceasingly, casting "bread upon many waters" to be picked up by us after many days.

In Brother Eberhart this Church had a wise and strong supporter, preacher in charge a wise counselor, and the Sunday School an untiring worker. It is a mild expression to say, "We miss him from among the walks of men."

To his bereaved wife and daughter and other relatives this Sunday School extends its most heartfelt sympathy and assure you that the life he lived among us was a benediction and blessing to us all, and though dead he still lives in the good works he did for us.

To his efforts and sacrifices to a large extent we have this elegant building, a working membership, and a growing Sunday School. Such a life is not soon forgotten but it grows brighter and brighter in the memories of men even unto the perfect day.

T. H. CHANDLER, Chairman.
M. H. PATTERSON, H. P. MELL, Committee.

AN OLD FRIEND WRITES.

I am still in good health; gained twenty pounds since I came down here. Met some old friends that I had not seen for fifty years. Preached last Sunday at Pierce's Chapel, on Brother Huddleston's work. I had not been at that place in fifty-four years. I was converted in this county in 1865, in the good old style, when they got the old-time religion that staid with them.

I was in a meeting here near Ruth with Brother Sam Lynch, when he was on the last work that he ever traveled. He did on the work that year. He was a good man and good preacher. In those meetings the sinners fell like dead men and came through shouting the praises of God. They were born of God, not of water, nor of wind, nor of the will of man, but of God who saves and keeps from sin. I have nothing to do now but travel and preach. I will leave in a few days for Jacksonville, and I will preach and sell song books all the time. I have as good a voice as ever in life and never expect to die.

The latest news I have to tell all of the good people of Texas is, Brother Thomas Ball will be the next Governor of Texas. I said that Wilson would be elected and voted for him.

If any of the preachers want the old-time Gospel preached, let me know. Brother Kiker needs some one to preach to him; if you too, presiding elder, let me know.

THOS. REECE, Ironton, Texas.

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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.

THE WOMEN'S MISSIONARY COUNCIL.

The Women's Missionary Council, which met in Fort Worth April 8-17, was an inspiration to the Texas women who were privileged to attend. More than a hundred delegates were present from all over the South—a body of earnest, intelligent, consecrated women.

Among the foreign missionaries at the council were Miss Lochie Rankin, Huelow, China; Miss Mildred Bomar, Huelow, China; Miss Julia Wasson, Shanghai, China; Miss Alice Water, Sung Kiang, China; Mrs. Emma Steger Pilley, Mrs. S. S. Harris and Miss We Tung Zung, Huelow, China; Miss Lizzie Wilson, Chihuahua, Mexico; Miss Lelia Roberts, Saltillo, Mexico; Miss Lillie Cos, Mexico City; Miss Johnnie Pearson, Durango, Mexico; Miss Lillian Nichols, Seoul, Korea; Miss Kate Wenson, Seoul, Korea; Miss Lily A. Stradley, Piracicaba, Brazil; Miss Blanche Howell, Belo Horizonte, Brazil; Miss Helen Hickman, Rio de Janeiro, Brazil.

Elaborate educational displays were arranged in the First Methodist Church. Special exhibits were shown for the work in China, Korea, Japan, Cuba, Brazil, Mexico, Africa, city missions, mountain work, negro work, social service, college work, foreign work in America and American Indian work. During each day of the convention one of the countries where missions have been established was the special subject of the day.

Miss Bennett and Miss M. L. Gibson, of Kansas City, principal of the Scarratt Bible and Training School, have recently completed a tour of the mission and educational work in Brazil. Their recommendations, determined after an actual inspection of conditions in Brazil, are that two high schools be established, one at Rio de Janeiro and one at Porto Alegre, and that all other schools conducted by the council in Brazil be made grammar schools, and the entire system correlated. Two of the schools now maintained in Brazil will be closed.

Appropriations were made as follows: For Korea, \$29,542; Florida coast, \$15,772; Pacific coast, \$11,960; Gulf coast, \$9,542, and the Laredo Seminary, \$11,400. Later the Pacific coast appropriation was increased \$600 in order to maintain two deaconesses at the Mary-Elizabeth Inn, in San Francisco, a working girls' home, built and donated to the council by Mrs. L. H. Glide of that city.

This inn has been built in the most exclusive portion of the city, completely furnished at a cost of close to \$150,000. It is to be used by working girls exclusively.

The nine young women appointed as foreign missionaries and consecrated to that service before the council were:

For Brazil—Miss Laura Gertrude Kennedy, Kenbridge, Virginia; Miss Cora Godat, New Orleans, Louisiana; Miss Elma Morgan, Little Rock, Arkansas.

For China—Miss Nina M. Stallings, Mexico, Missouri; Miss Louise Robinson, New Decatur, Alabama; Miss Sue Stanford, Waco; Miss Mary Hood, Brownsville (Miss Hood has been in China for five years, doing medical work).

For Cuba—Miss Manelle Forster, Macon, Georgia.

For Korea—Miss Allene Pearce, Danville, Kentucky.

The following assignment of deaconesses to points in Oklahoma and Texas was made:

Dallas—Wesley House, Deaconesses Lillie Black and Sadie Monahan; Wesley Chapel, Deaconess Rhoda Drago and Miss Celia Parsons.

Fort Worth—Wesley House, Deaconess Eugenia Smith.

Houston—Co-operative Home, Deaconesses May Ora Durham, Falla Richardson, and Frances Parker.

McAlester, Oklahoma—Conference deaconess, Wilona Henry.

San Antonio—Wesley House, Deaconesses Ella Bowden and Alameda Hewitt.

Waco—Co-operative Home, Deaconess Ella Jackson.

Thurber—Wesley House, Deaconesses Roberta Baker, Misses Susie Mitchell and Frances Denton.

The following officers were elected for the coming year: President, Miss B. H. Bennett, Richmond, Kentucky; First Vice-President, Mrs. W. A. Albright, Atlanta, Georgia; Second Vice-President, Mrs. F. E. Stephens, Columbia, Missouri; Third Vice-President, Mrs. J. W. Perry, Bristol, Tennessee; Fourth Vice-President, Mrs. A. Trawick, Nashville, Tennessee; Secretary, Foreign Department, Miss Mabel Head, Nashville, Tennessee; Secretary Home Department, Miss R. W. McDonnell, Nashville, Tennessee; Educational Secretary, Mrs. A. L. Marshall, Nashville, Tennessee; Secretary, Home Base, Mrs. B. W. Lipscomb, Nashville, Tennessee; Recording Secretaries, Mrs. F. S. Parker, Nashville, Tennessee, and Miss Mabel K. Howell, Kansas City, Missouri.

Members of Board of Managers: Miss Belle H. Bennett, Richmond, Kentucky; Miss Maria L. Gibson, Kansas City, Missouri; Mrs. J. B. Cobb, Nashville, Tennessee; Mrs. L. P. Smith, Jacksonboro, Texas; Mrs. Luke G. Johnson, Atlanta, Georgia; Mrs. F. B. Chappell, Nashville, Tennessee.

MISS LOCHIE RANKIN.

Miss Lochie is in attendance at the meeting of the Woman's Missionary Council. She was the first missionary sent out by the women of Southern Methodism. In 1878 she went to China to assist Mrs. Lambuth in carrying on a school. This is her first visit to the home land for seventeen years, the third since she volunteered as a missionary. For the cause of Christ she is a stranger in her own land.

For thirty-five years she has been in China teaching the Gospel.

She led a Bible lesson one evening. When she came forward the whole audience arose and with waving of handkerchiefs gave her a royal welcome. Noble, saintly woman. There will be many stars in her crown.

Miss Lochie Rankin's message in her devotional service took very large and peculiar emphasis from her lips: "The Master is come and calleth for thee."

Among those present at the council were Miss Tung We Tsune, a graduate of McTyeire Home and School, Shanghai, China, and Mrs. Spillman, a graduate of our Sue Bennett School, London, Kentucky. They are fine Christian characters, and are active in Christian work.

One of the most sacred and sweetest services was held as the opening devotional services Friday morning, which was conducted by Miss Bennett.

This year marks an unusual coincidence in that the Christian Good Friday and the Hebrew feast of the Passover fall on the same day. These two Christian and Hebrew are keeping the day. The Hebrew still looking for

the coming of Christ, and the Christian rejoicing that Christ has come.

There was a solemn hush over the entire audience as the broken bread and the water were taken, calling to mind the memory of the love feast of former days.

THE PRESIDENT'S MESSAGE TO THE WOMEN'S MISSIONARY COUNCIL.

Miss Belle H. Bennett, the President of the Woman's Missionary Council in her annual address gave a short review of the work of the council during the first quadrennium. She spoke of the guiding hand of God in the union in the re-adjustment of two societies which had formerly operated under different laws and for the uplift of widely different races. There was not only this but also the merging of its plans and policies into the work of the Parent Board of Missions. In spite of all this there has been a steady advance in membership, in funds and in interest.

From the message we quote as follows: "On these departmental officers devolved the difficult and at times almost impossible duty of working out for the field, at home and abroad, the plan of work. They have struggled, suffered and lived through it, preserving the integrity and autonomy of the woman's organization, and to them our thanks are due.

Departments. "When the council was organized a constitutional division of work seemed to justify two additional departments, a Department of Education and a Department of Social Service. The management and development of these departments were committed to two of the ablest women in the body. The educational work to a salaried Secretary, the social service to an unsalaried Vice-President. These women have labored unremittingly and with contagious zeal during the quadrennium, but between the actual visible work for which the two woman's societies came into existence, and which they have been doing for more than a quarter of a century, and that which these departments and their workers have done for the field, the line of demarcation is so fine it has been most difficult to construct a separate channel of active service.

Educational. "Making a missionary literature, and inaugurating plans and methods for a wide and intelligent use of the same among women and children, has for the past thirty years, been the greatest and most far-reaching work of the Woman's Missionary Societies of the Protestant Churches of this country and Great Britain. This is not true to the same extent, of the General Mission Boards. The last ten or fifteen years have seen the rise and development of this educational spirit in every land, born largely of the activity of the Student Volunteer Movement, and the successful efforts of the woman's organizations.

"It was natural that members of the General Board in drawing up a new constitution for a consolidation of the three Mission Boards, should include as a separate department an Educational Department, with two Secretaries, a man and a woman, mandatory. The women knew then, as now, that the greater need of the woman's societies was a Bureau of Literature, through which the membership could be supplied systematically and quickly with printed information concerning every field of labor and form and method of work. Now, in addition to the needs of our Home Base, we can no longer neglect or fail to give our converts and adherents on the foreign mission fields, some well selected Christian literature. The meager supply for our people in the great Portuguese speaking Republic of Brazil, is a genuine reproach to us. Other fields are equally destitute. One book each year translated and put within the reach of the thousands of boys and girls who attend the schools of the Southern Methodist Missions, would be an immeasurable blessing, reaching out to homes and hearts, the present working force can not touch.

Social Service. "All of the work of a Mission Board is, or should be, social service saturated with the Gospel of Jesus Christ, interpreted by hearts full of the love of God. Every school on the foreign field, and every Wesley House on the home field is a social settlement. Every missionary and every deaconess is a social worker. A Social Service Department of a Mission Board is necessarily an educational department. The funds of the council are constitutionally restricted to certain types of work and can not be diverted. The department is therefore limited to the investigation of local conditions, giving information concerning community or national conditions, and stimulating a larger personal study, interest, and service, in the work of related organizations. We have every reason to believe that because of the work of our Social Service Department, every succeeding year has found a larger number of women in the auxiliaries vitally interested in the legal suppression of child labor, white slavery, the evils of Mormonism and the use and manufacture of liquor as a beverage. Our women generally, recognizing their own helplessness without the ballot, are declaring themselves in favor of a living wage, a permanent home law, compulsory education, and betterment statutes, dependent upon an intelligent vote of the people.

Secretaries. "One year ago this council, realizing something of the congestion of work in the offices of the Administration Secretaries, and of the need of more intensive work in the ranks of the missionary organization, elected and installed an additional Secretary to be known as the Secretary of the Home Base. This action greatly relieved both the Home and Foreign Departments of a heavy responsibility and a mass of correspondence hitherto devolving upon them.

"For the two quadrenniums preceding the present, the work of the Foreign Department of the council, known as the Woman's Board of Foreign Missions, was administered by two Secretaries, a General and an Associate Secretary. For the past four years, though the work has grown by leaps and bounds and another mission field, great dark Africa, has been entered and Japan still continues to plead for our help, we have required this work of one woman. During her incumbency more than a score of women have been added to the force on the field. New institutions have been established, and old ones have greatly enlarged their work to meet the demands of increasing student bodies, and the requirements of modern education. Changing and shifting policies made necessary by a more prolonged and intelligent study of the countries and people where the board is at work, are demanding of every Secretary more time and study, and the consolidation of the three boards has made attendance on an increasing number of committee meetings imperative, if

a Secretary obtains that broad and comprehensive knowledge of the whole work which she must have for a wise administration of her official duties. One more point and one which grows in importance with every passing year. A Secretary dealing with mission fields, workers, property and all that pertains to the advancement of the great cause we call missions, can not administer the work of her office wisely, efficiently, or to the best financial advantage, without visiting the fields, seeing the work, and conferring with the missionaries at their posts of duty.

"This council is working in five foreign mission fields, and is ready to enter the sixth as soon as conditions make reinforcements safe or necessary.

Do any of you believe that one woman, no matter what her ability or physical strength, can give efficient direction and supervision to such a field of labor? I do not! The work and the worker must inevitably suffer from a continuation of our present policy. In my judgment the council should elect two administrative Secretaries for her foreign work. One to have charge of the Oriental lands, and one of the work in Latin America. The number of Secretaries in the employ of the council need not be increased."

After quoting from the report of the Board of Missionary Preparative, the message goes on to say:

"First of all, there must be a more rigid selection of strong, capable, educated women. Entrance examinations for foreign work, and the merit system in the use of Training School scholarships, is essential. A sentimental conception of missions will never tend to the selection of the best material for the Foreign or Home field, nor prepare a woman for either. "Finally, concerning our missionaries on furlough. The first requisite is rest. The rest from which I have quoted says supervised rest. Our policy of having or allowing missionaries who are at home for a furlough to itinerate through the conferences as field workers, has been an exceedingly expensive luxury. We have had women come home with depleted vitality needing rest and possibly medical attention, and we have itinerated them for a few months or a few weeks with nervous systems wrought to the highest tension, and they have returned to their missions, invalids—perhaps for life—a burden to their overworked fellow missionaries, unable to meet requirements, yet unwilling to leave the field, holding a place that a new and stronger worker ought to occupy. Victims of our mistake!

"Attendance on the annual meeting of her own Conference Society, and of this council session, should be the routine itinerary of a worker on furlough. Anything beyond that should be by permission of a carefully selected committee, having the oversight of workers while at home.

"The second requisite is supervised study. Every normal missionary wants and needs this. This she should have, when the medical director considers her physically equal to it."

"The business of this last annual meeting of the quadrennium must be crowded into the week before us. We have labored and prayed and rejoiced in the Lord together—created in Christ Jesus for good works which God afore prepared that we should walk in them. Each council meeting means advance or retreat. We can not retreat. We must go forward!"

Mrs. J. B. Cobb, in her report for foreign missions, says that our forces in the field today are 124 missionaries, 242 native helpers and Bible women, in the foreign field, and at home 125,329 women, young people and children, and in funds for 1913, \$286,684.

Concerning the field of Mexico, the bravery and heroism and devotion of our missionaries who have stood by the post of duty in every emergency, was absolutely ordered out by the authorities, was remarkable. In one instance they remained until the carload of soldiers had entered the city before moving across the line within two months a school, with 160 pupils, was started. This same spirit of fortitude was manifested all along the line.

Concerning Korea, the number of believers may not be as large as in former years, but the conspiracy case alone is not responsible for the falling off, as in some instances, whole communities have moved from Korea into Manchuria.

During the past year the offerings, which often approximate the pulse of the Church, have been much more liberal than ever before. The members and probationers gave last year \$693,88 (gold) for Church purposes. The Korean Church in many respects approaches nearest to the Apostolic Church. Its members have suffered persecution and stood the test; they are apostolic in fervor, in zeal, in their need all their money at home for the Church and the poor in Korea; but they have caught a vision of the Christ, and in his spirit they are sending messengers of the Gospel to China. Some believe that the Koreans are to become the evangelists of the Orient.

In China the true note of union and democracy has been struck, the far-reaching influence of which no man can estimate.

The conferences held in the early part of 1913 by Mr. Mott marked an epoch in the history of the country. The most important of these was the national conference held in Shanghai in March, when, for the first time in the history of the Church in China, the Chinese themselves were admitted to a meeting on the same basis with the foreign missionary, and in every respect they showed themselves quite equal to the responsibilities placed upon them. They took part in all discussions and impressed the foreigners with their ability to take the place of leadership.

There were 115 delegates in this National Conference, twelve of whom were women. Three of these Chinese women, one of these Chinese women, Dr. Wang, was made chairman of one of the committees. A Chinese delegate was champion of the women, and in their "findings" were careful to see that as ample provision was made for the education of the girls of China as was made for the boys.

In our own stations there was an advance in members and quality of work all along the line in China. The schools are crowded, and yet a better and more thorough work is being done and our hospital is reported to be one of the strongest evangelistic forces. According to the custom of China, each parent brings with her three attendants, so that 1st year, through the hospital, the Gospel reached 20,000 people.

Our own mission has caught the spirit of the times and is working with a joyousness and an abiding faith in the transforming power of the Gospel. Every branch of the work is prospering, educational, evangelistic and medical.

Mrs. R. W. MacDonnell, of Nashville, Secretary of the Home Department, reports that there are now 6027 auxiliaries, 1000 more than last year, these having a total membership of 130,098, a gain of 28,000. The collections last year from conference societies was \$154,810.53, a gain of \$15,325.80 over the preceding year.

The women of the M. E. Church, South, have maintained work, through this department, among immigrant and foreign-born people in twenty-eight cities and towns, in seven schools and fourteen Wesley Houses, through 130 organized clubs, by 104 trained or salaried workers and 260 volunteers—all this at a cost of \$60,921.51.

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working girls maintained by the city boards. These cared for 538 girls last year. In this work forty-one city and conference boards have taken part. There are thirty-three Wesley Houses or other institutions, ninety-one trained and 747 volunteer workers engaged in this field. Last year 641 children were in day nursery, 970 kindergarteners, 2883 in industrial classes, 886 in sixteen night schools, 1610 in boys' clubs, 1521 in girls' clubs, 1050 in mothers' clubs and 9441 patients treated in clinic.

Eight schools are conducted for foreign-born Americans, two for mountain people, one for dependent girls, one for delinquents and one for industrial training of negro girls. The cost of these schools for current expenses was \$57,480.82, plus their fees \$14,000.20. The report showed eighty deaconesses and twenty-nine missionaries at work last year. During the year \$4336 was expended in the training of deaconesses. In the past four years fifty deaconesses have been consecrated and twenty-eight missionaries accepted for home work.

There are fourteen city boards that concentrate their efforts in as many cotton mill communities. Thirty deaconesses and missionaries and 322 volunteers are engaged in this work. Mexican work is under way at Laredo and San Antonio, Gulf Coast work at Galveston, French work at Houma, La., Italian work at New Orleans and Seaman's work at Gulfport, Miss., and other points. Cuban work at Key West, Fla., and Japanese and Chinese work on the Pacific Coast were reported in an improved and flourishing condition.

During the year \$37,425 came to the Home Department in gifts, the largest being \$20,000 from the legacy of Major J. B. Toberman.

GLEN FLORA AUXILIARY.

While our women were meeting in council at Fort Worth we met at the church with our pastor, Brother Hardy, and organized a W. M. S. The following were elected officers: President, Mrs. H. J. King; First Vice-President, left open; Second Vice-President, Mrs. W. A. Devault; Third Vice-President, Mrs. H. J. King; Fourth Vice-President, Mrs. J. E. Benford; Corresponding Secretary, Mrs. P. E. Brock; Recording Secretary, Mrs. W. A. Devault; Treasurer, Mrs. P. G. Williams; Press Reporter, Mrs. A. J. Devault; Superintendent of Supplies, Mrs. J. F. Buford.

Each officer will be glad to hear from the officer to whom she will have to report.

We organized April 14, 1914. We named ourselves the Council Auxiliary.

MRS. H. J. KING.

Glen Flora, Texas.

HONEY GROVE AUXILIARY.

At the first business meeting of the second quarter one new member was added to our roll. The society voted to adopt the "Envelope System" for raising local funds. Messrs. James Roy King and R. L. Wood were appointed to serve on Church committee for April. Resolutions of respect for our deceased member, Mrs. Schreiber, were passed. The various officers submitted good quarterly reports, and the work accomplished in the respective departments since January 1 is as

follows: Fifty active and five honorary members enrolled, thirty-six in Home Department and twenty-seven in Foreign Department; the junior division organized with seven members and ready for work, with plans for enlarging the membership; sixteen active and three honorary members in Girls' Missionary Club; twenty-four active and four honorary members in the Mission Study Class; nine enrolled as Christian Stewards or Tithers; 358 visits to sick and strangers; \$2015 expended for local work; \$11 sent to Conference Treasurer for dues and contingent fee; \$25.05 sent to Conference Treasurer.

Mrs. W. A. Williamson, delegate to the Annual Conference at McKimney, brought us an interesting, instructive and enthusiastic report, which was enjoyed by all present. Mrs. D. H. Cabern will be hostess to the Mission Study Class Monday afternoon.

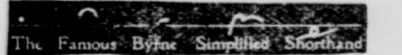
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Langour and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer. (Adv.)

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The Passing Day

A gift of \$1,000,000 has been made by James Deering to the Wesley Hospital in Chicago.

Robert Driscoll, multi-millionaire, founder of Driscoll, Texas, and pioneer stockman, died at San Antonio last week at the age of seventy-two years.

Four men were instantly killed at the Missouri, Kansas and Texas Railway crossing at University Avenue, in Georgetown, when an automobile, driven by Joseph Howell of Florence and occupied by five others, was scattered along the track for a distance of eighty feet.

Miss Woodrow Wilson, wife of the President, will receive at the White House the delegates to the third International Congress on the Welfare of the Child, to be held there this week.

McLennan County good roads bonds to the state to the Rusk penitentiary last week the Chicago company.

As a result of a visit of the prison commission to the Rusk penitentiary last week the eighty-six prisoners have been placed on the honor roll.

The bills designed to provide for a plea of "guilty, but insane," in criminal cases have been vetoed by Governor Glynn.

Wednesday, May 6, is fixed for the second trial of Charles Becker, the former New York Police Lieutenant who was sentenced to the death chair for instigating the murder of Herman Rosenthal.

The Watkins bill to dispense with the allegation and proof of loyalty in a large number of Southern claims for proceeds of sales of property confiscated after the Civil War has been passed by the House.

Simple but impressive exercises attended the dedication at Augusta, Georgia, of the Butt memorial bridge, erected as a tribute to the memory of the late Major Archibald William Butt, aide to former Presidents Taft and Roosevelt, who perished in the Titanic disaster on April 14, 1912.

Seventeen Western States further organized at Denver last week to oppose Federal aggression in irrigation and land projects.

The actual center of aeronautics for the United States Army is to be established at Fort Sam Houston, San Antonio, under the name of the "First Aviation Center."

A Nation-wide organization to cut the high cost of living by bringing order out of present chaotic conditions of production is expected to come from the second National conference on marketing and farm credits, held at Chicago.

Prohibition advocates have presented to the House Judiciary Committee arguments in support of a constitutional amendment to enforce prohibition throughout the United States.

Governor Colquhoun's appeal to the patriotic citizens of Texas to contribute to a fund with which to purchase an appropriate silver service to be presented to the Battleship Texas, upon its visit to Galveston next month, is being given attention, and every mail received by the Governor brings one or more contributions.

House leaders are preparing to expedite consideration of the Administration's anti-trust program, and in all probability the Rules Committee will bring in a special rule under which the Clayton bill, reported, would be considered.

could be accomplished unless the Rules Committee afforded the machinery. Representative Henry, chairman of the Committee on Rules, informed Chairman Clayton of the House Judiciary Committee and Chairman Adamson of the Interstate and Foreign Commerce Committee that members of the Rules Committee were ready to assist in bringing about speedy action in the trust program.

Newcomb Carlton has been elected president of the Western Union Telegraph Company in place of Theodore N. Vail. Mr. Vail remains as president of the American Telegraph and Telephone Company.

Flood prevention and drainage projects will require the expenditure of \$500,000,000 in the next twenty-five years, according to a report prepared by Edmund T. Perkins, president of the National Drainage Congress.

"Mother" Jones, held as a military prisoner in the Walsenburg, Colorado, jail, has been released by Governor Ammons.

The execution of Leo M. Frank, the Atlanta, Georgia, factory superintendent, sentenced to be hanged last Friday for the murder of Mary Phagan, has been stayed by legal action.

A recount in Michigan places two counties in the dry column that at first were supposed to have gone wet.

Joseph H. Choate, American Ambassador to Great Britain during the negotiation of the Hay-Pauncefote treaty, believes correspondence with the British Government at that time precludes the idea that American coastwise shipping can be exempted from paying tolls through the Panama Canal.

Using a steel saw to cut away six iron bars and saw out a window, five white men escaped from the Dallas County jail.

Two small isthmian railways—the Panama Railway, forty miles in length, and the Tehuantepec Railway, 190 miles long, carried in 1913, \$130,500,000 worth of merchandise, brought to their terminals by vessels from the United States and to foreign countries.

Decreasing prices and increasing production among Texas oil producers, which has not been paralleled for many years.

Candidates for State and County offices will be put forward this year by the Progressive Party in Texas.

Appointment of an additional Circuit Judge in the Fifth Judicial District is the subject of a bill introduced by Representative Slayden, at the request of the bar of the district.

A fire that swept through a five-story apartment house in New York claimed eleven victims and resulted in the serious injury of three others.

Growth of deposits in postal savings banks is revealed in an official communication from Postmaster General Burleson to the Senate.

An important interpretation of Pennsylvania law on vivisection was made at Philadelphia in the trial of Dr. Joshua E. Sauer, physician with western credits in his profession.

Appointment of a violence committee by San Antonio ministers of the Christian Gospel, may result from Mayor Clifton C. Brown's refusal to accede to their demand that all theaters, motion picture houses, cigar stores, soda water dispensaries, etc., in San Antonio be required to close their doors on Sundays.

Senator Sheppard and Representative Garner called on the Secretary of War with requests from Mission, Texas, that additional troops be stationed in that section to prevent possible attack from across the Rio Grande.

investigate and take such steps as he deemed proper for the safety of the people there.

Commissioner Sells of the Indian Office, and Lieutenant Commander Boyd of the Navy, will visit the Oklahoma fields to investigate the feasibility of Government lease of lands and a pipe line to the Gulf to conserve a fuel supply for the navy.

Secretary Lane asked the President to issue an executive order withdrawing from sale or entry all unsurveyed islands in the bed of the Arkansas River in the State of Oklahoma.

United States Marshall Bill McDonald sold 100 casks of beer at Fort Worth Saturday, seized by the Government for alleged violation of the Webb law.

Booker T. Washington, negro principal of the Tuskegee, Alabama, Industrial Institute, has issued a call to the negroes of the United States, asking them to set aside June 7 and 8 as special days on which to protest to railroads against discrimination on account of color in the matter of providing passenger accommodations.

An apparently irresponsible elderly man who gave his name as Michael P. Mahoney, made an attempt on the life of Mayor John Penroy Mitchell, of New York, last Friday.

State legislation protecting a workman from being discharged without proper notice, probably will be urged by Lieut. Gov. Barrett O'Hara, head of the Illinois Vice Commission.

The four anti-trust suits recently filed by the attorney general's department on behalf of the State, two against film concerns and two against cotton gin concerns, were disposed of at Austin when judgments by agreement were rendered by Judge V. C. Wilcox.

Replies have been received by Senator Gore from 625 members of the 1094 members of the Baltimore convention concerning the Panama Canal tolls exemption.

Several members of the Life Corps of Coxey's Army, of the common well traded off their instruments for beer at Louisville, Ohio, and landed in jail with drunk charges against them.

Two Mexican Federal prisoners in the prison camp at Fort Bliss, near El Paso, were shot by sentries Friday because of infraction of rule.

In a fire at Jacksonville, Texas, Friday night, property to the amount of \$75,000 was destroyed.

According to a decision of the Appellate Division of the New York Supreme Court, a passenger while asleep in a railroad sleeping car is not expected or able to guard his property.

Total immigration to Canada during the fiscal year ending March 31, 1914, was 384,867, made up of 142,622 British, 107,530 Americans and 134,715 from all other countries.

The Texas State Hookworm Commission has completed a six weeks' campaign in Freestone and Wharton Counties.

The War Department has drawn plans and specifications for the construction of a combined dredge and snag boat for use on the upper Red River at a cost of approximately \$50,000.

The discovery of oil in Cooke County in the Dexter locality has produced great excitement and developing companies are being organized to begin active drilling operations.

who recently investigated conditions pronounce the Dexter oil fields showing evidence of becoming the richest oil producing fields in the Southwest.

It is announced that a ship has been chartered for October sailing from California to bring to Galveston a cargo of canned goods and dried fruits.

Mrs. Maud Ballington Booth head of the Volunteer Prison League, spoke of "her boys" in her address to the people of Dallas Saturday night.

Sir Lionel Carden, British Minister of the Republic of Mexico, arrived in Galveston on Saturday, via the Southern Pacific Railway.

At the suggestion of Federal Judge Maxey and the recommendation of Attorney General Looney, Governor Colquhoun has reprieved Leon Cardenas Martinez until May 11.

Partial reports from National banks of Texas, which is only a portion of the Eleventh Regional Bank District, show that nearly a half million of stock has been subscribed in this State alone to the capital of the Federal Reserve Bank of Dallas.

Geo. Alford Townsend, the "war time" correspondent of the New York Herald, died in New York last week.

The authorities at Colon have suppressed the Chinese lottery which had been in operation on the isthmus for a considerable period and is alleged to have caused ruinous losses to canal workmen, as well as to other classes of the population.

"I thank God, who has given to me a wife so sweet, so loving, so capable," was the tribute Lord Wimborne, who died in February, aged seventy-eight, paid to Lady Wimborne, to whom he bequeathed property provisionally valued for probate at \$1,250,000.

The committee of Interparliamentary Union held a conference at Brussels last week, during which the secretary, Mr. C. Lange, read the report of the action of the union during the last year.

Nothing less than the total destruction of the sugar industry of Louisiana and the complete paralysis of many branches of industries of the State will result when free sugar becomes a reality.

A Constantinople message says: American teachers from the Beirut College were attacked and robbed by brigands and one of them, Geo. H. Scherer, was slightly wounded, while they were on an excursion to the Sea of Galilee, now known as Lake Tiberias.

Adoption of a perpetual, invariable calendar and a fixed, unchangeable date for Easter are to be recommended by the International Calendar Commission, which has been charged to study questions relating to the unification and simplification of the divisions of time.

sons are given by advocates of the proposed reforms in calendars, among them the inconveniences caused by the variation of Easter, after the Julian and Gregorian calendars, and other holidays.

Financial clouds, which have been hovering over the New York, New Haven and Hartford Railroad for several months, with an aspect that recently had become threatening, have been dispersed.

Alive with the noises of birds and animals that filled her hold, the Graf Waldersee, of the Hamburg-American line, has arrived in New York from Hamburg.

Though President Wilson would much prefer that it not be done members of the House of Congress will present Miss Eleanor Wilson her nuptials to Secretary of the Treasury W. G. McAdoo.

Estimates at the War Department place the armed forces of the Huerta Government in Mexico at 40,000, scattered throughout the country.

W. A. Fraser, Sovereign Commander Woodmen of the World, has tendered the Government a number of regiments fully equipped for service against Mexico.

Alfred Noble, aged 69 years, widely known as a civil engineer and whose opinion was sought by President Taft during the construction of the Panama Canal, died in New York City, a shock following an operation.

Resolutions asking that the electric chair be substituted for the gallows as a means of capital punishment in Texas will be presented at the Texas Electrical Contractors Association, which will convene in Waco, Tex., the first of next month.

In case of intervention in Mexico the National Red Cross will establish a base hospital at Galveston, one on the western coast and probably one in the vicinity of New York, according to a statement issued by Miss Mabel Boardman, chairman of the National Board of the American Red Cross Society.

Huerta's refusal to accede to the demand of the United States to salute the American flag as reparation for the arrest of marines at Tampico and other indignities offered this country has eventuated in war.

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Acting under orders from Admiral Craddock, commanding the British vessels in the harbor of Vera Cruz, the oil-carrying Steamship El Zorro, refused to transport ammunition to Federal forces at Tampico.

A fourteen-hour battle between striking coal miners, guards and militiamen took place at Ludlow tent colony, near Trinidad, Colorado, Monday. Fifteen were reported killed, among the number being several women and children.

While James Brown Scott, secretary of the Carnegie Foundation for International Peace, was on the stand before the Senate Committee on Inter-oceanic Canals last week he was forced to defend himself and the Carnegie Foundation from a persistent attack by Senator O'Gorman, of New York, and Senator Bristow, of Kansas, upon their loyalty to the United States.



REV. E. E. ROBINSON, Amarillo, Texas.

Brother Robinson was elected first clerical alternate to the General Conference from the Northwest Texas Conference. Upon the death of Rev. J. M. Sherman, of the Sweetwater District, and a principal delegate, Brother Robinson takes his place.

States, Senator O'Gorman attempted in a long series of questions to fasten entire responsibility for the canal tolls controversy upon Senator Root, his Republican colleague from New York, and the Carnegie Society, of which Mr. Root is an officer. Dr. Scott was thoroughly angered by the charge. After refusing to be placed in the attitude of an enemy of the country because he held a different idea of what national honor required under the Hay-Pamunfote treaty, he finally declined to answer any questions on this point.

Through the Aero Club of Illinois a dozen of the best known aviators in America have notified the army chiefs of their readiness for service. The men are bound by mutual agreement, entered into four months ago, to hold themselves at the disposal of the Government in the event of war.

The clock in the belfry of the First Presbyterian Church of Orange, New Jersey, was lighted by electricity last Saturday night to commemorate the 139th anniversary of the signing of the Declaration of Independence. The church is one of the oldest in New Jersey and will celebrate its two hundredth anniversary in 1917.

A petition for a special session of the Wisconsin Legislature to act on appropriation measures expected to cut the tax levy by \$4,000,000 was denied by Governor McGovern Tuesday. The Governor declares the petition was merely a political scheme intended to manufacture a sentiment in favor of a special session.

New Orleans has spoken. It has declared against the repeal of the free tolls provision of the Panama Canal act. James W. Forch spoke for the Louisiana before the Senate Canal's Committee at Washington Tuesday. He declared foreign shipping companies already had the over-sea commerce of the United States "bottled up" and that the transcontinental railroads would have the coastwise trade "bottled up" if free tolls were repealed. As a seaport, he said New Orleans appealed to the committee for fair treatment.

Upland plover, common in Texas, may not be killed for five years is the opinion of State Game Commissioner W. G. Sterrett, who bases his opinion on a ruling received from the Biological Department at Washington. United States District Attorney Wilson of the Northern District of Texas has held that the only kind of plover protected by Federal laws is the golden plover, and that, as this kind does not appear in Texas, the upland plover which is found in this State may be killed at any time.

The alleged threat of William D. Haywood, leader of the Industrial Workers of the World to tie up the coal mines of the country in the event of war with Mexico, does not constitute sedition, is the opinion of H. Snowden Marshall, United States District Attorney for the District of New York. Heads of the Central Federated Unions and affiliated unions have issued statements declaring their disapproval of the threats of the Industrial Workers of the World and expressing their loyalty to the American flag.

American flags decorating a building in the Mexican quarter of San Antonio, were torn down by Mexican Monday night. The building was decorated for the Fiesta San Jacinto, which is in progress in that city. Pennants and other holiday streamers were left untouched. Pieces of the flags were found in the streets.

At Monday session of the Daughters of the Republic at Washington, a wild state of excitement was provoked by the reading of a letter from Geo. A. Miller, of Chicago. The

gentleman from Illinois, who described himself as a member of the Society of the Sons of the Revolution, protested against the action of a daughter whom he said had worn a D. A. R. insignia beside one of the Daughters of the Confederacy. This he declared was an "outrageous desecration of the principle of the D. A. R. Society." Delegates protested against the reading of the letter. It was read, however, but it was some time before order could be restored.

Austin, Texas, April 18, 1914.

To Mrs. Eli Hertzberg, Mrs. W. V. Galbreath, Mrs. Fall, Mrs. O. B. Colquitt and Mr. J. T. Bowman, Committee on Texas Building at Panama-Pacific Exposition, care Mrs. O. B. Colquitt, Austin, Texas.

The Austin District Conference of the Methodist Episcopal Church, South, held at University Methodist Church on the 15th, 16th and 17th instant, took cognizance of repeated statements in the public press to the effect that certain interests had applied to the Panama-Pacific Exposition for concessions, permitting the establishment of places within its bounds, which may be used for purposes of ill fame and social vice, and that such threatened recognition of these immoral and vicious interests had provoked the earnest protest of the Christian men and women of San Francisco.

The said District Conference put itself upon record as opposing this degrading and immoral suggestion and condemned the proposed commercial recognition of the immoral traffic in human beings, and degrading vice as being an insult to our American womanhood and a defiance of our Christian civilization.

By reason of your connection with the movement in our State for erecting a Texas building at said exposition it was considered advisable to memorialize you to take cognizance of these published statements. The undersigned were appointed as a committee and directed to present the conference's action to you.

Therefore, we earnestly request that you protest to the exposition authorities against granting concessions for such purposes, and urge them to adopt all measures necessary for the protection of the youth, who may be employed about and may attend said exposition, safeguarding especially girls and women against the white slavers and debauchers.

The Panama Exposition should be representative of the colossal achievements of American genius and the highest ideals of Christian civilization. These expectations should not be blighted by the baneful and wicked work and influence of these vicious persons, who are so vile as to use such an opportunity for commercializing vice.

It appeared to our conference that no persons in Texas better than yourselves could assist the good people of San Francisco in thwarting this imminent and public peril.

Very respectfully,
J. T. ROBINSON, Chairman.
W. D. BRADFIELD,
R. P. SHULER,
R. E. COFER, Secretary.
I heartily endorse the above petition.
W. T. MATHER,
President Anti-Vice League of Austin.

DISTRICT CONFERENCE NOTICES.

DUBLIN DISTRICT.

Saturday morning will be given to hearing reports of local preachers and a general discussion of their work. Rev. U. J. Morton will deliver an address on the works of the local preacher. It is requested that all be present at that hour. I request reports from all parts of the district as to any neglected territory in the bounds of the district.
S. J. VAUGHAN, P. E.

EXAMINING COMMITTEES FOR PLAINVIEW DISTRICT CONFERENCE.

Following are committees for Plainview District Conference, which convenes at Hale Center, May 28, 8:30 p. m.:
License to Preach and Admissions—S. A. Barnes, W. M. Lane, S. Leveridge.
Deacons' Orders—G. W. Shearer, I. A. Smith, C. E. Lynn.
Elders' Orders—E. T. Sharp, D. C. Ross, H. E. Smith.
Opening sermon by L. A. Humphreys, of Matador.
O. P. KIKER, P. E.

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: 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; Lamesa, at Maysboro, April 29; Stamford, at Mullen, April 30; Plainview, at Hale Center, May 28; Dublin, at Gustine, May 28; Cisco, at Ranger, May 24; Sweetwater, at Snyder, June 4; Albuquerque, at Carrizozo, June 2; Weatherford, at Grafado, June 4; San Angelo, at Cristoval, June 4; Pittsburg, at Winfield, June 9; Marlin, at Normangee, June 30; Jacksonville, at Malakoff, July 1; Navasota, at Huntsville, July 2-5; Batesville, at Killeen, Aug. 28.

A TRIP TO GENERAL CONFERENCE.

To Brethren Who Wish to Visit the General Conference:

Several of the brethren have requested me to take up the matter of a through car to Oklahoma City for those who wish to visit the General Conference but who are not members of that body.

I have conferred with the officials of the Katy and find that if we can get as many as twenty or twenty-five to go together that they will give us a through car.

I am arranging for a through chair car to be attached to the Flyer leaving Denison at 12:28 Tuesday, May 12, which will go through to Oklahoma City without change, arriving there at 8 that night.

I have also taken up the matter of special rates for our accommodation while there, and if two will occupy a room together I can get a rate of \$1 per week for room. Meals extra when and where you please to eat. However, if you want to get in with this crowd and want a room reserved I must know at once.

Will not all the brethren who wish to go on this train and who wish me to make arrangements for their room let me know not later than Wednesday, April 29. I am doing this simply as a matter of accommodation. There is nothing in it to me, but I will gladly make these arrangements if enough wish me to do so. Send me your name at once if you wish to get in on this.
R. G. MOOD,
Sherman, Texas.

CHURCH DEDICATION AT RANDOLPH.

Rev. W. W. Watts, presiding elder of the Bonham District, will dedicate the Methodist Church at Randolph, Texas, the first Sunday in May. All former pastors invited to be present.
J. R. ATCHLEY, P. C.

A CARD OF APPRECIATION.

We wish to express our appreciation to the brethren of the conference for the good letters of kind sympathy we have received since the death of little James Rankin, March 12, 1914. Please accept this as an answer to your letters. Although I am a supernumerary I feel I am not forgotten by the conference. May God's blessings rest upon you in my prayer.
G. W. HARRIS AND FAMILY,
Bangs, Texas.

Cleburne District—Third Round.

- Anglin St., May 10.
- Barnesville, at Mt. Pk., May 16, 17.
- Grandview Sta., May 24, 25.
- Venus, May 31, June 1.
- Grandview Cir., at Prices Chapel, June 6, 7.
- Elmwood Ave., June 7, 8 p. m.
- Lillian, at Cahill, June 13, 14.
- Alvarado, June 14, 15.
- Granbury Mis., at Colony, June 20, 21.
- Main St., June 28, 11 a. m.
- Morgan, at Blum, June 28, 29.
- Cresson, at Long Creek, July 4, 5.
- Granbury Sta., July 5, 6.
- Glen Rose Mis., at G's Creek, July 11, 12.
- Glen Rose Sta., July 12, 13.
- Walnut Springs, July 14.
- Joshua, July 18, 19.
- Burleson, at Crowley, July 19, 20.
- W. W. MOSS, P. E.

Clarendon District—Third Round.

- Canadian, April 25, 26.
- Cataline, at Washita, April 28.
- Memphis, May 2, 3.
- Shantrock, May 30, 31.
- Wheeler, at Yellon, June 2.
- Mohette, at Mohette, June 4.
- Miami and Pampa, at Pampa, June 6, 7.
- McLean, at McLean, June 13, 14.
- Washburn, at Llano, June 16.
- Claude, June 17.
- Clarendon Sta., June 20, 21.
- Lakewood, at Webster, June 27, 28.
- Newlin, at Lodge, July 5, 6.
- Hedley, at Hedley, July 11, 12.
- Quail, at Salt Fork, July 18, 19.
- Plymouth, at Dozier, July 25, 26.
- Wellington Sta., Aug. 1, 2.
- Wellington Cir., at Rolla, Aug. 8, 9.
- Clarendon Mis., at Goldston Chapel, Aug. 12.
- Goodnight, at Goodnight, Aug. 15, 16.
- J. W. STORY, P. E.

CUERO DISTRICT CONFERENCE.

The forty-fourth session of the Cuero District Conference was held at Victoria, Texas, March 31 to April 4, 1914. Rev. John M. Alexander, presiding elder, in the chair. This was the best District Conference we have had in the four years of Brother Alexander's administration. Business was dispatched promptly, but not hurriedly. Every interest of the Church in the district was carefully looked into. Our presiding elder announced at the beginning. We want to get all the facts that we may see where we are weak and need to be strengthened. As the pastors made their detailed reports—and there was nothing left out—the weak spots were in evidence and some very profitable discussion was had. The missionary territory in the district that is unoccupied came in for its share of the discussions. Several of the pastors in stations are filling appointments that are near by them and not reached by any of the men in the field. This is done Sunday afternoon and on weekday nights. Since conference one more preacher, Brother J. A. Boatman, has been added to our force in the field. He shares the large territory around Seadrift with Brother N. W. Carter. Brother A. C. Biggs, formerly presiding elder of this district but now agent for the Texas Methodist Orphanage, was with us and made an earnest appeal to the conference with reference to our Home at Waco. Rev. J. D. Scott, field agent for the San Antonio Home Mission and Training School, attended the conference, and preached an enthusiastic sermon in the interest of his work. He has his heart, soul, body and mind in the work given by the conference. He is making an earnest effort to do great things for the Church. He should have the hearty co-operation of all.

Rev. A. E. Rector, Sunday School Secretary of the West Texas Conference, was on hand "brimful" of Sunday School talk and information. He is doing an effectual work for our Sunday Schools. He is "up-to-date," spiritual, practical and helpful to any gathering of Sunday School workers anywhere.

Revs. J. A. King and A. G. Nolan, supernumeraries of the West Texas Conference, were not able to be with us, but sent communications, which were read to the conference and were appreciated by the brethren. We love these

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. No 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.

GARTSIDES IRON RUST SOAP CO., 4054 Lancaster Avenue, 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 infringements and the penalty for making, selling and using an infringed article.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Illinois.

You don't have to be out of work. You can make a good living selling Vanadium High Speed Saws. Send at once for full information, and represent the best Saw ever made. PENNSYLVANIA SAW COMPANY, Dept. 01, Frackville, Pa.

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 \$2000. Write now and I'll send it six months free. H. L. BARBER, 435, 28 Jackson Blvd., Chicago.

EDUCATIONAL.

THE MAY PROPOSITION OF SAN ANTONIO FEMALE COLLEGE SAVES THE PATRON MONEY.

FOR SALE.

One of the best general merchandise stores in West Texas. The leading store in Carlsbad. Also a good dwelling. Want to retire. Good opening. F. W. SCHULZE, Carlsbad, Texas.

HELP IN MEETINGS.

I AM ABLE to help in a few meetings now and preach special sermons for the brethren. W. H. CRAWFORD, Box 85, Polytechnic, Texas.

old soldiers and are always glad to hear from them.

Our presiding elder informed the conference that Rev. C. W. Godwin, of the Beeville District and Secretary of the Board of Missions, had to give up his work on account of serious illness and that he was now at San Antonio in an infirmary. The conference most gladly subscribed \$100 for his assistance.

The following delegates were elected to the Annual Conference:

- R. K. TRAYLOR,
- W. A. MCGLOTHING,
- E. G. WHITE.

Alternates:

- A. Sneider,
- J. S. Hawkins.

R. K. Traylor was elected District Lay Leader.

Rev. J. A. Boatman was recommended to the Annual Conference for admission on trial. Godlad was selected as the place for holding the next District Conference.

Resolutions unanimously adopted by the District Conference have already been published, but I feel that I must supplement these resolutions with some facts, for after all what a man does declares his efficiency and speaks louder than the most eloquent resolutions.

As best I could, I have, with the help of the Annual Conference Journal and the minutes of the District Conference, compiled the following statistics:

From the time Brother Alexander took the district up to this District Conference there has been gains as follows: Membership, 1665; Sunday School pupils, 1049; salaries, \$5775; conference collections, \$1495. These are valuable, if one takes into consideration that the largest towns of the district are from 50 to 90 per cent foreign, and these are nearly all Roman Catholics or Lutherans.

In conclusion brethren, Rev. J. F. Pennacker gave us the best entertainment we ever had. He and his people spared neither time nor expense to make us have a most delightful time. For all of which we are sincerely grateful.

Our presiding elder is in splendid health and is the most active man on the field, and if we are not providentially hindered there will be the best report ever made from this district at Austin in October.

JOE F. WEBB, Sec.

THE LAST DAYS WITH CLAUDE SMITH

It has been a great pleasure to me, and a means to increase my faith, to be associated with Rev. Claude B. Smith. He was a little late in moving to Merkel, as his strength was too far gone to allow him to do what he wanted to do in some particulars. He was anxious to get things well arranged for his family before taking his leave of them. He did get most all matters as he desired, moving into their own home. His judgment was splendid to the very last. A few days before his last I carried him into the country to buy a cow, and selected what proved to be an extra good one. He was happy and cheerful amidst

HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning 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 or 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, L. 551 Maiden Building, Washington, D. C.

PERSONAL.

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

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 Lasalle 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.

SANITARIUMS.

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

SINGER.

PREACHERS desiring singer for evangelistic services during summer and September, are asked to correspond with C. H. HENDRY, 913 Market Street, Galveston, Texas. Good references furnished.

his sufferings, which were at times very intense.

A day before the end he sat on the side of the bed and sang.

"'Tis so sweet to trust in Jesus,
Just to take him at his word,"

showing his joy in trusting him.

The end came at 12:10 Wednesday, April 15, 1914. Rev. O. F. Sensenbary responded to a call and preached a touching sermon to his memory in the Methodist Church at 3 p. m., Thursday, then the Masons conducted his remains to the marble city on the hill, just on the east of Merkel, in the presence of a great concourse of friends.

Claude Smith still lives.

ED. R. WALLACE,

Merkel, Texas.

UTOPIA AND IRWIN JONES.

H. G. H.

In April numbers of Southwestern Bulletin I was surprised and pleased to note that \$500 came to the University from J. C. Mitchell and wife in the name of their son, Homer, a Southwestern boy who had died last Christmas, and that this boy was the grandson of Rev. Irwin Jones, in whose memory the donation was made. Memories of the long ago came up. I first met Irwin Jones in 1860 when I was on the Medina circuit. He lived in the Trimble neighborhood and he and Uncle Billy Newton were my only local preachers. Bro. Jones was as plain as an old shoe and as pure as gold. His prayers and earnest face were inspiring to me. I couldn't preach a lick and Jones could not preach much, but between us we made sinners stand around. Who would have dreamed after nearly forty-four years I should be writing about Jones' grandson directing \$500 to Southwestern University! Why, even the university was not dreamed of at that time. Bro. Jones afterwards moved up into Sabinal Canyon, then the prettiest valley in West Texas. But the word "Utopia" only dwelt in ancient history at that time. I preached there once a month in 1859, generally in Bob Kincheloe's large log house hallway and adjoining the room in which the Indians came nearly killing his wife in the early part of the war. Close to this place Andrew Jackson Potter used to take a few cracks at the red brothers. Just below there a local preacher, J. S. Smith, was killed. In this beautiful canyon Rev. O. A. Fisher lived, died and is buried. Wm. Monk, B. Harris, H. S. Lafferty, Potter, Gillett, Thrall, Cox and many other men of the past have preached there. And now they have fled! Well, they say he is a "sight," but he had better look sharp to measure up to some of these old fellows of the past. The memory of Irwin Jones is still in the Medina Valley and the beautiful Sabinal Canyon. I greet his children and am glad of the \$500. Irwin Jones and I have wept and prayed over many a sinner. Dear old brother among the redeemed, I have not forgotten you.

Advertisement for Jacksonville, Fla. (AND RETURN) \$21.30 UNITED CONFEDERATE VETERAN REUNION. Tickets on sale May 2, 3, 4, 5, limit May 15, extension to June 4. Stop-overs allowed. Special train through from Houston to Jacksonville, leaving Houston 8:10 p. m., May 3. H. & T. C. City Ticket Office 1207 Main Street. DALLAS, TEXAS

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The publisher is not responsible for condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

ROBINSON.—Mary Jane Robinson (nee Jennings) was born September 12, 1835, in the Township of Lonsborough County, Simcoe, Ontario, Canada. Her parents moved to this frontier country from England about 1830. Her parents were old-fashioned English Methodists, who brought their religion with them to this home in the wilderness and their children were brought up around the family altar, and the doors of this home were opened to pioneer Methodist preachers of that day. For years there has been, and is now, the Jennings Church where preaching is had every Sunday, and a strong Methodist community is the result. In early childhood Mary Jane was converted and joined the Methodist Church. In its communion she lived a faithful and devoted member through a long and useful life. Her mother died in 1861 and she elected to care for her aged father for a number of years, promising him that she would never marry or leave him. After her father's death she was happily married to Joseph G. Robinson on September 12, 1876. For about seventeen years they made their home in Jefferson County, Missouri, removing to Collin County, Texas, and settling on a farm north of where Celina now stands in 1893. On this farm they made their home and from which place on the morning of February 28, 1914, she was called to the home above. She is survived by a husband, J. G. Robinson, and two sons, J. Thomas Robinson and Joseph J. Robinson. Her funeral was held in the Celina Methodist Church on Sunday, March 1, conducted by the writer, assisted by her pastor, Rev. W. E. Kirby, and Rev. J. F. Archer. Her body sleeps in the Celina Cemetery. I cannot refrain from quoting a few words from the husband in a letter to me: "Her religious life was that steady, every-day life that characterizes the true Christian. She was a true blessing to our home." I was Aunt Mary's pastor my first year in the Conference. Her heart and home were open to me from the very first as they always were to every pastor. The fires of the family altar always burned in that home. She loved God and the Church. Her religious life and duties were not neglected. It was a blessing to enjoy the hospitality of that good Christian home. For years she was not strong in body, but always strong in her faith in God. She trusted him in life and her faith failed not in death. Her influence abides. We expect to meet Aunt Mary in the better world.

C. W. DENNIS.

CARDWELL.—Robert W. Cardwell was one of the best men we ever knew. It is a pleasing task to chronicle the noble deeds, Christian service and triumphant death of this good man. He was born in East Tennessee, July 14, 1839. He was married to the late Thomas Watkins in 1855, and the same year moved to Texas and settled in Caldwell County, near Lockhart, where he continued to reside until his death, which occurred February 3, 1914. He was converted under the ministry of Rev. Thornberry, in 1861, and united with the Methodist Church. Brother Cardwell ever lived a faithful, humble, happy, Christian life. He possessed a sunny spirit, which brought gladness and cheer wherever he went. These good people were childless, but a number of orphan children were brought up in their home. A glad hand of welcome and an open door of hospitality was ever extended to the preachers, the stranger, their friends, and every one that came their way. Brother Cardwell and his wife were familiarly known to every one as Uncle Bob and Aunt Thompsey. The writer had the pleasure of knowing them for more than forty years. Many have been the happy hours spent in their home. He leaves a large circle of kindred and friends to mourn the departure of this true and tried servant of God. But need not weep, our loss is his eternal gain. His wife preceded him to glory several years ago. What a happy meeting over there! Uncle Bob spent his time in the latter years of his life in religious work. Reading his Bible, praying, shouting and singing, were his daily occupations. His brother, Albert, Uncle Ab, went before several years ago. He leaves two brothers and their widows, sister, Aunt Sallie Koach, made their home together in Lytton Springs for a number of years. Brother Cardwell so arranged the settlement of his estate that in a few years all of his property will be used for the building of a Methodist Church at Lytton Springs. This noble deed will enshrine his memory in the hearts and lives of his dear friends for many years to come. Uncle Bob lived to the ripe old age of nearly 85. He was ready for his departure. He truly had fought a good fight, kept the faith, and has now received the crown. His dear sister and other loved ones will some day join him in the bright world above. Servant of God, well done. Farewell! We will meet again.

S. H. MORGAN.

REESE.—On April 1, 1914, the death angel again visited our home and took from our little circle our dear brother, George M. Reese, the proudest bloom of our family, and leaving us lonely but with the blessed assurance of a glorious reunion on the other side of the river. George M. Reese was the eldest son of Thomas J. C. and Elizabeth Reese. He became a member of the Methodist Church while a very young man and has continually been a faithful servant of the Savior and passed away with these words on his lips: "I am ready to go, good-bye, meet me in heaven." Oh what a great good rests upon us? We miss him so much and loved him so dearly, but let us so live that we may have that blessing to meet him again with a shining crown among other precious loved ones that have gone on before to the great beyond. He leaves a mother, four sisters, three brothers, a wife and seven little children to mourn their loss. May God in heaven help us to bear it and lead us to him again where he and his father are waiting together with their arms outstretched to welcome us.

HIS SISTER.

PETTY.—Ether Petty, baby girl of Thos. A. and Mrs. Agnes Petty, was born November 8, 1913, and died April 13, 1914, and her little body was laid quietly to rest in the Mt. Zion Cemetery, surrounded by many kindred and friends. We commend the broken-hearted parents to Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

REV. MAC M. SMITH, P. C.

KNIGHT.—In the quiet, early morning hour, Gabriel Knight, after having "served his generation, by the will of God, fell on sleep and was laid unto his fathers." One by one the pioneers of Texas are crossing the river; but few are left to tell of the adventures and trials of the early days of Texas. Brother Knight was brought to Texas by his parents from Bedford County, Tennessee, when but a child of four summers. He had lived in and around the city of Dallas about sixty-eight years. He was born in Bedford County, Tennessee, July 10, 1842. If he had lived until his next birthday he would have been seventy-two years old. He was a faithful soldier during all of the Civil War, and was engaged in twenty-six fierce battles, returning home at the close of the war without a scar. He was a member of the Sterling Price Camp, United Confederate Veterans, and took an active interest in the organization. As a business man and citizen he possessed in a large measure the spirit of enterprise. He labored faithfully for, and watched with pleasure and delight the growth and development of his country. He shared in the benefits and blessings of true citizenship, because he put into it the strength and wisdom of his long and active life. With him the liberal soul shall be made fat, and he that watereth shall be watered. He was of a genial and sunny disposition, for he was their friend in time of need and distress. Having "shown himself friendly" he also enjoyed the personal friendship and sympathy of many good hearts and lives. He was of a genial and sunny disposition, enjoying life and constantly looking upon its bright side. In the year 1869 he was united in marriage to Miss Hannah E. Jenkins. There were nine children born to them, four sons and five daughters. Two of their children, a son and a daughter, passed away in infancy. Seven children now survive him. He professed faith in God and united with the Methodist Episcopal Church, South, in early boyhood, and was for many years, and until the day of his death, an official in the Church, filling with credit to himself and the honor of the office of steward and trustee. His counsel and labor of love for the Church will be missed, but "while God buries it's workmen he carries on his work." The funeral service was conducted by his pastor at the home on Douglas Ave., by Rev. New Harris, Trinity Church, Dallas, assisted by Dr. H. A. Bousfield and the writer. A typical Southern gentleman, a true soldier of the cross, he fought a good fight and hath kept the faith. Farewell, but not forever. We shall meet again. We devoutly pray God's sustaining grace to comfort and keep the sorrowing wife, children and relatives until they meet in His temple not made with hands. C. B. FLADGER.

ROBINSON.—Millie Robinson, daughter of T. N. and F. E. Robinson, was born May 1, 1902; departed this life April 8, 1914. Millie was a sweet-spirited girl and always tried to make her associates happy. The writer has known her all her life. She had always enjoyed good health until she was stricken with appendicitis. It is hard to give up one so young and full of life, but God's will and we must commit our will to the will of Him who knows best. Weep not, father, mother, brother and sisters, Millie is gone where there is no pain and sorrow. We rejoice to know that she had never been poisoned with the snares of sin, but had been taken to the presence of our Father in Heaven. We cannot understand why she was taken from us, for now we see through a glass darkly, but after awhile we will see face to face and know as we are known. After all the sorrows are over and all the heartaches are past and we are called to go, we will know Millie there. We will see her "Sister" the little children to come unto me and forbid them not, for of such is the kingdom of heaven." So we would keep on climbing the upward way and after awhile we will reach the goal where there will be no more sad partings. Her uncle, J. H. DUTTON.

HODGE.—Arthur Hodge was born February 19, 1842, in Antigua, one of the British West India Islands. He was born of English parents and was baptized in infancy in the Episcopal faith and lived in that Church until the age of seven years when he united with the Methodist Episcopal Church, South, at Honest Ridge, Hill County, in which he spent the rest of his life. About six months ago his health gave way and on February 1, 1914, he died. The funeral service was conducted by his pastor in the home of the deceased thence his remains were carried to Hillsboro and buried in the cemetery March 13, 1914. He was married to Miss Annie Scott, of Walker County, Texas. In 1875 he came from Great Britain to Harris County, Texas. He signed his naturalization papers on the 28th day of December, 1875, and became a legal citizen of the U. S. A. He came to Hill County twenty-seven years ago and settled his home seven miles south of Hillsboro. He leaves a sorrowing wife, five sons and one daughter to mourn their loss. He was a good father, husband, Christian and citizen. We shall cherish his memory, emulate his Christly virtues and strive to meet him in the better world. So mote it be. J. F. TYSON.

HINER.—Willie Bruce Hiner, daughter of Mr. Floyd Hiner and wife, Mrs. Susie M. Hiner, was born near Marlin Chapel, Bluff Dale, Texas, October 7, 1911; departed this life April 5, 1914, in her parents' home near Tollard, Texas. Little Willie took sick on Tuesday and died on the following Sunday. God saw fit to take her up higher. She often sang about being a sunbeam for Jesus, and now she is in her Father's home shining as bright as the sun (Matt. 13:43) "Then shall the righteous shine forth as the sun in the kingdom of their Father." Dear loved ones, do not weep over your loss, as it is her gain; she is in a land where there is no more sickness, nor pain nor sorrow nor death. It gives you a treasure in heaven and it seems to bring heaven nearer to us. Let the Holy Spirit comfort you in this sad hour. Then, let us live so when our time shall be we can go and see that sweet face and bright eyes of hers. Willie Bruce was put to rest in the Marlin Chapel city of the dead to await the resurrection morning. Her pastor, HENRY FRANCIS, Bluff Dale, Texas.

DICKERSON.—Mrs. Mary C. Dickerson (nee Hatten), wife of J. L. Dickerson, who has preceded her to the better land, departed this life March 29, 1914. She was born in Harris County, Texas, July 13, 1842; and raised an orphan and went through many troubles and trials in this life, but praise God, her troubles and trials are all over. She's basking in the glory of God on high, beckoning her loved ones to come up higher. She was married to J. L. Dickerson, of San Augustine County, Texas, in 1858. This happy union was blessed with thirteen children, all living but three—Mrs. Mahalia Swann of Jasper County, Texas; Mrs. Nellie Bell, Mrs. Emma Hamilton, Mrs. Dora Letny, Mrs. Laura Hamilton, all of Brookeland, Sabine County, Texas; Mrs. Abbie Skinner, of Randall, Jasper County, Texas; Mr. R. M. Dickerson, of Houston, Texas; Mr. John L. Dickerson, of Chisno, Nacogoches County, Texas; Mr. E. L. Dickerson, of Pineland, Sabine County. She leaves thirty-seven grandchildren, ten great-grandchildren and eight grandchildren dead. She leaves a host of friends and relatives to mourn their loss. Our loss is her eternal gain. She joined the M. E. Church, South, in early life and lived a consistent Christian until death. Written by her son, R. M. DICKERSON AND WIFE.

WADLEY.—Eyra A. Wadley was born at Paragould, Arkansas, October 15, 1875, and died March 29, 1914. He came to Texas in 1899 and has lived near Cisco for a number of years. On January 13, 1901, he was married to Miss Myrtle Parmer and to them were born seven children, three boys and four girls. Brother Wadley was converted at the age of twenty and united with the Methodist Church, to which he belonged until his death. He was one of the best men I ever knew. Everybody loved him who knew him. We can't see why he was called away from us in the bloom of life, but "when we are in the midst of life we are in death." He was ready to go and be with Jesus, so the loved ones can go to him. Weep not, wife and children, you can meet him in the glory world of God. HERMAN BOYD, Pastor.

G. T. HESTER.

BEAUCHAMP.—After a visit of one year and two days, little Frederick Burton Beauchamp went back to his home with our Heavenly Father. He was a bright, cheerful little visitor while with us. He won the affections of all who knew him, and we miss his happy face, but the Father took him back home April 2. We placed his little body in Greenwood Cemetery April 3. We beg the Father's blessings on the sorrowing parents and loved ones in this sad hour. May our Father lead us to the home to which he has gone. PRESTON BROXTON.

POWELL.—Marcus Thomas Powell was born in Warren County, Mississippi, July 19, 1849, and came with his parents to Texas in 1850. He was married to Miss Fannie Allen December 16, 1874. To them were born seven children, one having preceded him, leaving his wife with six children to mourn the loss of a true husband and an affectionate father. Brother Powell professed religion in early life and joined the Methodist Church, South, and remained a true and faithful member to the end. He died at his home in Kelys Texas, April 12, 1914, surrounded by his wife six children, two brothers and a number of friends. Brother Powell was everybody's friend and all were his friends. Kelys Church has lost one of her best members and the pastor one of his truest friends. We all feel his loss but our loss is his gain. We know where to find him. Kelys is a large sawmill town and everything was shut down for his funeral service, which was held at the Methodist Church by the writer, the church being filled. I would say to Sister Powell and the children you know where to find Brother Powell. All was done for him that medical skill and tender nursing could do but to no avail. Farewell, my dear brother, I shall expect to meet you soon. May the good Lord of all the fathers so that they may all meet to part no more is the prayer of their pastor and friend of all. J. M. MILLS, Kelys, Texas, April 15.

SHEEKS.—Mrs. R. S. Sheeks (nee Elrod) was born in Putnam County, Indiana, April 18, 1833. Her parents, Mr. and Mrs. William Elrod, were born in North Carolina and moved to Indiana in an early day, being among the early settlers of that State. She has two brothers and three sisters, only one of whom, Mrs. J. O. Hicks, of Lebanon, Indiana, survives. She was married in March, 1852, to Sampson Sheeks, of Indiana. Of this union three children were born, two of whom, F. L. Sheeks, of Beaumont, Texas, and Mrs. Jessie Allen, of Blooming Grove, Texas, survive to mourn their loss. She lived in Indiana until 1880, her husband having died in 1867. When eleven years of age she connected herself with the Methodist Church and for seventy years thereafter she lived a consistent Christian life. She was ever loyal to the principles of Christianity and to the doctrines of her Church. She read much and was posted in the history and polity of the Church to which she was devoted. She was a student of the Bible and Christian literature and a reader of the Texas Christian Advocate since 1880. She was of Methodist stock. Two of her brothers gave their lives to the work of the ministry in the Methodist Church. She was a stalwart character, possessing strong convictions, and never wavered upon any moral or religious question. After nearly eighty-two years of living in this world, on March 19, 1914, she passed to her eternal reward. We thank God for her noble life, her great faith and her final victory. Beaumont, Texas. W. J. JOHNSON.

McCLENDON.—Mrs. S. A. McCleendon, formerly Sarah Ann Reeves, was born in Monroe County, Georgia, February 14, 1831; moved to Alabama with her parents in childhood; joined the Methodist Church when very young, in which Church she lived a consistent life until she died, February 10, 1914, in Wheeler County, Texas. She was married to Ezekiel King and moved to Harrison County, Texas, in 1856. To this union several children were born. Only one survives her—J. A. King, of Walker County, Texas. After the death of Mr. King she was married to Mr. Jas. McCleendon. After his death she made her home with Mr. Jas. Killingsworth. Sister McCleendon was a consecrated Christian and enjoyed her religion. Her home was the home of the preacher and her hospitality was known far and near. Up till her death she was always interested in her Church and its progress. She has been a reader of the Texas Christian Advocate for years. The end came peacefully and found her ready to go. Hers was buoyant hope looking forward to that great resurrection to meet those who have gone on before and to come after. To those who mourn her death we commend you to the same Christ in whom she trusted and let us live so we shall meet her in the sweet beyond where there will be no more sickness, death and parting. W. M. POPE, Pastor.

McLENDON.—Rev. B. H. McLendon, age seventy years, of Cedar Hill community, near Junction, Texas, departed this life Wednesday morning, at his home April 1, 1914. He was born in Mississippi and came to Texas in the 60's and located in Blanco County, six miles from the Cedar Hill community about four years ago. Brother McLendon has been a member of the Methodist Church for forty years. He was a local preacher and has often preached at various places in this country. He leaves a wife and four children, three boys and one girl. Nothing I can say will add to his beautiful life. It is complete. The world is the poorer for his going, but is richer for his having lived in it. He rests from his suffering and is with Him whom he loved and loved so faithfully. May God's grace be sufficient for those who feel most keenly the sad blow of his going, and lead them finally to a happy reunion in heaven. We buried him in the Cedar Hill Cemetery, and with sad hearts friends and loved ones bid him good-bye for awhile. WYLANDER, Pastor.

THORNTON.—Mary Emma Thornton (nee Nash) was born in Russell County, Alabama, June 22, 1841, and died March 19, 1914, near Desdemona, Eastland County, Texas. Came to Texas about the year 1877. Married W. A. Thornton in 1855 in Denton County; moved to Eastland County in 1890. Her husband died in 1906, leaving her with three stepchildren. She leaves three stepchildren, three brothers—two in Eastland County and one in Denton County—and a host of relatives and friends to mourn her death. They do not mourn as those who have no hope. Some sweet day we all expect to meet her in a better world than this. She joined the Methodist Church early in life. She made her home with her stepson, Walter, until the Lord called her home. She was a great sufferer for many years. Death is always sad, of course, but to the good death is no loss, but is a great gain. One by one we are going, but not to be separated long. Her funeral was conducted by Brothers Patterson and Whitworth, and her remains laid to rest in Desdemona Cemetery by the side of her husband. ONE WHO LOVED HER.

KELLEY.—Samuel Clayton, son of Brother and Sister S. N. Kelley, was born in Mills County, Texas, January 18, 1906; died January 4, 1914, after suffering from December 14, with articular rheumatism. Clayton was a bright boy, loved his work in school, and took one prize for perfect attendance and lessons in the Sunday School. His going has left a vacancy in the home and a little circle in which he moved that can never be filled in this world. While earth is sadder heaven is brighter because of his going. May the abiding mercies and grace of the good Father above, into whose keeping the little life has been committed, be the constant stay and companion of the broken home circle thus sadly left behind. LEE A. CLARK, P. C.

CARL.—Martha Ann Caroline Davidson was born May 29, 1821; was married in 1852 to the Rev. Daniel Carl; died March 21, 1914, aged 92 years, 9 months and 20 days. Her husband preceded her to the spirit land in 1865; also five children, two sons and three daughters. Her husband was a member of the Texas Conference. The following nephews and nieces were left to mourn their loss: Quincey, Truxton and Miss Kate Davidson. For over seventy years Sister Carl had been a member of the Methodist Church, and she lived a consistent and happy Christian life, and her going away was a falling on sleep. She was buried by her pastor on March 22, 1914, at the old family burying ground. May the influence of her godly life remain as a constant witness to the power and grace of God. JAS. F. PENNYBACKER, Pastor.

SWOFFORD.—Walter Weldon, infant son of Brother and Sister W. W. Swofford, of Coats Memorial Church, Weatherford, was born March 19, and died March 25, 1914. Brother and Sister Swofford are greatly bereaved by the loss of this precious child, but they do not weep as those who have no hope. They are devout Christians and know where to find the child. THE PASTOR. Weatherford, Texas.

The Song of the Hair

AYER'S HAIR VIGOR PROMOTES HAIR GROWTH
AYER'S HAIR VIGOR STOPS FALLING HAIR
AYER'S HAIR VIGOR KEEPS THE SCALP HEALTHY
AYER'S HAIR VIGOR DOES NOT COLOR THE HAIR

J. C. AYER CO., LOWELL, MASS.

A TRIBUTE TO MY DEPARTED MOTHER.

On the first day of April, at six o'clock, p. m., while the sun hung low in the west, my precious mother breathed her last and went to her reward. For several months her health had been failing. She suffered long and intensely with that dreadful disease, pellagra. Mother was ripe in years and Christian hope. The writer is the only living child. For more than forty-one years I have been with my mother. In our infant days she cared for us; in our boyhood days she instructed and counseled us; in sickness her hands tenderly ministered to us, and all the while her prayers were being offered for us. Her faith in God was unshaken and her end triumphant. Is my dear mother gone? Yes, but we can scarcely realize that it is true. We sat by her bedside and felt the last pulse-beat and saw the last struggle. How strange we felt! When we looked upon her lifeless form and realized that she was gone there crept into our soul a sense of inexplicable loneliness we had never felt before. Had mother lived until the tenth day of June she would have been seventy-seven years old. She had been a member of the M. E. Church, South, more than sixty-six years. Her Christian experience was bright and she was always cheerful and hopeful. For the last fifteen years she read her Bible through every year. There was no sacrifice my good mother would not have made for me. How we shall miss her! Her body rests under the sod in the New Bay View Cemetery at Corpus Christi; but she is not there, her redeemed spirit has gone home to God. Some sweet day I expect to see my mother again. "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Roman 8:11. S. T. CHERRY. Corpus Christi, Texas.

THE ROSETTA STONE

No discovery has been of greater importance in deciphering the history of Egypt than that of the Rosetta Stone which was found by the French Exploration Company in 1799. This discovery was made during the ascendancy of Napoleon, who was himself in Egypt at the time the excavation was made. His soldiers were making a foundation for a fort at Rosetta, which is in lower Egypt.

The stone was discovered by accident during the necessary excavations for the fort. The stone is black basalt, and it is three feet seven inches in length, two feet six inches in breadth, and ten inches thick. It contains an inscription written in three languages—what are known as hieroglyphic, enchorial and Greek, that is, the hieroglyphic, which was chiefly pictorial writing of the more ancient Egyptians and perhaps of the priests; the enchorial, which were the characters used by the common people, and the Greek which was then the language of culture for the known world.

The Greek could be read, but the others could not be read by any scholar in the world. But as the three columns all contained the same substance of subject-matter, the Greek inscription gave a cue to the other two. When the complete translation had been made, the world for the first time held the key to Egyptian history. The inscription itself came about in this way:

The priests of Egypt had assembled in a synod at Memphis. These priests had to pay taxes and certain annual dues. But Ptolemy Epiphanes, who was one of the Graeco-Egyptian kings, had remitted all arrears taxes of these priests. Hence, in his honor, the priests ordered an inscription to be made upon hard stone, and duplicates to be made till one should be placed in every temple of the first, second and third order.

This stone was carved as ordered about 195 B. C. The translations made of various other Egyptian tablets by means of the key afforded in this Rosetta Stone have added indubitable proof to the authenticity of the Old Testament Scriptures. The Rosetta Stone, discovered by the French, came into the possession of the English through the fortunes of war, and it is now in the British Museum.

To talk about other people's faults never made our own any less.

Might Be Dead Today

Garden City, Kans.—In a letter from Mrs. James Hammer, of this city, she says, "I firmly believe that I would not be alive today, if it were not for Cardul. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles, to which a woman is peculiarly liable? If so, why not try Cardul, the woman's tonic? You can rely on Cardul. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist.

ENTHRONING THE IDEAL.

By William J. Burtcher.

"Thou shalt be over my house." These words were spoken by Pharaoh when he set his ideal, Joseph he Israelite, upon the throne. Any man who will enthrone his ideal is a king. Well it was for Pharaoh and his people that he did so, for the ideal taught them to be prepared for an impending crisis. An ideal teaches men to be prepared.

An ideal is an intellectual conception of perfection. Belief in its possibility improves the real. The real is the tangible thing about us, the ideal should be efficiency. The student should be efficiency. The student should be efficiency. The student should be efficiency.

The business man's ideal should be absolute honesty. The working man's ideal should be efficiency. The student should be efficiency. The student should be efficiency. The student should be efficiency.

The brethren of Joseph had acted in the presence of Joseph as men are still acting in the presence of an ideal. They hated him because of his dreams and his ideal. Men of all ages who have pushed out of the trodden paths to do something beyond the ordinary for humanity, have been misunderstood, persecuted, and hated by the men of their time. How can men hate the good? A deaconess stopped at a health resort where dancing and open sin was tolerated. After she had been there a few days the proprietor asked her kindly to leave, as her presence made some of the other guests uncomfortable. Her only offense was that she was good.

Joseph's brethren had planned to kill Joseph. Men would like to kill the ideal, but they cannot do it. The very ghost of a man's neglected ideal will haunt him as long as he lives.

They cast Joseph into a pit and ate bread. Men still eat while the ideal is left to starve. Men eat too much and eat too fast. Man's body is like the house he lives in—it has a library and dining room. The library is in his head, the dining room in his stomach. Most people spend too much time in the dining room and not enough in the library.

They talked about selling Joseph. Men are still selling their ideals. Judas sold the ideal for money. Esau sold the ideal for something to eat. The land is crowded with politicians who, when running for office, promised they would serve their constituents, but who, as soon as elected, sold their ideal to other interests. The land is full of preachers whose ideal when they entered the ministry was to preach the simple gospel truth and serve humanity, but who within a short time sold their ideal, and whose preaching sets us to wondering whether they are for God or against him. I knew a young man who declared he had been called to the mission field. The field was Africa. He declared that he was going to Africa even if he had to wade the ocean. Africa is still there, the ocean is still there, waiting to be waded, but where is the young man? Something has happened to his ideal for he is still in Tennessee.

The ideal of every newspaper man is, or ought to be, to tell the truth about all the news. There are many papers in the land that have sold their ideal. In a large city in Indiana an auto ran into a buggy, demolishing it beyond repair. A reporter saw the mishap and rushed to the editorial rooms to write up the story. Before he had finished the editor told him to drop the story. Why? The subscribers of that paper were certainly entitled to that bit of news. The owner of the auto was a large advertiser, and had hurried to his telephone and requested the editor not to give the accident publicity.

Have you an ideal? What is your ideal. Do you love the ideal, or do you hate it? Would you kill your ideal if you could? Are you feeding the ideal, or starving it? Would you sell the ideal if you had the opportunity?

Business man, be a king! Enthroned as your ideal Honesty, and say to it, "Thou shalt be over my store." Working man, be a king! Enthroned as your ideal Efficiency, and say to it, "Thou shalt be over my work." Every man—young man! young woman! Old man! Old woman! Be kings! Enthroned Christ as your ideal, and say to him, "Thou shalt be over my house."

Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Sommers, Box 127, South Bend, Ind.

BIGGEST AND OLDEST THINGS.

The largest library is the National, in Paris, which contains 3,000,000 books.

The tallest monument is in Washington, D. C. It is 550 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet.

The deepest coal mine is near Lambert, Belgium, and is 3500 feet deep.

The largest monolith is in Egypt—106 feet.

The biggest dock is at Cardiff, Wales.

The strongest electric light is at the Sydney lighthouse, Australia.

The greatest bank is the Bank of England, London.

The oldest college is University College, Oxford. It was established in the year 1050.

Catarh.

Called an American disease, is cured by an American medicine, originated and prepared in the most cathartical of American countries.

That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system. (Adv.)

PLEA FOR THE DEAF.

After many months I am back again, begging for space in the Advocate in behalf of my people. If I am correct, my last letter appeared in the Advocate just after my return from the session of the Central Texas Conference at Temple last November. At this conference the members of the Board of Home Missions made up \$300 for the cause of the deaf. This is being paid to me at the rate of \$50 per month, beginning with the first of last December. With this I have done all in my power to spread the Word and have been able to do much good work, having organized a number of Bible classes for the deaf. Seen many of the deaf repeat and look to Jesus. I have visited many in their homes, and talked to them about the Savior until far into the nights. It must be realized, however, that my efforts are limited to a very small area, and will continue to be, unless help comes from some source. My expenses in Fort Worth became so great that I asked permission of the board to move to Reisel, this being a small town where living expenses are reduced to a material degree. Further than this, Reisel is located very near the center of the State and affords a quicker route to any section of the State than when residing so near the northern border. In applying to the board for permission to move here I had the above two objects in view, wishing to make my fifty go as far as it possibly could. Moving here cost me no less than \$25, leaving \$25 for the month of February for my living expenses. I might have asked the board to raise my salary, but just after I returned home from Temple in November Brother Crawford told me that the board was already in debt for work. So I sought to help, as much as possible, in this move. I am now able to make a more extended circuit by a small margin, but the scope is far from being what it should be. I began my work for the salvation of the deaf last April, and until last December I went at it single handed, often leaving my wife and child to the mercy of the Lord, with practically nothing in the way of necessary food. Part of the time I was working in the Agee Screen Mill in Fort Worth, part of the time in Swift's Packing House. Both jobs paid me \$9 a week, and when I took a day or two off to go to my people in a distant town I lost the time from my work. Railroad fare and loss of time cost me a great deal. My health got bad later and the doctor advised me to quit the packing house and stay in the open. After much thought and prayer I bought a stock of ladies' dressing combs and peddled, while out in distant towns. In this way I managed to live and carry on my work for the Master. But my time was all precious. I walked the long, weary blocks ten hours a day and had little time for study. I cannot read at night unless I have a very strong light, and these were not to be had in the cheap rooming houses where I spent most of the nights. In my childhood I was totally blind for a number of years, and have always suffered from rheumatism, which has weakened my eyesight for life. To go back to the beginning of my life—the little log cabin in Mississippi—and describe my whole life might be to unfold a story of remarkable interest. But, deaf readers, I have other work before me now. I think in my previous letters I have said enough concerning the deaf to amply prove worthiness of the cause, but I am only too glad to answer any and all letters along this line of inquiry. Now, beloved friends and brethren, when you realize there are between 1800 and 2500 deaf people scattered all over this great State who never heard a gospel hymn in their life and who hear a sermon preached so they can understand it only when they travel a long way to some big city, and when you look into their financial condition and realize that they can only afford such trips once a year, how does it make you feel? You, who can hear a good sermon a hundred times a year without any inconvenience? Now for the Master's sake, all of you good Christians who love the very Word of God, love a sermon, constantly enrapt with sweet singing, please close your eyes a few minutes and dream. You are isolated from all the world. You hear neither a good sermon nor beautiful singing, but once a year, perhaps not so often. Does such a dream appeal to you as being pleasant? I suppose not. Yet in your dream you have seen the position

of these people whose cause I plead. Therefore, beloved of God, get down on your knees and thank God for your many blessings. Try to remember these whom God saw fit to put here among you—God, whose wisdom none of us dare question. Here is your chance to do some good unto the least of one of these. The Lord asks only one-tenth. Surely the deaf are included in the least of one of these? Will you not help me to reach out and spread the gospel among these people? Remember the early history of missionary efforts in Texas, when one good soldier of the cross traveled a hundred miles to reach one family, for they were widely scattered. Consider that I am repeating this part of history in an untiring effort to reclaim that which is lost. You who can go to Church every Sunday; you who when the grim reaper comes near have one of God's apostles to point the blessed way. O think of these who have crossed over with no one to tell them which way to look and assure them the way was safe, whose poor, wasted lives never knew a guide, who have contributed their little all to this world, and lost in the end.

Jesus, I my cross have taken, All to leave and follow Thee.

REV. L. BLACKSTOCK

Reisel, Texas.

THE PEANUT AND THE HOG.

The business men and farmers of Texas are overlooking a tremendous opportunity for profit where they fail to consider the peanut and the hog in Texas farming. Briefly, the case stands thus:

From ten pounds of corn the farmer can get one pound of pork; from ten pounds of peanuts he can get from two to two and a quarter pounds of pork. An acre of corn producing fifty bushels may be expected to make five hundred pounds of pork; an acre of peanuts producing, say, forty bushels and a ton of hay will make one thousand to twelve and fifty pounds, one could expect two acres of corn to fatten five hogs if he were skillful enough as a farmer and had sufficient rainfall to get a yield of one hundred bushels, the State average yield is about twenty-two bushels per acre. Two acres of peanuts should fatten ten to fifteen hogs.

The advantage of the peanut over corn as a pork-producer does not fully state the case, for there are other advantages in favor of the peanut in hog-raising in the cost of production and the draft upon the soil. Corn is a very exacting crop, requiring plenty of rain, drawing heavily upon the soil fertility—a yield of forty bushels per acre takes out of the ground about \$14.50 to plant food—is subject to insect pests and plant diseases, and requires to be harvested at considerable expense of labor and money. The peanut is a drought resister, making good yields when corn withers in the fields, is a soil builder, and has few insect enemies; and the hog will do his own harvesting, digging up the ground while rooting for the nuts and refertilizing the soil with animal manure while he feeds. The peanut requires less cultivation also than corn, and will grow better on poorer land.

In a sentence, as a feed for hogs the case may be summed up as being between a drought-affected and some expensive crop on one hand and a practically certain and much cheaper crop on the other, and the comparative net profits as expressed in pork are in the proportion of one against two to five. The argument for peanuts must not be taken as being against corn growing on Texas farms, but rather that peanuts should be grown, especially in connection with hog-raising. The hog is of all farm animals a quick money-maker. A sow will produce two litters of seven to fourteen pigs a year, and these pigs should be made ready for the market at eight to ten months. The market quotation at present shows a two-hundred-pound animal to be worth \$17 at North Fort Worth; or, the output of two acres of peanuts in pork is worth, at the market, \$170 to \$225 as against \$85 where the farmer has raised one hundred bushels of corn on his two acres, or \$40 where he has made only the State's average yield. Furthermore, as has been shown, there is less expense to pay in crop production for the peanuts.

The peanut is peculiarly adapted to the sandy loams of Texas, and hog production is not a business requiring a large investment. Hog-raising is within the reach of the man of little means, the small farmer who has difficulty in keeping ahead of his debts; and the investment may be turned over several times a year. Business sense, work and study are requisites for success however in this as in every other gainful occupation.

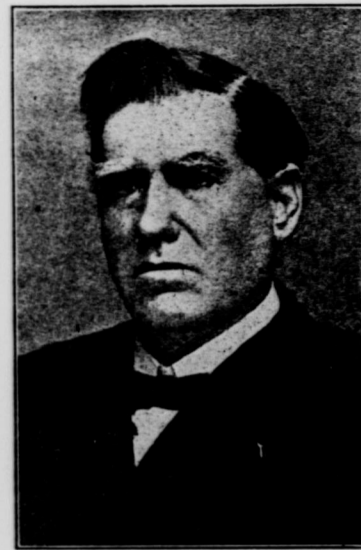
The farmers of Stephens County, Oklahoma, are planting 85,000 acres to peanuts this year. In 1913 they had 40,000 acres; and a few years ago the first farmer, seeking relief from the droughts and hot winds that ruined his crops three years out of five, started peanut growing there by planting five acres. There can be no over-production where the livestock is grown to consume the yield, and the crop is more profitable when marketed on the hoof.

These facts should appeal to the farmer, and the banker can well afford to finance the peanut growing hog-raiser. In fact, in some sections of the State the banks are already furnishing the hogs on pledges from the farmers to grow the feed, and taking notes payable from the proceeds of the first and second or the second and third litters. The importance of the peanut and the hog in Texas farming and farm profits has caused the Texas Industrial Congress to include peanuts in its crop contests this year and the hog in its livestock classes, and to offer special prizes to the farmers who most profitably combine the two. Every business man should interest himself to introduce the peanut and the hog into the farming within his trade territory, and as many farmers as are qualified under the rules of the Congress would do well to write and make application to enter the contest.

The peanut and the hog offer an opportunity for financial independence to many a farmer who otherwise has little hope ahead, and prosperity to replace the frequent hard times in our Texas towns. The world has no surplus food supply," said Colonel Exall, "and one-half the people lie down hungry every night." If the farmers of Texas should devote just a part of their farming to peanut-growing and hog-raising there would be no likelihood of over-production, and the result, in adding to their own prosperity, would be literally to add millions to the credit side of the profit and loss accounts of the total business interests of Texas.—Bulletin No. 4, Texas Industrial Congress.

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 colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. Advertisement.



"If that's the style you are goin' to give us, I've got enough of you right now."

The Story of my Life

By G. C. Rankin, D. D.

Tells of the early ministry of the author and his reception and experience in various charges on the circuit he was riding. This book so full of pathos and humor is now in the third edition of the first volume. The life of the author is most graphically depicted and reveals Nature from all angles in a Natural Man, now saddened by sorrow and disappointments of others, now joyous in their joys. "The Story of My Life" is not fiction, but cold realities in a strenuous life from the period of the barefooted boy to man's estate. It is a recapitulation of fifty years of life as lived and seen lived by the author. It's food to the youth and a comfort to the old and middle aged.

If you have not read it, do so. A library is not complete without it.

Read What Bishop Hoss and Dr. McLean Say of It.

DR. RANKIN'S LIFE STORY.

I am not at all surprised to know that this book has had a large sale; for it is a human document of great interest. A certain critic, who shall be nameless here, has spoken rather sharply of its literary defects; but he could not have written it to save his life. The book does not pretend to be literature, and is, therefore, not amenable to criticism on that score. If I were minded to do so, I might pick a good many flaws in it. But that would be a poor business; and, besides, I might expose myself to the retort that a critic is an author who has failed. I prefer to say that I have read the book through from beginning to end, and with sincere pleasure.

It is a live book, the story of a real life. It is not necessary that one should always agree with Dr. Rankin to enjoy him. He has a way, now and then, of stirring things up, and of provoking opposition. In his militant moods, he can hit hard and straight, and repeat the licks, in the same place. At times I have wished he were a little bit gentler—and at times he is. But, then every man must be himself. His value to the world is measured by his personal peculiarities.

It is worth while to learn how this East Tennessee orphan boy, with an inheritance of good, honest blood, and an early lot of hardship and poverty, fought his way up over all obstacles to his place of recognized authority and influence in his generation. His experience as a corn-grower on leased lands, as an apprentice to a stonecutter, as a student working his way through school and college with his own hands, as a circuit preacher—riding a borrowed horse through the Holston hills, as the pastor of village congregations and great city Churches, as a leader and fighter in the cause of temperance, as a representative in the General Conference of his Church, and as, for about fifteen years, the editor of the Texas Christian Advocate—it is all set down here.

The book abounds in tender passages. Pictures of a father who died all too young, of a faithful mother who took up her burden of widowhood with unflinching courage, of a sweet old grandmother who put much sunshine into the life of all around her, pass upon the pages.

Especially interesting are the reminiscences of East Tennessee, of ante bellum conditions, of the hot conflicts between Whigs and Democrats, of the riotous election days when corn whiskey and apple brandy flowed freely. I have seen something of that sort myself, but never anything quite so bad as some of the scenes here described.

To be brief, reading the book is like talking to a man who has seen much of life, mixing with all sorts of places, taking a full share in many frays, and yet standing fast in his faith as a believer in God and a disciple of Christ. Next to it is the fact that in his own home he has had the reward of a great love, and knows what it means to come toward old age worshipped by his wife and children and dandling his grandchildren on his knees.

"STORY OF MY LIFE."

In this life before us we have a rich legacy of providence, poverty and pious parentage—in the making of a man. Bishop Marvin took occasion to record his gratitude to God for a like heritage in his rearing. It will prove a life-long blessing, for one in early life to be thrown upon his own resources in the development of fortitude and self-reliance—as in the present instance, a boy of tender years, bereft of father and means of support, left to share in the care of a loving, Christian mother and a dependent little brother and sister. Nothing could more effectually call into lively exercise the best efforts of mind, soul and body from the responsive heart of a dutiful son and affectionate brother, and start him upon the high road of honorable success. The book tells in detail—in most engaging style and realistic manner, the trials and triumphs of the author, from early boyhood to honorable and successful manhood. The great reverence of the boy for his mother, her counsel, religious training and faith, tender care for his brother and sister, struggle with poverty and adverse conditions in the way of laudable achievements—are all stepping stones to higher heights and prophetic of subsequent distinguished service to Church and State.

The aim and mission of the book are well expressed by the author in the hope that "struggling young men of worthy ambition, largely dependent upon their own resources for success, may read it, take heart and courage, to press forward toward the goal, and that those in middle life and others bending with age may find in it recreation and entertainment." The book cannot fail to interest and will profit while it pleases. The young will find in it a verification of the adage that, "Where there's a will, there's a way."

Wolfe City, Texas.

JNO. H. McLEAN.

PRICE \$1.00 POSTPAID.

Address G. C. RANKIN, 1804-06 Jackson St., Dallas, Texas

ROYAL Baking Powder

Absolutely Pure

Its active principle is derived from healthful fruit



No alum No lime phosphates

Alum baking powders derive their active principle from sulphuric acid

Study the Label

WESLEY WOMAN'S COLLEGE AND CONSERVATORY.

Much interest has been manifested in the name that should be given to the new Woman's College for Texas Methodism which was to be established as the successor of The Polytechnic College (co-educational) at Fort Worth, Texas. Many names were suggested, and the majority were proposed by young women interested in the institution.

At a meeting of the Trustees of the Polytechnic College, Thursday evening, April 16, the matter of naming the school was taken up as one of the important items of business. Several of the young women had suggested "The Lone Star Woman's College," but this did not appeal to the trustees. "Southern Methodist Woman's College" was offered and likewise declined. "Texas Methodist Woman's College" proved popular but was not chosen. "The Polytechnic Woman's College" was discussed and also tabled. Quite a large number favored calling the new college in honor of its long-time president, Dr. H. A. Boaz. Several of the trustees heartily approved the idea but on the vigorous protest of President Boaz this name was likewise discarded. Other names were discussed and finally Wesley Woman's College was accepted and adopted unanimously.

It was agreed that in all advertising the word "Conservatory" should be included in the name, but since the Woman's College was to become the most prominent feature of the institution, the word "Conservatory" should be omitted from the official appellation.

A strong college faculty was elected. Five of the former professors of the Polytechnic College were named on the list, and Rev. C. M. Woodward and two women graduates from the State University were included. Rev. Comer M. Woodward, pastor of the First Methodist Church at Abilene, and for seven years a college president in Georgia, was elected Vice-President and Dean of the new Wesley Woman's College. He and his wife will live in Ann Waggoner Hall and have immediate supervision of the young women. He is regarded as one of the most successful pastors in the State as well as one of the most successful schoolmen in the Methodist Church, South.

A Department of Domestic Science

and Arts was added to the present equipment of the institution and Miss Mable Strickland, graduate of the College of Industrial Arts, Denton, was elected head of the department.

The faculty of the new conservatory is exceptionally capable. The very best teaching talent available is to be offered in the Wesley Woman's College.

A review of the financial conditions revealed the fact that all the bonded indebtedness was properly provided for with valid subscriptions. A campaign was authorized to secure \$25,000 in cash by December 25, 1914. This money is to be used in preparing the present plant to meet the demands of the new Woman's College and also to liquidate some outstanding obligations. Dr. Boaz will devote a part of his time to the prosecution of this campaign. It is fully expected that he will secure the entire sum, since the subscription blanks will provide that no part of the money shall be due unless the entire sum pledged is made payable by December 25, 1914.

O. W. PETERSON, Secretary.

REV. R. M. MORRIS DEAD.

Rev. Robert Minnis Morris, a faithful supernumate member of the Northwest Texas Conference, died at his home in Clarendon, April 13, 1914. He was never a very robust man, but was able to be up and around, looking after such affairs as belonged to his sphere. In his earlier years he was a devoted and hard-working pastor and preacher. His appointments were never very far advanced, but no man went more uncomplainingly to his field of labor and more faithfully looked after the duties of his charge. Some years ago his health ran down and since then he has been somewhat retired. He was always present at conference, however, and for years acted as postmaster for the conference. His brethren all loved him and his presence was always one of good cheer and brotherly fellowship. He had a bright smile for all and delighted in the companionship of the brotherhood. Sometime ago he had an attack of something, vertigo or apoplexy, and since then has been more and more indisposed. The end came to him and found him ready. He answered the call and went to his long expected reward. His brethren will miss Brother Morris at the conference sessions, but his record is on high.

Brother Morris was born September 25, 1852, in Jackson County, Ala., came to Cass County, Texas, in 1857. Was converted and joined the Methodist Church in early life. He was licensed to preach September 6, 1880; was admitted on trial into the Northwest Texas Conference at Waco in 1880, Bishop Pierce presiding. He served the following pastoral charges:

Llano Mission, Burnett Mission, Whitt Circuit, Cartersville Circuit, Vineyard City Mission, Millsap Circuit, Childress Mission, Plainview Mission, Canyon City Mission, Dickens City Mission, Hale Center Mission, Kirkland Mission, Matador Circuit, Floydada Mission, Oglesby Circuit, Pearl Circuit, Cataline Mission and Groom Circuit.

In 1906 he was placed on the supernumate roll, which honorable relation he sustained to the end of his useful life.

Bro. Morris was twice married, first to Miss Mollie E. Mangum, who lived for about one and one-half years. In 1884 he was married to Miss Ellen A. Christie, who has been a faithful helpmate in his ministry. She and their nine children survive him.

BROTHER MULKEY MUST REST.

I deem it justice to myself, to say to the readers of the Advocate that I have been forced to cancel all my engagements for meetings for the remainder of 1914 because of my nervous breakdown.

This is the saddest letter I have ever had to write.

I love my revival work better than anything, and it is a trial to have to give it up. I would ask an interest in your prayers.

Wife and I are doing all we can to rebuild and be at work again.

God be with you all.

Respectfully yours, ABE MULKEY.

MARRIAGES.

Ford-Diseker.—At the parsonage, Woodland, Texas, Sunday afternoon, April 12, 1914, Mr. Willie E. Ford and Miss Jessie Lou Diseker, Rev. F. C. Adams officiating.

Downs-Nuckolls.—In the chapel of San Antonio Female College, April 11, 1914, Mr. George Marion Downs and Miss Mary Nuckolls, both of Lytle, Texas, Rev. J. E. Harrison officiating.

A CORRECTION.

In my report, some time since, of the Conference of Missionaries at Laredo I made the mistake of stating that the Laurens Institute had closed. I learn that it had not and, I presume, is still not closed. Rev. N. E. Joiner is staying at his post and deserves great credit. The English department is closed because the Americans have nearly all left. But the Mexican department is still running. J. A. PHILLIPS.

A Worthy Father and Mother Honored McKenzie Memorial Guaranteed

Rev. W. B. Wilson, Commissioner in the Field.

Many noble gifts have been made to Southern Methodist University without any publicity. As the magnitude of our institution and its certain success increases, such gifts multiply, but a gift was made last week that should be widely heralded; not by any wish of the donors, but for the sake of the magnificent example set for Methodists everywhere. We need never hope to rise in gradations of honor higher than our obedience to the commandment beginning "Honor thy father and thy mother."

The intention expressed by the North Texas Conference at its last session to perpetuate the character, the life and the work of Dr. J. W. P. McKenzie and wife, founders of a pioneer Methodist college and loved by students as "Old Master" and "Old Mistress," has been vindicated by the steady increase of subscriptions for the foundation of the Department of Philosophy as a memorial to these good people. This meant that when the proper amount is secured it will be handled as a trust fund by the Trustees of Southern Methodist University and the interest thereof applied to the building of a department that was a specialty of "Old Master," and which if he could be consulted today he would undoubtedly prefer.

Rev. W. B. Wilson has been in the field for this work for several weeks and made a special journey to the old home of Dr. McKenzie for the purpose of informing himself concerning the old college, and he has returned bringing with him a challenge to North Texas Methodism that will not go unheeded.

John T. McKenzie and wife have deeded to the University for the perpetual endowment of this department, as a memorial to his parents, five thousand dollars worth of land, on the condition that the North Texas Conference shall during this conference year raise fifty thousand dollars in bona fide subscriptions for this purpose.

Comment is unnecessary. The facts are that the students of Dr. McKenzie are following the noble example of this noble son and have organized, sending out the following letters to their fellow students. They are also arranging a reunion and banquet on the occasion of the Presentation Day of "Dallas Hall" and lands to the University.

The Letters

April 20, 1914.

Dear Friend and Fellow Student: The Southern Methodist University has undertaken to honor the memory of Dr. J. W. P. McKenzie, known to us in the past as "Old Master," and in that way perpetuate the name of the old McKenzie College, our Alma Mater, by endowing one of its departments in his honor, to be called the Chair of Moral Philosophy. This should be a great satisfaction and gratification to the surviving students and their children, enabling us to perpetuate the work of one of the greatest leaders and educators our State has ever known, he who had the shaping and moulding of our lives to a great extent. We owe much to him, and feel that it is a fitting tribute to his life

that we co-operate with the University in endowing this department.

We, a few old students of "Old Master," by mutual consent and agreement, have formed an Advisory Committee to assist the University in completing this undertaking, which has been accepted by the University and its Commissioner, Rev. W. B. Wilson, with appreciation and the assurance that every old student, and others who help to perfect the founding of this department, will be recognized as "one of the founders, and will see with pride the perpetuation of the work of Dr. McKenzie in old McKenzie College.

We have just learned of the splendid gift of \$5000 from his son, John T. McKenzie, which is conditioned on the addi-

tional amount of \$50,000 being raised for this purpose. We think this liberal gift, coming from the hands of one not overly prosperous as to this world's goods, is worthy of commendation, and an inspiration to us to enable us to cover this amount.

Write Jas. M. Cochran, 1915 1/2 Main Street, Dallas, Texas, at once, expressing your wishes and suggestions to the furtherance of the campaign, giving us the benefit of your co-operation.

Yours in gratitude to "Old Master,"

JOHN H. McLEAN, Chairman.

J. R. COLE, MILTON RAGSDALE.

S. E. MOSS,

W. L. CRAWFORD,

JAS. M. COCHRAN, Secretary.

Bishop Mouzon on hearing of this magnificent gift, forwarded to Brother and Sister McKenzie the following letter:

San Antonio, Texas, April 15, 1914.

Mr. John T. McKenzie, Paris, Texas.

My Dear Brother: I have just learned of the splendid donation which you and your wife have made to the McKenzie Chair of Philosophy in honor of your distinguished father. The gift is worthy of him and you.

Southern Methodist University is destined to become

the great educational institution of the Southwest. The memorial which we are building there will last as long as the Church lasts.

You were wise in making your donation conditioned upon the completion of the fund for the endowment of this Chair of Moral Philosophy. I learn that one-fourth of the amount required is already subscribed. I intend, as far as possible, to lend my

influence and give my personal co-operation toward the completion of the \$50,000 necessary for the endowment of this Chair.

Once more let me say that I greatly appreciate your liberality and am much encouraged by this contribution which you and your wife have made. Your brother,

EDWIN D. MOUZON.

Will this great Department of Moral Philosophy be endowed this year? The District Commissioners, Methodists and all friends of Doctor McKenzie and the movement unquestionably declare that it must succeed.

Another great step toward the equipment of our institution has been made, and this challenge will be redeemed.

DEPARTMENT OF RELIGIOUS EDUCATION.

While we are receiving a number of bonds from the different Sunday Schools, we lately sent out to each one of our District Sunday School Commissioners twenty-five of the bonds for their personal distribution. The first returns from these twenty-five were four bonds sent in by Commissioner J. Hall Bowman, of Graham, Texas, for his Sunday Schools, thus starting the ball rolling for the Sunday School Commissioners.

We had previously received returns from other of our Sunday School Commissioners, but not from the batches of twenty-five, all sent at the same time.

Brother Bowman also announces that his superintendent, S. B. Street, has agreed to pay one-fifth of every bond that any class will take. Can you beat that?

Rev. Edwin A. Hunter, Mission, Texas, states that he is expecting to spend ten or fifteen days in the field in the interest of our Sunday School work immediately after adjournment of his District Conference, which meets this week at Beeville. We are expecting great results from this movement on his part.

Some splendid reports for this department are coming in and will be announced at early date.

OPINIONS OF SOME RECENT VISITORS TO DALLAS HALL.

The most impressive features of Dallas are the buildings and campus of Southern Methodist University.—Dr. Henry F. Cope, Secretary of Religious Educational Association, Chicago.

Dallas Hall is the finest building south of Washington City, and looks better to me every time I see it.—Dr. W. E. Boggs, Pastor, Arlington, Texas.

We quote from a letter received from our friend, B. A. Marcum, of Anna, Texas, sometime since, when, after he had paid up what he had subscribed, he sent us an additional subscription without solicitation:

"It surely makes the heart of any Methodist swell with pride as he rides along in sight of this great institution, to be, with the conviction that 'we' are building for all time to come. Some of us like to look down the years and see our own children come from its halls equipped mentally and morally to cope with the problems of the future. To the heart of the father this will justify any sacrifice to make it nothing short of the very best."

It indeed affords me great pleasure to compliment the Southern Methodist University on having such magnificent buildings that have been erected, and especially the arrangement of same. Dr. Hyer was very careful in his explanation to us in regard to the arrangement of the buildings. Of course I am not an expert along this line, but it seems to me that it would be hard to be hard to beat. It also looks like every possible comfort has been thought of and arranged for the benefit of the students. The buildings are handsome and certainly substantially built and magnificent exterior and interior and erected on an ideal location.—B. W. Grategay, Bush & Gerts Co.

I want to express to you the pleasure which I had yesterday in going through "Dallas Hall" with Dr. Hyer. In its location and architectural beauty it would be certainly difficult to surpass "Dallas Hall," and its artistic finish shows that the work has been done under the supervision, not only of a practical builder, but also of an artist, namely, Dr. R. S. Hyer. The building is an ornament to our community and a credit to our State. With best wishes, I am yours, very truly,—Wendell Spence.

WANTED.

So widespread is the call for Methodist doctors that we have one now from Myrtle Creek, Oregon, sent in by Rev. S. R. Steele. He states that the physician they now have is leaving and wants to sell his property—that it is a good town, etc., fine climate. It seems there are never enough Methodist doctors to fill the demand—our graduates are spoken for before they are out of school.

An aggressive, progressive Methodist superintendent of public schools. A splendid community and a fine opening that pays about \$1500 a year.

A town in North Texas wants a good dry goods man; another town in the same section wants a superintendent of public schools. Good salary.

Answers to all notices of above nature will be sent direct to those applying, and will not be answered from this office. Address Frank Reedy, Bursar, Texas.